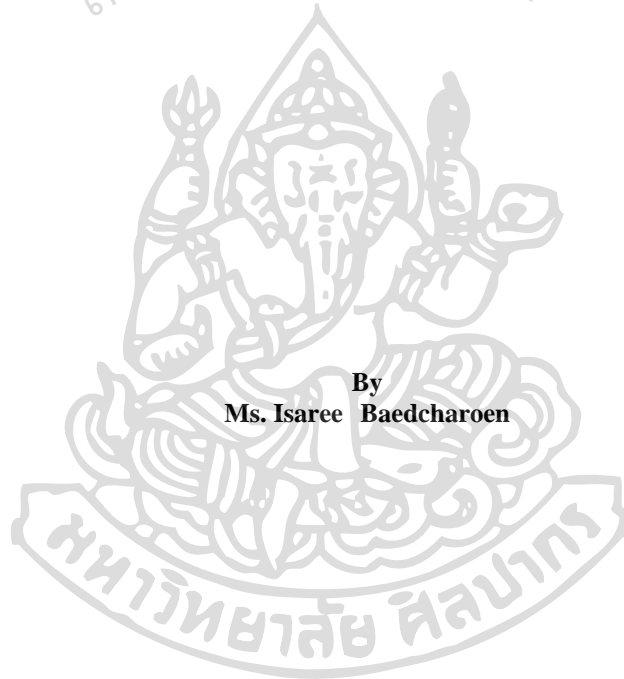HERITAGE TOURISM IN CHIANG MAI: MEASURING THE PERCEPTIONS OF OPPORTUNITIES, IMPACTS AND CHALLENGES FOR THE LOCAL COMMUNITY
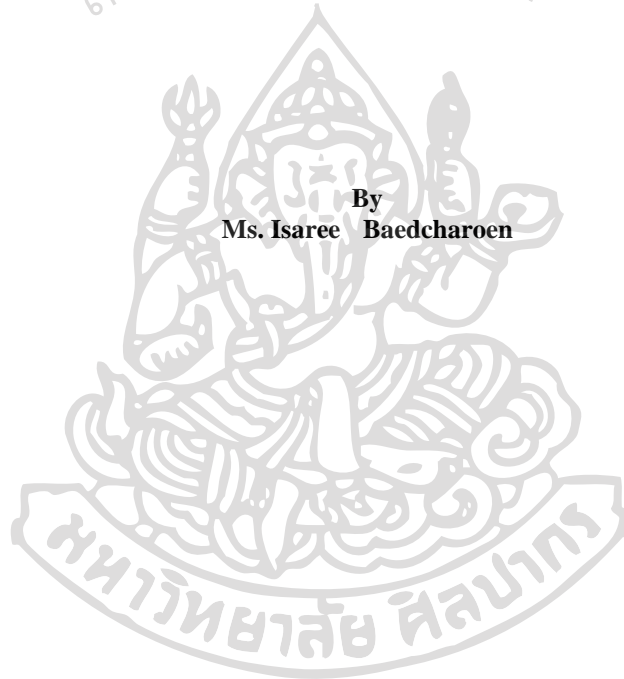
By
Ms. Isaree Baedcharoen

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
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HERITAGE TOURISM IN CHIANG MAI: MEASURING THE PERCEPTIONS OF OPPORTUNITIES, IMPACTS AND CHALLENGES FOR THE LOCAL COMMUNITY

By
Ms. Isaree   Baedcharoen

The Graduate School, Silpakorn University has approved and accredited the Thesis title of "Heritage Tourism in Chiang Mai: Measuring the Perceptions of Opportunities, Impacts and Challenges for the Local Community" submitted by Ms. Isaree Baedcharoenas a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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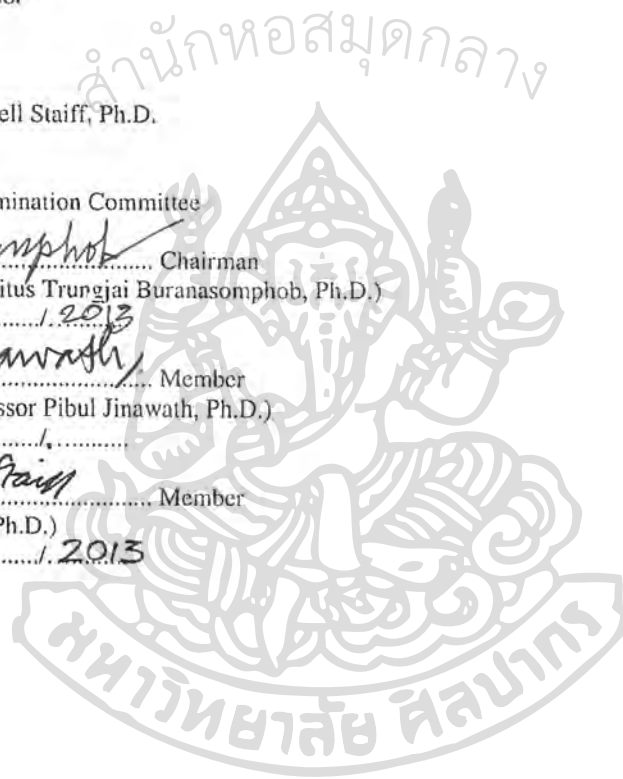
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KEY WORD :   HERITAGE/RESIDENTS' PERCEPTION/IMPACTS
        ISAREE   BAEDCHAROEN : HERITAGE TOURISM IN CHIANG MAI: MEASURING
THE PERCEPTIONS OF OPPORTUNITIES, IMPACTS AND CHALLENGES FOR THE LOCAL
COMMUNITY. THESIS ADVISOR: .RUSSELL STAIFF, Ph.D. pp. 185

        Chiang Mai was a political capital of Lanna kingdom.   The city was absorbed by Bangkok
during king Rama V regime.   Now it is a second largest city of Thailand.   Chiang Mai is also one of the
few cities in Thailand where economy depend on its natural and cultural resources and the city function
as an urban place.   Chiang Mai cultural heritage has not been completely overwhelmed by globalization
and modern development. It attracted thousands of tourists to visit Chiang Mai.

        Although the issues of heritage and heritage tourism are receiving increasing attention from
government planners and scholars, few studied have examined its potential impacts and relationship
between community appearance and tourism, especially from Asian perspective.   Heritage tourism
involves much more than generates income to the community.   It also involves making destinations
more appealing.   The truth is the heritage and culture of the community that attracts tourists.   This
research attempts to identify the perceived impacts of tourism and heritage tourism by residents in a
community. Chiang Mai.   The information derived from this research will provided opportunities and an
understanding of residents' attitudes toward the development of tourism industry in their locality for
heritage planners, government planners and scholars to planning and managing local heritage in the
future.

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Chapter 1
Introduction

Over the last three decades, tourism has become a global phenomena. It has developed into one of the major industries that have been increasingly an important component of the economics of both developed and developing countries. The World Tourism Organization (2012) reported that international tourism arrivals expanded by 982 million worldwide in 2011. There was an increase in international tourism receipts from US$ 403 billion in 1995 to US$1,030 billion in 2011. Thus in many developing countries, tourism has become increasingly important and leading in service industries (WTO 2012). Tourism expansion provides basic economic benefits such as the generation of income and employment, and it can support the development of infrastructures, facilities and services for local communities. On the other hand, the expansion of tourism leads to negative impacts on the destination areas, such as environmental and socio-cultural impacts. Also the increase of tourist demand causes an "invasion" in many countries, especially in developing countries. However, the countries that lack technical, financial and management capacity, risk losing control of the development and management of their heritage places because of the effects of increasing visitor numbers.

Recently, there has been an increasing attention to tourism in academic literature, especially in Asia. Heritage tourism, however, is commonly overlooked as an important sector of the Asia tourism industry. Many researches have focused, investigated and debated the nature of heritage tourism and its impact on the Asian local community; however, the question of what kind of values that local community really perceive and their attitude toward tourism industry have been conducted from Western perspectives (Winter 2007, Mackay and Sullivan 2008). There is little research giving insights into Asian values. As Winter (2007) noted

> 'Despite the recent surge in the number of tourists originating from countries across Asia, the literature on tourism on the region, published in English, remains dominated by encounters between Westerners and their Asia hosts. As yet, little attention has been given to either the motivations and values of tourists from Asia, or the broader social, cultural, and political implications arising from the fast growing industry' (Winter 2007)

Cultural Heritage is "the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations" (ERDF 2008). The meaning of the term "heritage" has not always been the same. Its concepts, definitions, and values are an expression of the society. Heritage as a concept has gradually grown and has continued to add new categories such as the tangible heritage or landscape heritage, whereas once it referred exclusively to the monumental built remains of cultures or separately, to natural heritage. The extension of the conceptualization and description to intangible heritage was due to the fact that closer

attention is now being paid to the dramatic arts, languages and traditional music as well as to the informational, spiritual and philosophical systems upon which creation is based, not to mention oral traditions, arts and crafts and even gastronomical traditions that are rooted in place.

Moreover, heritage can provide more than an argument for beauty and more than an attraction for tourists. It needs to be understood as an important instrument of societal development and dialog among different cultures. It is a reflection and expression of local values, beliefs, knowledge and traditions, including all aspects of the environment resulting from the interaction between people and places through times (Wheeler, 1994; Laws and Pan, 2004 and Timothy and Prideaux, 2003).

Tourism, in addition to its economic contributions to the investment, employment, income generation, also plays a significant role in the construction of many countries' national identities and, particularly, how a country wishes to be perceived by others (Hapton 2005). Tourism is a major world industry and it is growing faster in developing countries than elsewhere, as the data from the World Tourism Organization (WTO 2002) on the growing significance of tourism to developing countries notes:

- 'Since the 1950s developing countries have received increasing numbers of international tourists, mainly from developed countries. International tourist arrivals have grown significantly faster in developing countries than they have in the EU or OECD countries. Developing countries had 292.6 million international arrivals in 2000, an increase since 1990 of nearly 95%. The subgroup of Least Developed Countries (LDCs) had 5.1 million international arrivals in 2000. They achieved an increase of nearly 75% in the decade. This performance by developing countries compares very favourably with the growth of tourism to countries of the OECD and the EU, which achieved around 40% growth'.
- 'over the last ten years there has been a higher rate of growth in the absolute value of tourism expenditure as recorded in the national accounts in developing countries than in developed countries. The absolute earning of developing countries grew by 133% between 1990 and 2000 and in the LDCs by 154% this compares with 64% for OECD countries and 49% for EU countries'
- 'The developing countries and particularly the LDCs secured a larger increase in the income per international arrival between 1990 and 2000 than did the OECD or the EU. The LDCs secured an increase of 45% between and the developing countries nearly 20%, this compares with 18% for OECD countries and 7.8% for the EU'
- 'In developing countries the export value of tourism grew by 154% second only to the growth in the manufacturing sector.

International tourism is a rapidly growing phenomenon worldwide, especially in the developing countries. The tourism industry has become an engine for economic development and a major foreign exchange generator, especially in the Asia Pacific region. Since the first Thai tourism plan was set up in 1976, the tourism industry has

been a key foreign exchange earner for Thailand. In 2002, the tourism industry became the top foreign exchanger earner compared to other industrial sectors such as computers and parts, electronic components and textiles (Tourism Authority of Thailand (TAT) 2002). Thailand has also become a paradigmatic example of the mass tourism providing scholars with an understanding of tourism as the rendering of services combined, to a greater or lesser extent, with property development (Harill 2004).

Given the fact that tourism can succeed in an area only with the support of the local residents, it is felt that the attitudes and perceptions of residents toward tourism development and its impact serve as crucial inputs for tourism management and in sensitive heritage places, crucial to managing the heritage/tourism interaction.

Thai tourism has grown rapidly (Forsyth 1995). Tourism in Thailand developed during the region of King Rama IV (1851 – 1868) and King Rama V (1868 – 1910). At that time, the Thais kings encouraged international trading in Thailand while the traveling of royalty through the world was one factor that helped to promote the country and traveling by the rich as well. During the last 20 years, particularly after the "Visit Thailand Year" in 1987, tourism has grown rapidly in Thailand (Forsyth 1995). The tourism industry is recognised as a major source of foreign revenue for Thailand (Table 1).

Table 1: International Tourist arrivals to Thailand 2000 -2012

Year	Number of Tourist Arrivals (million)	% Change	Revenue (million Baht)	Remarks
2000	9.51	+ 10.82	285,272	
2001	10.06	+ 5.82	299,074	
2002	10.80	+ 7.33	323,484	
2003	10.00	- 7.36	309,369	The American–Iraqi conflict and the Severe Acute Respiratory Syndrome (SARS) epidemic in Asia
2004	11.65	+ 16.46	384,000	Tsunami
2005	11.52	- 1.51	367,380	
2006	13.82	+ 20.01	482,319	
2007	14.46	+ 4.65	547,782	
2008	14.58	+0.83	574,520	
2009	14.15	-3.32	510,255	
2010	15.94	+12.63	592,794	
2011	19.23	+20.67	776,217	
2012	22.30	+15.98	N/A	

Source: Tourism Authority of Thailand, 2012

As a consequence of the rapid growth of the tourism industry in Thailand, the Tourism Organisation of Thailand (TOT) was set up in 1960 and was later upgraded to become the Tourism Authority of Thailand (TAT). Tourism was originally seen by the Thai government as a way to generate foreign exchange. However, in 1977, the Fourth Economic and Social Development Plan (1977 – 1981) included tourism development in the plan for the first time. Later in the Sixth Economic and Social Development Plan (1987 – 1991) tourism was identified as a source of employment as well as a means of economic decentralization, environmental conservation, and infrastructural investment (NESDB 1987). Similarly, the Eighth Economic and Social Development Plan (1997 – 2001) combines tourism with other aspects of development rather than treating it as a separate entity. Due to the nature of Thailand's development programme which is export-oriented, tourism has always proved highly compatible with national development goals and targets. The concept of sustainable development and sufficiency economic gained prominence in the Ninth Economic and Social Development Plan (2002 – 2006) till the Eleventh Economic and Social Development Plan (2012 – 2016). The plan was considered crucial to addresses the development of tourism in sustainability. The inclusion of 'sustainability' recognizes that tourism uses finite resources and has social and cultural effects that can range from mild to severe. Heritage tourism therefore has an in-built concern about sustainability because it is about the responsible use of cultural resources/sites that are themselves being sustained for the future, When these cultural and historically significant resources are in urban environments like Chiang Mai then it is the sustainability of the whole urban system – including heritage and tourism enterprises – that is at stake.

Among the various aspects of Thailand's export-oriented development strategy, tourism remains among the most aggressively pursued and financially rewarding (Kontogeorpoulos 1999). There are three main departments that are directly involved and respond to the management of heritage sites and tourism development in Thailand: the Ministry of Tourism and Sports, the Tourism Authority of Thailand (TAT) and the Fine Arts Department (FAD). The Ministry of Tourism and Sports role in tourism is planning and launching tourism policy. The responsibility of TAT is to conduct tourism marketing plans and to promote the country, but the size of the budget has limited TAT's power to manage the tourism industry more effectively. TAT also focused on marketing rather than on conservation and the preservation of heritage sites and cultural products which are a major tourism product for the country. This raises an issue: in what ways should TAT be responsible for considering the impacts tourism can have on fragile and heritage sites. On the other hand, in Thailand the Fine Arts Department (FAD) is the government authority responsible for documentation and conservation of the cultural patrimony and the promotion of cultural and artistic practices. In terms of the legislation, the guidelines for heritage conservation have been outlined since 1961. It has been noted in the act with broad coverage from the definition of basic terminology to regulations, ownership, the application of permits, list of sites and museums, transportation of artifacts, illegal trafficking and penalties (Sawang 1996 cited in Peleggi 2002). High visitation to heritage sites means there is critical overlap

between heritage conservation, heritage management (including visitor management) and tourism.

Chiang Mai is located approximately 750 kilometres north of Bangkok, surrounded by high mountain ranges. Its elevation is an average of 305 metres above sea level. Chiang Mai is the largest city in the northern region both in terms of size and economic power. The city has a total area of 20,107 square kilometres. Most of the city area is mountainous and forested with a small area of plateau for agriculture and residential areas. It is in fact the second largest city in Thailand. The city consists of twenty-four districts. All of the provincial offices, the governor's offices and major private sector offices are located within the inner city or *Amphur Muang*. In 2005, Amphur Muang had a population of 1,673,813 people. 91.2 % of the population is Buddhist, 5.6 percent is Christian and 1.17 percent is Muslim (http://www.chiangmai.go.th). Chiang Mai is a rich city of historical significance. Chiang Mai has its own cultural significance which is distinct from the rest of Thailand. In order to understand why the significance of Chiang Mai differs, a brief history of the city is required.
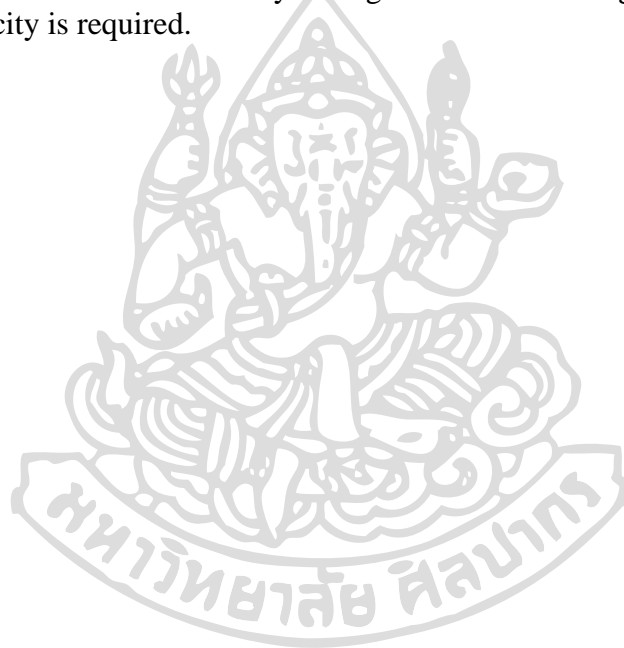
Figure 1: Map of Thailand
Source: Thailand paradise website

Chiang Mai Province

Burma

Chiang Rai

Mae Hong Son

Lampang

Lamphun

Tak

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Doi Phanompok
Mae Fang Natl Park
Doi Angkhang
River Raft to Chiang Rai
Mai Ai
1089
Tathon
Kok River
Fang
1249
109
Chai Prakan
107
Wiang Haeng
Doi Luang
1322
Chiang Dao Cave
1150
Phrao
Huay Nam Dang Natl Park
1095
Chiang Dao
Chiang Dao Elephant Training Ctr
Taeng River
Mae Taeng
Sri Lanna Natl Park
1001
1265
107
118
Mae Rim
click for detail
Samoeng
Doi Saket
San Sai
Doi Suthep
Chiang Mai
Mae On
San Kamphaeng
Saraphi
Hang Dong
1249
1088
Doi Intanon
Mae Wang
San Patong
Wat Khongkan
Wat Phutta-in
Wat Yuang Luang
Wat Padaed
click for detail
108
11
Mae Chaem
Doi Lo
Chom Thong
Chaem River
Theppanom Hot Spring
Ob Luang Natl Park
Ping River
1270
108
Hod
1103
Doi Tao
1099
Omkoi
Wat Saen Thong
Tuan River
Okomi Wildlife Sanctuary

Figure 2: Map of Chiang Mai
Source: Maps-Thailand website

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Chiang Mai was established about 712 years ago and has been considered as the capital of the ancient Kingdom in the North, which was called the "Lanna Kingdom". Legend said that it was the great King Mengrai who seized states such as Chiang Rai and Lamphun and absorbed them into one kingdom which was known later as the Lanna Kingdom. The word "Lanna" meant the kingdom of a million rice fields (Hoskin 1989). In 1296, with religious functions and in consideration of defence capabilities, King Mengrai selected the new site for the capital to be known as Nop Busi Sri Nakorn Ping Chiang Mai, or today just Chiang Mai. However, Chiang Mai fell several times to both the Burmese Empires (Myanmar) and other powerful kingdoms. In the end, the Lanna Kingdom lost its power to Siam, which is now known as Thailand. This was during the region of King Chulalongkorn (1853 - 1916) who through his reform programme absorbed several kingdoms into one kingdom, Siam or Thailand. Today the Lanna kingdom remains part of Thailand, the modern state.

Chiang Mai combines spectacular natural resources and distinctive built heritage with traditional arts and crafts, food, festivals and rituals. The city is known for its cooler climate during the winter season in November to January. Besides that, Chiang Mai has 132 temples and 42 temples sites within the ancient city wall (Wells 1960). Because of its outstanding resources, Chiang Mai was listed as the most popular tourist destination in the north by the Tourism Authority of Thailand. Each year the city hosts about 3 million Thai tourists and 2 million international tourists (Table 2).

Table 2: Internal Tourism in Chiang Mai2005 – 2006

Type of Data	2005	Δ	2006	Δ
Visitor	**3,997,776**	**+ 2.55**	**5,590,326**	**+ 39.84**
Thai	2,160,142	+ 2.81	3,539,772	+ 63.87
Foreigners	1,837,634	+ 2.24	2,050,554	+ 11.59
Tourist	**3,708,795**	**+ 2.36**	**4,405,720**	**+ 18.79**
Thai	1,922,042	+ 2.39	2,529,420	+ 31.60
Foreigners	1,786,753	+ 2.32	1,876,300	+ 5.01
Excursionist	**288,981**	**+ 5.03**	**1,184,606**	**+ 309.93**
Thai	238,100	+ 6.34	1,010,352	+ 324.34
Foreigners	50,881	- 0.71	174,254	+ 242.47

Source: Tourism Authority of Thailand (2007)

Table 3: Internal Tourism in Chiang Mai (1998-2007)

Year	Number	Δ(%)
1998	3,194,808	+4.68
1999	3,319,692	+3.91
2000	3,361,764	+1.27
2001	3,452,878	+2.71
2002	3,460,886	+0.23
2003	3,399,906	-1.76
2004	3,898,543	+14.67
2005	3,997,776	+2.55
2006	5,590,326	+39.84
2007	5,356,867	-4.18

Source Tourism Authority of Thailand (2013)

With the forces of globalization, Chiang Mai has been become subject to the pressure of the fast growing tourism industry. Tourism brings with it a potential boost to the economy of Chiang Mai and it also contributes to a new sense of identity and local pride in the culture and heritage of Chiang Mai. In addition, the Tourism Authority of Thailand has identified cultural tourism as an opportunity and is seeking to introduce new heritage sites for the tourism industry (TAT 2006). So far, the corresponding cultural identity, Lanna, can be found in the area of architecture in Chiang Mai. This is a clear example of how heritage, in this case Lanna heritage, is co-opted into the services of tourism, which in turn, provides the city with a vehicle to perform and celebrate its culture and history as a type of urban identity formation. Tourism has all over the world led to the revival of heritage and history in the contemporary something quite ironic given that the Lanna Kingdom was absorbed into the Thai state. Chiang Mai today is characterized by impressive contemporary buildings and is clearly a modern city but tourism has heightened distinctiveness and thus re-connected to the local traditional forms of construction.
Therefore, this research aims to explore the relationship between heritage and tourism, emerging cultural heritage tourism and the perception that the local community has about the effect of tourism on their lives and thus the implications for managing the heritage and tourism relationship.

The truth is, there can be no doubt that heritage, tourism and the perceptions and attitudes of the residents toward the impacts of tourism should be closely considered in identifying the strategies and management of heritage sites (Ap 1992), particularly if it is intended that the tourism sector should be sustainable in the long term (Ritchie and Inkari 2006). The study of the impacts caused by tourism and the analysis of the perception of residents regarding impacts as well as their attitudes towards tourism development, focusing particularly in Chiang Mai Thailand is the

object of this project. Chiang Mai's decisive potential for long term success in heritage tourism lies in residents' reactions to tourism activity and their values. The following section, **Chapter two** will provide a review of the literature in English and Thai which relates to the study. The insights are linked to general information about Thailand and the Thai tourism industry, culture; heritage and cultural heritage; the significance of heritage in Chiang Mai; heritage tourism and heritage management; pilgrimage, religious heritage and religious tourism; Plog's theory and Cohen's Classification; Doxey's irritation index; Butler's tourism area life cycle model; tourism impacts; sustainable tourism and the philosophy of sufficiency economy; host community and tourism development will all be considered. **Chapter three** will cover the objectives of the study and the survey method. **Chapter four** presents the results of the research. **Chapter five** will present the discussion of the survey results with regard to a literature review. This is followed by the conclusion of the study.

Chapter 2
Literature Review

This chapter will review literature relevant to the research area. It will provide a brief background of the study area. The background is followed by a review on culture, heritage and cultural heritage, the significance of heritage in Chiang Mai, heritage tourism and heritage management, pilgrimage, religious heritage and religious tourism, the impact of tourism, host community and sustainable tourism.

Culture, heritage and cultural heritage

There have been various attempts to define culture (Carter and Beeton 2004; Rirchie and Zins 1978). The terms "culture", "heritage" and "cultural heritage" were broadly mentioned and defined by many people, according to their background, history and experiences. However, there are many issues embedded in the changing notions about 'culture', and 'heritage' and what they might comprise. As Raymond Williams, a leading cultural theorist described in 1976, that the word 'culture' is one of the most complicated words in the English language and difficult to define (Schech and Haggis 2000). Later, he clearly defined the meaning of culture based on both anthropological and sociological theory and referred to culture as 'a whole way of life- the common meanings', and the 'art and learning - the special processes of discovery and creative effort' (Smith 2003).

Heritage, like culture, has been defined in various ways. Most research defines heritage as something that is transferred from one generation to another (Aplin 2003, Trotter, 2001, ICOMOS, 2002, Timothy and Boyd, 2003). Heritage is not just a culture or tradition from the past but it is also the symbol of historical values. In fact, the term heritage is often applied to two different sorts of phenomena (Timothy and Boyd 2003). As Merriman (1991) noted:

> 'On the positive side the word is used to describe culture and landscape that are cared for by the community and passed on to the future to serve people's need for a sense of identity and belonging. In this context, the use of the term 'heritage centre' in for example natural parks, covers institutions, which aim to care for them. These positive values of care and identity are in sharp contrast to the more negative and pejorative views of the term heritage. In this sense, as used in the 'heritage industry', the word has become synonymous with the manipulation (or even invention) and exploitation of the past for commercial ends." (Timothy and Boyd 2003)

Heritage is frequently divided into two categories; *natural heritage* such as scenic landscapes, deserts, coasts, forests and geological features and *cultural heritage* such as indigenous sites, tradition and culture. However, in Australia and in some countries, *indigenous heritage* is often added (Alpin 2002). ICOMOS 1999 defined heritage as a broad concept that includes *tangible heritage*, encompassing landscapes, historic sites, places and built environments as well as *intangible heritage* such as collections, cultural knowledge and living experiences. However, to

understand culture and heritage, we need to recognise culture as differentiated, active and changing over time (Wood 1980).

There are many international organizations that have developed charters or programmes to recognise and manage heritage sites. These include the following; UNESCO (United Nations Educational, Scientific, and Cultural Organization) - began the international focus on heritage with the Convention on the Protection of Cultural Property in the Event of Armed Conflict in 1954, IUCN (International Union for the Conservation of Nature) – it is also known as the World Conservation Union, ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property) – ICCROM was established in Italy by UNESCO in the early 1960s and ICOM (International Council of Museum). Of these organizations, UNESCO's World Heritage Sites and the properties listed under the Convention Concerning the Protection of the World Cultural and Natural heritage 1972 are probably the best known. UNESCO seeks to encourage the identification, protection, and preservation of cultural and natural heritage around the world. Over the last three decades, UNESCO has defined cultural property and/or heritage as:

1968	'the product and witness of the different traditions and the spiritual achievement of the past'
1970	Property of national patrimony that 'on' religious or secular grounds, is specially designated by each State as being of importance for archaeology, history, literature, art or science'
1972	Immovable items comprising 'monuments', 'groups of buildings' and 'sites'
1976	'items in the categories of zoology, botany, geological specimens, archaeological objects, objects and documentation of ethnological interest, art and literature works, music, photography, cinematography, archives and documents'

As mentioned earlier because the perception of heritage differs between people depending on their ethnic background, language, cultural reference, history and experiences, then one would expect there to be national differences in how heritage is perceived, managed and used (Aplin 2003). Tunbridge and Ashworth (1996 cited in Timothy and Boyd 2003) commented on how the meaning of heritage has taken on different dimensions:

- a synonym for any relic of the past
- the product of modern conditions that are attributed to, and influenced by, the past
- all cultural and artistic productivity produced in the past or present
- includes elements from the natural environment that are survivals from the past, seen as original, typical and appropriate to be passed on to future generations
- a major commercial activity, loosely recognised as the heritage industry, that is based on selling goods and services with a heritage component
- adopted by political extremism where heritage is used to disguise ethnic or racial exclusivism.

Perhaps this diversity is to be expected given the emerging nature of products or experiences that constitute heritage including the effects of tourism. In addition, people will shape their definition to suit their own needs. Some of the definitions are comprehensive while others are clearly narrow. Many of these definitions perhaps reflect a Western perspective given that the modern heritage movement began in the West. It is crucial for the current research to consider cultural heritage from a Thai perspective as many recent studies indicate that heritage is very differently understood with very different histories in Asian contexts (Logan 2002; Daly and Winter, 2012).

Thailand is the only country in Southeast Asia to have retained its political independence, at a considerable price, through the colonial period. But whether it retained cultural independence or economic independence is less clear. Thai cultural heritage is therefore largely indigenous, rather than externally imposed, although the situation is complicated by the opening up of Thailand to the world since the 19th century CE and the effect of Thailand being surrounded by Western colonial powers which naturally did affect culture and aspects of culture like architectural styles with the Grand Palace in Bangkok an exemplar of this early globalization (Peleggi, 2002 and 2007) The Fine Arts Department of Thailand (FAD) was established in 1912 and has been under the authority of the Ministry of Education since 1959. This agency is entrusted with the conservation of the cultural patrimony and the promotion of cultural and artistic practices in Thailand. Praya Anuman Ratchathon, former General Director of the Fine Arts Department of Thailand described Thai culture as consisting of three main components (Figure 3).
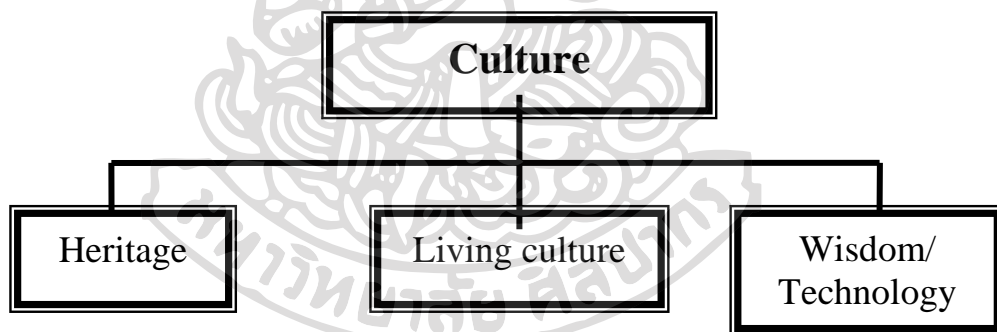
Figure 3: Cultural structure
(Source: Nikom and Weeranuj, 1999)

Firstly, cultural heritage is an ancient property that exposes the way of life of the past through monuments, artefacts and intangible resources such as languages, rituals, traditions and values. Living culture is based on the basic needs of people and the identity of the nation, and has been subdivided into five categories: cultural life, cultural language, cultural religion, cultural aesthetic and cultural society. Wisdom and technology can be divided into six groups: the wisdom of living, the wisdom of peace and happiness, the wisdom of language-education, the wisdom of arts and beauty, the wisdom of society-science and the wisdom of economics-technology. (Nikom and Weeranuj 1999)

Later, the term "cultural heritage" was described by the Fine Arts Department of Thailand as consisting of "all man-made creation, tangible or intangible, depicting the development of the community and society up to the present-day". Cultural heritage can be divided into six categories (Nikom and Weeranuj 1999) as follow:

1. Archaeological objects and sites
    A. Archeological objects are, according to the legislation of 1961 (and amended in 1992), defined as "past objects, either man-made or natural, part of ancient sites, human or animal remains, which, by their nature, age, or development are beneficial to the study of art, history or archeology"
    B. Archeological sites are, according to the legislation of 1961 (and amended in 1992), defined as "sites which be their age, nature or development are beneficial to the study of art, history and archaeology, including all excavated or historically-related sites and Historical parks."
    C. Historical Parks are the areas clearly defined with their main characteristics:
        1. Architectural and engineering components.
        2. Man-made and natural environment which is used for everyday purposes.
        3. Landscape which is a mixture of man-made and natural surroundings.
    D. Historic cities are towns continuously inhabited by the community, with historically-related constructions, both in physical and cultural context, such as housing, temples and infrastructure. Historic cities can be categorized into living cities, abandoned cities and mixed cities.
    E. Historic areas are past communal areas, with existing constructions of housing and infrastructure.
    F. Industrial areas are past industrial areas that produced goods for home usage and exportation.
    G. Outstanding Architecture is a constriction of artistic values, either still in use for original purposes or not. It can also comprise everyday usage constructions such as housing and shopping areas.
    H. Monuments are built in commemoration of a person or an event shared by the community.
    I. Objects of national reverence are symbols for spiritual unity at the local and national levels.
2. Local art and crafts
3. Language and literature
4. Games, Dances and Songs which depict that community's recreation and pastimes.
5. Religion, Faith and Practices which involve preachers, practitioners and their relationship, teachings, places of workshop and property and spiritual practices.

6. Local Custom and Tradition which have long been observed in the community. Those who ignore such rules are seen to be socially ostracized. Custom and tradition comprise clothing, food, manners and practices relating to the life cycle.

Yet, any attempt to define culture or heritage or cultural heritage will raise some difficulties and confusion because of the enormous number of interpretations that may be suggested. Therefore, culture, heritage and cultural heritage definitions are interrelated, interchangeable and can accommodate each other in a constantly dynamic situation.

When one considers the ideological context of the Fine Arts Department of Thailand on heritage, the critical issue would appear to be the broad coverage from the definition. The FAD classification is about things. This classification is justified on the grounds of national values but these are top down having been established within Bangkok's elites both by scholars and bureaucrats and the privileged position of Krung Thep to the monarchy and the nation. Heritage assumes particular aspects of significance and values. It is about why the people or the nation or communities value heritage. But national agendas for valuing the material past is not necessarily the same as why local communities value the past, historical monuments and religious places. The heritage of a group or community plays a major role in establishing and maintaining a sense of identity, pride and self-worth of groups and communities and the nation state itself. Regional differences within the nation are vital however to tourism promotion and so local pride and keeping heritage places has become equally as vital as national sites, or in the case of Chiang Mai, the regional and the national have coalesced – the value of Lanna culture now being considered significant to both the northern region and to the patrimony of the nation state.

The significance of heritage in Chiang Mai

Earlier in the chapter reference was made to significance and values in determining aspects of heritage. Heritage is significant to individuals, ethnic groups, nations and the international communities depending on their values and attitudes and the nature of the heritage resource (Cleere 1989; Hall and McArthur 1996). However, four broad and interrelated areas of significance can be identified: economic, socio-cultural, scientific and educational, and political (Hall and McArthur 1996):

Economic significance: heritage is preserved because of the value it offers in terms of expenditures of visitors to sites (Zepple and Hall 1992 citied in Hall and McArthur 1996). Heritage tourism is an important business, illustrated by private sector sponsorship as a supplementary marketing tool. Sponsorship has increasingly become a significant source of income for heritage sites. Heritage sites can use sponsorship funds to assist in conservation or to present certain cultural activities to tourists (Roux 1987)

Socio-cultural significance: the social significance of heritage arouses interest in conservation. It refers to the personal and collective identity associations with heritage. According to the guidelines to the Burra Charter (1999), 'cultural significance means aesthetic, historic, scientific or social value for past, present or future generations. Cultural significance is a concepts which helps in estimating the value of the places. The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generation'. In addition, the values of cultural significance are various in the context of the Burra Charter (Table 4):

Table 4: Dimensions of cultural significance under the Burra Charter

Values	Definition
Aesthetic	Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use.
Historic	A place may have historic value because it has influenced, or been influenced by, a historic figure, event, phrase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.
Scientific	The scientific or research value at a place will depend upon the importance of the data involved, its rarity, quality or representativeness, and the degree to which the place may contribute further substantial information.
Social	Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

Source: Costin 1993 cited in Hall and McArthur 1996

Scientific and educational significance: many national parks and protected areas may contain gene pools and ecosystems that will be useful to medicine. Research may consist of ecosystem dynamics, comparative ecology, surveys of fauna and flora, and the relationship of base ecological data to environmental change, including climate change and human impacts. Heritage is also important in terms of its educational values. It provides a living history lesson for tourists.

Political significance: the meaning and symbolism of heritage may serve political ends (Peleggi 2002, Timothy and Boyd 2003). In addition, heritage may be politically significant for indigenous people as it represents the ability of that culture to endure despite colonisation and attempts to destroy indigenous identity (Hall and McArthur 1996)

Temples and areas of historic, aesthetic and social significance exist in Chiang Mai and reflect important aspects of Lanna and Thai heritage as follows:

1. Historical value
The city of Chiang Mai is about 712 years old. It was the capital city of the Lanna Kingdom. Chiang Mai was founded by King Mengrai. It was also a hub of the Lanna Kingdom due to its geographic location. It has historical

importance that also lies in its involvement with other kingdoms such as Lanna, Suwankomkam, Yonok, Burmese, Ayutthaya and the Thai Kingdom.

2. Aesthetic value

Lanna architecture and design is distinct from central Thai architecture. Lanna aesthetics also related to painting, sculpture and landscape. The fascination of Chiang Mai is with the large number of archaeological sites around the city of Chiang Mai, for example, Wat Jedi Luang and Wat Pra Singh. Wat Jedi Luang is built in brick plaster with stucco, with traces of the bronze covering, typical of the Lanna architecture and religious art of old Chiang Mai.

3. Social value

The location of Chiang Mai on the Ping River was appropriate for human settlement and helped it develop as a political and economic centre. Apart from its historical remains especially the ancient walls, the gateway and the moat, nowadays Chiang Mai is also an economic centre of the north because of its location. In addition, Chiang Mai is now a major tourist attraction because of these values and this helps the economics of the region.

It has become apparent the fact that the ancient walls continue to define the modern city centre and to affect the way the contemporary city operates geographically (transport where people lives and work, the position of significant temple). They have a major presence in contemporary urban life. A major challenge for heritage management at Chiang Mai is to provide an appropriate response to all the heritage values of the city. These may conflict with other management objectives because the official sectors emphasize the potential benefits heritage sites in Chiang Mai can bring through increased tourism and its related economic development.

Heritage tourism and heritage management

Despite the sequence of world shocks since the September 11, 2001 terrorist attacks on the United States, including further bombings in Bali, Madrid and recently Mumbai, as well as the SARS epidemic and Iraq war in 2003, tourism is still the world's largest industry (WTO 2002, 2007) and most recently the global financial crisis since 2008. Tourism has been promoted as a major source of income and overseas investment, and economic development (WTO 2007; Hampton 2005). It also has been seen as a "passport to development" (De Kadt 1979). Heritage is one of the resources for the tourism industry. Heritage tourism has also grown rapidly in recent years (Stebbins 1996), as a result of higher levels of education, more income, growing awareness of the world, globalisation, technology and new type of heritage attractions. Tourists tend to search for new meaning, dignity and authenticity. Ritchie and Zins (1978) isolated various areas of culture heritage which heritage tourism may be involved in (Table 5). What is yet to be determined is whether this largely Western epoch of heritage tourism will continued and be maintained in the same way with the rise of Asian tourism especially from China and India (Winter, Teo and Chang, 2009).

Table 5: Various areas of culture with which tourism may interact and apply to Chiang Mai

Cultures	Tourism and cultural activities
Handicrafts	Tourism lead changes in local handicrafts in the form of souvenirs. Chiang Mai residents will produce to meet the tourism demand rather than for their everyday use such as paper umbrella. On the other hand, tourism often keep traditions alive.
Languages	Language is a means of showing the distinction between host and tourists. Tourism, however, is not the major reason for language change in Chiang Mai. Modern education and globalization influences changes in local languages.
Traditions	Tourism is a seasonal activity. In fact, it creates job opportunities for local area. However, it also leads to change in patterns of work from the agricultural to service industry.
Gastronomy	Some studies indicate that host communities have to import food to meet the tourists needs and local people have to adapt and change their eating habits to meet those needs. For example, the influx of fast-food like Mc Donalds and Pizza in Chiang Mai. On the other hand, tourism has promoted local food as well. Many internet tourists are attracted to Thai food and want to experience local market. It becomes their unique experience.
Art and music	Traditional dance and music is often the basis of tourism attractions in Chiang Mai such as Khantoke.
Architecture	Tourist development may reflect the changes of architecture in the host community. For instance, the construction of hotels in Chiang Mai rise above the temples, heritage sites and wooden residences. Within the ancient city walls it is preserved for religious shrines and new construction of condominiums or hotels are prohibited. However, new issues on architecture and heritage sites that have occured in the last 5 years is an inappropriate use of temple function in the modern architectural design, especially in the tourism industry. In fact there is an important conflict between architecture and tourism. Tourists are attracted to traditional architecture but development in a modern city means land-use and heritage conflicts. If Chiang Mai becomes just another modern Asian city, ironically the very things that attract tourist will likely be destroyed, thus destroying also, the resource base for tourism.
Religion	The different attitude towards the religion of tourists and hosts is important and difficult to assess. Buddhism is the key aspects of the tourist attraction in Chiang Mai.
Dress and leisure activities	The native dress may become less meaningful. Tourism influences local residents to abandon their traditional forms of dress because they know that they can make money from their dress by selling to the tourists as souvenirs and associate it with strange cultures. Hill tribes in Northern Thailand are a good example. However, tourism and shopping are inseparable activities. Chhabra (2010) study showed that without shopping activity, the heritage tour cannot be complete experience. Butler (1991) stated that heritage tourist have numerous motivations to shop such as prestige, vanity and nostalgia. They want to buy something for others, experience local leisure activities and desire to support local products.

Source: Adapted from Ritchie and Zins (1978)

Before looking at heritage management, it is worth considering what heritage tourism is. WTO defined heritage tourism as "an immersion in the natural history, human heritage, arts, philosophy and institutions of another region or country". Kaulfman and Weaver (2006) referred to heritage tourism as "the experience people seek to have at a historic site". So, heritage tourism offers the opportunity to understand the past in the present. However, Tunbridge and Ashworth (1996)

questioned the overlap present between the definitions and misuse of 'heritage' as a term and argue that there several different dimensions of heritage. (Timothy and Boyd 2003)

> "Heritage is a synonym for any relic of the past. It has been influenced by the past and attribute to the past. It is also all cultural and artistic items of the past or present. Elements from the natural environment that are survivals from the past, seen as original, typical and appropriate to be passed on the future generation are included as heritage. A major commercial activity loosely recognized as the heritage industry that is based on selling goods and services with a heritage component. Finally, heritage is adopted by political extremism where heritage is used to disguise ethnic or racial exclusivism."

In Thailand, tourism development has been prioritized in long term government plans (Peleggi 2002). The plan aimed to increase foreign exchange earnings and stimulate employment opportunities throughout the country. Thailand is not only rich in natural resources but also has a wealth of cultural, heritage and religious traditions. The diversity and heterogeneity of Thai heritage product generates many benefits and pleasures tourists and economic benefits for locals. According to De Kadt (1979), the relationship between the tourist and local people can be divided into three categories.

1. The tourists purchase goods or services from the host
2. They also share goods and services such as the transportation and destination areas.
3. Their meeting face to face leads to the exchanging of information and ideas.

Thus, it is inevitable that tourism will cause an inappropriate use of resources, changes in value systems, changes in behaviour of tourist and places where they visit, conflictual relationships between host and guest as happens in many heritage destinations. (Wheeler, 1994; Laws and Pan, 2004; Timothy and Prideaux, 2004). Timothy and Prideaux (2004) have drawn up a wide range of issues that affect heritage and culture in the Asia Pacific region. Firstly, there is the complex question of conservation and the problem of authenticity is initially criticised. The understanding of authenticity plays an important role in conservation and restoration planning of the cultural heritage (ICOMOS 1994). For example, replacing missing heads and bodies on elephant statues at Chedi Luang temple (meaning the Temple of giant stupa) in Chiang Mai reduces the sense of authenticity but can also make it easier to interpret by visitors (Porananond 2000 in Robinson et. al. 2000). In order to communicate with heritage, heritage managers should not only address the past but should aim to link the past, the present and the future (ICOMOS 1999). However, in many parts of Asia such as temples in Japan, replacement and rebuilding is part of the heritage of the place (ICOMOS 1994). The Japanese views heritage context in terms of its intangibility. They will put more concern on the preservation of the form of the object than on its physical element (Cooper, Ogata and Eades 2008).

The second issue regarding heritage tourism is interpretation. Light (1995) defined interpretation as "interpretation was a means of explaining the history and significance of an historic site to the people who visited it, and of allowing them to achieve a better understanding". Interpretation is an education tool, has an entertainment dimension and should be a conservation tool. Within the cultural diversity of Asia, heritage management has to place importance on both local visitors and tourists at heritage sites. Studies have shown that heritage interpretation becomes a multi dimension process. It is a mistake to assume that people share the same perception when they go to the same heritage site. Sometimes these different perceptions contrast with the original meaning of the heritage sites (Ballantyne and Beckmann 1998; Australia ICOMOS Annual Conference 2003; Staiff and Bushell 2003). Many factors influence the individual perception of a site, such as age, gender, education and cultural background.

Heritage contestation and social exclusion comprise the third and forth issues listed by Timothy and Prideaux (2004). Tunbridge and Ashworth (1996) define contested heritage as "a discordance or a lack of agreement and consistency in understanding and portraying what is or is not heritage". Contested heritage can be divided into three categories: overlapping heritage, divided heritage and indigenous versus colonial heritage (Olsen 2000). Overlapping heritage refers when two or more stakeholders make claims for the same or overlapping heritage. It can result in conflicting interpretations. Divided heritage refers to how to display contested heritage elements to the visitors often from diverse parts of the globe. The interpretation of Inscription Number 1 (Ram Khamhaeng) is a good example.. Finally, indigenous versus colonial heritage refers to different stakeholders who have parallel heritage. Questions about heritage contestation and social exclusion always arise regarding what Chiang Mai heritage should be presented, promoted, conserved and interpreted. The city was and is a principal religious centre. There are 36 temples within the ancient city and more than 85 temples within the metropolitan area (Porananond 2000 in Robinson et. al. 2000). The temples are central to the life of Chiang Mai community. Temples in Chiang Mai have two styles: Burmese style temples such as Sai Moon Temple and Buppharam temple and Lanna style temples such as Phra Singh temple and Jedi Luang temple. Hence, there are many different minority ethnicities, religion and cultures involved in the Chiang Mai community. Temples are regularly used for religious ritual by Buddhist and other minority ethnic groups. After the introduction of Chiang Mai tourism promotion as the aid to the Thai economy in 1977, the city became the centre of tourism for the northern region (Porananond 2000 in Robinson et. al. 2000). Since then, it has been assumed that temples and heritage sites are the purpose of tourist visits. Problems occur when religious devotees and tourists, particularly Western tourists share the same heritage place or building and when the government tends to support heritage places that functions best for economic benefit. Problems thus arise around which and whose heritage is being preserved and for what reason. The complex interactions between the TAT, the Fines Art Department, the administrators of the city, many government, private agencies and host communities create the tensions, friction and confliction on heritage sites in Chiang Mai.

The fifth issue is contested space. The increase in urbanization devalues heritage sites. Development and heritage conservation are incompatible and because of that incompatibility, a conflictual relationship is inevitable (Logan, 2002). This is not an easy conflict to resolve and, in the end requires great determination by local interests against development interests, the latter often having major support from the national government, the provincial government and global enterprises. The next issue is personal heritage. Each heritage site can carry different meanings for different people. Timothy and Prideaux (2004) state that some people travel from their present home to visit some particular place, person or event that is related to their ancestor's history. These places introduce them to their roots. This type of travel may be viewed as a form of tourism because visiting family and friends is the main purpose of their visitation. One of the important traditions in Lanna culture is *Fon Pee Poo, Pee Ya* or 'Dancing with ancestors'. It is associated with the context of places and is linked to the traditional. Locals will visit a place that has historic significance as it is believed to be their ancestor's first place of settlement. However, this tradition has for many years become almost extinct along the route to modernization.

Control of heritage resources, therefore, is a significant issue that must be addressed by government, the private sector and particular local communities. Another issue is marketing. Marketing of heritage sites has increased an interest in heritage. The impact of commercialization has placed enormous pressure on heritage sites and on heritage management. Timothy and Prideaux (2004) said that "it may devalue the experience, object or place that is subject to promotion". It is evident that heritage tourism marketing fails to take into consideration issues of authenticity, culture, commodification and conservation (Chhabra 2010). Finally, one of the most significant issues regarding heritage is preservation. The forces of modernization and globalization threaten heritage significance of places and this makes preservation more difficult (Logan 2002; Daly and Winter 2012).

Undoubtedly, education is one of the answers about how to keep Thai heritage flourishing and places intact. Education and cultural heritage are naturally related. This refers to the idea that education, in a wider sense, is about the transmission of cultural processes (Bamrungrak 1999). In Thailand, temples are the centres of learning in religious teaching and practices. They are also the centres of communities and provide the hospitals and the boys' schools. Modern education began during the King Rama V (1853 - 1910) reign as a strategic tool to defend the country during the colonial era. The modern Thai education system is based on the western concept and is centrally based (Bamrungrak 1999). However, a centralized education system has negative consequences for Chiang Mai culture. The government curriculum lacks a concern for local knowledge and the needs and values that can sustain local heritage conservation. As a result, the young are not proud of their cultural identity (Lanna culture). For instance, Northern Thailand has its own dialects which differ from other parts of Thailand. At present, the younger generation, especially in the urban area, avoid speaking the local dialects and try to speak only the dialect of central Thailand (Bangkok) (Porananond 2000 in Robinson et. al. 2000).

Despite the growing interest in heritage tourism in Thailand (Porananond 2000 in Robinson et. al. 2000), there is a surprising lack of understanding of how local communities define a heritage site and how it is important to them. Thailand heritage tourism is a confusion and conflation between heritage, cultural and religious tourism. Thai culture is dynamic and a living culture but it also requires conservation to maintain cultural relics. As a Buddhist country, heritage tourism is inseparable from contemporary culture and sometimes involves a form of pilgrimage (Porananond 2000 in Robinson et. al. 2000). Temples are already religious shrines and the nation's cultural resources but heritage tourism also transforms them into an attraction (Cohen 1992). Consequently, locals see temples and their cultural heritage as a potential source of income. Moreover, Thailand heritage is now under pressure from the tourism industry which is a global industry of universal power thus subject to the pressure for ongoing growth and expansion. Often, cultural heritage, therefore is being ignored or threatened by the process of development, sometimes because 'heritage' is not well enough understood as being linked to conservation. Some heritage places face the danger of trivialization and exploitation while others have responded by changing to meet the demands of the contemporary world, including that of tourism.

The evolution of the *Songkran* festival or Thai New Year is a good example of cultural heritage being used and developed in relation to urbanization and to an increasing demand of tourists. It is also an example of how local cultural traditions become subject to tourism commodification which, in turn, raise issues about authenticity of the Songkran festival in the context of Chiang Mai. Festivals are an important source and form of heritage tourism and contribute economic benefits to local community (Chhabra 2010). An early study has shown that festivals have been a tool for preserving cultural tradition (Mayfield and Crompton 1995). Later studies have also shown this (Staiff, Bushell and Watson 2013). The Songkran is a festival that celebrate the Thai New Year, and has equivalents in other in South East Asian Buddhist countries such as Myanmar and Laos. The Songkran festival in Chiang Mai, however, celebrates during April 13-15 based on Lanna beliefs. The first day of the Songkran festival is called *Wan Sungkan Long,* and means 'the passing of the year'. (Poranamond and Robinson 2008). The second day is called *Wan Nao,* and means the day between the old and the New Year. People will prepare for religious activities for the following day. The last day of the festival is called *Wan Thaloeng Sok or Wan Phaya Wan.* It is the day that the New Year begins. (Poranamond and Robinson 2008). People will go to the temple. Poranamond and Robinson (2008) stated that the Songkran festival in Chiang Mai carries both a religious and a secular significance. The festival is based on Buddhism and most of the activities associated with the temple. On the other hand, it involves secular significance as during the festival local people will take a break from their everyday life to celebrate the festival. It is an opportunity for young people to show their respect to their elders and ask for forgiveness for what they did in the previous year (Poranamond and Robinson 2008). In the beginning, Chiang Mai attracted only Thai tourists. Thai tourist came to visit Chiang Mai to join the festival with locals and to 'play with the water' and 'bring sand to the temple' (Poranamond and Robinson 2008). However, Eaewsriwong (1999) argued that nowadays the meaning of celebrating the *Songkran* festival has

changed. It has high impacts on local life. Local people will stay at home and stock the food for the festival. The road is crowded with both domestic and international tourists. The festival is completely taken over by tourism (Eaewsriwong 1999). Songkran practices have shifted from 'play with the water' and 'bring sand to the temple' to 'water wars' and have moved from the river area to the moat area within the city. Economic renumeration appears to motivate the public and private sector supporting the festival. Eaewsriwong 1999 argues that "*Songkran* is a preoccupation with profit; while culture and traditions are forgotten". This cultural heritage has increasingly become oriented toward the need of tourists rather than the needs of the locals. The festival now functions as a show for tourists. It already has, or is rapidly losing any sense of being part of the Buddhist philosophy and beliefs of local people. The *Songkran* festival in Chaing Mai is no longer related to the local community, except perhaps in an economic sense (Porananond 2000 in Robinson et. al. 2000). What has been lost? What values have changed? How will *Songkran* be valued in the future? These are critical questions and at the heart of these questions are the various values attached to *Songkran.*

The efficiency and effectiveness model of heritage management is to understand both the demand and supply sides of heritage tourism. Timothy and Boyd (2003) mention a wide range of attractions on the supply of heritage:
- Museums such as art museums, sports museums, music museums, war and armory museums, industrial museums, science museums and local historical museums.
- War/defence heritage such as battlefields, war graves and memorials.
- Religious heritage and pilgrimage
- Living culture such as ways of life, ceremonies, arts and crafts.
- Festivals and special events focusing on culture and heritage.
- Archeological sites, ancient ruins and ancient buildings such as the ancient temple complexes in Ayutthaya.
- Literary heritage such as fiction and real-life places of authors.

The *Songkran* festival, as discussed earlier, is on the supply side of heritage tourism in Chiang Mai. Another heritage activity on the supply side in Chiang Mai is visiting temples and shrines as pilgrims by Thais people. Chiang Mai has been a center of historical pilgrimage in the past and continues to be a site of modern pilgrimage in the present. The importance of pilgrimage, religious heritage and religious tourism will be discussed in the following section.

Pilgrimage, religious heritage and religious tourism

Throughout history, there has been the visits to the sites and tombs of prophets and holy men, as well as to religious festivals, and this form of journeying is commonly regarded as the oldest form of non-economic travel (Jackowski and Smith 1992). It has continued to the present day and is done by adherents of all the world's major religions. A pilgrimage is a mass phenomenon which was normally identified as a journey to a holy place for religious reasons. Vukonic (1996) defines pilgrimage as a journey in search of the sacred. Russel (1999) defines it as 'a journey to one or

more sacred places, undertaken for religious motives'. The American Heritage Dictionary (1995) defines pilgrimage as:

1. A journey to a sacred place or shrine.
2. A long journey or search, especially one of exalted purpose or normal significance.
3. A usually long trip undertaken for religious purposes, such as to visit a holy place.

Therefore, significant pilgrimage sites became pilgrimage attractions such as Mecca, Jerusalem and Rome, and places in India, Turkey and Europe. Every year Muslims from all parts of the world will travel to Mecca to take part in worship (Haji) while Christian pilgrims consider traveling to Jerusalem or the Vatican City of Rome. If we look at religious history, several pilgrims travelled to sacred places with aspirations of fulfilling wishes and spiritual purposes. Examples include the Chinese story of the journey to the West by Hsuan-tsang who left China to visit important Buddhist centres in India and Canon Pietro Casola of Milano who made the pilgrimage to Jerusaleam in 1494 (Turner 1973).

Shackley (2001) has identified several types of scared sites in Christianity: places sanctified by events in the life of a prophet, saint or deity, sites of miracles and healing, places where apparitions or visions occur, locations dedicated to special religious rituals, tombs of saints, prophets or founders, shrines of a miraculous statue, icon or relic, the ancestral or mythical homes of the gods, locations that manifest the energy or mystical power of nature and places associated with great evil that have become a focus for remembrance.

In Buddhism, places become sacred by their association with the Buddha or with other sacred persons (Eckel 2003). The example of a Buddhist shrine was a stupa, or funerary mound, that contained the relics of the Buddha's remains. Stupas continue to function as important points for worship. Indian Buddhist temple architecture was highly influential throughout the Buddhist world. The Temple of the Tooth in Kandy, Sri Lanka, and the Temple of the Emerald Buddha in Bangkok, Thailand, were or are sacred to the royalty of both countries and served as symbols of royal power. The great temple at Nara, Japan, played a role in establishing the relationship between Buddhism and the Japanese imperial dynasty. The Buddhist sacred architecture is related to the cosmic scale (Eckel 2003). For example, the central dome of a stupa represents Mount Meru, the Buddhist cosmic mountain that marks the center of the world. Buddhists make pilgrimages to sites sacred in their tradition. Tibetans travel to central Tibet to the holy sites of Lhasa. In Japan, Mount Fuji is venerated by many Buddhist sects (Eckel 2003).

Tourism based on religion or spirituality is of immense importance in many parts of the world. Religious travel is a vital part of the heritage tourism phenomenon and is usually noted as the earliest form of what became heritage tourism in its secular form (Timothy 2006). The beginnings of religious tourism is closely related to the idea of the pilgrimage to sacred places (Shackley 2001). Sacred sites became numerous with the development of urban societies. Today, many sites attract tourist

not because they are seen as sacred religious sites but because they are significant cultural tourism attractions. This transformation of the sites from religious to tourism sites involves a radical change of values: why these places are valued. In recent decades, many nations' sacred sites, such as Angkor Wat in Cambodia, have been promoted as tourist destinations. For some countries, such as Israel and the Vatican City, their tourism industries are entirely dependent on sacred sites. There were 4.2 million visitors who visited the Vatican in 2006. In 2008, the World Tourism Organization estimated that 300-350 million tourists visit places for religions reasons and the market is worth $18 billion annually. Patterns of systematic religious tourism are altering in response to many factors such as political change, site accessibility, particular promotions and events in religious calendars. But also, in Western countries the changes are being affected by increasing secularization. For example, many tourists visit churches in Italy, not because they are sacred places but because of the many art works that are installed in these places. Florence is a good example. This change in the patterns of religious tourism further complicates the situation and adds to stress and a conflict of values because some visitors go to a place for its spiritual and scared nature while others go as though the church or temple was an art museum.

There has been a parallel debate going on for several decades about the relationship of pilgrims and tourists. From the tourism perspective, pilgrims are in fact tourists and pilgrimage is a form of tourism. Here tourism is not defined by motivation or behaviour, rather it is defined as people traveling away from home and all the services that cater to their needs. Pilgrims, from the tourism perspective, then, are religious tourists - devoted faithful who also need to eat, sleep, travel, and purchase religious goods. In addition to these dutiful faithful, other tourists who do not adhere to the faiths being presented, also visit sacred sites out of curiosity or because they are seeking some greater meaning from the universe in their lives. Turner (1978) stated that "a tourist is half a pilgrim, if a pilgrim is half a tourist".

Shackely (2001) also classified tourists at religious sites into two groups: those whose primary purpose is to gain a religious experience (pilgrim) and those whose major motivation is visiting an element of the world's religious heritage as a secular tourist. However, there are substantial degrees of overlap. Sacred sited are arguably a place for 'worshippers' not for 'tourists'. To cope with the flow of today's tourism, the managers of sacred sites may see their primary function as being conservation and preservation of both site and religious tradition, as opposed to provision of facilities for tourists (Shackely 2001).

Although, today, many people still refuse to see pilgrims as tourists, many religious site managers, tourism people and governments have realized that religious tourism is an important economic resource (Shackely 2001; Shakiry 2008; Timothy 2006 and Wright 2007). Timothy (2006) concluded that there were several economic benefits of religious tourism:

- Funding is increasingly in short supply for maintenance, preservation and staffing of sites.

- Many parts of the world are experiencing rapid growth in religious adherence and conversion while others are experiencing decline. This has significant implications for funding through growing or declining donations.
- Religious sites are often give tax breaks owing to their dual function as heritage properties and religious places. Income at these places is therefore typically tax protected.
- Pilgrims, or devoted religious tourists, must spend money where they travel. They eat, sleep, travel, and undertake recreational and sightseeing activities.
- The lines between mass tourists and religious tourists are becoming increasingly blurred. In many cases, we are now seeing a rapid growth in mass religious tourism.
- Religious tourists are becoming more sophisticated in their demands for travel and are willing to pay more than their experiences and modern conveniences.
- Nearly all communities throughout the world desire to grow tourism as an economic boom. Communities around sacred sited are no less in need of jobs, tax revenue and public services, and they, too, desire to benefit from the tourism industry.
- Religious organization and their associated shrines or holy spaces can not operation in seclusion from each other. Communities need the money generated by religious tourism, and religious organizations need the support of the community.

Theravada Buddhism is predominately practiced in Thailand, Laos, Sri Lanka, Myanmar and Cambodia. Buddhism and animism have been blended in Thailand. Thais practice Theravada Buddhism and incorporate some Brahmanistic beliefs and indigenous animism (Smart 1998). Theravada Buddhism is the main factor that influences Thai culture. For example, the theory of kingship in Thailand was acquired partly from Buddhism ideals. In the cosmology, the king is seen as a central figure whose task is to protect the Dharma, assure the prosperity of his people and encourage the ethical life. Such an ideal also sees the king as the "Wheel turner" (Sanskrit: *cakravartin*) (Smart 1998).

Theravada Buddhism is the core of Thailand's heritage as it provides the basis for the norms, beliefs, social activities and cultural practices of the community (Smart 1998). This means that temples are an important feature in Thailand's landscape. Temples serve as physical, social and religious landmarks in the city. Each village has its own temple or monastery where mostly monks from the community reside. In terms of religious functions, the temple serves as a school, health clinic, library, social centre and residence for orphans and visitors (Porananond 2000 in Robinson et. al. 2000). In the past monks were not only spiritual leaders but also were the teachers in the community.

Thailand has a large number of pilgrimage centres located both in the city and the periphery. The idea of tourism and Buddhism in Thailand can be demonstrated by Eaewsriwong's (1993) study: *The development of tourism which has affected Thai culture and traditions*. Tradition and culture played an important role in Thai tourism before tourism in the western sense had an effect on tourism in Thailand. Thais were mostly travelling on pilgrimage to Buddhist sanctuaries and shrines (Cohen 1992). Eaewsriwong also describes two types of Thai tourism: the pilgrimage and Kra tin.

Firstly, there is the pilgrimage. This relates to the Thais' quest for religious merit and to see specific temples or Buddha images which are believed to have an extraordinary power. There are also enshrined sacred objects, ancient images of Buddha and Lord Buddha's body parts for pilgrims to visit. Secondly, Kra tin which means 'wilderness cloth', is a ceremony where robes are given to monks. Pha Pa is usually performed in November which is after the rainy season in Thailand. Buddhists will give various kinds of gifts acceptable to monks and three robes (Wells 1960).

Cohen's *Pilgrimage Centres: Concentric and Excentric* (1992) studies religious shrines as centres for believers and religious tourists. His study is based on Turner's fundamental idea (1973) that the pilgrimage centres are "centre out there", excentric to the centres of the population and society. He stated that the religious shrines tend to be peripheral and remote. However, Cohen's study found that Turner's concept did not apply to non-Christian shrines such as Islam and Buddhism. He used Thai Buddhist shrines as the geographical framework and made a distinction between them and classified them into four categories as shown in the following table.
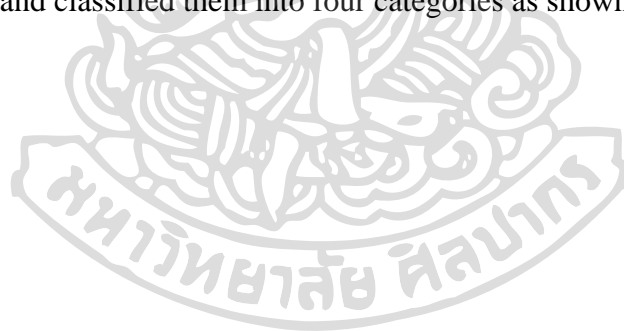
Table 6: Cohen's typology of Buddhist shrines in Thailand.

Typology	Definition	Example
Formal political religious pilgrimage centre	Classic Indian Cosmological concepts were influenced by these types of pilgrimage centres. The principle temple of the kingdom adjoins the king's palace. Both are located at the centre of the world and symbolically used	The Temple of the Emerald Buddha in Bangkok is the only formal political religious pilgrimage centre in contemporary Thailand.
Former formal political religious pilgrimage centre	Other religious centres were in the past centuries but when they lost the political power, they became excentric. Some of them, however, still continue to be a hub of present provincial Thai cities.	Sukhothai and Ayutthaya are two capitals of ancient Thai kingdoms that are examples of this type.
Major peripheral pilgrimage centres	These centres were excentric from their inception till the present. They are also closer to the former political religious centre.	The most important of the major peripheral pilgrimage centres are Wat Pra That Doi Suthep in Chiang Mai.
Minor peripheral pilgrimage centres	These centres have a "folkly", "ludic character" and are related to sanctuaries or temples.	Wat Luang Paw Sothorn in Chachoengsao and Wat Pra Put Ta Baht in Sara Buri

Source: Adapted from Cohen, E. (1992)

In conclusion, he noted a distinction between formal and popular pilgrimage centres as:

> "only the popular centres will manifest the folksy and ludic qualities of celebration that play such an important role in Turners' conception of pilgrimage"

The influence of Buddhism can be seen in Chiang Mai in terms of Lanna history, culture, art, Lanna architecture and their ways of life. All of these become an element of tourism in Chiang Mai. The United Nations (2003) has considered the importance of religious tourism to the community in three ways:

1. Religious tourism helps tourists and local people to understand more about religious heritage.
2. It is also strengthens regional cooperation.
3. It contributes to sustainable social and economic development.

Today, sacred sites or religious heritage centres in Chiang Mai attract not only Thais but also attract many international tourists. The spiritual or religious significance of the places may impress the tourists (as indicators of 'Thai' culture, as historic architecture, aesthetically and so on), however, religious travel is not the main

purpose for their visits. Their other motives for travelling to Chiang Mai are for leisure, to experience a different culture and to visit cultural heritage sites. When a lot of people move to a scared place, there is great potential for impact. This means there are more stalls, buses, and increasing environmental problems and other developments in that area such as at Phra Singh temple and Phra That Doi Suthep temple in Chiang Mai. Moreover, some religious or heritage factors have been turned into a superficial story. When Chiang Mai was promoted as the tourism centre, Chiang Mai also became a centre of heritage tourism in the northern region. Because of its long history as the capital of the Lanna Kingdom and as a religious centre with significant monasteries, this became the reason for attracting tourists and pilgrims to the city. There is no concrete evidence showing the developments and impacts on religious shrines caused by tourism activities. But as Krippendorf (1987) stated, mass tourism gradually destroys everything that it touches: the environment, the economy, the host country and its people and even the tourists themselves. The changes brought by mass tourists and their behaviours, for example, interrupts the pilgrims. They come to gaze, take photographs, dress impolitely and create disorder. In other words contemporary tourism cannot but effect the values of both the monasteries and the local community. The following section relates to how and why people travel, what drives them to visit heritage sites and whether it has an impact on the host community or not.

Heritage tourist characteristics

Different types of people demand different heritage experiences. However, there are some common motives. Heritage tourists are more likely to search for new experience and learn new things more than local tourists (Timothy and Boyd 2003). Merriman (1991 cited in Timothy and Boyd 2003) studied people's perceptions regarding what they thought were the best things about the past. This is what they listed: In the past,

- Families were a lot closer
- There was very little pollution
- There were few or no cars
- Life was a common bond of neighbourliness
- Less emphasis was placed on money earned
- (Ethical and moral) values were higher

Timothy and Boyd (2003) concluded that "tourists visit historic sites in an effort to understand themselves as they relate their experiences to their personal lives". This brings up a critical understanding of the pattern of demand for heritage tourism.

Plog (1993) developed a theory on the psychology of tourists based on a study of the attitudes to travel by New York residents. He noted that tourists may be classified along two dimensions: allocentrism and psychocentrism (Mason 2008). Tourists who were more allocentric are thought to prefer exotic destinations, unconstructed holiday and more involvement with the local community. Those tourists make their own travel arrangements and seek new destinations. On the other hand, psychocentric tourists are thought to prefer familiar destinations, package tours

and touristic areas. The implication from Plog's theory is that tourist destinations are attractive to different type of tourists. Plog's theory is also related to Cohen's study (1972) on the behaviour of tourists. Cohen classified types of tourists into four classifications as follows: (Mason 2008)

- *Organized mass tourists*: These tourists travel together in groups. According to Cohen, they take a packaged tour which is arranged in advance by a tour operator or travel agent
- *Individual mass tourists*: this group uses the same facilities as the organized mass tourists but they are more individual.
- *Explorer*: this group arranges their own trip. They want to meet locals but they still trend to use the facilities of the mass tourist.
- *Drifter*: the drifter does not want any contact with other tourists. They want to stay with locals and they will stay longer than most tourists. Drifters do not regard themselves as tourists.

It clear to see that Cohen's classification and Plog's theory have corresponding ideas. Cohen's "organized mass tourist" and "individual mass tourist" are similar to Plog's category of psychocentric tourists. These studies explain the motivation behind western tourists: no matter what the motivation, they can all end up in the same place such as Chiang Mai, in the historic centre or the temple. Visiting heritage sites may not be their main purpose of travel, but it will add value to their experience (Orbasli and Woodward 2009). At this point when they are in a destination, the motivation is irrelevant. What is important is their presence irrespective of motive. They can all have the same effects. And for local communities what motivates tourists to come does not matter to them at all.

Doxey's irritation index (1975)

This section discusses the impact of tourism on heritage sites. During the mid-1970s, there was a growing concern about the potential and negative impacts of tourism on destinations. The most familiar theoretical perspective on host and guest relations is Doxey's Irritation Index (1975). In 1975, Doxey proposed a four stage irritation index in the assessment of tourist impacts on host communities. This index showed the measurement of resident reactions towards tourism and tourists and illustrated how the interaction of residents and tourists may be converted into different degrees of irritation. According to Doxey, when tourists arrive for the first time, tourists are welcome by the resident. Tourists will be greeted with *Euphoria*. At this stage there is little planning and control on tourism development. Later, resident attitudes change to *apathy*- tourists are taken for granted and the relationship between hosts and guests is more formal. At *annoyance*- saturation is approached and residents have misgivings about tourism; and *antagonism*- irritations are openly expressed by residents towards tourists. Residents' attitudes toward tourism become negative as tourism expands. These negative attitudes of residents make it difficult for tourism development in the area of annoyance and antagonism

Table 7: Doxey's irridex index of resident attitudes to tourism

	Social relationships	Power relationships
Euphoria	Visitors and investors welcome	Little planning or formalised control. Greater potential for influence to be exerted by locals.
Apathy	Visitors taken for granted More formal relationships between hosts and guests	Marketing is the prime focus of plans. Tourism industry lobby grows in power.
Annoyance	Resident misgivings about tourism. Range of saturation points approached.	Planners attempt to control by increasing infrastructure rather than limiting growth. Local protest groups develop to challenge institutionalised tourism power.
Antagonism	Irritations openly expressed. Residents perceive tourists as the cause of the problems.	Remedial planning fighting against pressures if increased promotion to offset declining reputation of destination. Power struggle between interest groups.

Source: Doxey (1975) cited in Beeton 2006)

However, the degree of interaction depends on many factors such as the level of community involvement with the tourism industry (Weaver and Opperman 2000). Weaver and Opperman's study showed that people who have benefits from the tourism industry, their attitude toward tourism industry is more positive than the one who have no or less benefits from the tourism industry. In fact, different parts of the community are likely to display different reaction to tourism. There is a link between this host and guest interaction index and Butler's (1980) tourist area life-cycle model. Doxey described the evolution of local attitudes to tourists and Butler's model illustrated the stage of tourism development depending on the number of tourists visiting a destination over time. The relationship of both models will be discussed in the following section.

Butler's (1980) Tourism Area Life Cycle model

Butler (1980) introduced the concept of the TALC (The Tourism Area Life Cycle) as a model which links the development of tourism destinations to that of products in the Product Life Cycle model (PLC) which is used as a marketing concept. When applying the Product Life Cycle concept to tourist destinations, Butler suggests that resorts develop and change over time. He has identified the life cycle or the evolution of a tourism area, passing through the stages of exploration, involvement, development, consolidation, stagnation and decline (Figure 4).
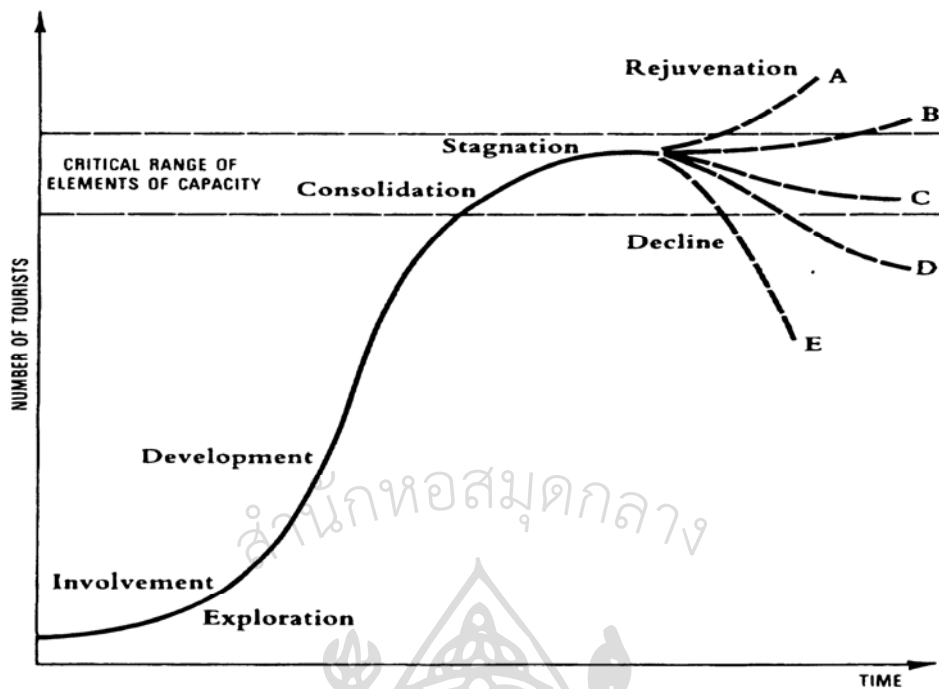
Figure 4: Butler's (1980) tourist area life cycle model

Butler himself (1998) reviewed and noted that TALC has been subject to considerable examination and modification over the year. He also suggested that the original model included:

- Recognition of dynamism within the tourism environment – at the time of its inception, constant change was not as widely recognized as in today's tourism
- A focus on a common processes of development within tourism destinations, permitting description and modeling
- Recognition of the capacity or the limits to growth in destinations. It was a relatively new concept in tourism at the time.
- Identification of triggers in the environment which bring about changes to a destination (eg floods)
- Recognition of the management implications of the model
- An argument for the need to view tourism planning in its long-term context
- A spatial component which argues that there would be a series of spatial shifts as development stagnated
- Universal application, namely that the model was essentially true for all tourist destinations (Butler 1998 citied in Baum 1998).

Baun (1998) added that lately the development period has been much more rapid with the force of globalisation and multinational investment often jumping one or more stages within the model cycle, particularly in the developing world.

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As a concept, Butler's (1980) destination development model and local perceptions of tourism can be applied to tourism in Thailand. The exploration stage is characterized by a small number of tourists who may be identified as Plog's allocentrics and Cohen's explorers. Those tourists make their own travel arrangements and seek new destinations. This stage also applies to Doxey's (1976) irritation index in the level of euphoria. Visitors are welcome for reasons relating to hospitality or more importantly as a source of income to the household. Within this stage of Butler's model there would be no specific facilities for the tourists and the social impacts would be small.

When the number of tourists increases, the involvement stage is entered. The local people begin to be involved in the tourism industry by providing some primary products for the tourist. The relationship between the host and the tourists is harmonious. The visitors are also taken for granted and the tourist-host encounter is motivated by commercial gain rather than by personal interest. Some advertising can be used to attract the tourists. This stage is also regarded as at an apathy level in Doxey's index of irritation. At the third stage, the development stage, the area becomes a tourist resort and is promoted by heavy advertising. Plog's mid-centric and Cohen's institutionalized tourists' can be linked to this stage. The community's natural and cultural attractions will be developed which is followed by changes in the physical appearance of the area. The relationship between host and tourist has changed, and tourism is now a business. For example, the local businesses import labour for the tourism industry. Some locally provided facilities disappear and are replaced by the larger, mainstream companies that are often not owned by locals.

As the consolidation stage is entered, the number of tourists will decline but it will still continue. Major franchises and chains will be represented into the tourism industry. When the number of tourists has reaches a peak, the area enters into the stagnation stage. Capacity levels will have been reached with the obvious effects of economic, social and environmental impacts. The area will have a well-established image but it will no longer be fashionable. The type of tourists will also change to being that of mass tourism as described by Cohen's classification (1972) or a psychocentric as described by Plog's theory (1973). Finally, in the decline stage, new forms of tourism might be sought. The property will be expensive and tourist facilities may be replaced by the other structures. The area may move out of the tourism industry if regeneration does not occur.

The above approaches provide an understanding of the system through modeling its dimensions and the inter-relationships among its components. However, these approaches can not be achieved with any confidence without the understanding of the tourism impacts, which usually are considered as negative. As this research focuses on the importance of resident perception and attitudes towards the impacts of tourism based on their value, different individuals within the communities may respond to the same tourism impacts and values in different ways. Understanding impacts can then be of help to predict the consequences of tourism development and target specific factors that can result in social, economic and

ecological change. This in turn has implications for heritage management and communities.

Tourism impacts

Tourism is a movement of people which is proposed to enhance the meetings of different people and to contribute to the process of cultural maintenance and enrichment and learning about each other (UNESCO 1976). As noted by McKercher (1993), it is a human activity characterized by interaction between local residents and tourists who consume a wide range of resources. The relationship between the tourists and the host community is ordered into three concepts by De Kadt (1979). The tourist purchases goods or services from the host. However, both of them share the goods and services such as the transportation and destination areas and also their meeting face to face leads to the exchanging of information and ideas. Thus, tourism inevitably includes an element of 'exploitation' exhibiting a wide range of social, cultural and environmental impacts due to the overuse of resources (Wheeller 1994). Greiner et al (2003) introduced the conceptual model of tourism development and impacts. This model was developed as a tool for further research planning and implementation. It identified key factors of tourism development and impact and also shows what benefit there are for local communities (figure 5). Moreover, tourism planning should be related to community development historically and to overall planning. And where heritage sites are involved should also encompass the effects of tourism on conservation and on the heritage status of both natural and cultural heritage in the transformation of these places into a tourist 'resource'.
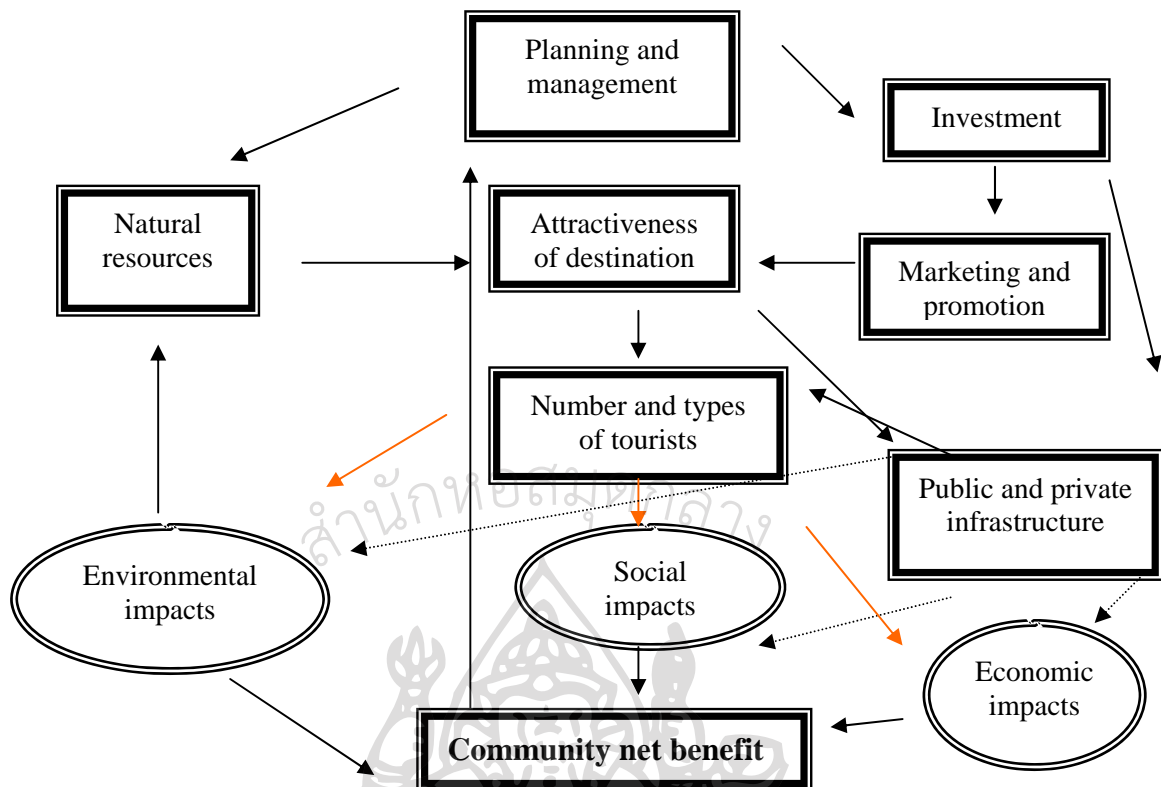
Figure 5: Systems model of tourism development and community benefits
Source: Greiner et al (2003)

The tourism development and its impacts on the host community has been an important debate for the past several decades (Andereck *et al* 2005; Ap, J. 1990; Belisle and Hoy 1980; Dogan 1989; Gu and Wong 2006; Li 2006; Hall 1997; Haley *et al* 2005; Haywood 1993; Mathieson and Wall 1982; Perdue *et al* 1987; Perez and Nadal 2005; Pizam *et al* 1986; Simmons 1994; Untong and Kaosa-ard 2005; Untong 2006). Early work on perceived impacts of tourism, which date back to the 1960s, tended to focus on the economic benefits with little regard to the sociocultural or environmental impacts (Pizam 1978). The classic study of tourism impacts by Matheison and Wall (1982) defined three categories of tourism impacts: social, economic and physical impacts. The following section will explore and discuss further the three dimensions of tourism impacts.

Economic impacts

Economic impacts mostly has been identified and given more attention by researchers than other impacts (McIntosh and Goeldner 1986; Untong and Kaosa-ard 2005). Tourism and its influence on the host community has given an opportunity for developing countries to stimulate economic growth. It is the major industry and foreign currency earner in many developing countries (Swarbrooke 1999). It also contributes to income and increased job opportunities. Revenue from tourism also supports development and management of infrastructure and services for both local

residents and visitors (Greiner *et al* 2004). This national significance has resulted in the focus on economic impacts but more often than not at the national level rather than local economies.

While tourism offers many opportunities to the local community, it can also lead to a number of costs (Table 8). An important question for developing countries like Thailand is whether the local community gains economic benefits from tourism or investors. It is also important to realize that the impact of tourism may also be sensitive to the level of development of the host community.

Table 8: The economic benefits and costs of tourism

Impact	Benefits	Costs
Economic	• Increased expenditure • Employment creation • Agricultural stimulus • Creation of new tourism attractions • Earns foreign exchange • Increases GDP, directly and indirectly via multiplier • Increases government revenues from taxation • Contributes to income and standard of living • Improves investment, development, and infrastructure spending • Improves public utilities infrastructure • Creates new business opportunities	• Price increases during special events • Real estate speculation • Distention of agricultural production • Decline of certain products not in international demand • Manufactured goods and imported • Overuse of existing attractions • Leakage of foreign exchange income to intermediaries and to purchase imported goods • Brings greater external control over the economy • Increased government expenditure • In-migrants hold many key management jobs; seasonal nature of employment • Profits may be exported by non-local owners.

Source: Ritichie 1987 citied in Crouch 1999, Kreag 2001 and WTO 1981

IUCN (1998) defined the concept of the total economic value of assets, goods or services into two main values: Use values and Non-use values. The Use values comprise direct-use values, indirect-use values and option values. Non-use values consist of existence values and bequest values (figure 6). The existence values occur when people who never intend to use a resource may still value its existence value and the bequest values occur when people who may value a resource because they wish to leave a legacy to future generation (Cegielski *et al* 2001). This concept is different from the usual method of studying economic impact which has been done through a cost-benefit analysis. This shift of thinking from cost-benefit analysis to values based analysis is important to this research, especially because it has been promoted by conservation and heritage agencies like IUCN.

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                        Total economic value
                                 |
        ┌────────────────────────┴────────────────────────┐
     Use values                                      Non-use values
   ┌─────┴─┐                                          ┌──────┴─┐
   │                                                  │
   ├─ Direct-use values:                              ├─ Existence values
   │       commercial production                      │
   ├─ Indirect-use values:                            └─ Bequest values
   │        multiplier effects
   └─ Option values:
            the amount of value that the Community
            places on the prospect of future use of an asset.
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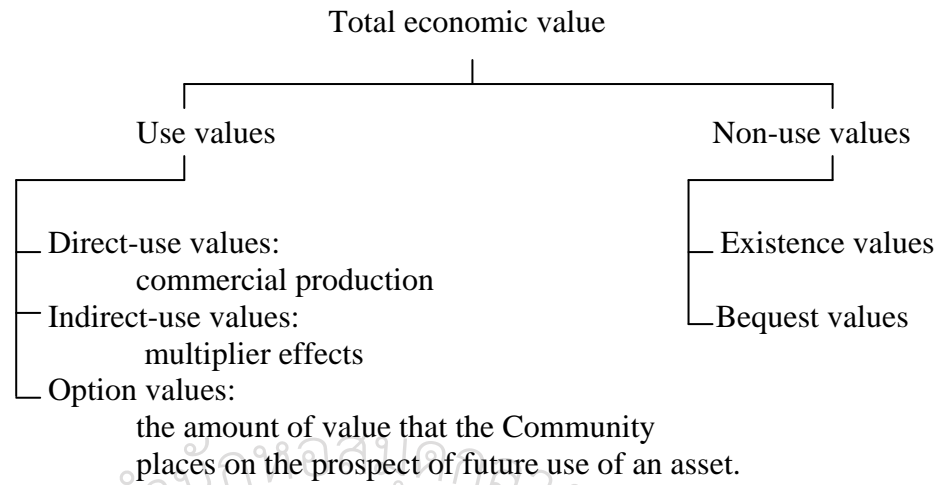
Figure 6: Elements of Total Economic Value
Source: Adapted from Cegielski *et al* 2001

Sociocultural impacts

Murphy (1985) describes sociocultural impacts as "more immediate changes in the social structure of a community and adjustments to the destination's economy and industry.while cultural impacts are more long-term changes in a society's norm and standards, which will gradually emerge in a community's social relationships and artefacts". Unlike other dimensions of tourism impacts, sociocultural impacts have been given less attention than the environmental impacts. Perhaps this is because the sociocultural impacts usually occur slowly over time and they are also largely visible and invisible (Swarbrooke 1999). When looking at the sociocultural impacts, most concern focuses on interpersonal relations, moral behaviour, religion, language, crime, historical value, and health. Matheison and Wall (1982) identified social and cultural impacts as the ways in which tourism is contributing to changes in the value systems, individual behaviour, family relationships, collective life styles, creative expressions, traditional ceremonies and community organization. Moreover, perceived social consequences also include increasing the awareness of the historical continuity of the host community and preserving religious building and archaeological sites (Dogan 1989; Jafari 1973). The social impacts appear to be more subjective and intangible or harder to measure (Haley, Snaith and Miller 2005).

Table 9: The sociocultural benefits and costs of tourism

Impact	Benefits	Costs
sociocultural	• New ideas from exposure to other cultures and their way of life • Strengthening of regional traditions and values • Development and preservervation of indigenous culture and cultural identity of host communities • Contributes to conservation of monuments and heritage buildings • Modernization of society • Broadening social horizons and reduced prejudices among the tourists • Increased local pride and community spirit • Increased awareness of the non local • Improvements to quality of life • Facilitates meeting visitors (educational experience) • Positive change in values and customs • Promotes cultural exchange • Improves understanding of different communities • Increases demand for historical and cultural exhibits	• Commercialization of activities that may be of a personal or private nature • Modifications of nature of event/activity to accommodate tourism • Disappearance of indigenous culture under the impact of commercialization • Degradation of monuments and heritage buildings • Negative demonstration effects • Polarization of social structure and increased income inequalities • Social pathology, including prostitution, drugs, etc. • Acceleration of undesirable social trends such as excessive urbanization • Tendency toward defensive attitudes concerning host regions • High possibility of misunderstandings leading to varying degrees of visitor hostility • Language and cultural effects • Unwanted lifestyle changes • Displacement of residents for tourism development

Source: Ritichie 1987 citied in Crouch 1999, Kreag 2001 and WTO 1981

   Different types of use have different impacts. Much research has shown that heritage tourism helps to promote national identity, increases local awareness about their culture and motivates the conservation of heritage sites in terms of financial support from the tourism industry (Timothy and Boyd 2003, Vogt, Kah and Leonard 2008, Orbasli and Woodward 2009). On the other hand, culture can become a commodity for the tourism industry (Hitchcock and King 2003). However, Carton and Beeton (2009) mentioned that without the tourism industry, culture is still changing because it is dynamic and changes over time. Heritage tourism always encompasses historical sites, archeological sites, and place with architecture or historical significance, and cultural landscape. They are tangible assets but also have intangibility element, especially to the community. These sites have meaning to the local community more than just their materiality as a ruin or the remains of historic buildings. It represents different values for different groups of people and at different times. As Orbasli and Woodward (2009) stated that "values most commonly associated with the cultural heritage are historic, architectural, aesthetic, rarity, and archaeological values. Other values are less tangible and relate to the emotional,

symbolic, and spiritual meaning of the place." Their study reflected the Western perspective on heritage value. However, this doctoral research aims to investigate the concept of value from an Asian perspective. The question for heritage management is what do they want to conserve? The physical buildings and places? Or is it about the community values associated with that building? When the international heritage movement was being developed, the emphasis was on material culture and over time with Charters like ICOMOS Australia's Burra Charter or the Nara Declaration or the Hoi An Protocols, there has been a shift towards a values based system of heritage management.

Environmental impacts

Finally, impacts on the environment are identified (Cohen 1978; Liu and Var 1986; Jenkins 1997; McKercher 1993; Ryan 1991). Most of the studies suggest that the development of tourism caused environmental damage (Baysan 2001; Cohen 1978; Smith 1989). Tourism is contributing to changes in the physical deterioration of the environment and its attractions from uncontrolled and excessive use (Mathieson and Wall 1982). Tourists generate waste and pollution. Some examples include the destruction of coastal areas, air pollution, water pollution and waste water management from the tourism infrastructures and facilities, noise pollution from tourism activities and the airport, traffic congestion and an over loading of infrastructure (Pizam 1978, Mathieson and Wall 1982; Murphy 1985; Law *et al* 1996). Like economic impacts, environmental impacts are easier to measure using indicators that can be scientifically validated such as use of waste water levels, energy consumption, soil erosion and water pollution.

Table 10: Highlights environmental positive and negative impacts of tourism

Impact	Benefits	Costs
Environmental	• Construction of new facilities • Improvement of local infrastructure • Improvement of the area's appearance • Protection of selected natural environments or prevention of further ecological decline	• Environmental damage • overcrowding • Saturates existing infrastructure • Pollution (water, air, noise and visual) • Loss of natural landscape and agricultural lands to tourism development • Introduction of exotic species • Disruption of wildlife breeding cycles and behaviours

Source: Ritichie 1987 citied in Crouch 1999, Kreag 2001 and WTO 1981

Heritage sites, historic town and archeological sites on the other hand have different impacts from others tourism attractions. Some of the sites are living heritage and continue to change over time; some of them are remaining buildings but have architectural or historical values. Orbasli and Woodward 2009 listed the most common environmental impacts on heritage sites as follow:

- Increased car traffic in historic towns can damage building and archeological sites.
- Large numbers of tourists in historic interiors have an impact on the microclimate and increase the level of dust that could impact of the care of collection items.
- The congestion and pollution associated with tourists buses and cars, especially in historic towns.
- The desire to locate tourism service close to major attractions can directly impact on heritage sites and their settings.

Although tourism is the major source of foreign exchange in Thailand (Hall 1997), Ratanakomut (1990 cited in Hall 1997) argued that this notion is misleading because more than 50 percent of tourism income is spent directly on importing goods and materials for the tourism sector. Mathieson and Wall (1982) describe the importing of goods for tourists as indirect costs of the economic impact of tourism. Moreover, this industry is a resource based industry which includes natural resources, man-made resources and the built-up heritage. So, inevitably tourism activities force economic, environmental and sociocultural impacts on host communities.

Unfortunately, the negative environmental and sociocultural aspects of tourism in Thailand are increasing, as government considerations seem to ignore the numerous problems. McKercher (1993) proposed that there are some fundamental truths about the tourism industry. Two of these can be applied to Thai tourism in particular. He states 'tourism as a consumer of resource, has an ability to over consume those resources' and '…that tourism is a private sector dominated industry, with investment decisions being based predominantly on profit maximisation'.

Host community and tourism impacts

Other issues that have frequently been addressed relates to the question of who is responsible when pursuing the tourism industry and what are the effects on communities that have tourism. This concern will be explained within the broad definition of the host community. The issues relating to the conflict and relationships between tourism and the host community will be examined in more detail.

Host communities are the people who live and work in the places that tourists visit. The relationship between tourism and community can be divided into four different stakeholder groups concerned with tourism:

- *Government authorities*: who are responsible for the planning, resourcing and maintenance of basic municipal infrastructure

- *The local business community*: who drive an income from the operation of commercial enterprise
- *The local community*: who share their area with each other and with the visitors
- *The visitors*: who make tourism viable

Source: Bushell 1998 cited in Douglas, Douglas and Derrett 2001

The expansion of tourism generates debate about its consequences on the host community. Understanding the effects of tourism is one of the extensive areas within tourism research and literature (Dogan 1989; Jafari 1983; Getz 1983, Ap, J. 1990; Hall 1997; Mathieson and Wall 1982; Smith 1989, Carter and Beeton 2004). Although, some of the impacts are known and can be observed, it is often difficult to measure those impacts. However, current research indicates tourism as a factor of change can affect the host community. For instance, Ap (1992) focused on the specified aspects of the host community and tourism interaction. Many studies focused on the relationships among resident perceptions of tourism impacts, support for additional tourism development, restriction on tourism development and support from local government (Allen *et al* 1988; Ap and Crompton 1993; Getz 1986; Simmons 1994; Pearce 1980; Perdue *et al* 1990). Further, numerous empirical studies focusing on the impact of tourism on local community have yielded mixed and sometimes contradictory results (Andereck *et al* 2005;Belisle and Hoy 1980; Li 2006; Gu and Wong 2006; Liu and Var 1986; Miyakuni *et al* 2006; Pizam 1977; Untong and Kaosa-ard 2005). Therefore, research on how the host communities react differently to tourism impacts has been, relatively speaking, addressed and quiteconcentrated, with contributions summarized in Table 11. In addition, Doxey (1976) suggests a four stages irritation index. This index showed the measurement of resident reactions toward tourism and the tourist. His model showed that residents' attitudes toward tourism become negative as tourism expaned. Faulkner (1997) summed up two broad dimensions of the community impacts of tourism:

- The extrinsic dimensions: refers to characteristics of the location, the nature and stage of tourism development in the area, types of tourist involvement and types of tourist activity.
- The intrinsic dimensions: refers to characteristics of the host community that are affected by the impacts of tourism.

These negative attitudes of residents make its difficult for tourism development in the area. Most of these models, however, require extensive theoretical research, involving the host community through surveys and determine tourism impacts based on the researchers' own perspective. It is relatively rare for the host community to get involved at the methodological level of the process.
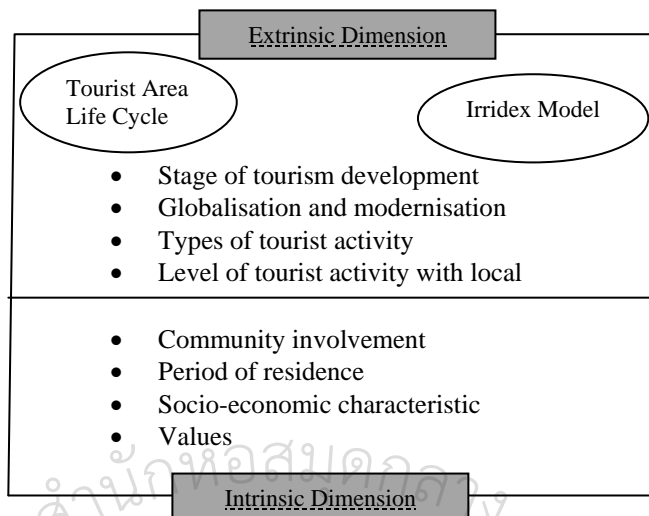
Figure 7: A framework for analysis the impacts of tourism in Chiang Mai
(Source: Adapted from Faulkner 1997)

Table 11: Studies of residents' perception of tourism impacts on communities

Author (s) of study	Main Findings	Remarks
Dogan (1989)	Tourism development has an effect on the sociocultural characteristic of local residents such as habits, daily routine, social lives, beliefs, and values. These factors may lead to psychological tension as well.	
Murphy (1991)	Residents concerned by poor level of economic returns from hosting tourists. Need to improve community relation	
King, Pizam and Milman (1993)	Host communities attitudes and perceptions toward development and tourists fluctuate continuously between the negative and positive.	
Husbands (1989), Madgrigal (1993), Lankford and Haward (1994)	These studies found that residents benefiting from tourism have a higher level of support for it and thus report more positive impacts.	
Mansfeld (1992)	People living further from tourism areas were more negative about the impacts.	This difference maybe explained by the site specific conditions which tourists and hosts interact.
Sheldon and Var (1984)	Residents in higher tourist density areas were more positive about tourism.	
Pizam (1978)	Residents with more contact felt negatively about tourism.	
Rothman (1978)	Residents with high contact had positive perception.	
Tosun (2001)	Tourism development may create social conflicts in the community due to the sociocultural differences, economic welfare and purchasing power gaps between the host community and tourists.	
Andereck et al (2005)	Residents recognize many positive and negative consequences. Those who feel tourism is important for economic development, benefit from it, and are knowledgeable about the greater positive impacts, but do not differ from others with respect to perceptions of tourism's negative consequences.	
Akarapong (2006)	The local residents viewed tourism as creating more negative impacts than positive and they also expressed their awareness of tourism on the environment.	

In addition, Gray (1989) defined a stakeholder as 'a person who has the right and capacity to participate in the process; thus, anyone who is impacted upon by the action of others has a right to be involved' (cited in Aas, Ladkin and Fletcher 2005). None of this stakeholder group is homogenous in terms of different values, aspirations, level of educations, need, interest and desires. Because of these differences, a conflict relationship is inevitable.

A community will not experience every impact. The impacts that particular community has depends on four factors: the characteristics of the tourists, the characteristic of the tourism activity, the characteristic of the destination and destination management practices such as tourism planning, policy and regulations (Dwyer et al 2007) (Figure 8). So, research on the community impacts (table 11) and Dwyer's diagram shows how important the local context is but it refers only to how general the impacts are and lacks a sense of a particular geographic and historical context. Impact research needs to be destination specific, such as Chiang Mai., otherwise it will be so general it will be meaningless.
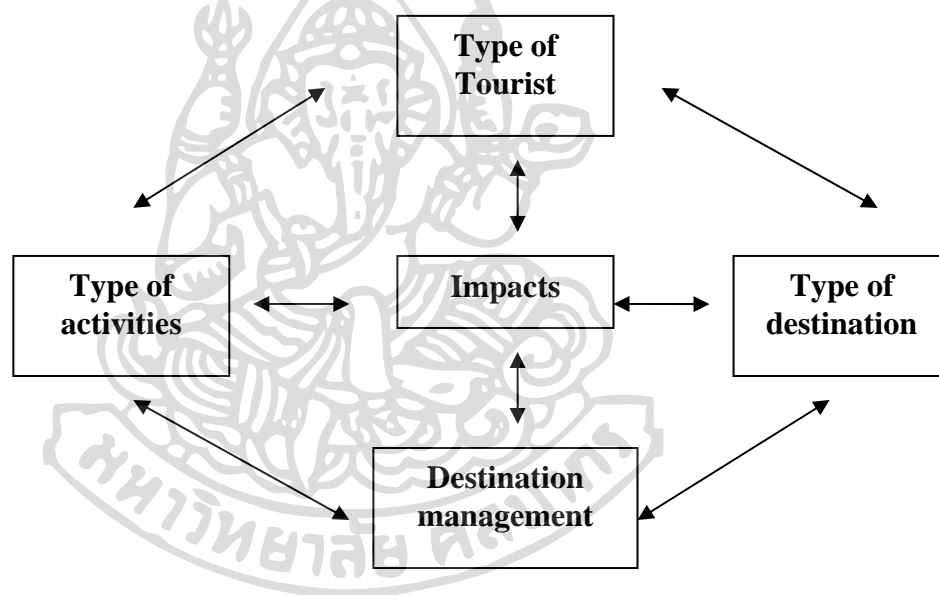
Figure 8: A framework for determining the impacts of tourism on a community
Source: Dwyer et al 2007

According to McKercher et al (2005), the nature of the relationship between tourism stakeholders and other stakeholder groups has been grounded in conflict in goal and value or goal incompatibility and value clash. (McKercher et al 2005). They state that conflict can be seen in terms of incompatibility between one party's goals and another party's behaviour. Jacob and Schreyer (1980) describe conflict as goal interference attributed to another's behaviour with goal being defined as any preferred social, psychological or physical outcome of a behaviour that provides incentive for that behaviour. Another description employed in the research is value clash. Values are often viewed as being non-negotiable, hindering the resolution of disputes

(Korper, Druckman and Broome 1986). McKercher et al (2005) argued explicitly that there would be a value clash between an increase in tourism activity and adverse impacts. It also occurs when the power balance between stakeholders shifts, empowering one and disempowering the other. In other words, values are at the heart of conflict and this further strengthens a value-based methodology like the matrix study undertaken at Chiang Mai for this doctoral research.

The Community-Based Tourism Planning (CBTP) is an example of a value-based planning and management regime that is totally compatible with heritage conservation and management. It is an approach that proposes that tourism planning should build from an awareness of community values and organizational needs to guide more locally-appropriate tourism development that will fit with other community needs, initiatives, and opportunities. CBTP promotes the idea that the community should define its own roles and tourism's role. To achieve this, a community needs to create opportunities for stepping back from tourism marketing and product development pressures. Then, stakeholders can evaluate their tourism experiences and local values while setting a direction for the city tourism development with other significant stakeholders. This approach is fundamentally linked with a 'belief in human potential for favorable growth" (Biddle and Biddle 1965) which relies on community members having a positive view and understanding of their own potential. It also requires a democratic political system where the identification of the values of the community is deemed as being in the best interests of community development. Undemocratic societies rarely respect this level of community empowerment.

The CBTP model relies on initial and periodic community assessment processes . It helps the community to introduce more "strategic" and "future" thinking or visioning to tourism development. It also relies on residents and community leaders who are considered their own experts about community needs and desirable tourism influences. CBTP is providing an opportunity to clarify community strengths, challenges, obstacles and opportunities for social, economic, and environmental impacts (Pinel 1998).

Community participation in tourism development is a process involving all relevant and interested sectors such as local governments, local residents, developers, heritage managers, business sectors, planners and researchers, especially in the western countries. Tourism needs to be responsive to residents and a balance between visitor satisfaction and benefits for the residents of the destination area is essential for long term sustainability. Also the community is the unit for development. Residents are primarily interested in two features of tourism. First, tourism can help to develop local amenity resources. Secondly, it provides an income for the community. The community should participate in the tourism planning because it affects their daily lives. The negative reaction of residents can cause the number of tourists to decrease and damage a community's hospitality image (Singh, Timothy and Dowling 2003). However, tourism also often seriously disrupts communities, so a negative reaction is both understandable and warranted. Rovested and Logar (1981 cited in Gunn 1988) suggest five reasons for community planning for tourism development. Firstly, the

planning provides better understanding of the interdependence between the tourists and the host community. Secondly, it reduces business failures by assuring sound growth. Next, the planning has an impact on the community's harmony by helping to avoid problems. Then, it encourages the community to accept the tourism industry. Finally, it can be sustained in terms of helping to fulfill human needs and obtaining financial resources.

To be successful in tourism development, it is necessary to look at the concerns and needs of local residents, their perceptions, their attitudes toward tourists and the co-operation between residents, the local government and the tourists. Moreover, tourism development is political in nature as can be seen in the case of Suwannabhumi Airport, Thailand. It implies a high degree of public participation in the planning process. At the government level, the planning process was difficult because the decisions and policies at one government level may conflict with another level. This is possibly the most serious pitfall for tourism development. However, researching is one way to increase the awareness of the host community and it is important to encourage the residents to be concerned with tourism planning as a way to dealing with the impacts of tourism on their community. The majority of planning goals should be directed at the residents, not the tourists. Moreover, the local government, the planners and private sector must co-operate to satisfy the needs of residents. The tourism planning should involve representatives from local government, businesses and the community. Then they will find the information base and evaluate the objectives and strategies and finally work towards the development of new objectives and strategies.

In addition, community tourism planning must emphasize the important goals and values in planning, especially in the meaning of economic, sociocultural and environmental impacts on the community both in the short term and long term. The residents like to control and be involved in their community. To encourage residents to participate in tourism planning and the tourism product, residents will become part of the problem and then have an opportunity to take part in the solution. Furthermore, the promotion of local tourist attractions should be undertaken by supporting residents. The community can be involved in tourism planning by creating the appropriate understanding of how the community should look and be now and in the future, and also with the organization's members conducting a review of key public involvement activities.

A possible solution lies in heritage planning and management that focuses on the role of community's values and the value people place on the link between themselves and the tourism industry. What is needed is the implementation of heritage culture that makes use of the local's heritage in a good manner and in sustainable way.

Sustainable tourism and the philosophy of Sufficiency Economy

Sustainable tourism started finding its place in social, political, cultural, economic and ecological thought in the 1980s but especially after the Earth Summit at Rio in 1992. For the past 20 years, the debate about the concept of sustainable tourism has been a continuing phenomenon. Sustainable management is generally accepted as three inter-related components: ecological, economic and social or cultural. The relative importance of these components may change from time to time in particular circumstances. However, early studies emphasized the environmental dimension to sustainability rather than the economic and social dimensions (Swarbrooke1999). The WCED defined sustainability as 'meeting the needs of the present without comprising the ability of future generations to meet their owned needs' (WCED 1987 cited in Weaver 2001). However, the issues of sustainable tourism and sustainable development overlap with complex linkages in practice. Actually, the concept of sustainable tourism has arisen out of the concept of sustainable development. Bramwell and Lane (1993) outline four basic principles of sustainable development and sustainable tourism development:

(i)   holistic planning and strategy planning
(ii)   preservation of essential ecological processes
(iii)   protection of both human heritage and biodiversity
(iv)   development to ensure that productivity can be sustained over the long term generations.

Another well known list of principles and guidelines is developed by Tourism Concern (1991) in association with the Worldwide Fund for Nature (WWF). They outlined 10 sustainability principles. According to Tourism Concern (1991) recommendations, the tourism industry should:

(i)   prevent damage to environmental resources
(ii)   act as a force for conservation
(iii)   develop and implement sound environmental; policies in all areas of tourism
(iv)   install appropriate systems to minimize pollution from tourists development
(v)   develop and implement sustainable transport policites
(vi)   adhere to the precautionary principle
(vii)   research, establish and abide by the carrying capacity of a destination
(viii) respect the needs and right for local people
(ix)   protect and support the cultural and historical heritage of people worldwide
(x)   carry out practices in a responsible and ethical manner
(xi)   actively discourage the growth of exploitative sex tourism

The term of sustainable tourism became popular and widely used as a major concept of tourism development. For tourism development to have sustainable outcome all related sectors must be sustainable including destination, host community

and business and of course ecological sustainability. Crucial to the achievement of sustainable tourism has been sustainable tourism indicators. While there is no accepted common form of sustainable tourism indicators, several lists of sustainable tourism indicators have already been attempted in the tourism literature. Ghosh et al (2003), divided four potential indicators for sustainable of tourism as follows:

- *Economic achievement*: as reflected in tourism expenditure per capita and proportion of economic growth
- *Environmental condition*: as measured by site protection regulations, species survival, intensity of use and so on.
- *Social condition*: as measured by ratio of tourists to locals, tourists related crime and so on.
- *Cultural condition*: as measured by level of satisfaction by visitors if cultural attraction and level of satisfactions by local.

Weaver and Lawton in their CRC Tourism Research Report considered and gave attention to the Tourism Sustainability Index by Marsh (1993). Marsh divided indicators into environmental, economic, social and management. The social indicators include: resident reactions toward tourism and tourists, number of resident complaints against tourism, amount of crime directed against tourists and tourism industry by residents and non-residents, amount of tourism-related prostitution, local patronage of tourist attractions and facilities, in-migration associated with tourism activities, ratio of residents to tourists, amount of tourist-instigated crime, psychographic profile (such as allocentrics, midcentrics and psychocentrics), tourist satisfaction with destination, destination image held by visitors and potential visitors, tourist attractiveness index, percentage of tourists who are repeat visitors, average length of stay and social carrying capacity.

In addition, Marsh's index includes cultural indicators: conformity of tourism architecture to local vernacular, the number and condition of heritage structures and sites, integrity of local culture, percentage of visitors who are international and extent of cultural commoditization. However, comparing these with WTO indicators of sustainable tourism, WTO paid less attention to indicators that related to social and culture aspects as opposed to environmental aspects. There are ration of tourists to local and level of satisfaction by local.

Staiff and Promsit (2005) have drawn up a list of indicators that are missing from the Mash index and WTO index as follows:
1. language usage in written and spoken form within a site
2. the employment of local arts and crafts producers
3. the design changes that arts and crafts undergo in tourism contexts
4. the degree of penetration of local crafts in the tourism market
5. the penetration of locally grown foods and the local or regional cuisine in tourist precincts
6. the frequency of locally produced performing arts employing local performers
7. the degree to which performances are modified or (re)created for tourists
8. the degree to which local festivals are modified because of tourism

9. the change of religious sites from local sacred places to 'museum' sites
10. the visitation levels to local museums, performing arts, heritage places and religious sites.

Recently, the tourism paradigm has shifted from economic development to sustainable development. This is due largely to the increasing awareness that the world is currently in an ecological crisis. Support for municipalities to develop sustainable policies and practices have emerged from governmental and non-governmental sectors. Gross National Happiness (GHH) is being considered as an alternative to Gross National Product (GNP) for development planning in Asia. The fundamentals of the Sufficiency Economy was first introduced in Thailand by King Bhumibol Adulyadej. On 4 December 1997, King Bhumibol Adulyadej made his usual birthday address via a nationwide television audience. His Majesty stated that: (Thailand Human Development Report 2007)

> ' Recently, so many projects have been implemented, so many factories have been built, that it was thought Thailand would become a little tiger, and then a big tiger. People were crazy about becoming a tiger…
> Being a tiger is not important. The important thing for us is to have a sufficient economy. A sufficient economy means to have enough to support ourselves…
>
> It does not have to be complete, not even half, perhaps just a quarter, then we can survive…
> Those who like modern economics may not appreciate this.
> But we have to take a careful step backwards.
> (Dusit Palace, 4 December 1997)

The self sufficiency theory or sufficiency economy has made a strong impact on community development in Thailand. *"Sufficiency"* means moderation, reasonableness, and the need for self-immunity for sufficient protection from impact arising from internal and external changes. The philosophy includes three elements: moderation, reasonableness, and self-immunity and requires two conditions for the philosophy to work: knowledge and virtues (figure 9).

The Middle Path
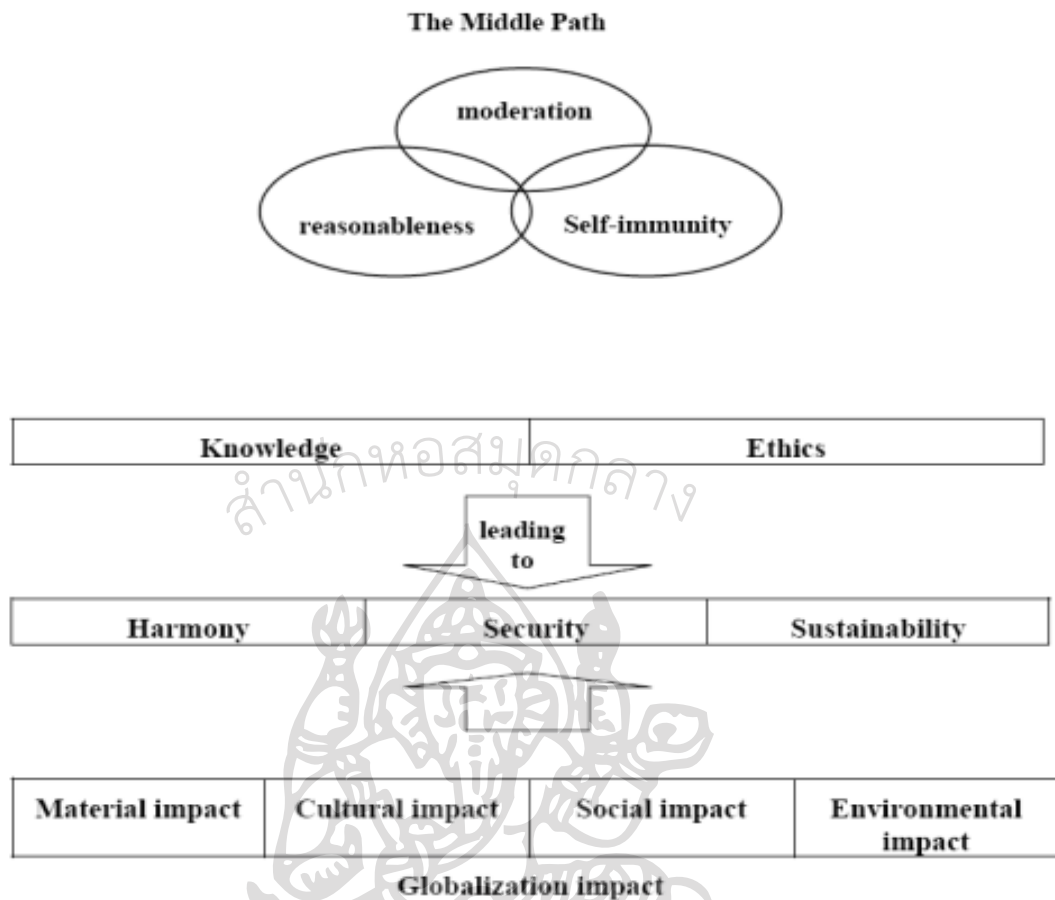
Figure 9: the Philosophy of Sufficiency Economy diagram
Source: www.thaiembassy.be/pdf/sufficiency_economy.pdf

King Bhumibol Adulyadej's philosophy focused on creating an atmosphere where people are satisfied with their resources, encouraging them to feel content with what they have and make use of the property to their capacity. The philosophy also places emphasis on concerns people should have about each other cooperate with 2 levels of development: the fundamental level and the progress level. The fundamental level aims to respond to the basic needs in land security for agriculture and its products. It also may need help from other sectors as necessary. When the fundamental level is met, the progress level can be developed. Communities will help each other in sharing experiences and knowledge. This concept offers solutions in both urban and rural areas. The National Economic and Social Development Board has also adopted his philosophy into the National Development Plan (2002 – 2006). His philosophy is similar to the concept of sustainable development.

Bradford and Lee (2004) examined the concept of sustainable tourism, sustainable development and sufficiency economy and outlined the interconnection of each paradigm as show in Figure 5. They defined *sustainable tourism* as 'a tool to improve the standard of living of the local community through well-planned strategies, in order to ensure survival in the long run. It also provides opportunities

for the community to learn from tourism and tourists. From the process of learning, people can take an active role in conservation and protection of their environment'.

In addition, they explained *sustainable development* as a concept concerned with focus and scale of sustainability efforts, depending on local conditions. Sustainable development concept is a combination of economic growth targets and human development perspectives. To achieve sustainable development, the local community must find a delicate balance between conflicting economic, environmental, and social equity objectives. This will become a key tool for the enhancement of the quality of life. Further, it is a provision for continuous improvement and life-long learning for the local community.

Sustainable Tourism
- Support and participation of local people
- As much of its economic benefits go to the locals
- Support and protect local cultural identity
- Preservation of natural environment

Sustainable Development
- Conservation of basic resources
- Community control
- Training in new knowledge
- Economic viability
- Environmental quality

Sufficiency Economy
- Usage of the remaining resources to their full capacity
- Emphasis on concern people should have for each other
- Reliance on one another within the means of limited resources

Figure 10: The interconnection of sustainable tourism, sustainable development and sufficiency economy.
Source: Bradford and Lee 2004

Chapter 3
Methodology

In the previous chapter, an overview of literature was presented related to this study's research questions. The purpose of this chapter is to present the methodology of this study. Each section will contain a discussion and justification of the methodological choices made with regards to the study's research, and present the research purpose, survey instrument, terminology, methodological problems and limitation of the matrix, selection of respondents, administration, data collection methods and the analytical method.

Introduction

Tourism has become a significant industry in Chiang Mai. The city has received the widespread support at the national level as well as the local level (Chiang Mai city plan 2006). There has been much discussion and conflicting information about how host communities perceive tourism impacts and how they value heritage places in Asia and little research about these inter-relationships has been conducted in Thailand. Bushell and Staiff (2012) mentioned that previous studies have tended to focus mainly on the idea of "universal value", however, 'heritage', 'development', 'tourism' and 'community' are contested terms and do not have universal meanings across all countries and all cultures. Indeed the modernist understandings of these ideas have Western origins rather than Eastern ones. The globalisation of cultural heritage has had profound impacts on heritage conservation and management and has produced a normative practice across the planet (Daly and Winter 2012). The idea of universal value, as espoused by UNESCO and other conservation agencies, has had far-reaching effects on heritage theory and practice and today, at the global level, the protection of values has become a central concept in heritage conservation (see the Burra Charter for example) but if heritage conservation is about values, what are the community perceptions about values? And when communities, tourism and heritage become entangled (Bushell and Staiff 2012) what values are at stake? Therefore to answer this question a clear understanding is required about the relationship shaping tourism development and its impacts in a historical city like Chiang Mai with its acknowledged heritage value. To that effect, a model has been developed in this study that focussed on community values based on local perspectives. The aim of this model was to explain the impacts of tourism and is designed to understand the residents' perception of tourism impacts, to present a consideration of how the host community responds to tourism in Chiang Mai and whether these perceptions are the result of tourism development.

To achieve the research objectives, a double-edged approach is needed in terms of methodology: a theoretical approach and an empirical approach. The theoretical explanation, observation and experiment is needed for any social survey of community members. Firstly, research began with library-based research. Here, the research intended to explore theories of tourism and host community relations in addition to Thailand tourism. The literature supported a theoretical structure that can be used to develop local based approaches, a value based approach, a method to

identify tourism impacts, the indicators involved, assessment of the effects of factors influencing local attitudes and the analysis of the relationship between tourism and religious sites and practices, especially in Thailand. The literature also suggests the consequences of tourism impacts on temples, on heritage sites and on the host community and how these impacts are perceived.

Robson (2002) identified the advantages of a quantitative survey. Quantitative surveys provide a simple and straightforward approach to the study of values, attitudes, beliefs and motives. It may be adapted to collect information from most populations with high amounts of data standardization. On the other hand, the qualitative survey helps to guide the researcher in assessing what issues are important, and helps examine, identify and avoid bias from personal, cultural and historical contexts (Robson 2002). According to Nyberg (2000), the aim of qualitative research is to interpret and understand phenomena.

In this study, an empirical study was utilised using a multimethod approach; quantitative and qualitative survey methods. Qualitative data was useful in guiding, supplementing and illustrating the quantitative data obtained from the survey (Creswell 2003; Robson 2002). The quantitative survey was designed and conducted with a number of stakeholders and community members in Chiang Mai. It provided an explanation of the relationship between values and the types of tourism activities common in Chiang Mai. It also helped to explain how and why community held values and tourism activities were related. A qualitative survey was carried out through interviewing residents and personal delivery was used in order to reduce postage costs and to increase the truthfulness of responses. By conducting the interviews face to face, it is difficult for respondents to refuse and it is difficult for them to fabricate answers. Also, the non-response rate can be higher if a mail survey was to be administrated. Cluster sampling, which social researchers consider as helping reduce costs and time requirements, was used as the sample selection method.

Study Area

For the purpose of this dissertation, tourism impacts were assessed in an area bounded by the ancient city walls. This area is deemed the focus of sensitive heritage and historical significance in the city and contains most of the historical and heritage sites within Chiang Mai. The selection of the study area was determined by a number of factors. Firstly, there have been many studies of tourism impacts undertaken in Chiang Mai but mainly focussed on the costs and benefits of tourism within cultural minorities such as the Hill Tribes (Cohen 1989, 2002). Secondly, many studies of local perceptions in Chiang Mai have been top-down approaches (Kaosa-ard and Unthong 2005). The entire questionnaire was based on the researcher's questions (often using generalised indicators) and did not emanate from a local archival study of community values. Thirdly, this study can be used comparatively with earlier studies by trialling a particular methodology, a bottom-up approach. Finally, this site is easily accessible for the researcher because the researcher was based in Chiang Mai.
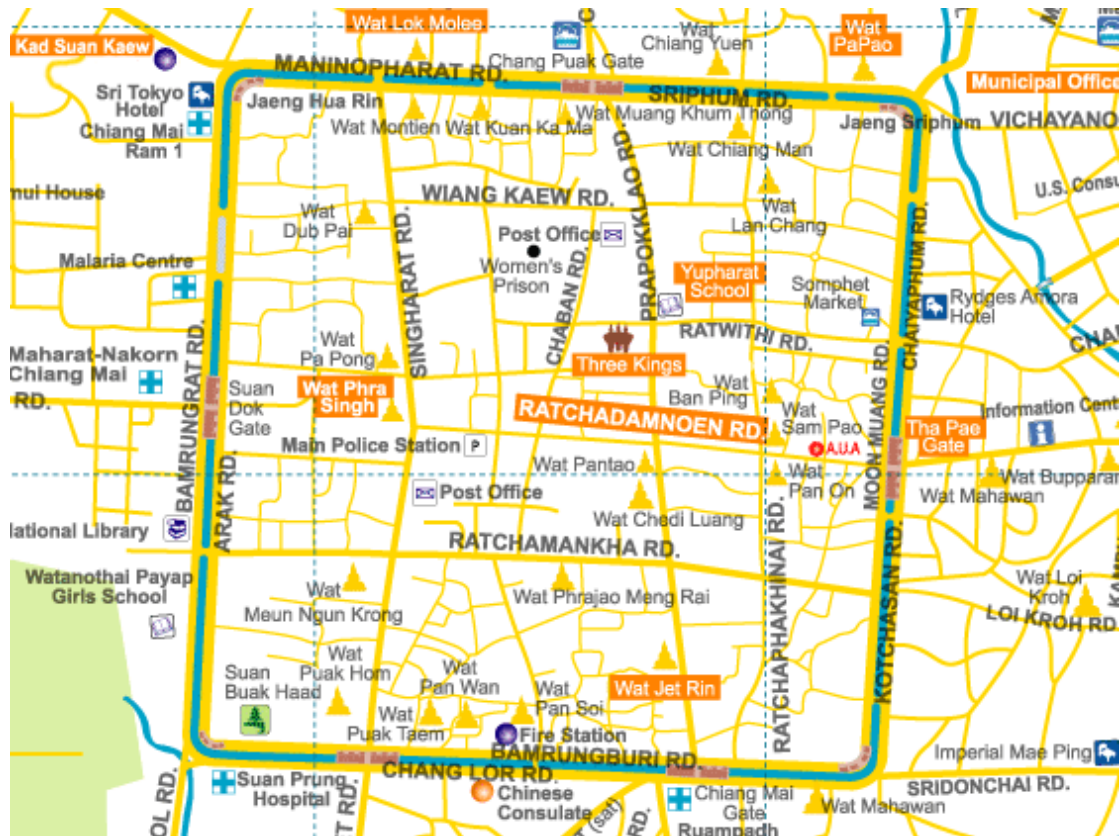
Figure11: Chiang Mai old city map
Source: Sparklette Website

Survey Instrument

The literature widely documents that most of the previous studies on tourism impacts have used a top-down approach to investigate the residents' perception of tourism impacts. This study differentiates itself from most research because it uses a bottom – up approach to examine community values. A bottom – up approach emphasizes residents' values in relation to tourism development in their community and minimizes the weaknesses of top-down approaches. The survey instrument used in this study comprised a matrix based on a conceptual approach to the measurement of community values as developed by Bushell et al (2005). The original instrument was developed for use in the coastal community in Manly, a beach-side suburb of Sydney in Australia, and subsequently slightly adjusted before being applied to Chiang Mai (Appendix A).

In addition, Bushell et al (2005) approach to sustainable tourism does not aim to achieve effective universally applied measurements of *actual* impacts like other sustainable tourism studies (the sustainable tourism indicators approach by Weaver and Lawton (1999) and UNWTO (1996) indicators of sustainable tourism approach). These studies tried to be "scientific". But as Bushell et al (2005) pointed out this is problematical. Actual impacts are one thing. Perceived impacts are another thing all together. If local communities are going to negotiate approaches to deal with tourism impacts their perceptions are critical (Bushell et al 2005). The Manly's methodology

is important because both the matrix itself and the perceptions that it generated are not those of the researchers but those that arise from the community most affected (Staiff, Bushell, and Ongkhluap 2007) (Figure 12)
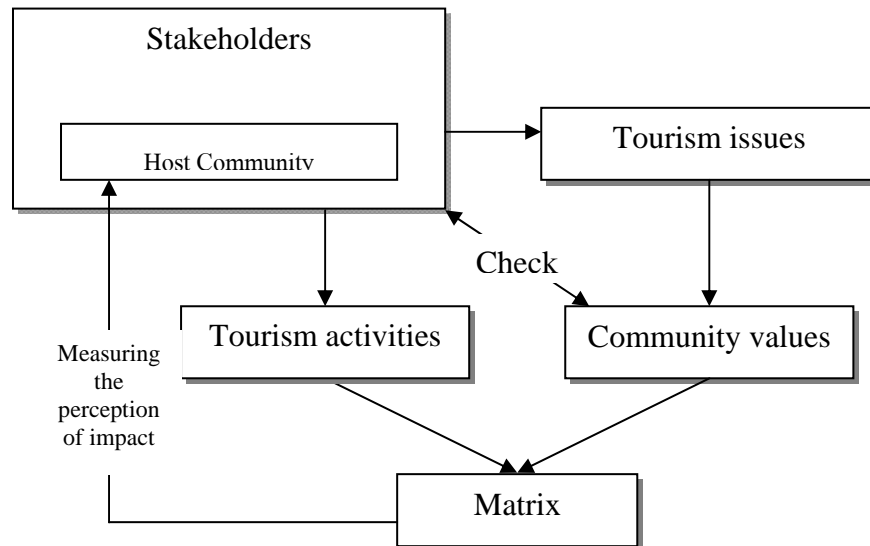
Figure 12: The conceptual framework of Manly's study
Source: Staiff, Bushell, and Ongkhluap (2007)

Comparative study is considered appropriate to better provide an understanding of the interrelationships from different perspectives. Here, the researcher intends to ascertain heritage and religious tourism issues by using archival material plus interviewing local residents and stakeholders. The researcher gathered information through interviews and by observation. The sample was clustered into two groups: the local residents who lived in the tourist area and the non-tourist area. They are geographically separated. Data and information was obtained from interviews of 650 local residents, making a total of 650 observations.

The determination of the costs and benefits of tourism was developed from a review of the interviews with local residents and stakeholders. The researcher asked open-ended questions of residents in the pre-survey stage. The guiding question was: What do you think about the changes in Chiang Mai? How can communities, agencies and government manage and promote tourism?

Figure13: Wat Jedi Luang
Source: Photographed by Isaree Baedcharoen

Figure14: Wat Jedi Luang
Source: Photographed by Isaree Baedcharoen

Figure15: Wat Phra Singh
Source: Photographed by Isaree Baedcharoen

Of the many changes and impacts mentioned from the interviews, 70 tourism issues that pertained specifically to Chiang Mai were listed as follow:

Table 12: List of Issues

No	Issues
1.	Inappropriate tourist behaviour
2.	Litter problem
3.	Increase revenue for the temple from donations
4.	Quality of tourists
5.	Tourist has no interest in Buddhism
6.	Backpacker problem such as being noisy, using drugs and prostitution
7.	Increase in the number of bars and restaurants because of tourism
8.	Local community is involved with conservation
9.	Need of road improvement
10.	Lack of concern from the Fine Arts Department
11.	Lack of concern from local government
12.	Prostitution
13.	Noise
14.	Income generation
15.	Government should zone and control the number of bars and restaurants within the area
16.	No problem from tourism
17.	Sunday Walking street helps to improve local businesses
18.	Increase of local awareness about conservation
19.	Locals are now more concerned with their culture and the temples because of tourism
20.	Function of temple changes because of tourism
21.	Temple should be more involved with the local community and promote their activities to the community instead of to tourism
22.	Uncontrollable car usage within the area.
23.	Municipal government should be responsible for city problems
24.	Tourism Authority of Thailand is too commercial.
25.	Crowded with tourists
26.	Inappropriate tourist dress
27.	No plan for town development
28.	Changes to culture
29.	Changing local employment
30.	Increase in number of hotels and guesthouses
31.	Only the major temples get benefit from tourism
32.	Tourism has no impact on temples.
33.	Decreasing number of tourist was caused by economic downturn
34.	Other new destinations such as Vietnam, China and Myanmar
35.	Government should pay attention to tourist safety
36.	Business should set the standard price for their products
37.	Lack of role of TAT
38.	Role of the Fine Arts Department on heritage conservation

39.	Locals are not involved with the changes in the community
40.	Unstable political situation causes a decrease in the number of tourists
41.	Tourism leads to a decrease in income
42.	Monks benefit from language exchange with tourists
43.	Crowded in the temple
44.	Temple should be both religious shrine and tourist attraction
45.	Monk has no information related to conservation and heritage sites
46.	Changing of a temple's function
47.	Modernization caused changes in their community
48.	Globalization
49.	Communication problems
50.	Environmental problems
51.	Air pollution
52.	Decrease number of Thais visiting temples
53.	Crime
54.	Foreigners took away Thai treasures such as rare books
55.	Increase in cost of living
56.	Traffic congestion especially during holidays
57.	Improvement of transportation and facilities
58.	Changes to ownership in business and land.
59.	Changing of culture in order to attract more tourists
60.	Economic benefit
61.	More conservation
62.	The government should promote the use of bicycles
63.	TAT promotes only main temples
64.	Tourist guide should give information about Thai culture before visiting the temple
65.	Conflict between people who get benefit from the development and people who do not
66.	Corruption in heritage conservation
67.	Changes from modernity and tourism are blurred
68.	Some hotels and restaurants use temple design and functions for their decoration
69.	CEO Governor policy lead to an inappropriate development
70.	Locals are not involved with the city mega projects

Issues from the interviews were then converted into a series of values and validation testing of the values was then performed. In order to produce a consensus about the translation of the tourism issues into values and what values are behind the statement of an issue, the process was undertaken by a group of Thai and Australian tourism researchers. When issues were converted into values, there were many problems regarding language translation. As interviewing were done in Thai and translated into English later, many issues were easily misinterpreted because of misunderstandings. Critically, it appeared that the word 'issue' and 'value' is only slightly different in the Thai language. So, it was confusing to decide whether the data referred to an issue or a value and exactly what the community value was that

residents identified in tourism issues. In English the difference between an issue and a value is very stark.

In 1994, Elkington, J., was the first to introduce the Triple Bottom Line approach (TBL) based on his survey of international experts in the corporate world with social responsibilities and sustainable development agendas during 1999 – 2001. Later, he developed and narrowed the results down into the 3P formulation: People (social), Planet (environmental) and Profits (economic). The balance between three values: social, environmental and economic are always mentioned when sustainable development is being described. These three values are also called in simple terms as the Triple Bottom Line term (TBL) which uses the economic and accounting terminology of cost/benefit analysis. Cost/benefit analysis is the double bottom line. TBL focuses not only on the economic values, but also on the social and environmental values that corporations are involved with. In addition, TBL considers the interests of society by taking responsibility for the impacts of tourists, stakeholders, environment and local community in all aspects of the tourism industry. This is the fundamental idea of TBL. This dissertation is about local perceptions of tourism impacts therefore sustainable development theory and in particular the Triple Bottom Line approach can easily be incorporated into the research instrument by simply dividing the accumulated values into social, economic and environmental values.

However, the organization of the values into the TBL categories of sustainable development was not made visible on the survey as it was considered to be an abstract distraction that may affect the survey responses. The dominant tourist activities in Chiang Mai were listed from tourist promotional material and observation. The lists of values and tourism activities were developed into a matrix with values on the X or horizontal axis and the activities on the Y or vertical axis. These values were put against all the tourism activities in order to investigate whether or not each tourism activity was perceived differently, by the local community, in relation to tourism development. The sampling frame was selected with care. Surrounded by ancient fortified walls, the ancient city of Chiang Mai physically combines modern urbanized places and heritage sites. In order to ensure that each household within the area had an equal chance of being selected, the researcher divided the survey map into 2 sectors; high level of tourism activity and low level of tourism activity within the historical sector of the city. The matrix was then given to a variety people living in the study area. It was sent to households selected at random. There were 27 values considered to be socio-cultural, 10 values considered environmental and 11 values considered economic. Table 12 to Table 14 illustrates the values produced by local groups where heritage and religious tourism is observable and where opinions are being expressed about heritage and tourism.

List of tourism activities

1. Pilgrimage to religious shrines
2. Visiting heritage sites such as Wat Chedi Luang
3. Visiting a museum
4. Sightseeing without specific purpose or sites
5. Festival and events such as Songkran festival (Thai New Year)
6. Shopping
7. Handicraft (both buying and watching being made)
8. Seeing the way of life of people living in the ancient city
9. Cycling around the city
10. City tour by tricycle
11. Walking
12. Car and bicycle rental
13. Use of public transport
14. Taking photos
15. Food and beverage consumption
16. Visiting family and friends
17. Thai massage
18. Study the Thai language
19. Taking Thai cooking classes
20. Night life/pubs/bars/discos/karaoke
21. Educational tours
22. Sunday walking street
23. Accommodation
24. Going on a guided tour
25. Travel without a tour guide

Table 13: List of Values related to the Society and Culture described by Chiang Mai residents

Value	Sociocultural Values
V 1	Respecting and understanding culture, tradition and spiritual value
V 2	We want to live in a secure environment
V 3	We want Chiang Mai to have a good image.
V 4	Changing the pattern of land use from agricultural to industry
V 5	Changing the pattern of employment
V 6	Increased social interaction
V 7	Living in a modern environment
V 8	Increased local awareness about heritage
V 9	Urban planning is important for town development
V 10	Culture and tradition changed from its authenticity
V 11	Conserving of heritage site is important
V 12	Migration from rural area to urban area
V 13	Community participation with temple activities is important
V 14	Preserving the monk's role is important
V 15	The connection between temple and community is important
V 16	Living in a community where tourism numbers are controlled
V 17	Community based decision making
V 18	Social benefits should be widely distributed
V 19	Good co-operative planning where government works with other sectors
V 20	Respect for temple designs in contemporary architecture
V 21	Heritage conservation education is important
V 22	Intercultural communication in temples is good
V 23	Government support for heritage conservation is good
V 24	Private sector and community should participate in tourism promotion
V 25	Pride in our local identity
V 26	Traffic congestion interrupts our way of life
V 27	Low crime community is disable

Table 14: List of Values related to the Environment described by Chiang Mai
residents

Value	Environmental Values
V 28	Quiet and peaceful environment
V 29	Living in a community where road condition is good
V 30	The good supply of water to a community
V 31	The good supply of power to a community
V 32	The good supply of telecommunication network to a community
V 33	Clean and pollution free environment
V 34	Effective of waste water management
V 35	Good planning that prevent flooding
V 36	Adequate car parking
V 37	Good management that encourages clean environment

Table 15: List of Values related to the Economy described by Chiang Mai residents

Value	Economic aspects
V 38	Income generation
V 39	Income generation for temple
V 40	More customers, more business
V 41	Employment for locals
V 42	Increased cost of living
V 43	Less seasonal fluctuations in business
V 44	Increase in land price
V 45	Businesses should be locally owned
V 46	Landlord should be locals
V 47	Improved economic development
V 48	Economic benefit should be widely distributed

The matrix aims to identify the interaction and degree of interaction of tourism
activities and to record the community perceptions of the impacts of tourism. The
triple bottom line dimension of the research is an added bonus. As many people as
possible were given this task: stakeholders and anyone else who lived in Chiang Mai.
The Matrix was designed to explore the local awareness and their understanding of
the importance of tourism and heritage conservation. People described the impacts on
the matrix by looking at each value against each activity and deciding whether it had a
positive or negative impact or no impact and then gave it a (+) sign meaning positive
impacts, (-) sign meaning negative impacts. **Zero** was neutral or neither positive or
negative. A **blank** meant no relationship or it was thought to be irrelevant (figure 16).
Figure 16 shows the instrument that was developed.

Tourism activities \ Value	Respecting and understanding culture, tradition and spiritual value	Zoning is important	Good city image	Distribution of land use, no conflict	Changing the pattern of employment	Increased social interaction	Globalisation is inevitable	Increase local awareness on heritage
Pilgrimage								
Visiting heritage sites								
Visiting museum								
Sightseeing								
Festival and events								
Shopping								
Handicraft								
See the way of life								
Cycling around the city								
City tour by Tricycle								
Walking								
Car and motorcycle rental								
Use of public transportation								
Taking photo								
Food and beverage consumption								
Visiting family and friend								
Thai massage								
Study Thai language								
Taking Thai cooking class								
Night life/pubs/bars/discos/karaoke								
Education tour								
Sunday walking street								
Accommodation								
Going on guide tour								
Travel without tour guide								

Figure 16: Example of Matrix for local resident

Terminology

A 'tourist' was defined as someone who travels for pleasure, pilgrimage and recreation. In this study 'tourist' refers to people who are Chiang Mai non-residents as well as foreigners. This seems appropriate because Thais often understand that 'tourist' refers to only foreigners especially Western people.

Pilot test

50 matrixes were used for the pilot test for the validation of the values, 40 matrixes for local residents and 10 for stakeholders. The values were pilot tested by students and the academic staff at Payap University and Chiang Mai University in Chiang Mai, Thailand. Matrixes were self-administered and selected randomly throughout the university campus. After they had taken the matrix, feedback was encouraged to gain insight into which questions were confusing or poorly worded. The responses of the pilot group proved to be an invaluable tool for improving the matrix.

It appeared that the respondents misunderstood some values. This might be due to the language problem. Some "values" in English turned out to be "issues" after being translated into Thai due to the conceptual and linguistic overlap of 'value' and 'issue' in Thai perceptions and in Thai language. Moreover, the language used was too formal or academic. Description of the values was revised for a clearer understanding. The pilot test also showed that the matrix style must also be taken into account. The second round of pilot testing focused specifically on the presentation of the matrix. 100 more matrices were used, 90 matrices for local residents and 10 for stakeholders. The result showed that it was difficult for the respondents to understand and identify the relationship between tourism activities and values. Moreover, they complained that there were too many values and unwilling to answer the matrix.

In addition, the pattern of the matrix needed an adjustment. Firstly, time was a major problem. It took at least 3 minutes for respondents to fill out the interaction of one value with all activities. The previous matrix style (Manly study) was designed with tourism activities on the X or horizontal axis and the values on the Y or vertical axis. So, the matrix style was changed. All the values listed on the X or horizontal axis and the tourist activities on the Y or vertical axis. Then, it took only 30 seconds for the respondents to fill out the section for one interaction.

Another problem was the instruction to respondents. The previous matrix style asked the respondents to give (√) sign if they agreed with the statement and (×) sign if they disagreed with the statement and (-) if they neither agreed nor disagreed with the statement. So, it was confusing to decide which meaning the respondents referred to, positive impacts or negative impacts. For a better understanding and more reliable data, respondents was asked to describe the impacts on the matrix by looking at each value against each activity and deciding whether it was a positive, negative impact or no impact and then give it a (+) sign means positive impacts, (-) sign means negative impacts and zero is neutral or neither positive or negative. A blank means no relationship or it was thought to be irrelevant.

Methodological problems and limitation of the matrix

Regarding the limitation of the matrix and the problems associated with this study, several issues can be highlighted. It is interesting that "No impact" and "No relationship" were virtually indistinguishable from a local resident perspective after been translated into Thai language. Even though the team administrating survey were instructed to explain the different meaning of "No Impact" and "No relationship" to the respondents, these two words were open to interpretation and it was an unfortunate choice of words in the design of the matrix. More useful information may have been obtained if the local residents had clearly understood. Aside from the issues of methodological problems mentioned earlier, the question arises about how confident the researcher can be that the sample means are close to the truth. However, it must be pointed out the survey was never intended to be a measurement of a statistically valid sample of the population. Instead the survey seeks to understand general perceptions and understandings not absolute relationships. It is noticeable that the rate of "No relationship" is very high regarding environmental and economic values. This is either because the number of values was large or because some values were too abstract for local residents or the general understanding of environmental and economic relationships to tourism activities is low and if the latter this is a vital and concerning issue about the level of education and understanding off cause and effect within the community.

Selection of respondents

Sampling involves any procedure that uses some part of a whole population (Zikmund 2000). According to Zikmund (2000), there are two major alternatives for selecting an appropriate sample: probability or random sampling and non-probability or non-random sampling. As a technique, probability sampling gives every element of a population a known, nonzero probability of selection, while non-probability sampling involves a selection of a sample on other criteria, such as personal judgment or convenience (Zikmund 2000). Non-probability was used as the sampling technique of this study. Cost effectiveness was also necessary in practice. The absence of bias was determined by random sampling, so that all members of the target group had an equal chance of being selected. The term 'resident' is often used in this study as the sample is representative of the whole population.

Due to the fact that the selection of respondents was highly important for the quality and result of the study, the respondents who live in the study area or have worked or conducted research with heritage and tourism issues were the most appropriate people to speak within the community subjected to this study. The researcher firmly believed that they were the most appropriate respondents for this study, since their experiences provided them with greater knowledge about their community.

Administration

Regarding the first stages of the methodology, issues with interviewing need to be presented. During the interviews, the respondents were allowed to speak freely about the topic and leading questions that could affect the answer were avoided. Since the mother tongue of the respondents and interviewers was Thai, the interviews were carried out in Thai. This helped to decrease the risk of misinterpretations, however, since the interviews have been translated into English, the reliability may have been affected.

When collecting data, local people were employed as a team to administrator the survey. There were 10 people in the team of administrators and each person was allocated a different survey area. They were trained and briefed on the purposes, objectives and methodology of the study before the survey. Administrators were instructed to restrict the target sample to only local residents who could answer the matrix survey. In addition, administrators were instructed to approach people randomly and to move around in order to reduce the chances of bias that could occur if they were to stay in one location. However, many residents who do not want to answer the matrix identified themselves as non-local residents. This is the way Thais refuse or say "no" in a polite way. Some of them said that they are illiterate.

Data collection methods

The sample was divided into two areas within ancient city wall: respondent who live in touristic areas and respondent who live in non-touristic areas. Households were chosen randomly. If a house appeared vacant, administrators were instructed to visit the next house. In addition, the respondents were informed about the research topic in advance. Respondents were given one week to complete the matrix before they were collected. This allowed the respondents to answer the question and hence providing accurate answers for this study. During the collection, if the matrix had not been done, it was necessary for the teams of administrators in that area to collect them later. The data collection was conducting during the months of November 2006 – May 2007. The total sample size was 650. Of the total 317 matrix surveys were returned (48.77%).

Analysis of the matrix data

The most important aspect of research is the analysis of the data. It implies examining, categorising, tabulating or recombining the finding (Yin 1994). The complete matrices were coded into variables. Data from each cell was entered into the Statistic Package for Social Science Programme (SPSS). All the data were analysed using frequency and using cross-tabulation techniques. The results of residents and stakeholders were also compared. This technique produced a series of graphs that indicated for each activity and each value the community's perceptions of the impacts of tourism. The perceptions of the impacts of tourism by the host community were then analysed further in terms of the implications for heritage management, for tourism and for the host community.

Chapter 4
Results and Implication of Data

Introduction

This chapter will present an analysis of the empirical data. In order to analyse the data, literature presented in the conceptualization and frame of literatures will be used. The results and data analysis chapter consists of three parts, data on demographic profiles that highlighted the relationship between tourism activities and values, an outline of the host community perceptions of tourism impacts and an analysis of the overall findings.

Resident Characteristics

Residents of an area may hold a variety of opinions about tourism development and its impacts. They may have perceptions of the specific impacts of tourism, both positive and negative. A clear understanding of the factors influencing a host community perceptions about tourism is important for effective tourism management because the success and sustainability of tourism development depends on local community support. It was also noted in the introduction and methodology of the dissertation that it is interesting to determine the existence of a relationship between values and tourism activities as perceived by Chiang Mai residents. Many researchers have drawn their analyses from the influence of the sociodemographic factors on the host perception of the tourism impacts. The sociodemographic factors that are commonly used are length of residence, sociodemographic characteristics, the different geographic zone, degree of dependence on tourism and the level of economic activity (Liu and Var 1896; Allen et al 1993; Belisle and Hoy 1980; Long, Perdue and Allen 1990; Pizam 1978; Sheldon and Var 1984 and Weaver and Lawson 2001). In the case of Chiang Mai residents, however, the study indicated that these sociodemographic factors have no effect on the resident's attitude towards tourism development and its impacts. Therefore the demographic data will not be taken into account in this study. Nevertheless, bear in mind that residents' attitudes are dynamic and change over time. Other studies on Chiang Mai residents may find some demographic factors that influence the attitude of the Chiang Mai residents toward tourism and its impacts at a later time.

Host community perceptions toward tourism in Chiang Mai

The reader is cautioned to remember that these results represent residents' perception from about fifty percent of the resident survey. Tourism is very much cultural phenomenon, but the importance of tourism is restricted to the economic sphere, especially from a host community's perspective. Over 35.85% of the sample believe tourism enhances their values as a community. For these people tourism is a positive force. Only 8.88% believe that tourism compromises the things they value and negatively impacts on the things they think are important about living in Chiang Mai. 26.24 % of respondents either perceive tourism as having no impact or they see no relationship between tourism activities and the things they value. This finding has

enormous implications. Over 90% of residents surveyed see tourism as positive or
having a neutral or no relationship with community values. Table 16 summarises
sample sizes and response rates for this study. The findings highlight that overall
respondents were in favour of tourism. Chiang Mai residents have mixed perceptions
about the tourism industry in the city (Figure 17). It is clear that respondents believed
that tourism somehow relates to their values. But some people were unable to
indicate whether tourism influenced their community values positively or negatively.
For 17.41%, the residents' perception about tourism and values was neutral or had no
impact. However, when residents looked at the whole picture of the tourism industry
they generally believed that it had no relationship with their community values. The
rate of 'no relationship' is very high (37.91%). This information is important in order
to show how Chiang Mai residents respond to the tourism industry. It indicates that
locals were unable to honestly determine whether the changes on values of their
community was caused by tourism or modernisation or neither. They might perceive
tourism and modernisation as an interconnected phenomenon (Meethan 2001; Staiff
and Promsit 2005; Theerapappisit and Staiff 2006). The following are some of the
observations that can be drawn from the results overall.

There will be little or no community resistance to tourism development. This
will be welcome news to developers. Moreover, it can be seen that tourism in Chiang
Mai is having a detrimental effect on heritage and heritage sites, quality of life, the
environmental and so on. Therefore the community is either not understanding this
connection or does not want to understand it. This will make efforts to produce
sustainable tourism very difficult at this point in time because most people in Chiang
Mai do not see the connection between the preservation of the historical environment
of Chiang Mai, which is one of its attractions as a tourist destination, and tourism as
an industry and an economic driver. It is going to be a difficult task for heritage
planners, managers and conservationists. They will need to do a lot of work such as
education to make local people realize the implications of their perception

Table 16: Study sample size and response rate

	Local resident
Matrix sent out	650
Matrix returned	317
Response rate	48.77%
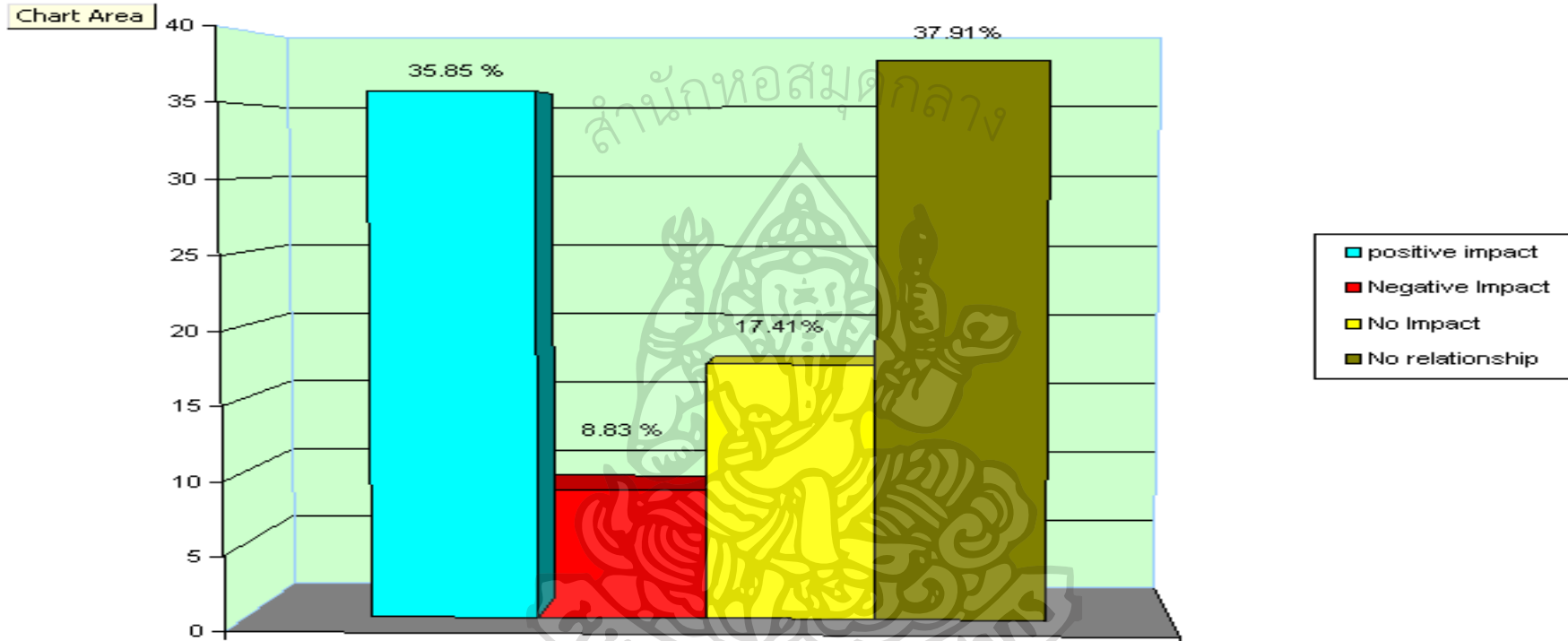
Figure 17: The overall perception of the effect of tourist activities on values in Chiang Mai

Figure 18: The effects of tourist activities on the Values of Chiang Mai

As many impacts studies show, communities see a positive relationship between tourism activities and the economic values they hold. Although in this Chiang Mai study it is interesting that over 50% of respondents perceive a neutral relationship or no relationship between tourism and economics. This is a surprise finding and further research would be needed to find out why. The study shows that tourism was perceived with optimism by the residents. Tourism provided many environmental (31.02%), social (35.7%), and economic (40.57%) benefits to the community and residents are less concerned or interested in environmental, economic and social costs associated with tourism (figure 18). The finding also shows that the level of environmental awareness in Chiang Mai is very low. 57.37% of the respondents see no relationships or a neutral relationship between tourism activities and their environmental values. This has implications for heritage and tourism development that attempts to maintain sites as tourism increases and for those committed to sustainable tourism. The environmental issues are so urgently needed if sustainability is to be achieved. However, it vital to get community support if it is going to be a success but there is little such support it seems in Chiang Mai. The challenges therefore, are enormous.

Thus, less that 1 % of respondents saw any impacts of tourism on their way of life (the sociocultural vales). Tourism is perceived as a completely neutral force in the lives of those living in Chiang Mai. Rather it seems to play the role of a modern substitute, or at the least a partner, for traditional festivals and religion. Of course tourism, religion and culture have often been seen as being in a dynamic interaction and inter-connected. Again this will make sustainable development much harder because tourism is regarded as benign in relation to traditional festivals and religious practices and beliefs. The implication is as follows: for heritage and tourism development there is a need to illustrate the distinctions between and overlap with these three spheres. It would seem to be a deep problem if locals perceive tourism, traditional culture and religion as somehow synonymous with each other.

Economic aspects as perceived by residents

Among the perceived impacts, those that were positive appear to have a greater influence on the residents' attitude toward tourism development than the negative impacts. This is particularly so with the positive economic effects. Figure 13 shows the dominance of economic values (40.57%) in residents' perceptions of tourism in Chiang Mai. Apart from the agriculture industry, the tourism industry is a major player in the Chiang Mai economy. There can be no doubt that there appeared to be an overwhelming satisfaction among Chiang Mai residents when asked questions concerning the economic development of the city. Tourism has long been a major source of income for the city of Chiang Mai and much of its development is dependent to the tourism industry. Residents saw tourism as a mechanism to help the city's economy. It was viewed as a highly positive influence in terms of income generation.

According to two well-known models about tourism impacts, Butler's 'Lifecycle Model' (1980) and Doxey's 'Irridex' (1975), Chiang Mai is now shifting from cultural and nature based tourism to a place for new forms of tourism, particularly special interest tourism. Chiang Mai is now in the consolidation and stagnation phase of the tourist destination lifecycle. Many destinations have diversified or adapted their products to meet changing tourist demands. Host-guest relationships are considered in the later stages of the lifecycle as being less spontaneous. It is now common for tourists to be targeted for profit-making because contact with local residents is changing from a host-guest oriented relationship to a business owner - customer relationship. The matrix result shows that most tourism activities were perceived as having a significant positive economic impact because of its potential for income generation. Chiang Mai is the major tourist destination in the northern region. So, residents perceived that the tourism industry attracts more investment to the city's economy. It was seen as an important revenue source for the Chiang Mai economy (Table 17).

Furthermore, the study gives a solid indication that it is widely accepted by the local residents that tourism attracts more investment to the city's economy and creates more job opportunities for locals. Residents feel tourism increases income generation and employment by created new opportunities for them. For example, most job opportunities related to selling souvenirs and handicraft products at the Sunday Walking Street or during the festival rather than self-employment in tourism businesses by the locals. Some souvenir vendors on Sunday Walking Street were also usually selling their products at others tourist sites such as San Kam Paeng or Hang Dong area during weekdays.

Table 17: Perceived effect of tourism activities on the 'Income Generation' value

Value: Income Generation (N= 317)

Tourism activities	Positive Impacts	Negative Impacts	No Impact	No Relationship	Differences between Positive and Negative impacts
Pilgrimage	245	7	21	44	238
Visiting heritage sites	236	9	27	45	227
Visiting Museum	215	10	30	62	205
Sightseeing	249	6	28	34	243
Festival and events	270	10	13	24	260
Shopping	259	8	19	31	251
Handicraft	240	7	21	49	233
See the way of life	233	7	29	48	226
Cycling around the city	199	9	32	77	190
City Tour by tricycle	213	10	25	69	203
Walking	157	12	44	104	145
Car and bicycle rental	236	11	24	46	225
Use of public transport	242	7	25	43	235
Taking photo	190	9	34	84	181
Food and beverage consumption	241	17	14	45	224
Visiting Family and Friend	108	17	58	134	91
Thai Massage	231	10	21	55	
Study Thai language	173	9	39	96	164
Taking Thai cooking class	171	10	40	96	161
Night life/pubs/bars/discos/ karaoke	178	33	38	68	145
Education tour	203	6	27	81	197
Sunday walking street	269	8	17	23	261
Accommodation	215	9	33	60	206
Going on guide tour	219	4	34	60	215
Travel without tour guide	176	9	49	83	167

In addition, respondents were already aware of the problem of outsiders doing business in their community but their perceptions on this issue were relatively positive rather than negative. Observational research found that most guesthouses or restaurant owners in the ancient city were the people who migrated from other provinces such as Bangkok. There was also little concern about tourism influences on the price of land within the ancient city and also within Chiang Mai more generally. Nevertheless, while not overly concerned, some residents perceived increases in land prices as a positive impact of tourism. This could refer to the study of Lubeigt (1994) on 'Traditional and recent aspects of the urban development of Chiang Mai, Thailand'. His study showed that factors like the development of road and air transportation and the massive influx of Thai and foreign tourists have caused the development of land and property in Chiang Mai. Many building and condominiums were being constructed in the urban area. However, it is not clear from this study that found that most of the respondents felt that the increase in land prices had no relationship with the development of the tourism industry in Chiang Mai. As mentioned earlier that the impact of modernisation and impact of tourism industry is very indistinct in people's minds. Theerapappisit and Staiff (2006) stated that "Local people responds to modernity in whatever form it takes whether through tourism or some other form of economic activities". The interviews revealed that more local houses became guesthouses, shophouses, boutique hotels, internet café and coffee shops. Residents of Chiang Mai within the ancient city and municipality sold their land or let others rent their home and moved out to the outskirts. Their attitude pointed to a problem with urban development and traffic congestion not with tourism development as such. This tendency to collapse tourism into modernity more generally, may account for the inconsistencies in the attitudes of residents regarding tourism and land values or not clear about the issue (Theerapappisit and Staiff 2006) .

While, residents do view tourism as a positive influence on the land price, it is apparent that tourism is perceived as negative in regard to the cost of living. They may look at the big picture about their community when thinking about the land price issue and see the price increases as more to do with overall development or they may be aware of the increase of the value of their asset if they are land-owners. When it was brought down to an individual issue, cost of living, most residents do not see how tourism helps them personally. They believed that tourism is an influence in increasing the cost of living. Nimmonratana's (2003) study showed that when tourists,both Thai tourists and foreigner tourists come to Chiang Mai, all the food prices in the market automatically increased, especially during the tourist season. To give concrete evidence, another study by Sermsri on the Social and Cultural Impact of Tourism: A Case Study of Chiang Mai (1986) showed the difference in average monthly income of people who were involved in the tourism industry and not involved with tourism industry (Table 18).

Table 18: Average Monthly Income in families with businesses related to tourism. (Baht)

	Tourist Areas	
	In City	Outside city
Total average income	7,801.64	5,154.93
Average income from tourism	7,959.38	2,841.67

Since the study of Nimmonratana in 1986, the tourism sector in Chiang Mai has grown rapidly. In 2002, there were over 8,000 enterprises accommodated in the Chiang Mai tourism sector. It also directly employed over 52,000 workers (table 19).

Table 19: Size of Chiang Mai tourism industry in 2002

Tourism industries	Enterprises (number)	Number of employees	Total sales (million baht)
Hotel and resorts	188	5,387	7,341
Restaurants and food catering	4,366	28,216	10,658
Bars and night entertainments	165	2,863	630
Tour guide services	461	3,986	3,658
Hired shuttle vehicles	12	280	121
Car rental without drivers	40	130	140
Gas station	382	3,438	11,790
Golf	15	1,213	195
Spa	25	500	86

Source: Mingsarn et al 2005

In addition, several studies have demonstrated factors likely to influence residents' attitude toward tourism. Some studies proposed that location of residence, contact with tourists and degree of dependence on tourism highly influenced how residents perceived the economic impacts. Nimmonratana's study found that geography and the level of tourism development were not matters affecting residents' perceptions toward tourism in Chiang Mai. A key question is whether, as a result of the impact of the processes of globalization and the development of the tourism industry, Chiang Mai residents consider that tourism will bring to the city more advantages than disadvantages regarding the economics of the city. Continuous research over a number of years would be required to determine this.

Sociocultural aspects as perceived by residents

Chiang Mai is marketed in tourism brochures and campaigns as a city with intimate connections to the Lanna Kingdom. It appears in promotional material (both government and private enterprise sponsored) as a 'historic city'. The city also promotes itself as a hub and gateway to the northern region. These global and local images – Lanna culture, trendy lifestyle, business centre, hub of the region and ecologically of value, clearly explains the city's appeal.

In general, respondents thought that benefits of tourism outweighed negative impacts in terms of the sociocultural values they hold. Table 19 shows residents' attitudes towards the perceived impacts of tourism. Some of the sociocultural values which are most favoured by residents, are as follow: 'We want Chiang Mai to have a good image' (4,005), 'Changing the pattern of employment' (3,665) and 'Pride in our local identity' (3,606). This finding shows the interdependencies between sociocultural values and how these values may be influenced by tourism development. It also represents a relatively strong and favourable perception between tourism and some of the sociocultural values residents adhere to. It is not particularly surprising in that residents perceived tourism as having an important role in facilitating the exchange of cultures and creating opportunities to learn from other people and cultures. Chiang Mai residents found that increased visits to heritage sites have a potential to increase local awareness, conversation and the protection of the sites. Tourism is actively encouraged for the purpose of heritage conservation for central government, local government, non-government organization and local residents. Recognising the fact that values directly relate to culture and heritage is obviously very favourable perception towards the tourism industry. But these findings are at odds with the investigation of environmental values suggesting a dis-connect in the residents' minds between the heritage conservation of material culture and environmental protection.

Although, Lanna Culture and other local histories are rejected in the official historiography of the city and the region (as a result of the education system), Lanna culture is recognized as a major tourism resource and many artifacts and souvenirs are produced under the theme of Lanna culture. It is clear that the degree to which community perceptions are influenced by tourism depends on whether the community's perceptions of the changes in their society is caused by tourism or modernization. Cultural heritage might not have any importance on resident perceptions at first, but once the community starts to realize its importance as a source of tourism, the perceptions of the tourism industry become positive and as a result there is a corresponding awareness of the significance of their cultural heritage. On the other hand, numbers of studies have also found that local residents have negative perceptions towards the tourism impacts particularly on traditional moral values. Dogan (1989) stated that the development of tourism may lead to a decline in moral values among local residents as a result of the increase in materialism. It is more likely to be the effect of development, modernity and secularization than tourism and as we've have seen tourism is itself enmeshed in modernity and development. Also Dogan's study is dated. What is probably more significant now is not materialism but the commodification of culture for tourist consumption (Meethan 2001).

A key socio-cultural and economic value related to 'Changing the pattern of employment'. This value is thought to be culturally constructed. There are various forces at play, and at different times, driving the changing of employment patterns in Chiang Mai, including employment related to tourism development. First, the transformation of social class in Chiang Mai provides a framework for understanding economic activities within the city. Chiang Mai has long been a trading center in the northern part of Thailand. Its economic dominance was shaped the city's role as a

center of trade and culture (Nethipo 2008). The business history of Chiang Mai was in the hands of Chinese migrants who settled down in the city in the twentieth century along with some existing social elites (Nethipo 2008). In Thailand, social class and commerce forms a close relationship. Traditionally, the local economy was based on the agriculture sector only and the Chinese were involved in the trade and finance sectors. The modernization processes and the transformation of the Thai administration during the reign of King Chulalongkorn (1868-1910), led to a change in Thai culture including class transformation. Policy formulation is therefore bound up in foreign affairs, economic development, education, health, social welfare as well as defense and national security during the colonization regime. The government attempted to use education to present 'modern culture' which incorporated Western systems and values in order to hopefully prevent direct European colonization and rule. They attempted to find the appropriate mix of modern culture, central Thai culture and local culture. The intermarriage between local and Chinese was already happening. Later, most of the big businesses were controlled by these Thai-Chinese families. Most of them had been locally born, held Thai nationality, used the Thai language and considered themselves as Thai. Second, the city was targeted by the central government as a regional centre. Most government money in Chiang Mai was invested in infrastructure (Phongpaichit and Baker 2008). Finally, the development of transportation and the tourism industry was accompanied by changing employment patterns in Chiang Mai. In 1968, the Tourism Authority of Thailand opened an office in Chiang Mai and launched campaigns to promote tourism industry in the northern region. In the 1970s, the government also promoted the city as a center of tourism and declared Chiang Mai airport as an international airport in 1971 (Phongpaichit and Baker 2008). As a result of tourism booming, Payap University in Chiang Mai was the first university in Thailand to offer a bachelor degree in Hotel and Tourism Management in 1982. All of these factors may directly or indirectly contribute to the development and changing of employment patterns in Chiang Mai. It also explains why residents perceived positive tourism impacts with regards to the socio-cultural values they held. Moreover, Ekachai (1990) stated that when tourism was booming in the area, the local villagers sold their land to the investors because they could earn much more money this way than in their agricultural work. Also, land prices within the tourist zone rapidly increased (see the discussion above).

Table 20: Differences between positive and negative impacts with regards to sociocultural relationships

Values	Differences between Positive and negative impacts	Ranking
Respecting and understanding culture, tradition and spiritual values	2842	8
We want to live in a secure environment	992	23
We want Chiang Mai to have a good image.	**4005**	**1**
Changing the pattern of land use from agricultural to industry	1799	20
Changing the pattern of employment	**3665**	**2**
Increased social interaction	3014	5
Living in a modern environment	2346	13
Increased local awareness about heritage	2943	7
Urban planning is important for town development	1885	18
Culture and tradition changed from its authenticity	2999	6
Conserving of heritage site is important	2716	10
Migration from rural area to urban area	40	27
Community participation with temple activities is important	1957	16
Preserving the monk's role is important	1311	22
The connection between temple and community is important	1913	17
Living in a community where tourism numbers are controlled	394	26
Community based decision making	2160	14
Social benefits should be widely distributed	1820	19
Good co-operative planning where government works with other sectors	2100	15
Respect for temple designs in contemporary architecture	1712	21
Heritage conservation education is important	2815	9
Intercultural communication in temples is good	2449	11
Government support for heritage conservation is good	2447	12
Private sector and community should participate in tourism promotion	3520	4
Pride in our local identity	**3606**	**3**
Traffic congestion interrupts our way of life	466	25
Low crime community is disable	726	24

This study is concerned with how Chiang Mai residents perceive tourism impacts on their community and how the tourism industry influences their local values. However, the highest response came from no relationship between tourism activities and local values (36.50%). What emerges from this result is the intimate relationship between modernization and tourism development and the ways in which cultural, heritage and religious values are deployed to support community action (and accords with other Thai studies like that of Theerapappisit and Staiff, 2006). This

result has acquired considerable emotive force. Some view modernization as a process that is a beneficial key to today's development and also inevitable and irreversible. Some regard the current situation in their community as part of the modernization processes not because of tourism. For many it seems to be an impacts engendered by modernity. For example, it is interesting to look at the "migration from rural area to urban area" value. In this case residents consider that migration from rural area to urban area happens with the modernization process and is not related to the tourism industry. What is clear is that a better understanding of residents' perception in the context of modernization and tourism impacts is required, and the relationships between local values and sociocultural change needs further analysis.

In general, modernization refers to the rapid growth of linkages and interconnections between nations and social communities. The achievement of modernity may bring about the transformation of economic structures, and political and cultural homogeneity. The adoption of modernity may present barriers to the traditional values (King 2008). The idealization of Thai cultural values usually relates to religious values, Theravada Buddhism. What is important here is that for most Thais, their entire spiritual and ethical traditions are directed towards the fulfillment of a meaningful human life based of principle of Buddhism. Culture and religious values provide a mechanism for maintaining the integrity, stability, identity and resilience of society (King 2008). The teaching of Four Noble Truths which is a fundamental of Buddhism, states that things are always incomplete or imperfect and instead focuses directly on the way things are. This belief can explain the Thai way of understanding heritage and their respect to both living temples and non-living temples as a sacred common heritage. In addition, Thais perceive tourism as a process of modernization. On the surface it is difficult to comprehend why Chiang Mai residents were unable to say whether the changing of their local values was caused by modernization or tourism. The interrelationship between modernity and the tourism process is dynamic and intangible. It is difficult to simplify into just a simple cause and effect and so did not register as a standard interpretation in the survey of perceptions.

Notwithstanding the debates about the relationships between values and social action, there are clearly significant implications for these findings for tourism. It is suggested here that local residents consider that tourism will bring more advantages to their community. Residents perceived highly positive effects in term of respecting and understanding culture, tradition and spiritual values (Table 21).

Table 21: Perceived effect of tourism activities on 'Respecting and understanding culture, tradition and spiritual values'

Value: Respecting and understanding culture, tradition and spiritual values

Tourism activities	Positive Impacts	Negative Impacts	No Impact	No Relationships
Pilgrimage	308	2	1	6
Visiting heritage sites	294	5	9	9
Visiting Museum	207	16	38	56
Sightseeing	151	13	81	72
Festival and events	229	21	25	42
Study Thai language	148	11	64	94
Sunday walking street	149	14	61	92
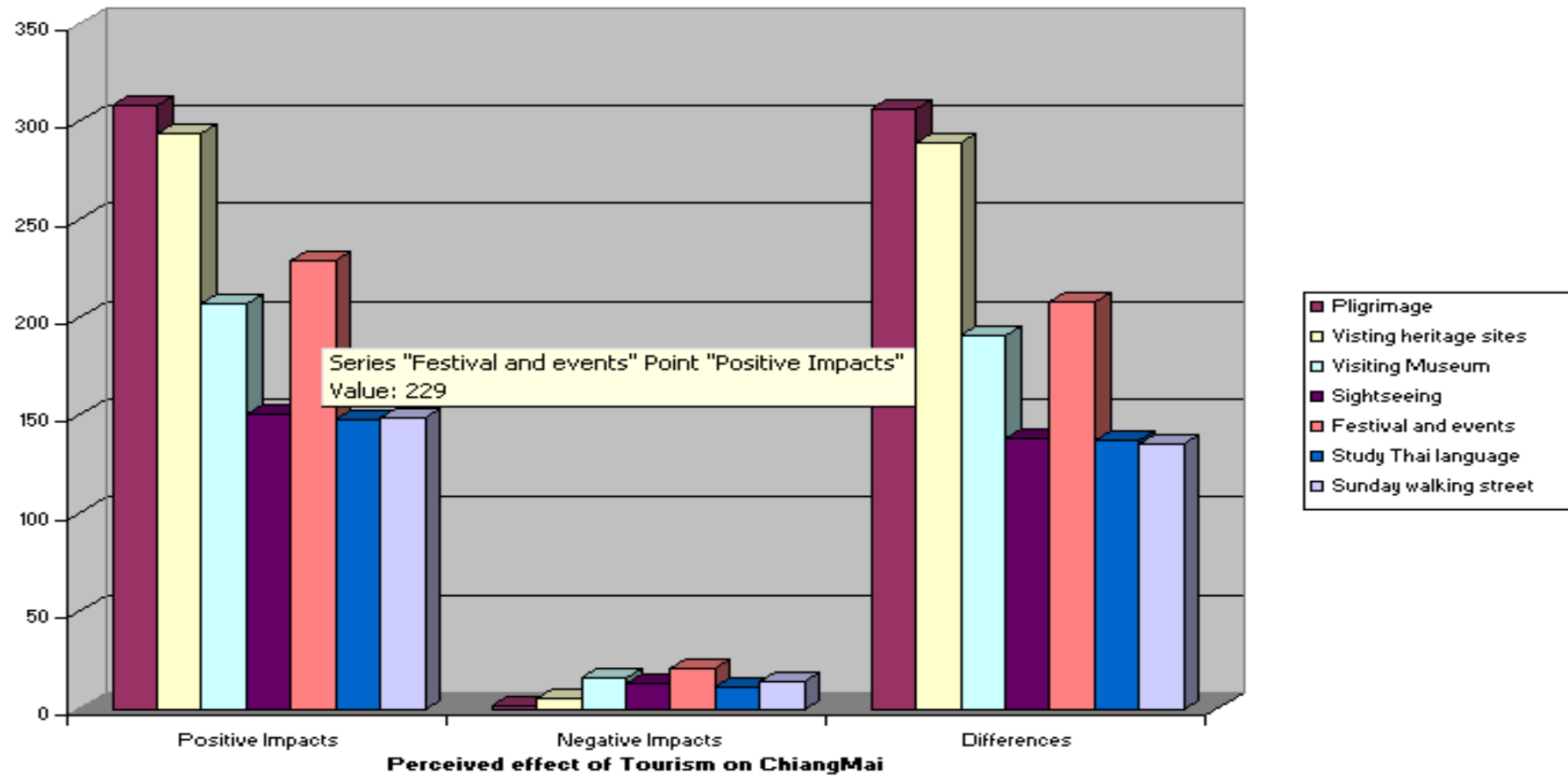
Figure 19: Value respecting and understanding culture, tradition and spiritual value

Figure 19 shows that the tourism activities were perceived as having a high positive impact on the value of 'Respecting and understanding culture, tradition and spirituality'. When taking a close look at tourism activities, it is helpful to have an idea of how residents perceive the importance of religious and heritage values in their community. Heritage tourism has played a key role in Chiang Mai in assisting the city to bring Lanna culture into the main stream by promoting and developing tourism activities based on its cultural and heritage significance. Most of the tourist attractions within the ancient area have social and cultural significance. The growth of religious and cultural tourism drives tourists to seek for more authentic experiences. As mention in the literature chapter a pilgrimage was normally identified as a journey to one or more sacred places, undertaken for religious motives (Russel 1999). It is not surprising that locals are likely to have positive feelings about heritage and religious tourism. It is suggested here that tourists who visit temples and heritage sites in Chiang Mai always come with cultural and religious motives and somehow have an understanding and awareness of local culture, tradition and spiritual values before their visit. Residents found that this type of tourists understand and respect their culture, tradition and spiritual values more than other types of tourists. This may simply mean that these tourists seem to respect local culture and spiritually from the perspective of a local's perception, but it may also mean the misinterpretation by the local people of what motivates *farang* tourists. In Western societies where old buildings are culturally valued for their own sake, as are historical sites, their culture puts a lot of emphasis on the past, on commemoration, on museum collections and on the mystique of antiquity. (Staiff 2011) *Farang* tourists bring these attitudes to a visit to a place like Chiang Mai.

Although some of the sociocultural impacts are known and have been researched, it needs to be born in mind that different sites are impacted upon differently and this will affect perceptions by residents. Sometimes within the same community a range of different responses may occur as a result of time, methodology, researchers and so on. This study found that residents have not interpreted tourism as a factor of change that can affect their cultural, traditional and spiritual values, produce cultural degradation and cause cultural commercialization. Theravada Buddhism is the core of Thailand's heritage as it provides the basic norms, beliefs, social activities and cultural practices of the community including festivals and the way material culture, including religious architecture, is understood. It means that Thai festivals have both social and cultural significance. Visiting temples, heritage sites and local festivals have been regarded by the locals as tools that could increase awareness among tourists about Chiang Mai's culture and traditions. In addition, Sunday Walking Street is aimed at attracting domestic and international tourists, and creating a single place where locals can sell their products. Many local traditional dances and local music are performed on the Walking Street. This tourism activity is therefore seen as promoting an understanding of local culture, tradition and spirituality.

Figure 20: Tourism activity in Chiang Mai
Photographed by Isaree Baedcharoen

However, these products raise an issue related to their authenticity because they are produced for tourists and in the new context have lost their original purpose and meaning (Smith 2003). But what is "authentic" for Chiang Mai? Lanna culture? The history of Lanna suggests it was in fact a buffer state between the kingdom of the Irrawaddy River, Burma, in the north and the kingdoms of Chao Praya River, Ayutthaya, in the south. Burma conquered Lanna over 200 years ago. There is no doubt that Lanna came to absorb much Burmese culture and tradition. Authenticity becomes a key issue. All cultures are always subject to change and transformation. It is perhaps impossible to conceptualize a moment in time of absolutely 'authentic' Lanna culture. So the 'performed' Lanna culture of today, under the power of tourism, may be just another manifestation of change and cultural transformation (Smith 2003). Local traditions and cultures have not been seen as having been supplanted by the tourism industry but, rather, have been perceived as having been modified in culturally acceptable ways by the local residents. Chiang Mai residents believe that tourism provides them with an opportunity to learn about other cultures and at the same time helps them promote Thai culture to foreigners themselves. The situation is therefore extremely complex and not clear-cut. There are many cultural forces at work and tourism and heritage activities are only part of the process.

Environmental relationships with tourism as perceived by residents

Tourism is a process whereby the locals and the tourists interact with each other and which in turn interact with the bio-physical environment. The results of the matrix-style survey paints a very clear picture of the community's perception of tourism impacts: there is a wide-spread perception that there is no relationship between tourism activities and local values in terms of the environment. The respondents disagreed that tourism activities gave rise to environmental damage because they believed that these negative environmental impacts were not caused by tourism but by development or modernization. In fact, the local community even perceived tourism activities as being highly positive in terms of environmental effects because tourism brought improvements to infrastructure such as roads, power, water and telecommunications. However, the data shows that residents perceived very small positive effects on a peaceful environment and pollution primarily from nightlife activities, the Sunday Walking Street, festivals and public transport. This may also indicate that developments and modernity are seen as so positive that the negative effects on the environment are not perceived as very significant. In another words, there is a very low environmental consciousness in Thailand. Thai people, generally, do not really understand the link between culture and environment or health and environment not to mention the links between development and the environment.
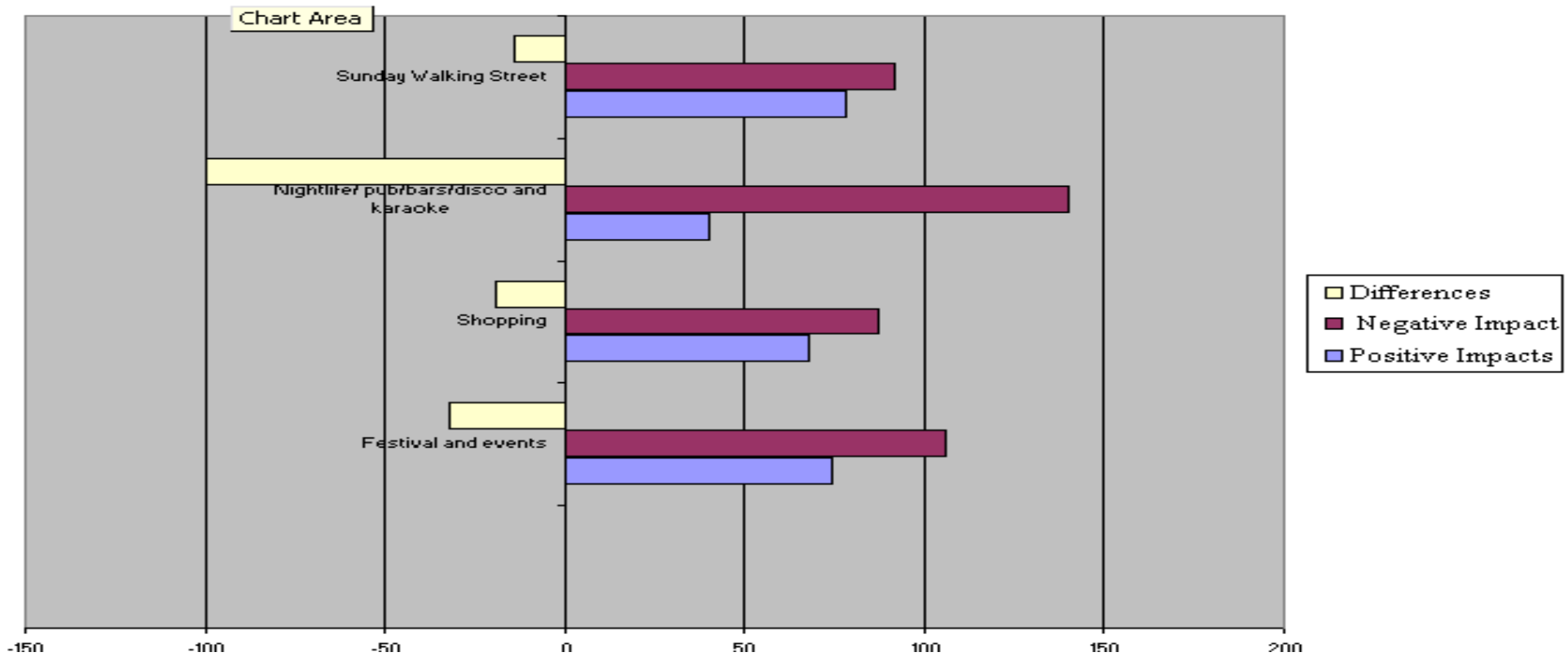
Figure 21: Perceived effect of tourism activities on 'Quite and peaceful environment' value Value: Quite and peaceful environment

Given these apparaently clear understandings of resident perceptions on environmental values, the results nevertheless need to be interpreted with caution. From figure 14, the four tourism activities which generated the greatest perception of negativity regarding environmental values was the effect on living in a peaceful environment. It points to the fact that 'Nightlife/ pub/ bars/disco and karaoke' while being an important part of domestic tourism also created a perception of high impact on the environment. Respondents perceive that these tourist activities interrupt their well-being and religious activities. And while these are environmental issues – they are not in the same order as those arising from an understanding of ecological principles nor those associated with heritage conservation.

Most Thai festivals relate to Buddhism. During the festivals, local people feel that they are forced to visit other temples because their usual temples become overcrowded from tourists, especially, during the tourist season or during major festivals. Also, local markets are crowded with tourists. Moreover, many pubs and bars are built too close to the temples, heritage sites and residential areas. It creates a high negative response by residents because of issues like noise.

People who live on the Walking Street have varying attitudes toward the Sunday Walking Street: some agree and some disagree with its impact and its relationship with tourism. People who have businesses along Walking Street and who live on the street are more favorable towards tourism. However, people who live in the small lanes nearby and who run their businesses from home and whose entrances to their houses get blocked by the Sunday Walking Street are not so happy, probably because noise pollution and traffic congestion results from the commercialization of the Sunday Walking Street and maybe because the commercial advantages of Walking Street do not arise away from the main route. It is interesting that in the final analysis, and unsurprisingly, economics is the 'bottom line' in these considerations and environmental issues only seem to become obvious when economic activities are adversely affected.

Figure 22: Sunday walking street
Photographed by Isaree Baedcharoen

Table 22: Perceived effect of tourism activities on 'Good Management that encourage clean environment' value

Value: Good Management that encourage clean environment

Tourism activities	Positive Impacts	Negative Impacts	Differences
Pilgrimage	192	23	169
Visiting heritage sites	182	22	160
Visiting Museum	167	26	141
Sightseeing	163	25	138
Festival and events	137	46	91
Shopping	137	56	81
See the way of life	155	30	125
Cycling around the city	142	29	113
Walking	136	34	102

Among the negative relationships, some tourism activities were perceived as helping and encouraging good management in their community(Table 22). It is not surprising why these tourist activities were seen as advantageous to the local community. Visiting heritage sites, festival and cultural activities are key activities of tourists and draw both domestic and international tourists to Chiang Mai. It is also thought that the national government and Chiang Mai local government would

attempt to manage the sites effectively because of the economic benefits that arise from visitation.

Overall, the result from across the respondents was similar. However, with regards to the perception of negative impacts of tourism, Nightlife/ pub/ bars/disco and karaoke were seen to have the highest negative effect on the community's economic values, sociocultural values and environmental values as shown in Table 23.

Table 23: Tourism Activity: 'Nightlife/ pub/ bars/disco and karaoke' effect on all values

Tourism Activity: Nightlife/ pub/ bars/disco and karaoke

Value	Positive Impacts	Negative Impacts	No Impact	No Relationships
Good city image	49	142	50	76
Distribution of land use, no conflict	72	73	55	117
Increase local awareness on heritage	37	96	59	125
Culture and tradition changes	38	152	61	66
Conservation of heritage site	36	124	60	97
Migration	39	68	76	134
Community participates with the temple activities	33	81	63	140
Social benefit should be widely distributed	69	64	57	127
Government should cooperate with the other related sector in planning	68	96	59	93
Preserving monk role	25	61	74	157
The connection between temple and community is important	34	60	78	145
Number of tourist should be restricted	63	83	61	110
Community based decision making	54	53	80	130
People should be educated on heritage conservation	41	110	58	108
Intercultural communication in temple is good	44	87	56	130
Private sector and community should participate in tourism promotion	97	63	52	105
Traffic congestion interrupts our way of life	52	93	56	116

This type of tourism activity was seen as devaluing the cultural significance of Chiang Mai. It is also seen to create negative impacts on local culture such as the disruptive behaviour of both locals and tourists. However, respondents do not consider this activity as just the result of tourism. It is one form of activity perceived as being caused by modernity. AIDS, prostitution and drugs problems was also mentioned by respondents. In addition, as a Buddhist country, Thais automatically interpret nightlife, pub, bars, disco and karaoke terms in a negative context. Locals will therefore, perceive "nightlife, pub, bars, disco and karaoke" as the opposite side of "temple", "conservation" and "heritage". Thai culture is often presented as having an economic purpose. It also caused cultural adaptation and changes, especially among teenagers. The degree of authenticity of the heritage which is located nearby is seen as being degraded by those tourism activities. In terms of environmental values, resident who live close to "nightlife, pub, bars, disco and karaoke" was affected from car parking and traffic congestion. It created a noisy environment for the residents.

However, some respondents perceived "nightlife, pub, bars, disco and karaoke" as a source of income by residents especially for those involved with this business sector both in a direct and indirect way. Some groups of people will obviously benefit from these activities. Mostly those making a living from these businesses see it positively while the rest of the community does not. It can be understood that at the moment either Chiang Mai is able to absorb tourism without people thinking it has much affect on the way of their life or maybe it is a typical clash of values within the community where tourism is regarded as the cause but this maynot in fact be the case. This warrants further research.. This also explains why the finding shows that the irritation levels in Chiang Mai are still very low according to Doxley's concept of irritation caused by tourism (Doxey 1976).
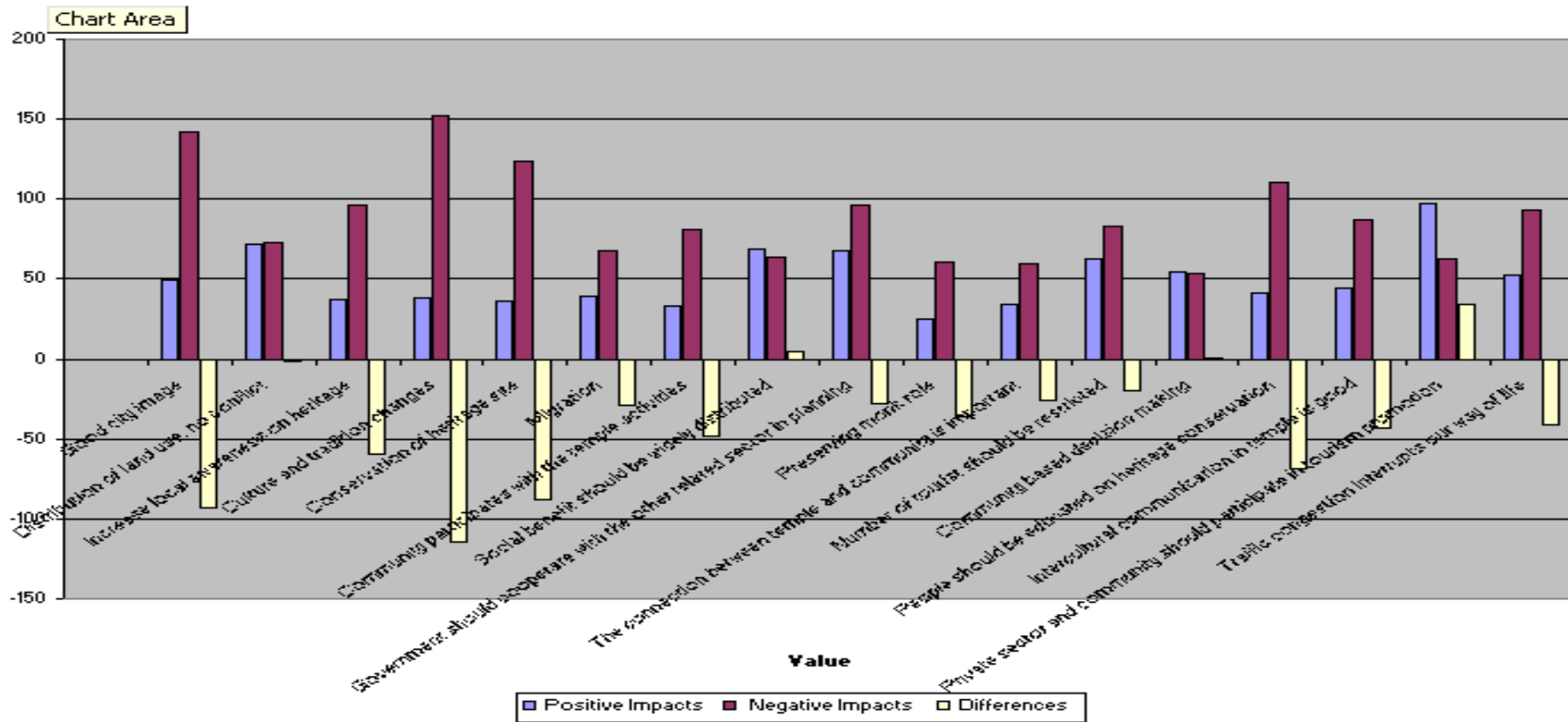
Figure 23: Tourism Activity: 'Nightlife/pub/bars/disco and karaoke' effect on all values

Conclusion

With regard to the "Classification of the Factors Affecting the Attitude of the Resident Population Toward Tourism development" (Vargas-Sanchez et al 2008), they indicate that the attitude of the residents toward further tourism development is a function of three variables: sociodemographic variables, variables relating to the relationship with tourism and variables of perception about the effects of tourism and the agents involved. The conclusions, however, obtained from the analyses of the influence of the socio demographic factors on the attitude of the residents toward tourism development are not coinciding with other research. There was no significant relationships between sociodemographic values and tourism activities. Taking an account of these two variables: the degree of dependence on tourism and the level of tourism contact, residents considered that tourism did not have much of an impact on their community. Some residents cannot distinguish between the impacts caused by tourists and those caused by residents themselves.

The perceptions of the impacts of tourism by the host community have implications for heritage management, for tourism and for the host community. The residents clearly identified a suite of positive impacts, predominantly economic ones. Given the large economic impact it is not surprising to find that the residents overwhelmingly supports tourism, primarily on the basis of the income generation directly or indirectly from tourism activity. However, residents indicated that tourism has the negative impact upon their well-being and generated congestion during festivals. Respondents felt that the government was not strict enough with regards to zoning or business hours with this type of business. Residents also noted that the government did not limit the number of these businesses in fragile areas such as heritage sites. In fact there are less controls on heritage management from the government.

Chiang Mai residents have mixed emotions about the tourism industry in Chiang Mai. It is clear that some people have a misleading perception about what determines the impacts and whether they are caused by the tourism industry or by modernization. Modernization is perceived as a specific aspect of the globalization process. Increasing 'international interest' in a world heritage site or its Thai equivalent – if Chiang Mai were ever to have such a status, means the links between conservation and tourism can further furthered the spread of preservation, conservation and heritage awareness among locals in Thailand especially as an increase in the heritage status of Chiang Mai would offer the promise of foreign funding and foreign exchange from and exapanding tourism industry. The social and environmental costs of this however, are not well understood by the community most affected.

Meanwhile, within the international conservation discourse the problem of local people in and at the edge if heritage site has received broad attention. It is widely recognized that effective management of heritage site requires participation approaches but these only find their way into national policies and practices only in rather technocratic top-down ways, if at all. Overall, the matrix model as a tool to

understand the perceptions of residents to tourism development in an historic city like Chiang Mai produces a critical and pessimistic interpretation of both heritage and tourism; neither are well understood by members of the community. Further, the matrix itself indicated that when residents faced certain questions they tended to respond, not from a detailed analysis or understanding, but from a general opinion. The complexity and length of the matrix contributed markedly to this pattern. However, it is worth pointing out that a considerable part of this study has been carried on in the heart of social systems which could be helped to better understand the impacts of tourism on the community and on the heritage resources which contribute to the city's image and make it a significant tourist destination.

All in all, it should be possible to incorporate into the matrix model a new format which suited local preferences. It may allow the work to be enhanced and improved with the discovery of the impacts that condition the residents' attitudes toward tourism in particular and its relationship to the historic character of Chiang Mai more generally.

Chapter 5

Conclusion

The concept of heritage is a varied one and is undergoing considerable changes both globally and locally. Increasingly it is perceived as expressing a community's identities and reflects how local people value historical assets, culture, artistic expression, landscape and architecture (Girad and Nijkamp 2009). Heritage tourism is a double-edged sword. It brings benefits and costs to the local community at the same time it can bring considerable costs, threats and impacts. As far back as 2002 when William Logan published his important study of the 'disappearing' Asian city, the threats tourism carried were documented. In the recent 2012 study by Daly and Winter, the 'double edged sword' theme is not only still apparent but more acute in the context of massive developments within the Greater Mekong Subregion. It is often assumed that heritage tourism can offer stimuli for the local economy as well as making a positive contribution to sociocultural development. These advantages notwithstanding, heritage planners need to evaluate both the positive and negative impacts brought by the tourism industry and tourism needs to be managed sensitively and responsibly in order to shape effective heritage management. As the recent book on heritage and tourism by Staiff, Bushell and Watson (2012) make clear, heritage places and tourism are in constant dialogue with each other and we have reached a stage in heritage management, globally, where the two are inextricably linked (see also Bushell and Staiff in Daly and Winter 2012).

The main aim of this study is to understand residents' perception toward tourism impacts, to gain a broader understanding of how the residents respond to all the heritage values of the city and the implications for managing the heritage and tourism relationship. It is quite evident from the research that socio-demographic factors have no effect on the residents' attitude towards tourism development and its impacts. However, attitude research is complex and a time-consuming process. It should be noted that other studies on Chiang Mai residents may use other techniques to measure impacts of tourism on the residents and find that some demographic factors might be linked the perception of tourism impacts. But this is the nature of social science research: no absolute knowledge is possible, only various perspectives under certain conditions. All social research is like a photograph; it freezes particular social and historical conditions at the time of the research, but in the full understanding that society is dynamic and ever changing and the research will always be ever only a provisional description of Chiang Mai and its inhabitants. This does not invalidate the research but contributes to a growing understanding of both the complexity of the problem of tourism impacts and provides a base-line in Chiang Mai for further on-going research. This thesis also adds to the heritage and tourism impacts literature by emphasizing the importance of community perceptions based on self-identified values (rather than external experts and externally created indicators) and the importance of values in the heritage, community and tourism entanglement (Bushell and Staiff 2012 and Staiff and Bushell, 2013).

The research findings indicate that 40 percent of the respondents saw a positive relationship between tourism activities and the economic values they hold. It is not surprising that perceived economic gain is the most significant factor which influences residents' perception toward tourism impacts since tourism is a vital economic activity not just for Chiang Mai but Thailand as a whole. However, the research found that over 50 percent of respondents perceive a neutral relationship or no relationship between tourism activities and the heritage values of the city. Globalization and modernization have become one of the most debated subjects of heritage management (Logan 2002; Labadi and Long, 2010; Daly and Winter, 2012). Many researchers consider the process of globalization as the motivator of economic development and culture exchange. Modernity has always been linked to the growth of both the heritage sector and the tourism industry. In the 21st century it is now understood that globalization and modernity are complex and have no originating source: in Thailand Asian globalization and modernity is as critical as Western variants. What cannot be disputed is that globalized heritage and globalized tourism profoundly intersects in a historic city like Chiang Mai and, therefore, cannot but affect people's lives. Heritage values we now understand (Smith 2006) are dynamic and change overtime irrespective of tourism development (Staiff and Bushell, forthcoming). This has implications for heritage management because residents do not distinguish between modernity and tourism. Indeed on many levels they are indistinguishable and often the issue lies with tourism researchers who want to privilege the term 'tourism' (Theerapappisit and Staiff 2006 ; Staiff and Bushell 2013).

The local community has always been seen as a major player in the heritage tourism sector and its management. But it competes with other powerful stakeholders, especially the national government and its agencies and the multinational players in the tourism industry. As Timothy and Boyd (2003) mentioned, "selective representation and interpretation examples can also be found in developing countries where the elite or the power groups decide what and whose heritage to include or discard" especially in the national government. The Tourism Authority of Thailand attempts to promote Lanna culture, Lanna heritage and the uniqueness of Chiang Mai. But the conception of 'Lanna culture' is selective and it is important to note the contestations around any understanding of 'authentic' Lanna culture. The culture heritage of minority groups has been ignored; the dynamic nature of culture always transforming, is rarely acknowledged as though in both heritage and tourism representations culture is a fixed entity. Conquered and under the control of Burma for 200 years, Lanna culture has been much influenced by Burmese culture. It is impossible to indicate an absolutely authentic Lanna culture. Another finding that should be acknowledgesdin this study, is that less that 10 percent of respondents perceived any impacts of tourism on the socio-cultural values of the community. Local residents perceived tourism development as a neutral force with regards to their socio-cultural values. On some levels, cultural heritage may have lost its original purpose and meaning – do the ancient walls and the mote 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' part of the everyday and without any other significance? What ever the

answer, heritage is just another form of culture always undergoing transformation and not just because of tourism development but because of the role of Chiang Mai in its region, within the national economy and within the national imagination. Nevertheless, this study indicates that Chiang Mai residents have seen tourism as a tool for preserving, maintaining and promoting their cultural heritage to themselves and to visitors whether domestic tourists or international tourists. To this extent the research supports one of the most important tenets of recent heritage theory and practice: the centrality of community engagement if cultural heritage sustainability is to be achieved (World Heritage Papers, 31, World Heritage Through Community Development).

The values related to the perceptions of the tourism-environment relationship are very interesting. Attitudes to the environment were surprising: no association between the impacts of tourism and environmental values were expressed, since the survey showed 57.37 percent of respondents claimed no association between the two variables. Respondents agreed that tourism had positive impacts on infrastructure development such as roads, power, water and telecommunications. This means that local residents may be unaware of or lack any concern for the environmental impacts of tourism activities. Interestingly, this is roughly similar to an identical survey methodology undertaken at Ayutthaya (Staiff and 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 no checks against development and for heritage no understanding that heritage conservation and environmental sustainability are profoundly linked.

The emerging awareness of community involvement and participation in heritage management has generated the need for a heritage research methodology that allows local communities more involvement in the research development process. Local communities are not homogeneous and consist of many variables, many dynamic forces and many specific historical, geographical and socio-cultural factors. The research methodology employed in this thesis attempted to fill the gap between research and local community perspectives. The matrix model developed in this study relied on quantitative values that were self-selected by people living in Chiang Mai. Any approach that begins with the issues that people observe in their daily lives and then converts these issues into the underlying values that people hold is in marked contrast to the use of global indicators developed by bodies like the UN World Tourism Organization to gauge tourism impacts on local places and peoples (including their culture and their heritage). A community-based approach is itself a community-awareness raising activity and the issues and values identified will, it is hoped, help the community in Chiang Mai understand and be more engaged in the right procedures, effective coordination and effective management at the earliest stages of the heritage development process. To this end the survey has been a double edged sword: it has helped engage Chiang Mai residents in a process that makes people think about the relationships between *moradok* (heritage) and tourism but it has also revealed that the understanding of the relationship between heritage protection and tourism is not advanced. Nevertheless, it is hoped that community-

based approaches will become a useful tool for heritage management, researchers and others stakeholders involved in tourism activities, especially in the context of a developing country like Thailand, caught as it is in the dynamics of the so-called 'Asian Century'.

In conclusion, cultural heritage is clearly dynamic: it involves a continuously changing set of circumstances related to the inevitable degradation of historical places over time, changes and modifications that all urban fabric endure and transformations in cultures, economics and urban spaces increasingly subject to global flows of capital, information, people, ideas, political influences. Heritage management, increasingly, must attempt to balance out the preservation and conservation of heritage places for present and future generations in relation to these aforementioned dynamics. At the very least community-based local processes are critical. Researchers and heritage professionals perhaps need to become more flexible in their attitudes towards cultural change and transformation while keeping a close look at how to manage our heritage through the technology and understandings of contemporary society that is not just focused on material fabric but on the values that underpin heritage protection in vulnerable and fragile urban environments (see Daly and Winter 2012).
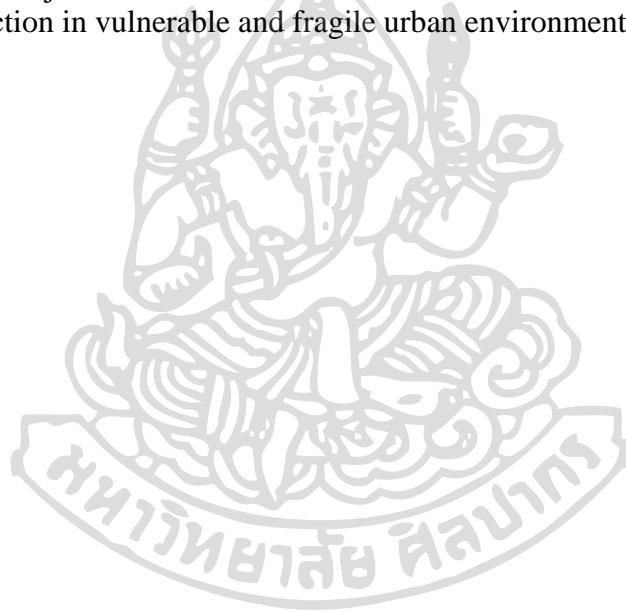
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    W. Jamieson, CUC UEM Project, Asian Institute of Technology, Pathumthani,
    Thailand.

Appendix A
Sustainable Tourism for Manly
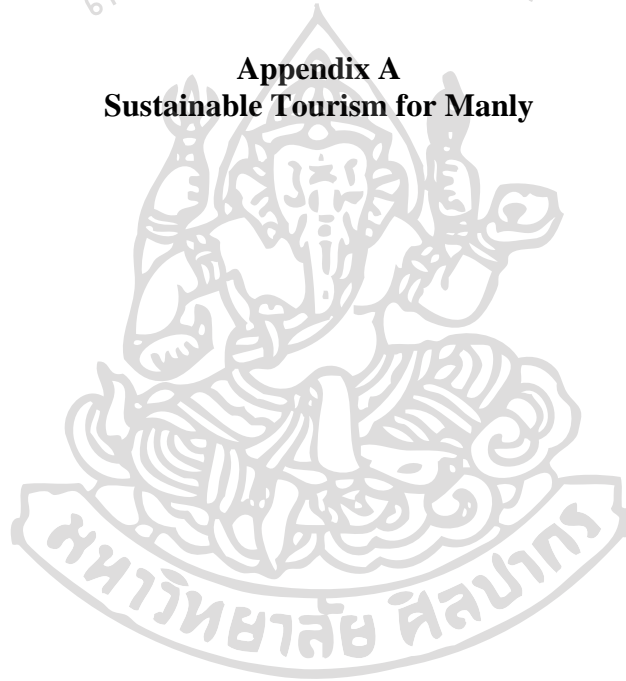
IMPLEMENTING A TRIPLE BOTTOM LINE APPROACH TO MONITOR THE IMPACTS OF TOURISM IN MANLY

Abstract

This paper outlines the development and findings of an alternate approach to tourism impact evaluation using a values-based, consensus model of triple bottom line assessment undertaken for strategic planning purposes in Manly. Triple Bottom Line (TBL) approaches are a form of assessment that attempt to measure the impact (costs and benefits) of any development or activity (Elkington, 1997). These include ecological, social and economic elements. In this case, the adopted approach assessed the impact of tourism activities on host community values of place. The results generated a snapshot of community sentiment and understanding of the interaction between tourism and the host community on environmental, social and economic values of Manly.

Key words:

Triple bottom line; community values; tourism impacts

Introduction: Manly Community Values

In 1994/95 the Manly Community established a long term vision for the future of their area. Updated in 2005 through the Manly Futures project, it acts as a sub-text and guide for strategic action on tourism in Manly, wherein the Council and community seek development that is consistent with sustainable development principles and contributes to '*A thriving community where residents and visitors enjoy a clean, safe and unique natural environment enhanced by heritage and lifestyle*' (Manly Council, 2005).

This vision is articulated through an agreed set of local priorities: An inclusive society and culture – aiming for a safe and healthy place to support people's physical, mental and spiritual health; and an ethic of urban citizenship that promotes dynamic intercultural exchange;

- Affordable accommodation – housing which meets the diversity of local residents' needs, through sustainable design and processes which minimise urban resource use and waste;
- A well governed community – with clear leadership that responds to community needs and goals;
- A sustainable environment – planning, decisions and management that respect and protect the natural environment with the best possible ecological and social outcomes;
- A visitor-friendly place to stay – an attractive destination without compromising the natural and built heritage or community sense of place;
- Sustainable transport and good access – that minimises negative social and environmental effects (Manly Council, 2006).

Underpinning these is a local economy characterised by sustainable growth patterns and a community that accepts tourism but also strongly asserts that the major beneficiaries of tourism activities must contribute proportionally to the maintenance and enhancement of the natural and

built environment. In order to achieve this, it was necessary to determine the full range of positive and negative interactions of tourism on the local environment, economy, community and Council. The Council approached our team to undertake this work on their behalf, having a long association with the Council, Manly Environment Centre and local businesses, working on a range of research programs on water, waste management and tourism planning. The years of previous research provided insights into many local issues as well as the history of tourism in Manly.

Tourism in Manly

Over the past 150 years, tourism has been a feature of the Manly area promoted fondly as *'seven miles from Sydney and a thousand miles from care'*. Governor Arthur Phillip named the cove Manly after his first visit and meeting with the Traditional Owners, the Kay-ye-my people, on January 22nd 1788, who impressed him with their confidence. From earliest European farming settlement of the area and subsequent displacement of the Indigenous community, this area was relatively remote with limited access until business entrepreneur Henry Gilbert Smith developed a vision for Manly as a place of tourism before it began to grow as a residential community. Since its establishment as a seaside resort village, Manly has attracted millions of visitors, drawn to the coastal environs because of its scenic quality, the beautiful surfing beaches, the harbour and the introduction of ferries in the mid 1800s providing appealing access to the nearby centre of Sydney. Today these same attributes of the beach, ferry, scenic picnic spots, and now an abundance of cafes and interesting built heritage make Manly one of only two places described by Tourism NSW as "Sydney Gems" (Morgan, 2003). For a comprehensive review see Curby (2001) *Seven Miles from Sydney: a history of Manly*. From earliest times, however there has also been a persistently tense relationship between local residents and tourism and concern about the impacts of huge influxes of day visitors on the natural environment and the quality of life of residents. Many schemes have been tried and met with mixed success to alleviate the issues but to date none has proved effective (Bushell, 2005).

Traditionally decision makers have regarded tourism as an industry that provides much needed economic benefits. As such, Councils have absorbed many of the indirect costs associated with tourism activities. Local residents and Council are increasingly discontent with this position:

> *Manly is a national icon, attracting an estimated 6 million visitors per annum, with increases of up to 6.2% anticipated each year as a result of Federal and State marketing campaigns. However, local government foots the bill with no financial compensation from the government, a fact which has angered local residents and caused shifts in policies towards tourism. Manly Council is concerned with managing the impacts of tourism and looking towards a more sustainable future, with a focus on the 'triple bottom line' of economic, social and environmental factors in assessing its direction'*

> (Manly VIC Business Plan 2005 – 2007 p.4).

Earlier Studies

Manly's history as a tourism site and interest to researchers over the last 50 years or more has generated, numerous studies that document the persistent themes and issues associated with tourism for the community. These are summarized in Table 1.

Table 1: Themes and Issues Identified by Earlier Studies Associated with Tourism in
 Manly

Theme	Issues
The Environment	Protection is linked strongly to quality of life for Manly citizens
	Beauty (particularly beach and ferry ride) are main attraction for visitors (mostly day visitors)
Council support of tourism	Extensive services and facilities required but little opportunity for Council to recover costs from visitors and decrease the burden on ratepayers
Negative Impacts of Tourism	congestion, litter, crime and parking problems associated with high visitor numbers detracts from the quality of life of residents
	need for improved retail mix in the CBD which services visitor not resident needs
Managing Costs to Host Community	pressures remain a challenge for urban land managers both in Manly and elsewhere on how to ameliorate tourism impacts on quality of life; how to promote high spend low impact tourism markets
	concern re overdevelopment of the town centre and impact on the village atmosphere and heritage values.

(Source: Bushell, 2005)

Together with earlier studies, the following key Council documents and local environmental and development control plans informed this research.

- 1993 'Manly Tourism Plan of Management' - sought to more closely align the tourism industry with the vision for the local area expressed by the community which revolved around converting tourism in Manly to an ecotourism product so as to attract higher yield visitors who are more concerned about protection of the environment, and reduce the proportion of day visitors. (TMI, 1993)
- 2002 'Manly Sustainability Strategy' - a blueprint for the future, charting the way forward for Manly decision-makers and includes specific attention to issues surrounding the tourism industry that had been identified in the 1993 Tourism Plan but were either not successful or not implemented (MSS, 2002)
- 2004/09 'Manly Social Plan', with input from all residents, youth, businesses and committees of Council.
- 2004 'Manly Crime Prevention Plan', involving input from Manly Community Safety committee, the Manly Mainstreet Program, Manly After Midnight and the Manly Chamber of Commerce to try and address issues of antisocial behaviour.
- 2006 'Surfing the Future: a vision for the Manly Local Government Area for 2025' discussed above, re agreed set of local priorities.

Previously Identified Tourism Issues

The key attraction for visitors to Manly is the beach and the ferry. In an earlier study (Bushell, Christie & Wen, 2004) visitor surveys reveal that between 75 – 88 percent of visitors are day visitors, varying over different periods of the year. Some 73% of these day visitors are domestic and live within 1 hour of Manly, 40% of these visitors arriving by car. Of those who stay overnight, 70% are international visitors, with 38% of overnight stay visiting friends and relatives. !5% of overnight visitors stay in backpacker accommodation and the same number stay in hotels. The use of the ferry by visitors (around 48 percent of day visitors and 44 percent of overnight visitors) helps maintain a regular ferry service for locals, and reduce the major problem of traffic congestion, but it also means that these visitors are channelled to The Corso and the South Steyne beach, and are less likely to visit other locations in the area. Heavy use of The Corso and beach creates pressures for Council to provide and service public facilities. These include shade structures, picnic tables, beach and street cleaning, waste disposal, lifesaving services, toilets and showers, signage and visitor information. These costs are met by ratepayers via Council operations.

Parking is also an ongoing issue. Parking capacity has been greatly increased in the past ten years and a parking fee strategy implemented to improve access and equity for residents and generate direct income for Council. The concentration of cafes and restaurants is both a major attraction and valued attribute for residents and visitors alike, but contributes to problems of congestion, parking availability, noise and waste management that affect residents who live within or adjacent to the Town Centre precinct.

Late night closing hotels present another major issue for Council, residents and other businesses. Noise, vandalism, safety issues and socially unacceptable behaviour are associated with these businesses. The community is in strong agreement about the problem, but quite divided about the best action and the possible ramifications of different proposals. There is also agreement (Manly Police, Chamber of Commerce and residents) that the problem is not entirely related to tourism, but equally closely related to the recreation and lifestyle of local youth from the Northern Beaches.

The environmental impacts related to tourism, include water and air pollution, water and energy consumption; site hardening and erosion; loss of habitat; and encroachment through development on the shoreline. On the positive side, tourism contributes to the protection of open spaces, support for public transport (visitor numbers ensure a much higher frequency of ferries and buses to Manly) and opportunities for environmental education.

While there are considerable costs to Council and ratepayers associated with the provision of public infrastructure and maintenance, in terms of economic benefit, tourism is an important contributor to the local economy. While exact figures are not possible, it is clear tourism is a major employer. Of a population of the 37,587 (ABS, 2003) 49% are employed, 22.8% of these in Manly. The working population of Manly is approximately 10,900 people. Of these 4,165 are from Manly LGA and 6,735 from elsewhere. Because tourism is not a discrete employment category, tourism related employment has to be derived from existing data. Work classifications include jobs directly in the tourism sector and data from the Journey to Work catalogue show the following numbers employed in Manly:

- Property & Business service 1,839 (53% local)
- Retail Trade 1,772 (33% local)
- Accommodation, cafes & restaurants 1,168 (41% local)
- Cultural & recreational services 370 (44% local)

- Transport & storage 272 (35% local)

(Transport Data Centre, 2001)

The total of 5,421 people is 50 % of the working population, but what percentage are actually tourism related? And what numbers are indirectly employed due to multiplier effects from tourism businesses?

This brief summary of the issues surrounding the impacts of tourism shows that the range of positive and negative, social, ecological and economic issues had received considerable attention over the years and these various data sources were important to the research process in mapping the suite of values that the Manly community identified as being affected by tourism. Using archival material reduces the bias that comes from tourism specific surveys that often only capture a small sector of the community and are heavily influenced by the researchers perceptions and survey design.

Operationalising the TBL approach

There is a significant body of literature on the merits of the TBL approach to assessment of the true costs and benefits associated with an activity (McMichael, 2005; Smith and Scott, 2006; Ashely and Boyd, 2006), in this case tourism. There is also a limited literature dealing with the application of the TBL approach to tourism impact assessment (see Dwyer, 2005 and Faux, 2005 two recent papers). What is absent from published articles is detail of how to undertake a comprehensive TBL assessment. Most articles are simply reviews of the TBL philosophical approach, the link between this and sustainable outcomes.

This TBL relates to other techniques in that it is a mix of Multi Criteria Analysis and Choice Experiment informed by previous studies and contemporaneous focus groups to determine the values/activities interaction matrix, but it avoids the mainstream technical approaches based on economic modelling because of the cost constraints and difficulty in amassing the economic data needed in Willingness to Pay and Contingent Valuation Methods. Rather than using scenarios as the basis of assessing public valuing of tourism, this methodology relies on the community's existing understanding of tourism's effects on themselves and their community, thus avoiding the risks associated with participants having to understand a hypothetical scenario (See Hall et al, 2004 for a discussion of methods for measuring public valuation). While this poses some limitations on the usefulness of the outcomes, it is a low-cost, time-efficient approach suited to situations like Manly where the host community are well-informed about tourism and have lived with it for an extended period of time.

Three kinds of information are needed in order to achieve a triple bottom line assessment using the methodology applied in this case. In the Manly context the following was identified:
- key natural, economic and cultural assets used by, or available to tourists within an area
- all tourism-related activities, visitation numbers and patterns of use,
- all the values important to the stakeholders which are impacted to some extent either positively or negatively by tourism.

A values- based consensus methodology was developed utilising the perceptions of the stakeholders on the effects visitors generate. This was not intended to be an econometric exercise rather it identified how a number of social, environmental and economic values identified by and important to stakeholders (Council, residents and businesses) were affected by each of the tourism-related activities. The TBL evaluation was undertaken by the Manly

stakeholders. Invitations to participate in workshops were sent by Council staff to all elected Councillors, members of the Manly Visitors & Community Board, Precinct Committee members, representatives of the Chamber of Commerce and Council staff. The workshops involved participants individually completing the TBL matrix, plus group discussions of the issues surrounding tourism development in Manly, validating the values and the impact of tourist activities on them. This information derived from this tool will assist Council in improving data collection systems, and in their strategic decision making.

In order to establish a set of 'measures' for assessing the TBL effects of tourism on Manly, a matrix was generated that would allow users to assess the probability of tourism activities having an impact on the values of Manly. A similar methodology was adopted in a study of the socio-economic values of Egypt's mangroves including the use of a rating scale (Cabahug, 2002). From the analysis of shared constructs a list of 'values' representing the Social-wellbeing, Environmental and Economic values of the local community relating to Manly as a place of tourism was generated. Figure 1 shows the instrument that was developed with the values on one axis and all known tourist activities on the other.

Figure 1: The Manly Triple Bottom Line Matrix

Triple Bottom Line Diagnostic Matrix for Manly

This matrix identifies the interaction and degree of interaction of tourism-related activities in Manly.
The ranking of - 3 to + 3 (High, Med, Low, +ve or -ve effect) reflects the cost or benefit that is imposed on each value by tourism-related activity.
A score of zero means no change compared to low use impact times when tourism effect is marginal compared with resident impact.
The financial burden or gain associated with each result needs to be examined for who meets the costs and what costs
remain unallocated and therefore bequeathed either to the local community (in actual monetary costs to contain or clean up or in terms on impact on quality of life)

Probability of:	Benefit			No change	Cost		
	High	Med	Low	No change	Low	Med	High
	+3	+2	+1	0	-1	-2	-3

4 people — Assumes no controls are in place

Manly's values		walking	picnics	sight-seeing	cycling/blading	beach activities	swimming & surfing	snorkel scuba	fishing	sailing	power boating	food/bev consumption	events festivals	shopping markets	night clubbing pubs	car use & parking
Social Wellbeing		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Health																
	safety and security															
	noise levels															
	litter free															
	smoke free															
	drugs/alcohol free															
	education															
Access																
	congestion															
	parking availability															
	traffic movement															
	pedestrian safety															
Heritage																
	european heritage															
	indigenous heritage															
	natural Heritage															
Amenity																
	landscape															
	streetscape															
	aesthetics															
	museums and galleries															
	restaurant choice															
	beaches/ocean pools															
	parks and reserves															
	recreational facilities															
	walkways/cycleways															
Environment																
	air quality															
	coastal zone															
	aquatic flora/fauna															
	water/waterway quality															
	terrestrial flora/fauna															
	habitats															
Economic																
Business Mix																
	employment															
	infrastructure investment															
	goods and services															
	property values															
Destination Status																
	Image															
	Utility(use)															
	existence(non use)															
	preservation(option)															
	bequest(future use)															
Research		walking	picnics	sight-seeing	cycling/blading	beach activities	swimming & surfing	snorkel scuba	fishing	sailing	power boating	food/bev consumption	events festivals	shopping markets	night clubbing pubs	car use & parking

Each cell in the matrix represents the potential interaction between a tourist activity and a value of Manly. In this example, users of the matrix are asked to assess the extent of interaction between sightseeing and parking availability, from high to low, either positive or negative. Hence a user allocates a score depending on their perception of the strength of the interaction between the activity and value of Manly.

Bushell, Scott, Knowd, and Simmons. (2005)

Each of the TBL costs or benefits will generate a consequence to a range of stakeholders. Manly Council is a major stakeholder and has a legal responsibility to protect the local environment, it has a stewardship role within its Charter under the NSW Local Government Act, 1993, the NSW Environmental Planning and Assessment Act, 1989 and the Local Government Amendment (ESD) Act, 1997. Council is also accountable to the citizens and ratepayers of Manly. The financial costs Council has had to bear from tourism are well established as an issue Council wants to address. However, what is regarded as a cost to Council may well be perceived as a benefit by the business community.

Conceptually the method relies upon the ESD principles and incorporates the 'precautionary principle' to isolate key activities and their effect on local values. The precautionary principle is analysed using probability and consequence to identify significant costs and benefits and rank them in magnitude. The methodology comprised four parts:

- data gathering;
- probability analysis;
- consequence analysis; and
- testing and validation of results.

Together these four stages provide a broad brush synopsis of the impacts of tourism on Manly and importantly the perceived benefactors and beneficiaries. The results give an in-depth and comprehensive snapshot of Manly as it is today from a social, economic and environmental perspective. The matrix identifies if the different stakeholder groups are in agreement and where opinions differ widely. It also highlights where tourism strengths exist and where threats to local quality of life and the sustainability of the industry occur. Finally, the results also highlight gaps in the data that need to be researched and addressed in order to better and more accurately understand the true cost or benefit of the tourism industry to any local area.

The complexity of the interactions between the local values and actions of tourists is a challenge in any triple bottom line assessment as is the apportionment of costs and benefits and the calculation / estimation of the magnitude of the costs and benefits. Not only do perceptions of costs and benefits differ between stakeholder groups, but they also vary under certain conditions. The first step was designed to clarify where it is likely the most significant impacts occur and to estimate the magnitude of the effect of each one on the values. This resulted in the production of a matrix of values versus activities associated with tourism in Manly.

Application of the Matrix.

The matrix identifies the interaction and degree of interaction of tourism-related activities on the values of Manly. The ranking of - 3 to + 3 reflects the cost or benefit that is imposed on each value by each tourism-related activity.

Probability and Consequence of Cost:	-1 (low) -2 (med), -3 (high)
Probability and Consequence of Benefit:	+1 (low), +2 (med), +3 (high)

Participants completed the matrix by assigning a value between -3 (strongly negative), +3 (strongly positive) or 0 (no effect) to specific Value/Activity interactions. A score of zero indicating no change compared to low use impact times when tourism effect is marginal compared with resident impact. The burden or gain associated with each result needs to be examined regarding the nature of the cost or benefit and what costs remain unallocated and

therefore bequeathed either to the local community or the environment (in actual monetary costs to contain or clean up or in terms on impact on quality of life).

It was not essential for participants to enter a value in every cell of the matrix, so if they thought there was no interaction, they could leave the cell blank. The completed matrices were then processed in the following way. Data for each cell was aggregated by use of simple summation of all the + or – 3 values – the result is effectively a consensus of the net value as perceived by all the participants in each group.

The second phase took high probability and high magnitude issues and analysed the following questions:
- the nature of the cost or benefit
- where the costs are currently being borne
- what information exits on the topic
- what further information is required

Scoring in the data sheets was totalled for each of the sub-categories in Social and Economic, and for the three major categories of values: Social, Environmental and Economic. All totals were then normalised for the number of respondents and the number of dimensions that were being assessed.

In order to indicate the relationship between Social, Environmental and Economic values, a series of ratio tables were generated. In each of these tables the Value (Social, Environmental or Economic) that produced the lowest score or value on a scale of + or – 100 was assigned a value of +/-1.0. Values for the other two dimensions were then calculated to show the relativity in values. The usefulness of these ratios lies in their ability to show where and in what balance (or imbalance) the interactions with tourism affect the Values of Manly.

Two types of chart were then generated: a 100% stacked bar chart showing the relative magnitude of perceived interactions of activities with values of Manly using normalised values: column charts showing the ranked scoring of Values in Manly in terms of how tourism affects them, and another showing the perceived ranking of Activities in the tourism offering of Manly, both of which were generated using raw scores. The bar chart is useful in that it graphically portrays the relative magnitude of Social, Environmental and Economic dimensions of each tourism activity on the values of Manly, and the relative positive or negative balance between the three dimensions. The column charts show the actual scored values from the participant scoring, and hence gives a sense of the strength of perception about how tourism affects Manly's values. Results were generated for each stakeholder group individually and aggregated for all respondents.

Results

The TBL analysis revealed that overall tourism was perceived as weakly beneficial.
The most positive values were employment, destination image, utility and goods and services, however, the social values were the most impacted. These were, access (i.e. parking availability, traffic movement and congestion) and health (i.e. safety & security, noise levels, litter free).

The most positive tourism activities included walking, sight seeing, staying overnight and swimming/surfing while the most negative activities were car use / parking, night clubbing, power boating and events / festivals. These findings are demonstrated through the following figures and tables.

Figure 2 below graphically shows the dominance of Economic values in the participant's perception of tourism activity in Manly. Three activities (Car Use and Parking, Night Clubbing and Pubs and Power Boating) were perceived to have net negative economic effect on values of Manly.

Figure 2: Interaction of Tourist Activities on Values of Manly

Relative Magnitude of Interactions of Activities on Social, Environmental and Economic Values of Manly
All Participants

Negative and/or Positive Interaction
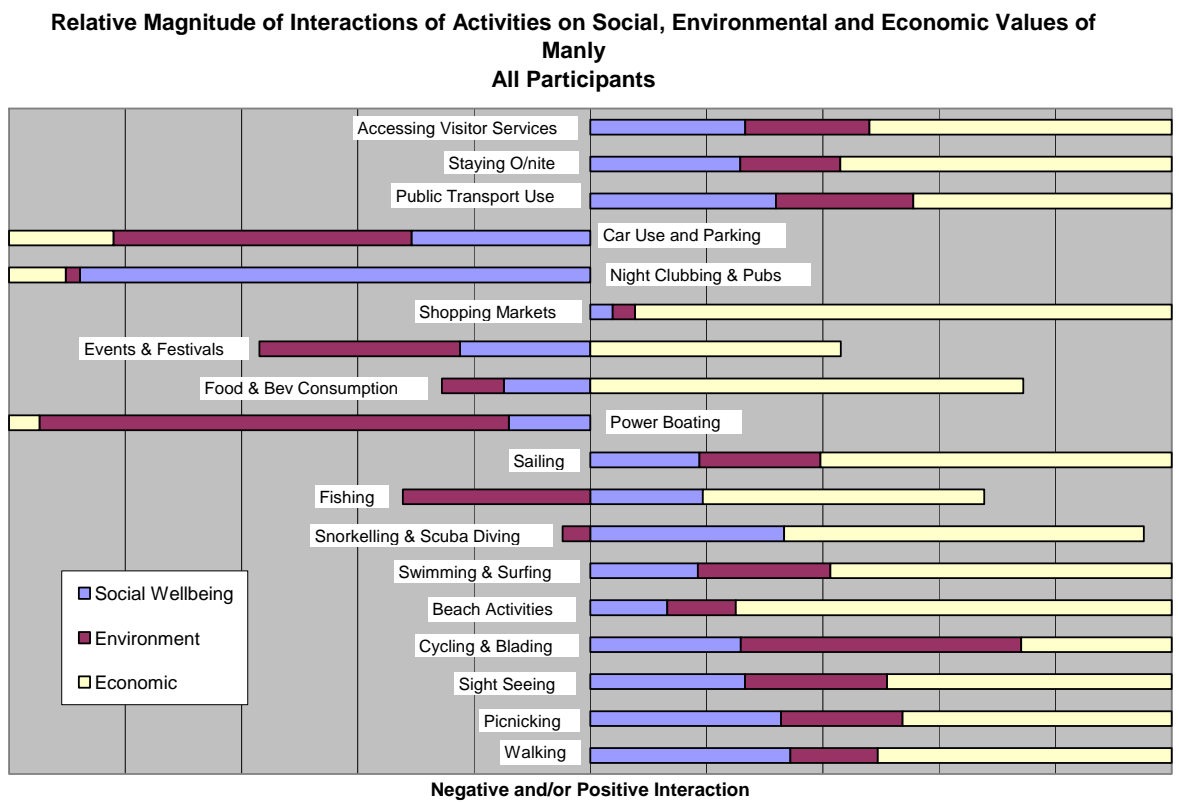
Figure 3 shows the ranking of all tourism activities in terms of their perceived net value in the tourism offering of Manly.

Figure 3: Ranked Value of Tourist Activities

Percieved Net Value of Tourism Activities in the Tourism Offering of Manly
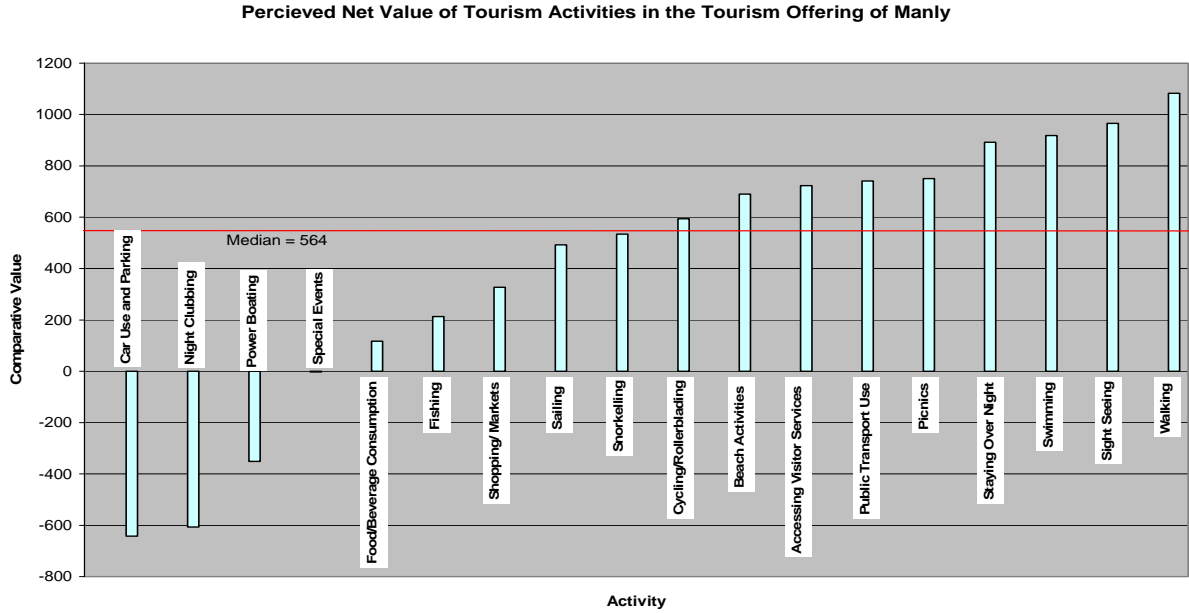
In Figure 4 the top five (5) positive effects of tourism were Economic, whereas the top five negative are Social.

Figure 4: Ranked Effect of Tourism on Values of Manly

Percieved Effect of Tourism on Manly's Values
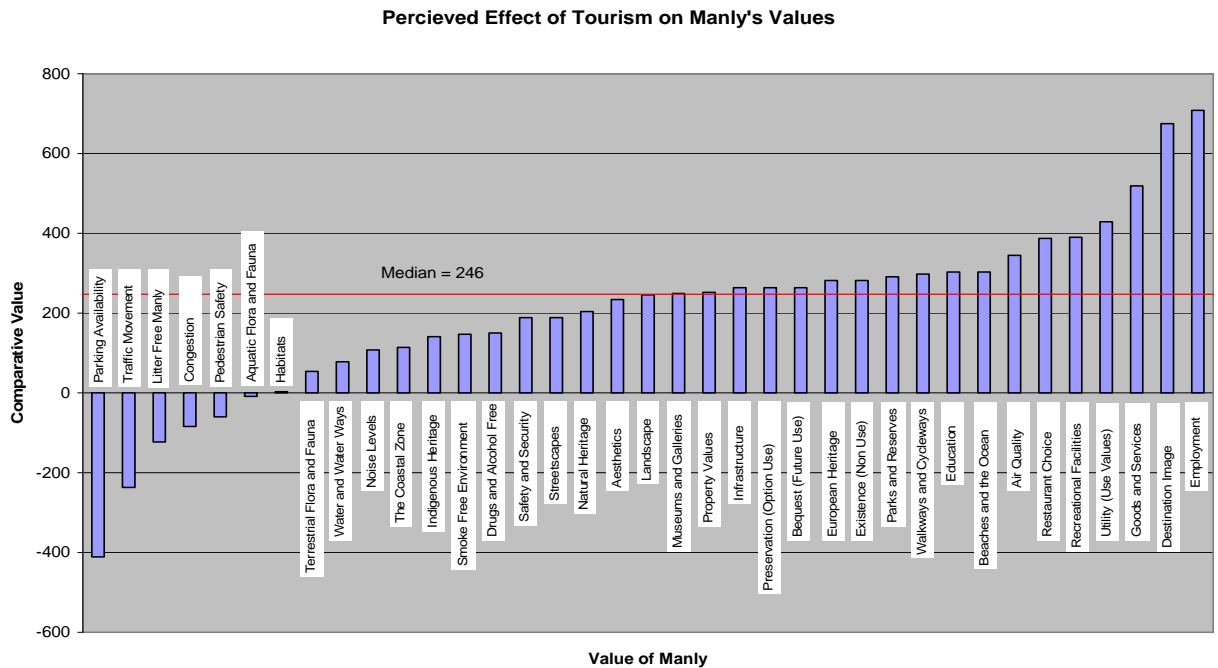
The perceived relative effects were dominated by economic values. When referenced to Environmental values with a ratio of one (1), Figure 5 shows that for the combined groups of Council, community and business, tourism was perceived to positively impact on economic values at around four (4) times the rate that of environmental values are affected, and 1.4 times that of Social values.

Figure 5: Net Balance of the TBL for Manly

Tourism in Manly - Percieved Balance of Economic, Social and Environmental Effects on the Values of Manly (All)

All respondents n=27

Result shows an imbalanced but net positive result for the three dimensions of sustainability, Social Wellbeing, Environment and Economy.
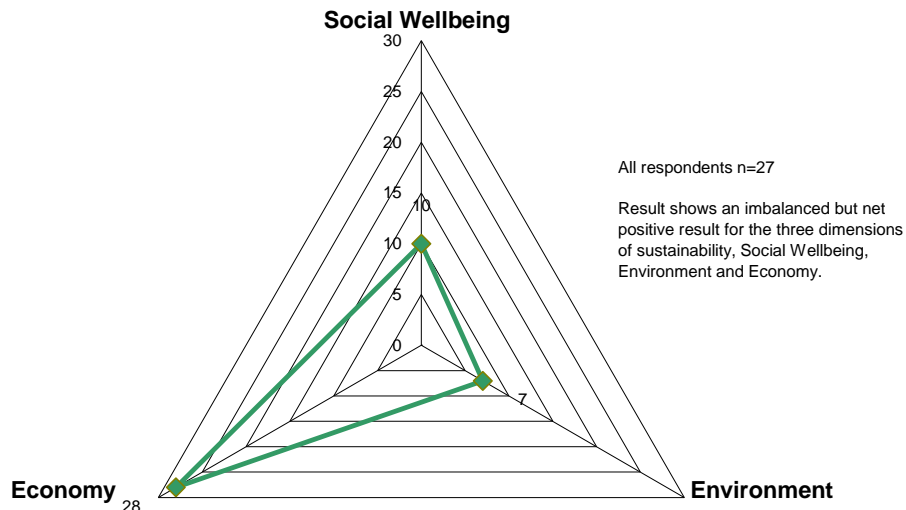
In examining social wellbeing in particular, earlier research identified 22 social wellbeing values that are important to the people of Manly and may be affected by tourism. These values were grouped under the following headings:

- Health;
- Access;
- Heritage; and
- Amenity

Of these 22 values, 13 social values were found to be strongly negatively impacted by different activities associated with tourism and visitation. These 13 quality of life and social wellbeing values perceived to be most significantly negatively impacted by tourism in Manly were:

- drug and alcohol problem free community;
- parking availability;
- smoke free environment;
- low levels of noise;
- good traffic movement;
- high level of pedestrian safety;
- minimal congestion;
- litter free environment;
- safety and security of residents and visitors
- heritage streetscape;
- attractive landscape;
- aesthetic quality; and
- integrity of the natural heritage.

There were differences in the perception of the magnitude of the impact among Council staff (who ranked power boating as a greater social cost for example) compared to the community perceptions (Figure 6). The rank order was however, the same for both groups.

Figure 6: Social TBL Matrix

	walking	picnics	sight-seeing	cycling/blading	beach activities	swimming & surfing	snorkel scuba	fishing	sailing	power boating	food/bev consumpt	events festivals	shopping markets	night clubbing pubs	car use & parking	public transport use	staying O/nite	accessing visitor services
Social Wellbeing	588	399	471	282	171	315	261	114	159	-144	-135	-249	6	-666	-444	432	448	369
1782	33%	22%	26%	16%	10%	18%	15%	6%	9%	-8%	-8%	-14%	0%	-37%	-25%	24%	25%	21%
Health	132	99	123	87	42	117	144	48	99	-78	-129	-156	-9	-342	-57	102	126	117
486	27%	20%	25%	18%	9%	24%	30%	10%	20%	-16%	-27%	-32%	-2%	-70%	-12%	21%	26%	24%
safety and security	36	39	36	-15	27	21	12	6	21	-45	3	3	15	-48	-9	21	42	24
noise levels	36	24	30	15	12	33	27	18	30	-39	-21	-27	6	-60	-27	6	24	21
litter free	-9	-9	-3	9	-27	18	9	-6	9	-3	-48	-45	-12	-57	3	18	18	12
smoke free	21	18	12	30	21	30	30	9	12	9	-21	-18	-3	-63	3	33	9	15
drugs/alcohol free	24	18	18	33	21	33	30	12	15	6	-27	-30	6	-66	3	21	15	18
education	48	24	36	18	27	27	45	12	18	-3	-6	0	6	-12	-6	21	18	30
Access	51	12	-42	0	-126	-75	0	-3	-39	-60	-126	-219	-120	-204	-240	105	39	3
324	16%	4%	-13%	0%	-39%	-23%	0%	-1%	-12%	-19%	-39%	-68%	-37%	-63%	-74%	32%	12%	1%
congestion	24	12	-3	15	-18	0	6	3	0	-12	-24	-51	-12	-39	-45	36	18	6
parking availability	9	-15	-33	27	-48	-27	-15	-15	-36	-33	-42	-63	-42	-42	-51	21	-3	-3
traffic movement	9	-3	-21	9	-27	-21	0	0	-9	-18	-36	-51	-27	-33	-45	27	9	0
pedestrian safety	24	21	9	-36	3	9	9	9	6	0	-24	-30	-3	-48	-42	18	15	0
Heritage	99	51	96	45	48	60	33	21	24	-6	3	42	18	-21	-36	30	48	57
243	41%	21%	40%	19%	20%	25%	14%	9%	10%	-2%	1%	17%	7%	-9%	-15%	12%	20%	23%
european heritage	39	21	45	18	27	27	9	6	6	0	3	18	12	0	-3	12	18	24
indigenous heritage	27	18	27	18	3	6	6	0	0	-3	-3	12	3	-6	-9	6	15	21
natural Heritage	33	12	42	9	18	27	18	12	18	-6	3	6	3	-15	-24	12	15	21
Amenity	306	237	294	150	207	213	84	48	75	0	117	84	117	-99	-111	195	235	192
729	42%	33%	40%	21%	28%	29%	12%	7%	10%	0%	16%	12%	16%	-14%	-15%	27%	32%	26%
landscape	39	33	30	24	30	39	9	12	15	6	-3	-9	3	-9	-27	21	18	15
streetscape	21	21	33	21	27	24	6	6	6	0	6	0	12	-18	-30	21	15	18
aesthetics	27	33	36	18	39	36	12	6	21	-12	0	9	12	-33	-27	21	15	21
museums and galleries	36	15	51	15	6	3	3	0	0	-3	9	27	15	-9	-9	21	45	24
restaurant choice	39	15	54	18	27	9	6	6	6	3	48	33	24	12	-3	12	51	27
beaches/ocean pools	36	33	30	21	21	48	12	0	6	0	12	12	15	-12	0	15	30	24
parks and reserves	45	39	30	12	24	24	12	9	9	6	15	6	15	-15	-9	21	27	21
recreational facilities	45	39	36	24	36	36	27	12	21	12	18	12	12	-12	-6	24	30	24
walkways/cycleways	39	30	36	9	27	18	6	9	3	-3	15	9	18	-6	0	33	31	24

Table 2: Social Costs of Tourism in Manly

Value	Tourism Activity Generating Quality of Life Impacts in Manly
Drug & alcohol free	Night clubbing; late night drinking; events & festivals; food & beverage consumption.
Parking availability	Events and festivals; car use; beach activities; food & beverage; shopping & markets; night clubbing; swimming & surfing; sailing
Smoke free	Night clubbing; late night drinking; food & beverage; events & festivals.
Noise levels	Night clubbing; late night drinking; power boating; car use; events & festivals; food & beverage.
Traffic movement	Events & festivals; car use; night clubbing; late night drinking; shopping & markets; beach activity; food& beverage; swimming & surfing; sightseeing.
Pedestrian safety	Night clubbing; late night drinking; car use; cycling & blading; events & festivals; food & beverage.
Congestion	Events & festivals; car use; night clubbing; late night drinking; beach activities; food & beverage; swimming & surfing.
Safety and security	Night clubbing; late night drinking; power boating; car use; cycling & blading; events & festivals.
Litter free	Food & beverage; events & festivals; night clubbing; beach activities; picnicking; walking.
Streetscape	Car use; night clubbing; late night drinking.
Landscape	Car use; night clubbing, late night drinking.
Aesthetics	Car use; night clubbing, late night drinking.
Natural heritage	Car use; night clubbing, late night drinking.

The 6 values which are perceived to be most positively supported and or contributed to by tourism were:

- good restaurant choice;
- education availability;
- maintenance of parks and reserves;
- support for museums and galleries;
- protection of the landscape; and
- protection of European heritage.

The activities associated with these positive social benefits are shown in Table 3:

Table 3: Social Benefits of Tourism in Manly

Value	Tourism Activity Generating Benefits in Manly
Restaurant choice	Dining; sightseeing; walking
Education	Snorkeling & scuba diving; walking
Parks & reserves	Walking
Museums & galleries	Sightseeing
Landscapes	Walking; swimming & surfing
European heritage	Walking; sightseeing
Safety & security	Overnight stay; picnicking

Figure 7 shows positive impact marked in green and negative impacts marked red. The scores are the aggregated score for all participants in each group, and are out of a possible + 100 or – 100.

Figure 7: Tourism Effect on Social Wellbeing Values of Manly

Percieved Interaction on a Scale of +/- 100 on Social Values of Manly of Top 4 Scoring +ve and -ve Activities

	Community					Council					All				
	Health	Access	Heritage	Amenity	Overall	Health	Access	Heritage	Amenity	Overall	Health	Access	Heritage	Amenity	Overall
walking	33	17	48	49	39	30	28	26	37	32	27	16	41	42	33
picnics		8	28	45	30							4		33	
sight - seeing	31		52	52	35			37	35		25		40	40	26
cycling/blading							11	22		21					
beach activities			37				-64					-39			
swimming & surfing	31		26					22					25		
snorkel/scuba						41	19				30				
fishing							22								
sailing	30														
power boating	-11					-24		-22	-9	-15	-16		-2		-8
food/bev consumpt.	-18	-33			-4	-39		-19			-27	-39			-8
events & festivals	-20	-50			-7	-31	-81			-16	-32	-68			-14
shopping/markets														-37	
nightclubbing/pubs	-62	-46	-9	-17	-33	-65	-58	-7	-9	-33	-70	-63	-9	-14	-37
car use & parking		-49	-13	-16	-19		-72	-19	-14	-23		-74	-15	-15	-25
public transport use	34	39			29				27			32			24
staying O/nite		19				28		22	38	26	26	12		32	25
accessing visitor services						30		48		25			23		25

Health		Access		Heritage		Amenity	
safety and security		congestion		european heritage		landscape	
noise levels		parking availability		indigenous heritage		streetscape	
litter free		traffic movement		natural Heritage		aesthetics	
smoke free		pedestrian safety				museums & galleries	
drugs/alcohol free						restaurant choice	
education						beaches/ocean pools	
						parks and reserves	
						recreational facilities	
						walkways/cycleways	

Comparative Surveys

An additional 48 valid resident surveys were completed to cross check the TBL matrix findings. Of the 48 respondents to the resident survey 94% indicated the beach was one of the main attractions to living in Manly, followed by 69% enjoying the choice of restaurants and cafes, 60.5 % the cycling and walking paths. In addition, 60% also indicated air quality, water quality and natural heritage as important attributes. Fewer, only 29% noted the built and cultural heritage as important as features they liked about living in Manly. Only 23% saw safety and security in the streets of Manly as a positive. The latter was also reflected in 39% indicating safety in the street as a key negative. The other aspects that respondents noted they do not like, about living in Manly area, included 80% concerned about impacts on natural flora and fauna; 50% concerned about the streetscape, 45% don't like tourism businesses using public/community goods and 40% dislike crowds on walk and cycle ways.

All these survey results support the finds of the TBL assessment, that is, on the whole, tourism delivers economic benefits and social costs. The majority (65%) considered levels of visitation are about right.

In relation specifically to tourism, most (92%) recognised benefits from tourism. 73% believed it is important to economic development, 65% to increased social interaction; 55% to income for local infrastructure and 50% to employment to locals. Equally, 90% indicated tourism imposes negative impacts. 85% increased litter; 64% increases noise; 54% increases impact on the natural environment; 51% traffic congestion; 46% overcrowding and 39% safety and security issues (especially vandalism, drunken behaviour and fighting).

Discussion

The results demonstrate several things. Firstly, that the issues associated with tourism in Manly have changed little over the years and remain a challenge for decision makers and community leaders. Overall, the results suggest tourism is commonly perceived as beneficial to the Manly local economy but, there are significant social problems and maintenance requirements of the environment. The pressure of high human use comes at a considerable cost to Council and community. The most significant social problems are associated with vehicle use affecting access, traffic, parking and congestion. While some 50% of visitors to Manly arrive by car, and add considerably to congestion, local residents also account for pressure on the town centre as a popular place for recreation and social activity. This is followed by issues associated with health and well being such as security/safety and the effect of noise on local ambience. Late night drinking is singled out as a serious cause of impact on safety and noise levels. The most significant impact on the environment appeared to be direct damage to aquatic habitat caused by power boating and fishing. Less concern was expressed about other tourist activities on the environment. This may be because Council has already committed considerable expenditure in protecting habitats from litter, stormwater pollution and direct damage. The high cost of achieving this through cleaning streets, beaches and facilities is regarded as a regular drain on local rates.

Analysis of the results suggests great potential and strong business and community support for strategies that deliver environmentally and socially responsible tourism based on the current form of tourism.

There is a strong interest in the cultural heritage of Manly particularly linked to the built heritage, nostalgia and history of the place as a recreational site. The ferry ride to Manly, the beach and the aesthetic appeal of Manly's natural and built heritage are the key attractions to visitors (more than 90 percent of those surveyed). They are also the key to quality of life for residents who acknowledge that tourism allows them to enjoy a very regular ferry service and a cosmopolitan village atmosphere because of the large number of cafes and restaurants, many of which take advantage of ocean and harbour views.

Conclusion

The results of the analysis enabled testing of the perceptions of local people about the impact of tourism on the full range of tourism activities, on the entire range of shared values. Through this pilot analysis, it was possible to identify firstly the importance of non-tangible attributes of quality of life to local peoples' sense of wellbeing, and secondly the importance of a conceptual model of tourism that allows such values to be included in planning protocols in order to gain greater support for tourism at the local level.

The consensus model of a values-based TBL impact evaluation developed for this study (tourism-related values against individual tourism-related activities) highlights the priority areas that the local government authority should address, together with the other local stakeholders, in order to achieve tourism development outcomes that are compatible with community values. Consistent with the Local Government Amendment (ESD) Act, 1997 principles of ecological sustainable development played a major role in determining the sustainability of the current situation and were used to filter future options and rank them in priority. This approach is in line with the theory on sustainable development and sustainable

tourism, that tourism planning should be integrated into local area planning; and that it should provide benefits to the local people and place. By tapping into quality of life values these benefits are able to shift beyond the standard economic benefits.

The technique is a generic one and could be applied to undertaking an initial TBL assessment of any set of activities on local values in a particular place. The attributes, however, are not. The values and the same activities associated with tourism at Manly, for example, would not necessarily apply to another place or another recreational setting such as a National Park. So it is not feasible to generically apply the same matrix attributes to another place. It requires a research-based approach to planning and monitoring that will elucidate local values and their intersection with tourism activities.

This approach enables strategic decision making regarding what specific areas require more in-depth investigation and routine monitoring, enabling resources and efforts to be centred on maintaining those values and activities that are widely regarded as the most beneficial and addressing those that are creating the greatest negative impact.

This approach also shed light on the benefits and costs associated with the industry. Tourism strategies should seek to ameliorate any discrepancies and to protect and enhance the assets that make the Manly area a high quality residential locality and a sought after destination for visitors. As noted by Dwyer (2005) and Faux (2005) TBL is likely to be a legislated requirement in the future, but suitable practical methods embracing the TBL philosophy, to assess tourism impacts are needed. This was a pilot study of such a method. It was positively endorsed by the Council and the community and is currently being assessed in a range of other settings and sectors.

Quality of life must be central to the goals and objectives of tourism development and, the planning process need to consider local values, not just the macroeconomic goals of business if it is to be sustainable at the local level. This values-based consensus model for TBL monitoring tourism outcomes and impacts has been shown to be very useful at the local government level.

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Appendix B
Respondents' Profile

Respondents' Profile

The Chiang Mai Local community

The demographic characteristics of gender, age, education, and occupation were included in this chapter in an effort to provide a descriptive profile of the survey respondents.

Gender

Survey respondents were asked to mark if they were male or female. The majority of the respondents were female. Of the three hundred and seventeen respondents, 200 (63.1%) were female, whereas 115 (36.3%) were male.

Gender

- Male
- Female
- Missing
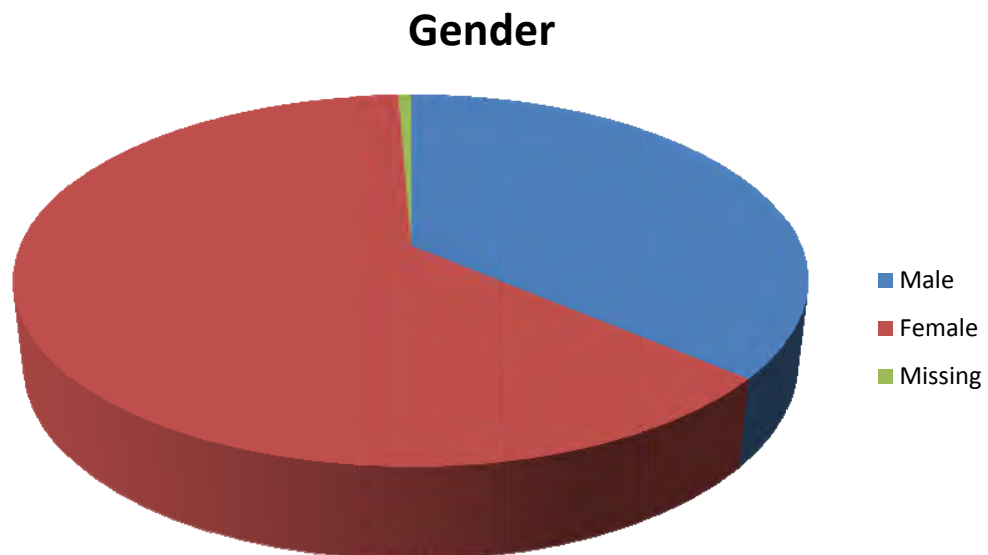
Age

Survey respondents were asked their age in an open-ended question, and were provided a blank in which to supply the answer. The majority of the respondents were between 15-20 years old (7.6 %), around 48.7 % of the respondents were between the age of 21 and 30, 26.5 % were between 31-40 years old, 11.3 % were between 41-50 years old, 4.2 % were between 51-60 years old and 1.2 % were 60 years old or older. So, the largest group or around 48.7 % of the respondents were between 21-30 years old.

Age
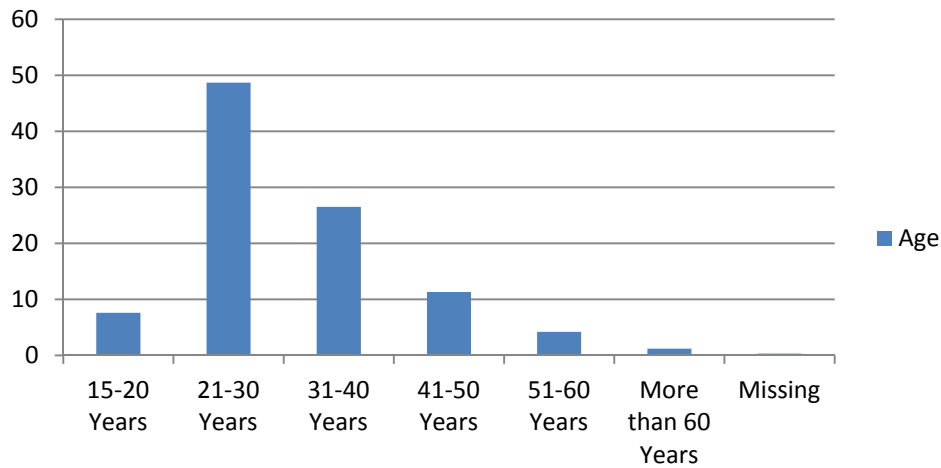
Years of residency in the community

The majority of the respondents (31.8 %) have lived in Chiang Mai for 10 years or less. 19.1 % have lived in Chiang Mai for 11-20 years, 25.3 % have lived for 21-30 years, 12.7 % have lived for 31-40 years, and 7.3 % have lived for 41-50 years, only 2.7 % of the respondents have lived for over 50 years.

Years of residency in Chiang Mai
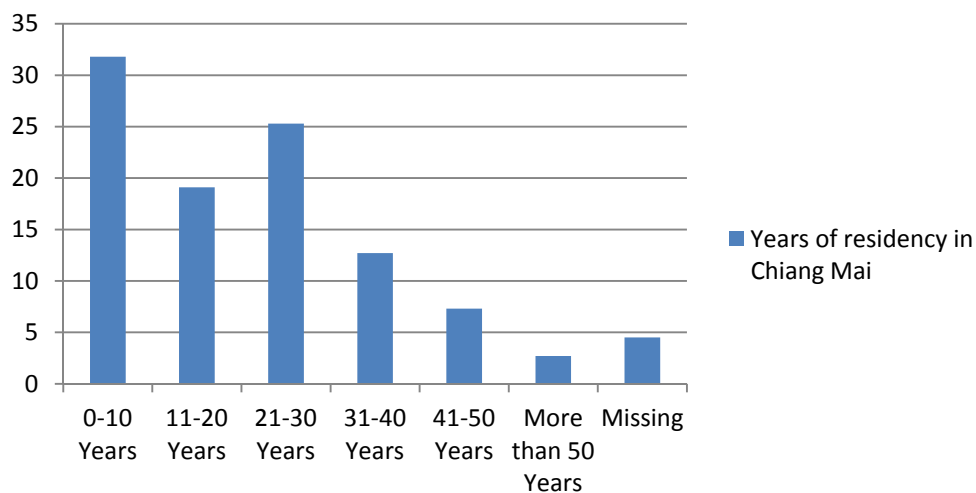
Religion

Most of respondents were Buddhism (90.5%), 8.2% were Christianity, only 0.6% were Islam and 0.3% were count as other religion.

Religion
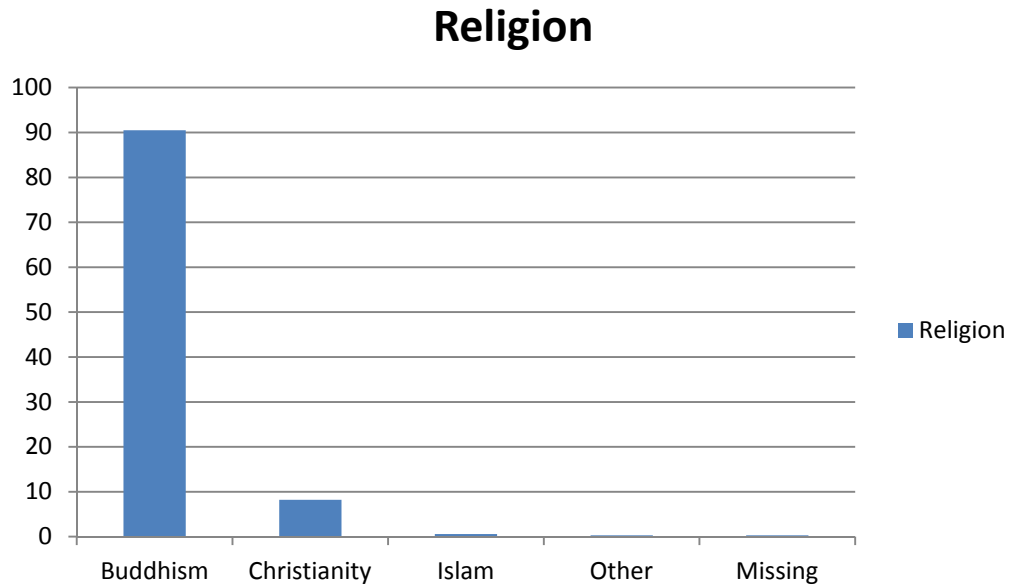
Education

Most of the respondents were not responded their level of education. Almost half of respondents have Undergraduate degree (57.4 %).

Education level
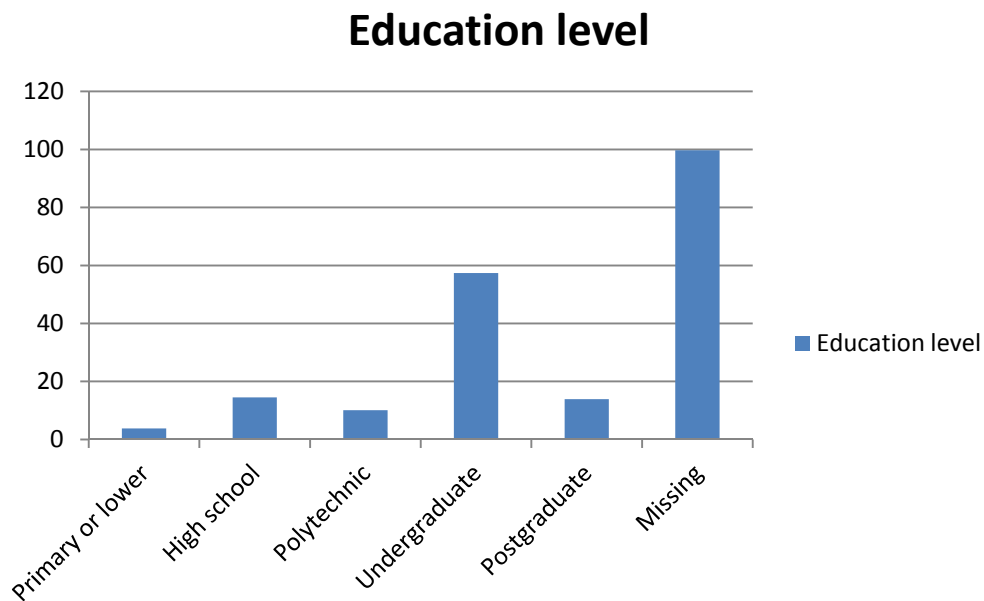
Occupation

The largest group of respondents were ordinary employee (33.4 %), 8.8% were government officer, 6.9 % were state owned enterprise, 25.6% were private enterprise, 4.1% were student, 2.5% were housewife and 18% were other.

Occupation
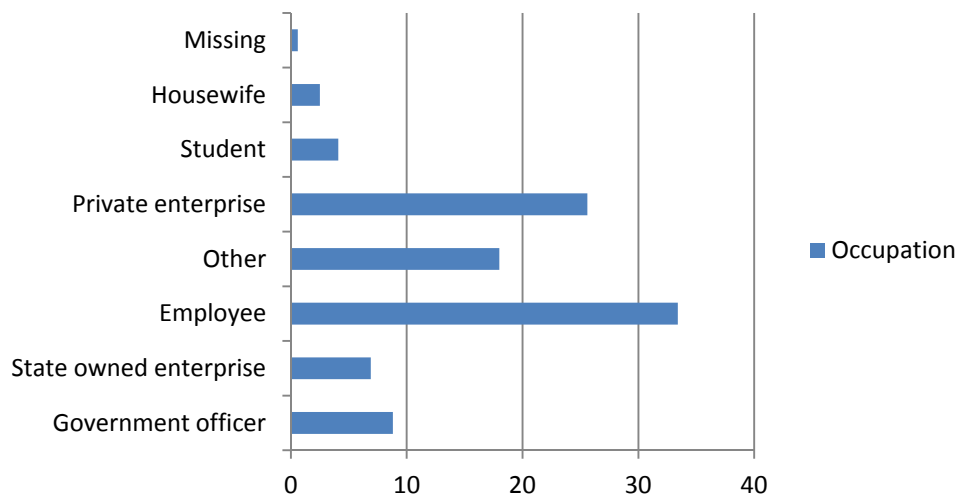
Tourism involvement

Most of respondents (49.5 %) are involved in tourism industry. And the rest of the respondents (47.0) are not involved.

Tourism involve
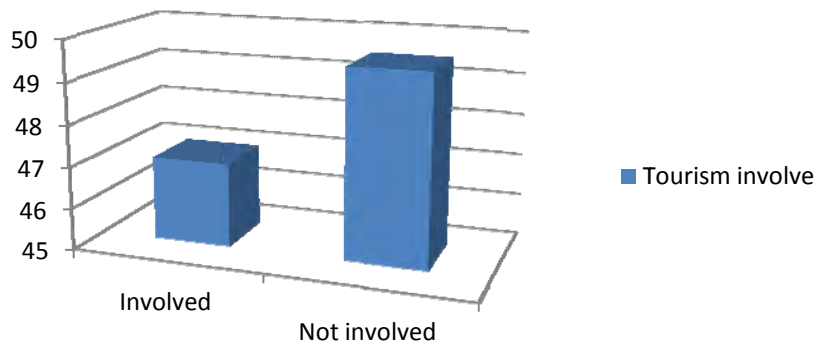
Appendix C
Respondents' Profile Tables

Respondents Profiles Tables

The Chiang Mai Local community

Gender

Gender	Percent	Frequency	Percent
Male	36.3	115	36.9
Female	63.1	200	63.1
Missing	0.6	2	0.6
Total	100	317	100

Age

Age	Percent	Frequency	Percent
15-20 Years	7.6	24	7.6
21-30 Years	48.7	154	48.5
31-40 Years	26.5	14	26.5
41-50 Years	11.3	84	11.3
51-60 Years	4.2	36	1.2
More than 60 Years	1.2	4	1.2
Missing	0.3	1	0.3
Total	100	317	100

Years of residency in Chiang Mai

Years of residency in Chiang Mai	Percent	Frequency	Percent
0-10 Years	31.8	101	31.8
11-20 Years	19.1	61	19.1
21-30 Years	25.3	80	25.3
31-40 Years	12.7	41	12.7
41-50 Years	7.3	24	7.3
More than 50 Years	2.7	9	2.7
Missing	0.3	1	0.3
Total	100	317	100

Religion

Religion	Percent	Frequency	Percent
Buddhism	90.5	287	90.5
Christianity	8.2	26	8.2
Islam	0.6	2	0.6
Other	0.3	1	0.3
Missing	0.3	1	0.3
Total	100	217	100

Education level

Education level	Percent	Frequency	Percent
Primary or lower	3.8	12	3.8
High school	14.5	46	14.5
Polytechnic	10.1	32	10.1
Undergraduate	57.4	182	57.4
Postgraduate	13.9	44	13.9
Missing	99.7	1	99.7
Total	100	317	100

Occupation

Occupation	Percent	Frequency	Percent
Government officer	8.8	28	8.8
State owned enterprise	6.9	22	6.9
Employee	33.4	106	33.4
Other	18.0	57	18.0
Private enterprise	25.6	81	25.6
Student	4.1	13	4.1
Housewife	2.5	8	2.5
Missing	0.6	2	0.6
Total	100	317	100

Tourism involvement

Tourism involve	Percent	Frequency	Percent
Involved	47.0	149	47.0
Not involved	49.5	157	49.5
Missing	3.5	11	3.5
Total	100	317	100

Income

Tourism income	Percent	Frequency	Percent
Below 5000	17.7	56	17.7
10001 - 15000	16.1	51	16.1
20001 - 25000	5.4	17	5.4
5001 - 10000	39.4	125	39.4
15001 - 20000	9.8	31	9.8
More than 25000	7.6	24	7.6
Missing	4.1	13	4.1
Total	100	317	317

Address

Address-Amphur	Percent	Frequency	Percent
Chang Klan	6.9	1	6.9
Chang Moi	0.3	2	0.3
Chang Puk	0.6	11	0.6
Changpuk	3.5	2	3.5
Chiang Dao	0.6	1	0.6
Doi sa ket	0.3	2	0.3
Doi saket	0.6	1	0.6
Doi saket	0.3	1	0.3
Hai ya	0.3	2	0.3
Hai ya	0.6	1	0.6
Hang dong	0.3	9	0.3
Jom thong	2.8	1	2.8
Jom tong	0.3	1	0.3
Jomtong	0.3	1	0.3
Mae here	0.3	3	0.3

Mae hia	0.9	1	0.9
Mae kaow	0.3	1	0.3
Mae on	0.3	1	0.3
Mae rim	0.3	10	0.3
Mae srey	3.2	1	3.2
Maehere	0.3	1	0.3
Muang	0.3	4	0.3
Nong hoi	1.3	1	1.3
Nong pa krung	0.3	3	0.3
Nongpakrng	0.9	1	0.9
Nongpakrung	0.3	3	0.3
Pa dad	0.9	3	0.9
Pa sak	0.9	1	0.9
Pa sang	0.3	1	0.3
Pa ton	0.3	3	0.3
Patun	0.9	1	0.9
Pra signh	0.3	2	0.3
Pra singh	0.6	75	0.6
Prao	23.7	1	23.7
Prasingh	0.3	38	0.3
Salapee	12.0	2	12.0
Salapi	0.6	1	0.6
Sam lan	0.3	1	0.3
San kam paeng	0.3	4	0.3
San kampaeng	1.3	3	1.3
San pa net	0.9	1	0.9
San pa tong	0.3	2	0.3
San sai	0.6	12	0.6
San sainoi	3.8	1	3.8
Sankampaeng	0.3	2	0.3
Sanpiser	0.6	1	0.6
Sansei	0.3	5	0.3
Sansainoi	1.6	1	1.6
Sarapee	0.3	1	0.3
Sarapi	0.3	2	0.3

Sri pum	0.6	20	0.6
Sripum	6.3	11	6.3
Suthep	3.5	21	3.5
Ta sala	6.6	1	6.6
Tait	0.3	1	0.3
Thasala	0.3	1	0.3
Ton pao	0.3	1	0.3
Wat kaet	0.3	1	0.3
Wat ket	0.3	7	0.3
Wow lai	2.2	1	2.2
Missing	0	0	0
Total	100	317	100

Workplace

Address-Amphur	Percent	Frequency	Percent
Hai ya	.3	1	.3
Pra singh	.9	3	.9
Suthep	.3	1	.3
Chang klan	.3	1	.3
Chang moi	.6	2	.6
Chang puk	3.8	12	3.8
Changpuk	.9	3	.9
Chiang dao	.3	1	.3
Chonburi	.3	1	.3
Hai ya	3.5	11	3.5
Hang dong	.3	1	.3
Huy kaew	.6	2	.6
Mae kaow	.3	1	.3
Mae on	.3	1	.3
Mae rim	2.5	8	2.5
Maerim	.6	2	.6
Mar rim	.3	1	.3
Muang	.3	1	.3
Nong pa krung	.3	1	.3
Nongpakrung	.3	1	.3

Pa dad	.3	1	.3
Payap	.6	2	.6
Pra singh	19.2	61	19.2
Prasigh	.3	1	.3
Prasingh	6.0	19	6.0
Salapee	.3	1	.3
San kam paeng	.6	2	.6
Sansai	1.3	4	1.3
Sansainoi	.3	1	.3
Sarapee	.6	2	.6
Sri pujm	.3	1	.3
Sri pum	10.4	33	10.4
Sripum	2.5	8	2.5
Suthep	8.8	28	8.8
Tha pae	.3	1	.3
Ton pao	.3	1	.3
Bangkok	0.6	2	0.6
Missing	29.7	94	29.7
Total	100	317	100

Appendix D
List of Values

List of the values

Society and Culture Values
1. Respecting and understanding culture, tradition and spiritual value
2. We want to live in a secure environment
3. We want Chiang Mai to have a good image.
4. Changing the pattern of land use from agricultural to industry
5. Changing the pattern of employment
6. Increased social interaction
7. Living in a modern environment
8. Increased local awareness about heritage
9. Urban planning is important for town development
10. Culture and tradition changed from its authenticity
11. Conserving of heritage site is important
12. Migration from rural area to urban area
13. Community participation with temple activities is important
14. Preserving the monk's role is important
15. The connection between temple and community is important
16. Living in a community where tourism numbers are controlled
17. Community based decision making
18. Social benefits should be widely distributed
19. Good co-operative planning where government works with other sectors
20. Respect for temple designs in contemporary architecture
21. Heritage conservation education is important
22. Intercultural communication in temples is good
23. Government support for heritage conservation is good
24. Private sector and community should participate in tourism promotion
25. Pride in our local identity
26. Traffic congestion interrupts our way of life
27. Low crime community is disable

Environment Values
28. Quiet and peaceful environment
29. Living in a community where road condition is good
30. The good supply of water to a community
31. The good supply of power to a community
32. The good supply of telecommunication network to a community
33. Clean and pollution free environment
34. Effective of waste water management
35. Good planning that prevent flooding
36. Adequate car parking
37. Good management that encourages clean environment

Economic values

33. Income generation
34. Income generation for temple
35. More customers, more business
36. Employment for locals
37. Increased cost of living
38. Less seasonal fluctuations in business
39. Increase in land price
40. Businesses should be locally owned
41. Landlord should be locals
42. Improved economic development
43. Economic benefit should be widely distributed

Appendix E
List of Tourist Activities in Chiang Mai

List of tourist activities in Chiang Mai

1. Pilgrimage to religious shrines
2. Visiting heritage sites such as Wat Chedi Luang
3. Visiting a museum
4. Sightseeing without specific purpose or sites
5. Festival and events such as Songkran festival (Thai New Year)
6. Shopping
7. Handicraft (both buying and watching being made)
8. Seeing the way of life of people living in the ancient city
9. Cycling around the city
10. City tour by tricycle
11. Walking
12. Car and bicycle rental
13. Use of public transport
14. Taking photos
15. Food and beverage consumption
16. Visiting family and friends
17. Thai massage
18. Study the Thai language
19. Taking Thai cooking classes
20. Night life/pubs/bars/discos/karaoke
21. Educational tours
22. Sunday walking street
23. Accommodation
24. Going on a guided tour
25. Travel without a tour guide

Appendix F
The Matrix: Survey Instrument

แบบสอบถาม

การวิจัยเรื่อง
การท่องเที่ยวเชิงมรดกทางวัฒนธรรม:
การรับรู้ถึงโอกาส ผลกระทบและความท้าทายของชุมชนท้องถิ่น (เชียงใหม่)

คำชี้แจง:

    การวิจัยเรื่อง การท่องเที่ยวเชิงมรดกทางวัฒนธรรมและการท่องเที่ยวเชิงศาสนา: การรับรู้ถึงโอกาส ผลกระทบ และความท้าทายของชุมชนท้องถิ่นนี้เป็นส่วนหนึ่งของการศึกษาใน
ระดับดุษฎีบัณฑิต สาขาการจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยศิลปากร

    เนื่องจากการวิจัยครั้งนี้มีส่วนเกี่ยวข้องกับการรับรู้และความเข้าใจของชุมชนท้องถิ่นที่มีต่อการท่องเที่ยวของจังหวัดเชียงใหม่ ในแง่มุมต่างๆ ดังนั้นผู้วิจัยจึงใคร่ขอความร่วมมือจาก
ท่านในการตอบแบบสอบถาม เพื่อให้ทราบถึงการรับรู้และความเข้าใจดังกล่าว ทั้งนี้ข้อมูลต่างๆที่ได้จากแบบสอบถามนี้จะเป็นความลับและนำไปใช้เพื่อการศึกษานี้เท่านั้น

    แบบสอบถามชุดนี้ประกอบด้วย 2 ส่วน

    ส่วนที่ 1   ข้อมูลส่วนตัวของผู้ตอบแบบสอบถาม

    ส่วนที่ 2   การรับรู้ และความเข้าใจของคนในท้องถิ่น

    ขอขอบคุณที่ท่านให้ความร่วมมือต่อการวิจัยนี้

อิสรี แพทย์เจริญ

คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยศิลปากร

ผู้วิจัย

ส่วนที่1: ข้อมูลส่วนตัวของผู้ตอบแบบสอบถาม

คำชี้แจง: กรุณาขีดเครื่องหมาย √ ลงในช่องที่ตรงกับข้อมูลของท่าน

1. เพศ □ ชาย □ หญิง

2. อายุ _____ ปี

3. อาศัยอยู่ในเชียงใหม่มาเป็นเวลา _____ ปี

4. ศาสนา

□ พุทธ □ คริสต์ □ อิสลาม □ อื่นๆ (โปรดระบุ)_____

5. ระดับการศึกษา

□ ประถมศึกษาหรือน้อยกว่า □ มัธยมศึกษา □ อาชีวศึกษา

□ ปริญญาตรี □ สูงกว่าปริญญาตรี

6. อาชีพ

□ รับราชการ □ ประกอบกิจการส่วนตัว

□ รัฐวิสาหกิจ □ นักเรียน/ นักศึกษา

□ พนักงาน/ลูกจ้าง □ แม่บ้าน/ ทำงานโดยไม่ได้รับค่าจ้าง

□ อื่นๆ (โปรดระบุ) _____

7. อาชีพของท่านมีส่วนเกี่ยวข้องกับนักท่องเที่ยว หรือไม่

□ มี □ ไม่มี

8. รายได้ ต่อเดือน

□ ต่ำกว่า 5,000 บาท □ 5,001 – 10,000 บาท

□ 10,001 – 15,000 บาท □ 15,001 – 20,000 บาท

□ 20,001 – 25,000 บาท □ มากกว่า 25,000 บาท

9. ที่อยู่

ถนน _____

ตำบล _____

อำเภอ _____

10. สถานที่ทำงาน

ถนน _____

ตำบล _____

อำเภอ _____

ข้อเสนอแนะ

_____

_____

_____

_____

_____

<u>ตอนที่ 2</u> :

การที่นักท่องเที่ยวเดินทางมาท่องเที่ยวในท้องถิ่น อาจทำให้เกิดผลกระทบทั้งด้านดี และด้านเสียควบคู่กันไป ซึ่งในแต่ละท้องถิ่นจะได้รับผลกระทบที่แตกต่างกัน ข้อความเหล่านี้เป็น

การรวบรวมผลกระทบที่อาจจะเกิดขึ้นควบคู่กับการเป็นเมืองท่องเที่ยวของจังหวัดเชียงใหม่

ท่านคิดว่าข้อความเหล่านี้เป็นผลที่เกิดขึ้นกับการพัฒนาจังหวัดเชียงใหม่เป็นแหล่งท่องเที่ยวหรือไม่

- หากท่านคิดว่า *ใช่* หรือ*เห็นด้วย* ให้ท่านเขียนเครื่องหมาย $\sqrt{}$

- หากท่านคิดว่า *ไม่ใช่* หรือ *ไม่เห็นด้วย* ให้ท่านเขียนเครื่องหมาย ✕

- หากท่านคิดว่าข้อความนั้น *ไม่เกี่ยวข้อง* ให้ท่านเขียนเครื่องหมาย (-)

อนึ่งความหมายของนักท่องเที่ยวในแบบสอบถามนี้ หมายความรวมถึงนักท่องเที่ยวชาวไทยและชาวต่างประเทศ

กิจกรรมการท่องเที่ยว \ คุณค่า	การให้ความเคารพต่อขนบธรรมเนียมและพิธีกรรมทางศาสนา	การควบคุมดูแลเกี่ยวกับสถานบันเทิงต่างๆ	เชียงใหม่มีภาพลักษณ์หรือภาพพจน์ที่ดี	การจัดสรรพื้นที่เป็นไปอย่างเรียบร้อยไม่มีความขัดแย้งในการใช้พื้นที่	เกิดการเปลี่ยนแปลงในลักษณะการจ้างงานที่ดีขึ้น	ชุมชนมีการปฏิสัมพันธ์ติดต่อกันมากขึ้น	เกิดยอมรับการเปลี่ยนแปลงที่เกิดจากกระแสโลกาภิวัฒน์	ชุมชนตระหนักในเรื่องมรดกทางวัฒนธรรมมากขึ้น เช่น โบราณสถาน,วัด	การวางผังเมืองที่ดี การแบ่งพื้นที่เป็นสัดส่วน
เที่ยวชมวัดหรือสถานที่ศักดิ์สิทธิ์ รวมทั้งไหว้พระหรือสิ่งศักดิ์สิทธิ์									
เที่ยวชมโบราณสถาน เช่น วัด คุ้มเก่า									
เที่ยวชมพิพิธภัณฑ์									
เที่ยวชมสถานที่อื่นๆ ทั่วๆไป									
เที่ยวงานเทศกาลต่างๆ เช่น สงกรานต์									
เที่ยวตลาด รวมถึงการจับจ่ายซื้อของ									
ชมงานศิลปหัตกรรมต่างๆ									
ชมวิถีชีวิตคนเชียงใหม่									
ขี่จักรยานเที่ยวภายในเมือง									
นั่งรถสามล้อชมเมือง									
เดินเที่ยว									
เช่ารถยนต์ จักรยานยนต์									
ใช้บริการรถรับจ้าง เช่น ตุ๊กตุ๊ก รถสองแถว									
ถ่ายรูป									
บริโภคอาหารและเครื่องดื่ม									
เยี่ยมญาติหรือ เพื่อนฝูง									
นวดแผนไทย									
เรียนภาษาไทย									
เรียนทำอาหารไทย									
ท่องราตรี สถานบันเทิง คลับ บาร์ คาราโอเกะ									
ทัศนศึกษา									
เที่ยวถนนคนเดิน วันอาทิตย์									
พักค้างคืนในโรงแรม หรือ เกสต์เฮาต์									
เที่ยวกับบริษัททัวร์ โดยมีมัคคุเทศก์นำ									
เที่ยวด้วยตัวเอง ไม่มีมัคคุเทศก์นำ									

คุณค่า / กิจกรรมการท่องเที่ยว	เกิดการเปลี่ยนแปลงทางด้านศิลปวัฒนธรรมประเพณี	เกิดการอนุรักษ์แหล่งมรดกทางวัฒนธรรม เช่น โบราณสถาน วัด	เกิดการอพยพย้ายถิ่นฐานที่อยู่ของคนในท้องถิ่น	คนในชุมชนมีกิจกรรมร่วมกับทาง วัดมากขึ้น	พระสงฆ์มีบทบาทเพิ่มขึ้นในสังคม	เกิดการร่วมมือติดต่อประสานงานระหว่างวัดและชุมชนมากขึ้น	เกิดการควบคุมจำนวนนักท่องเที่ยว	คนในชุมชนมีส่วนร่วมมากขึ้นในการตัดสินใจในเรื่องต่างๆที่เกี่ยวข้องกับชุมชน	คนในชุมชนได้รับการจัดสรรผลประโยชน์โดยทั่วถึง
เที่ยวชมวัดหรือสถานที่ศักดิ์สิทธิ์ รวมทั้งไหว้พระหรือสิ่งศักดิ์สิทธิ์									
เที่ยวชมโบราณสถานเช่น วัด คุ้มเก่า									
เที่ยวชมพิพิธภัณฑ์									
เที่ยวชมสถานที่อื่นๆ ทั่วๆไป									
เที่ยวงานเทศกาลต่างๆ เช่น สงกรานต์									
เที่ยวตลาด รวมถึงการจับจ่ายซื้อของ									
ชมงานศิลปหัตกรรมต่างๆ									
ชมวิถีชีวิตคนเชียงใหม่									
ขี่จักรยานเที่ยวภายในเมือง									
นั่งรถสามล้อชมเมือง									
เดินเที่ยว									
เช่ารถยนต์ จักรยานยนต์									
ใช้บริการรถรับจ้าง เช่น ตุ๊กตุ๊ก รถสองแถว									
ถ่ายรูป									
บริโภคอาหารและเครื่องดื่ม									
เยี่ยมญาติหรือ เพื่อนฝูง									
นวดแผนไทย									
เรียนภาษาไทย									
เรียนทำอาหารไทย									
ท่องราตรี สถานบันเทิง คลับ บาร์ คาราโอเกะ									
ทัศนศึกษา									
เที่ยวถนนคนเดิน วันอาทิตย์									
พักค้างคืนในโรงแรม หรือ เกสต์เฮาต์									
เที่ยวกับบริษัททัวร์ โดยมีมัคคุเทศก์นำ									
เที่ยวด้วยตัวเอง ไม่มีมัคคุเทศก์นำ									

กิจกรรมการท่องเที่ยว \ คุณค่า	หน่วยงานภาครัฐมีการประสานงานกันอย่างมีประสิทธิภาพ	การออกแบบสิ่งก่อสร้างสมัยใหม่มีความกลมกลืนกับโบราณสถานหรือสิ่งก่อสร้างเก่า	เพิ่มความรู้ความเข้าใจให้แก่คนท้องถิ่นเกี่ยวกับด้านการอนุรักษ์มรดกทางวัฒนธรรม	เกิดการแลกเปลี่ยนวัฒนธรรมในวัตระหว่างคนในชุมชนกับนักท่องเที่ยว	เกิดการส่งเสริมการอนุรักษ์แหล่งโบราณสถานจากรัฐบาล	ภาคเอกชนและประชาชนมีส่วนร่วมในการส่งเสริมการท่องเที่ยวรวมถึงมีส่วนร่วมในกิจกรรมเกี่ยวกับการท่องเที่ยวของเชียงใหม่	ความภาคภูมิใจในเอกลักษณ์ของเชียงใหม่	การจราจรสะดวกคล่องตัวรถไม่ติด	คนในชุมชนมีสวัสดิภาพและความปลอดภัยในชีวิตและทรัพย์สิน
เที่ยวชมวัดหรือสถานที่ศักดิ์สิทธิ์ รวมทั้งไหว้พระหรือสิ่งศักดิ์สิทธิ์									
เที่ยวชมโบราณสถานเช่น วัด คุ้มเก่า									
เที่ยวชมพิพิธภัณฑ์									
เที่ยวชมสถานที่อื่นๆ ทั่วๆไป									
เที่ยวงานเทศกาลต่างๆ เช่น สงกรานต์									
เที่ยวตลาด รวมถึงการจับจ่ายซื้อของ									
ชมงานศิลปหัตถกรรมต่างๆ									
ชมวิถีชีวิตคนเชียงใหม่									
ขี่จักรยานเที่ยวภายในเมือง									
นั่งรถสามล้อชมเมือง									
เดินเที่ยว									
เช่ารถยนต์ จักรยานยนต์									
ใช้บริการรถรับจ้าง เช่น ตุ๊กตุ๊ก รถสองแถว									
ถ่ายรูป									
บริโภคอาหารและเครื่องดื่ม									
เยี่ยมญาติหรือ เพื่อนฝูง									
นวดแผนไทย									
เรียนภาษาไทย									
เรียนทำอาหารไทย									
ท่องราตรี สถานบันเทิง คลับ บาร คาราโอเกะ									
ทัศนศึกษา									
เที่ยวถนนคนเดิน วันอาทิตย์									
พักค้างคืนในโรงแรม หรือ เกสต์เฮาต์									
เที่ยวกับบริษัททัวร์ โดยมีมัคคุเทศก์นำ									
เที่ยวด้วยตัวเอง ไม่มีมัคคุเทศก์นำ									

คุณค่า / กิจกรรมการท่องเที่ยว	สภาพแวดล้อมในชุมชนเงียบสงบ ปลอดภัย ไม่แออัด ไม่จอแจ	มีการปรับปรุงถนนหนทางให้ดีขึ้น	มีการพัฒนาระบบน้ำประปาที่ดีและเพียงพอ	มีการพัฒนาระบบไฟฟ้าที่ดีและเพียงพอ	มีการพัฒนาระบบโทรคมนาคมพี่ดีและเพียงพอ	ไม่มีปัญหาด้านมลพิษ	มีการจัดระบบบำบัดน้ำเสียที่มีประสิทธิภาพ	มีการวางแผนเพื่อป้องกันน้ำท่วมที่ดี	มีที่จอดรถเพียงพอ	การบริหารจัดการที่ดีเพื่อสนับสนุนการรักษาสภาพแวดล้อมให้ดีและสะอาด
เที่ยวชมวัดหรือสถานที่ศักดิ์สิทธิ รวมทั้งไหว้พระหรือสิ่งศักดิ์สิทธิ์										
เที่ยวชมโบราณสถานเช่น วัด คุ้มเก่า										
เที่ยวชมพิพิธภัณฑ์										
เที่ยวชมสถานที่อื่นๆ ทั่วๆไป										
เที่ยวงานเทศกาลต่างๆ เช่น สงกรานต์										
เที่ยวตลาด รวมถึงการจับจ่ายซื้อของ										
ชมงานศิลปหัตกรรมต่างๆ										
ชมวิถีชีวิตคนเชียงใหม่										
ขี่จักรยานเที่ยวภายในเมือง										
นั่งรถสามล้อชมเมือง										
เดินเที่ยว										
เช่ารถยนต์ จักรยานยนต์										
ใช้บริการรถรับจ้าง เช่น ตุ๊กตุ๊ก รถสองแถว										
ถ่ายรูป										
บริโภคอาหารและเครื่องดื่ม										
เยี่ยมญาติหรือ เพื่อนฝูง										
นวดแผนไทย										
เรียนภาษาไทย										
เรียนทำอาหารไทย										
ท่องราตรี สถานบันเทิง คลับ บาร์ คาราโอเกะ										
ทัศนศึกษา										
เที่ยวถนนคนเดิน วันอาทิตย์										
พักค้างคืนในโรงแรม หรือ เกสต์เฮาต์										
เที่ยวกับบริษัททัวร์ โดยมีมัคคุเทศก์นำ										
เที่ยวด้วยตัวเอง ไม่มีมัคคุเทศก์นำ										

คุณค่า / กิจกรรมการท่องเที่ยว	สร้างรายได้ให้กับคนในท้องถิ่น	วัดมีรายได้	จำนวนลูกค้าที่เพิ่มขึ้นช่วยส่งเสริมธุรกิจให้ดีขึ้น	สร้างอาชีพหรือเพิ่มการจ้างงานให้แก่คนในท้องถิ่น	ค่าครองชีพลดลง	ฤดูกาลท่องเที่ยวมีอิทธิพลน้อยลงต่อการดำเนินธุรกิจ	ราคาที่ดินสูงขึ้น	คนในชุมชนควรเป็นเจ้าของธุรกิจ	คนท้องถิ่นควรเป็นเจ้าของที่ดินสิ่งก่อสร้าง	เกิดการพัฒนาเศรษฐกิจในชุมชน	การกระจายรายได้ไปสู่คนท้องถิ่นอย่างทั่วถึง
พระหรือสิ่งศักดิ์สิทธิ์											
เที่ยวชมโบราณสถาน เช่น วัด คุ้มเก่า											
เที่ยวชมพิพิธภัณฑ์											
เที่ยวชมสถานที่อื่นๆ ทั่วๆไป											
เที่ยวงานเทศกาลต่างๆ เช่น สงกรานต์											
เที่ยวตลาด รวมถึงการจับจ่ายซื้อของ											
ชมงานศิลปหัตกรรมต่างๆ											
ชมวิถีชีวิตคนเชียงใหม่											
ขี่จักรยานเที่ยวภายในเมือง											
นั่งรถสามล้อชมเมือง											
เดินเที่ยว											
เช่ารถยนต์ จักรยานยนต์											
ใช้บริการรถรับจ้าง เช่น ตุ๊กตุ๊ก รถสองแถว											
ถ่ายรูป											
บริโภคอาหารและเครื่องดื่ม											
เยี่ยมญาติหรือ เพื่อนฝูง											
นวดแผนไทย											
เรียนภาษาไทย											
เรียนทำอาหารไทย											
ท่องราตรี สถานบันเทิง คลับ บาร์ คาราโอเกะ											
ทัศนศึกษา											
เที่ยวถนนคนเดิน วันอาทิตย์											
พักค้างคืนในโรงแรม หรือ เกสต์เฮาส์											
เที่ยวกับบริษัททัวร์ โดยมีมัคคุเทศก์นำ											
เที่ยวด้วยตัวเอง ไม่มีมัคคุเทศก์นำ											

Appendix G
The Survey Result (Frequency)

Value / Torusim Activities	Respecting and understanding, culture, tradition and spiritual value				We want to live in the secure environment				We want Chiang Mai to have a good image			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	308	2	1	6	87	31	91	108	287	3	13	14
Visiting heritage sites	294	5	9	9	80	29	90	118	263	10	12	32
Visiting museum	207	16	38	56	75	20	96	126	239	5	31	42
Sightseeing	151	13	81	72	82	34	85	116	205	14	23	22
Festival and events	229	21	25	42	115	45	61	96	258	14	23	22
Shopping	57	21	118	121	50	27	100	140	127	11	65	84
Handicrafts	172	10	64	71	74	20	86	137	245	11	22	39
See the way of life	205	12	40	60	82	25	86	124	265	13	21	18
Cycling around the city	119	15	85	98	61	28	90	138	205	11	53	48
City Tour by tricycle	103	18	90	106	56	22	100	139	206	7	53	51
Walking	109	13	86	109	67	22	86	142	191	10	44	72
Car and bicycle rental	66	32	100	119	48	29	91	149	102	27	79	109
Use of public transport	61	35	97	124	53	30	89	145	122	32	68	95
Taking photos	110	17	82	108	54	27	94	142	166	9	59	83
Food and beverage consumption	67	29	83	138	78	36	78	125	114	20	65	118
Visiting family and friends	112	17	87	101	50	26	89	152	110	8	80	119
Thai massage	86	20	98	113	50	30	87	134	138	17	56	106
Study the Thai language	148	11	64	94	55	16	95	151	153	9	59	96
Taking Thai cooking classes	123	12	71	111	48	25	84	160	141	18	53	105
Nightlife/pubs/bars/discos/karaoke	41	151	44	81	130	97	43	47	49	142	50	76
Educational tours	191	6	40	80	70	28	70	149	202	5	29	81
Sunday walking street	149	14	61	92	79	29	79	130	259	10	18	30
Accomodation	57	23	107	130	70	37	87	123	112	14	85	106
Going on tour guide	123	12	78	104	76	30	77	134	161	10	66	80
Travel without a tour guide	96	17	81	123	57	28	97	135	128	13	73	103

Value / Torusim Activities	Changing the pattern of land use				Changing the pattern of employment				Increased social interaction			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	129	33	80	74	150	24	65	78	195	8	54	60
Visiting heritage sites	132	25	76	83	124	25	64	104	164	9	61	83
Visiting museum	127	18	61	110	141	15	50	111	117	19	83	98
Sightseeing	113	29	75	99	177	14	41	85	152	18	56	91
Festival and events	116	37	64	99	178	13	50	76	221	10	33	53
Shopping	137	46	47	87	195	13	23	86	192	11	28	86
Handicrafts	115	18	65	119	190	7	31	89	162	15	44	96
See the way of life	105	21	72	119	153	13	48	103	180	19	40	78
Cycling around the city	94	25	73	125	126	19	60	112	121	18	64	114
City Tour by tricycle	88	30	76	126	197	13	40	67	127	13	60	117
Walking	99	18	67	133	96	21	68	132	119	12	54	132
Car and bicycle rental	66	35	80	136	202	19	34	62	103	18	69	127
Use of public transport	75	39	74	129	214	17	34	52	112	10	70	125
Taking photos	76	14	83	144	137	17	65	98	91	14	70	142
Food and beverage consumption	74	27	80	136	178	13	39	87	117	12	59	129
Visiting family and friends	56	12	82	167	81	12	75	149	166	8	42	100
Thai massage	80	20	67	150	215	15	28	59	119	13	53	132
Study the Thai language	57	20	77	163	173	13	34	97	104	17	62	134
Taking Thai cooking classes	60	18	74	165	173	11	36	97	98	15	68	136
Nightlife/pubs/bars/discos/karaoke	72	73	55	117	144	62	35	76	86	57	49	125
Educational tours	117	14	52	133	131	11	58	117	136	6	60	115
Sunday walking street	167	27	47	75	210	12	29	66	193	6	42	76
Accomodation	115	12	63	127	205	11	34	67	97	11	72	137
Going on tour guide	94	12	74	137	202	9	38	68	114	15	62	126
Travel without a tour guide	72	14	86	145	97	25	72	123	94	12	73	138

Value / Torusim Activities	Modernisation is inevitable				Increased loacl awareness on heritage				Urban planning is important for town development			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	108	34	88	87	276	10	16	15	150	26	57	84
Visiting heritage sites	108	38	70	101	275	9	11	22	132	27	61	97
Visiting museum	99	36	74	108	218	14	26	58	126	20	66	105
Sightseeing	138	25	55	99	187	12	36	82	123	28	69	97
Festival and events	166	26	47	78	209	15	24	69	129	31	52	105
Shopping	152	12	37	116	93	18	70	136	121	32	56	108
Handicrafts	132	21	47	117	186	11	35	85	99	21	72	125
See the way of life	148	25	50	94	199	18	24	76	121	24	64	108
Cycling around the city	103	16	70	128	139	18	50	110	110	28	58	121
City Tour by tricycle	103	20	71	123	141	14	42	120	108	24	60	125
Walking	102	17	57	141	138	12	48	119	111	20	55	131
Car and bicycle rental	102	18	62	135	86	24	60	147	79	33	65	140
Use of public transport	113	14	61	129	95	21	66	135	82	29	66	140
Taking photos	110	12	58	137	104	9	66	138	80	11	82	144
Food and beverage consumption	106	16	61	134	61	22	78	156	85	25	66	141
Visiting family and friends	74	10	86	147	71	21	84	141	61	19	81	156
Thai massage	101	20	58	138	85	15	70	147	64	16	86	151
Study the Thai language	95	14	60	148	94	11	72	140	63	15	82	157
Taking Thai cooking classes	90	17	58	152	91	16	65	145	64	19	72	162
Nightlife/pubs/bars/discos/karaoke	122	67	47	81	37	96	59	125	89	71	52	105
Educational tours	121	8	56	132	156	12	44	105	112	16	52	137
Sunday walking street	159	12	47	99	149	11	55	102	145	25	49	98
Accomodation	118	22	59	118	73	10	97	137	85	17	79	136
Going on tour guide	110	16	64	127	117	10	76	114	80	20	74	143
Travel without a tour guide	96	14	71	136	105	13	75	124	79	16	80	142

Value / Torusim Activities	Culture and tradition changed				Conservation of heritage site				Migration			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	267	5	10	35	283	5	13	16	56	61	87	113
Visiting heritage sites	243	11	17	46	182	7	11	17	55	66	75	121
Visiting museum	220	13	24	60	239	7	16	55	58	60	73	126
Sightseeing	162	10	49	95	188	9	40	80	57	53	69	138
Festival and events	227	28	28	34	197	13	46	61	56	65	64	132
Shopping	103	21	72	121	80	18	84	135	55	46	74	142
Handicrafts	213	15	29	60	166	14	47	90	48	56	72	141
See the way of life	229	19	26	43	182	13	48	74	65	55	66	131
Cycling around the city	144	20	55	98	146	9	65	97	54	41	82	140
City Tour by tricycle	144	20	53	100	136	12	64	105	51	46	80	140
Walking	120	21	66	110	135	17	58	107	56	40	73	148
Car and bicycle rental	80	34	81	122	78	28	70	141	40	43	81	153
Use of public transport	78	45	75	119	68	36	74	139	42	46	82	147
Taking photos	101	20	67	129	109	21	62	125	44	37	83	153
Food and beverage consumption	74	28	79	136	50	26	92	149	40	38	90	149
Visiting family and friends	99	29	73	115	54	26	90	147	58	41	79	139
Thai massage	129	22	67	99	94	20	79	124	43	38	79	157
Study the Thai language	171	15	45	86	112	12	67	126	45	39	77	156
Taking Thai cooking classes	165	20	52	80	108	15	67	127	39	38	87	153
Nightlife/pubs/bars/discos/karaoke	38	152	61	66	36	124	60	97	39	68	76	134
Educational tours	164	10	49	94	166	9	33	109	38	45	78	156
Sunday walking street	196	16	48	57	165	16	41	95	51	45	82	139
Accomodation	67	33	96	121	60	29	104	124	52	44	78	143
Going on tour guide	123	24	72	98	115	19	71	112	47	40	76	154
Travel without a tour guide	98	25	86	108	94	22	71	130	43	41	87	146

Value / Torusim Activities	Community participates with the temple activities				Perserving monk role				The connection between temple and community is important			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	255	6	24	32	246	7	28	36	258	10	16	33
Visiting heritage sites	233	8	31	45	209	11	45	52	228	14	28	47
Visiting museum	129	13	58	117	104	15	74	124	122	13	52	130
Sightseeing	110	14	69	124	98	18	73	128	122	12	52	131
Festival and events	215	7	31	64	165	12	46	94	198	16	26	77
Shopping	65	23	91	138	52	21	88	156	69	15	81	152
Handicrafts	102	18	68	129	66	19	88	144	106	14	64	133
See the way of life	117	11	62	127	86	12	84	135	123	12	67	115
Cycling around the city	87	23	69	138	56	17	90	154	82	16	76	143
City Tour by tricycle	76	19	82	140	53	19	91	154	67	25	76	146
Walking	88	18	65	146	51	24	83	159	74	16	75	152
Car and bicycle rental	70	26	71	150	39	27	92	159	57	21	82	157
Use of public transport	72	28	70	147	45	24	83	163	58	22	84	153
Taking photos	64	26	73	154	47	24	83	163	58	26	76	157
Food and beverage consumption	53	19	88	157	37	23	90	167	54	22	81	160
Visiting family and friends	60	17	85	155	42	23	87	165	55	18	90	154
Thai massage	62	22	79	154	35	28	91	163	64	27	72	154
Study the Thai language	70	17	80	150	48	25	81	163	74	20	70	153
Taking Thai cooking classes	62	20	85	151	39	26	83	169	56	22	78	161
Nightlife/pubs/bars/discos/karaoke	33	81	63	140	25	61	74	157	34	60	78	145
Educational tours	118	11	52	136	88	19	63	147	120	9	48	140
Sunday walking street	129	18	52	117	74	22	74	147	117	10	67	123
Accomodation	56	26	85	150	36	33	89	159	58	26	81	152
Going on tour guide	77	19	79	142	64	20	82	151	79	21	75	142
Travel without a tour guide	67	23	79	148	47	25	86	159	59	27	89	142

Value / Torusim Activities	Number of tourist should be restricted				Community based decision making				Social benefit should be widely distributed			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	105	66	64	82	182	8	47	80	123	28	69	97
Visiting heritage sites	102	67	58	90	155	16	54	92	109	26	69	113
Visiting museum	102	62	63	90	120	11	61	125	95	22	73	127
Sightseeing	96	60	63	98	131	12	49	125	112	19	60	126
Festival and events	97	68	55	97	163	14	40	100	122	23	62	110
Shopping	57	74	65	121	125	15	53	124	147	34	36	100
Handicrafts	73	67	63	114	127	16	54	120	131	30	49	107
See the way of life	81	56	63	111	160	17	42	98	123	28	52	114
Cycling around the city	83	49	77	108	107	14	73	123	92	26	65	134
City Tour by tricycle	72	50	77	118	102	18	75	122	98	26	67	126
Walking	65	57	72	126	99	12	74	132	70	29	74	144
Car and bicycle rental	62	57	72	126	68	21	88	140	98	31	58	130
Use of public transport	61	63	75	118	67	27	84	139	99	35	50	133
Taking photos	57	44	88	128	65	23	88	141	87	29	62	139
Food and beverage consumption	47	52	83	135	73	22	85	137	126	28	52	111
Visiting family and friends	47	26	90	154	69	9	87	152	63	28	72	154
Thai massage	53	50	75	139	88	12	74	143	105	26	57	129
Study the Thai language	56	27	88	146	77	12	79	149	88	26	66	137
Taking Thai cooking classes	54	31	83	149	73	17	74	153	95	28	52	142
Nightlife/pubs/bars/discos/karaoke	63	83	61	110	54	53	80	130	69	64	57	127
Educational tours	68	55	69	125	97	16	60	144	95	29	56	137
Sunday walking street	71	67	64	115	144	15	65	93	141	31	46	99
Accomodation	69	61	70	117	79	24	82	132	94	43	62	118
Going on tour guide	80	56	74	107	81	23	78	135	97	38	61	121
Travel without a tour guide	62	57	77	121	81	17	82	137	81	31	72	133

Value / Torusim Activities	Government should cooperate with the others related sector in planning				Inappropriate use of temple design in present architecture				People should be educate on heritage conservation			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	179	31	48	59	167	42	43	65	259	13	11	34
Visiting heritage sites	173	31	48	65	167	48	39	63	244	18	17	38
Visiting museum	175	20	47	75	167	36	36	78	230	14	27	46
Sightseeing	156	33	51	77	151	32	58	75	201	11	33	72
Festival and events	188	29	41	59	122	32	47	116	211	17	20	69
Shopping	102	34	67	114	80	28	70	139	107	26	52	132
Handicrafts	160	25	53	79	121	24	66	106	196	21	23	77
See the way of life	152	23	59	82	131	30	65	91	198	23	21	75
Cycling around the city	99	28	76	113	103	27	60	126	133	22	57	105
City Tour by tricycle	96	29	72	119	95	27	63	132	125	19	58	115
Walking	87	30	80	119	101	28	61	127	130	22	52	113
Car and bicycle rental	78	43	77	118	63	36	77	141	72	34	70	141
Use of public transport	79	41	78	118	58	31	84	144	72	41	71	133
Taking photos	68	28	80	140	80	27	69	141	91	25	59	142
Food and beverage consumption	68	35	73	142	55	30	76	156	60	31	73	153
Visiting family and friends	64	29	83	140	53	19	81	164	62	23	76	156
Thai massage	94	31	64	128	68	26	80	143	117	26	43	131
Study the Thai language	100	22	69	125	72	24	72	149	138	18	36	125
Taking Thai cooking classes	92	23	70	131	67	23	70	157	136	14	43	124
Nightlife/pubs/bars/discos/karaoke	68	96	59	93	56	77	64	120	41	110	58	108
Educational tours	133	19	55	110	110	25	54	120	152	13	33	119
Sunday walking street	180	26	43	67	118	25	54	120	153	17	49	98
Accomodation	97	29	71	119	98	25	69	125	67	27	82	141
Going on tour guide	110	25	63	118	83	27	63	144	112	17	65	123
Travel without a tour guide	70	27	85	134	75	20	68	154	100	11	69	137

Value / Torusim Activities	Intercultural communication in temples is good				Government should support heritage conservation				Private sector and community should participate in tourism promotion			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	237	9	25	46	255	9	16	37	225	10	28	54
Visiting heritage sites	216	16	34	51	251	10	24	32	226	7	28	56
Visiting museum	150	11	47	109	209	8	22	78	199	8	32	78
Sightseeing	153	22	50	92	183	15	34	85	211	13	31	62
Festival and events	190	17	28	82	159	15	36	107	227	12	21	57
Shopping	102	23	62	130	85	26	59	147	142	10	52	113
Handicrafts	146	15	49	89	151	16	38	112	192	11	34	80
See the way of life	164	15	49	89	164	15	39	99	197	12	38	70
Cycling around the city	102	20	57	138	114	19	55	128	160	13	46	98
City Tour by tricycle	98	23	59	136	104	21	59	132	153	12	48	104
Walking	111	18	53	135	117	19	53	128	144	12	47	114
Car and bicycle rental	75	25	69	148	69	34	64	150	150	20	51	96
Use of public transport	79	26	70	141	72	27	74	144	144	18	56	99
Taking photos	84	20	60	152	82	23	64	148	103	15	60	139
Food and beverage consumption	85	19	67	146	55	22	75	164	114	17	60	126
Visiting family and friends	74	17	70	156	58	26	71	162	79	13	69	156
Thai massage	89	24	64	140	79	21	69	148	131	16	46	123
Study the Thai language	108	16	55	138	86	17	62	152	120	12	56	129
Taking Thai cooking classes	103	21	50	143	82	18	66	151	126	13	49	129
Nightlife/pubs/bars/discos/karaoke	44	87	56	130	38	76	64	139	97	63	52	105
Educational tours	137	17	33	130	141	5	43	128	160	13	37	107
Sunday walking street	149	13	44	111	132	9	51	125	207	11	36	63
Accomodation	70	21	81	145	60	23	83	151	131	18	61	107
Going on tour guide	102	15	59	141	103	17	58	139	146	22	51	98
Travel without a tour guide	83	14	68	152	87	21	63	146	107	24	65	121

Value / Torusim Activities	Pride in your local identity				Traffic congestion interrupts our way of life				Low crime community			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	270	10	7	30	105	58	59	95	95	35	70	117
Visiting heritage sites	267	10	9	31	104	57	56	100	90	35	67	125
Visiting museum	237	8	14	58	98	52	52	115	87	35	66	129
Sightseeing	222	17	13	65	82	65	66	104	89	36	70	122
Festival and events	253	16	12	36	84	120	35	78	67	91	60	99
Shopping	146	16	45	110	77	80	52	108	95	38	60	134
Handicrafts	238	8	16	55	83	50	60	124	86	33	59	139
See the way of life	235	13	19	50	83	48	58	128	92	40	59	126
Cycling around the city	175	8	36	98	127	58	40	92	71	50	61	135
City Tour by tricycle	168	13	36	100	113	75	41	88	75	49	55	138
Walking	155	15	38	109	142	43	32	100	80	48	57	132
Car and bicycle rental	92	23	56	146	82	105	49	81	52	58	67	140
Use of public transport	103	23	60	131	95	105	48	69	72	49	65	134
Taking photos	124	18	44	131	61	37	69	150	61	30	68	158
Food and beverage consumption	102	25	51	139	53	46	66	152	62	38	57	160
Visiting family and friends	83	17	68	149	59	41	69	148	55	31	71	160
Thai massage	136	17	47	117	46	40	81	150	51	36	67	163
Study the Thai language	135	12	42	128	53	39	72	153	57	28	69	163
Taking Thai cooking classes	144	15	36	122	49	40	70	158	52	27	70	168
Nightlife/pubs/bars/discos/karaoke	53	106	42	116	52	93	56	116	47	98	52	120
Educational tours	165	10	31	111	81	53	48	135	80	37	56	144
Sunday walking street	215	10	30	62	81	100	43	93	79	57	61	120
Accomodation	92	19	67	139	58	51	67	141	67	42	66	142
Going on tour guide	119	14	53	131	64	54	58	141	75	37	58	147
Travel without a tour guide	110	15	59	133	68	50	60	139	65	45	58	149

Value / Torusim Activities	Quite and peaceful environment				Road improvement				Benefit of water suppply			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	154	47	49	67	188	27	34	68	140	18	38	121
Visiting heritage sites	142	46	52	77	179	30	32	76	129	22	38	128
Visiting museum	132	35	56	94	167	21	37	92	129	22	37	129
Sightseeing	107	57	62	91	172	26	38	81	128	22	44	123
Festival and events	74	106	41	96	153	34	36	94	141	28	31	117
Shopping	68	87	50	112	142	35	35	105	112	28	32	144
Handicrafts	109	44	57	107	143	27	41	106	99	17	52	149
See the way of life	112	59	57	89	159	25	38	95	117	16	41	143
Cycling around the city	113	61	50	93	175	36	34	72	71	22	69	155
City Tour by tricycle	98	69	54	97	172	31	35	79	66	22	69	160
Walking	123	49	52	93	150	29	40	98	77	17	56	167
Car and bicycle rental	58	91	69	99	148	35	34	100	54	24	67	172
Use of public transport	59	92	66	100	147	34	35	101	58	21	71	167
Taking photos	74	34	76	133	68	23	77	149	54	19	71	173
Food and beverage consumption	59	49	73	136	71	24	72	150	87	28	58	144
Visiting family and friends	67	47	76	127	92	21	58	146	67	24	58	168
Thai massage	60	41	82	134	74	23	74	146	69	26	61	161
Study the Thai language	64	35	82	136	73	23	64	157	62	30	64	161
Taking Thai cooking classes	63	36	76	142	70	22	72	153	84	18	63	152
Nightlife/pubs/bars/discos/karaoke	40	140	42	95	103	41	49	124	89	43	40	145
Educational tours	95	58	45	119	152	25	33	107	92	21	43	161
Sunday walking street	78	92	43	104	159	36	40	82	90	30	49	148
Accomodation	62	57	68	130	91	23	62	141	114	19	54	130
Going on tour guide	61	54	65	137	105	25	54	133	80	19	64	154
Travel without a tour guide	62	51	69	135	107	18	59	133	76	19	62	160

Value / Torusim Activities	Benefit of power supply				Benefit of telecommunication				Clean and pollution free environment			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	156	12	35	114	157	13	35	112	122	52	42	101
Visiting heritage sites	148	17	36	116	147	20	34	116	116	57	43	101
Visiting museum	148	12	34	123	154	12	28	123	120	49	38	110
Sightseeing	154	13	37	113	156	24	27	110	110	64	39	104
Festival and events	125	19	34	139	138	22	24	133	82	91	30	114
Shopping	127	16	35	139	125	22	28	142	76	84	28	129
Handicrafts	124	10	36	147	117	22	36	142	90	53	46	127
See the way of life	113	17	41	146	125	14	37	141	101	61	40	115
Cycling around the city	87	16	58	156	108	15	50	144	140	52	25	100
City Tour by tricycle	78	16	61	162	106	12	49	150	120	62	28	107
Walking	85	19	47	166	94	18	50	155	145	44	31	97
Car and bicycle rental	72	18	58	169	101	19	44	153	50	133	38	96
Use of public transport	73	19	65	160	107	18	45	147	59	131	37	93
Taking photos	76	20	90	161	78	14	58	167	63	32	72	150
Food and beverage consumption	90	18	59	150	76	21	57	163	65	44	61	147
Visiting family and friends	76	21	56	164	101	23	44	149	72	40	64	141
Thai massage	79	23	57	158	74	23	56	164	76	35	60	146
Study the Thai language	80	22	54	161	85	16	50	166	77	36	52	152
Taking Thai cooking classes	85	17	60	155	82	19	50	166	77	39	51	150
Nightlife/pubs/bars/discos/karaoke	118	29	38	132	97	32	38	150	46	118	34	119
Educational tours	99	15	42	161	119	19	34	145	94	49	33	141
Sunday walking street	130	25	37	125	124	20	39	134	105	75	29	108
Accomodation	124	14	48	131	126	16	47	128	74	54	51	138
Going on tour guide	95	13	48	161	114	17	46	140	71	53	48	145
Travel without a tour guide	86	18	51	162	98	21	53	145	63	44	57	153

Value / Torusim Activities	Effective way of waste water management				Good planning that prevent flooding				Not enough car park			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	91	34	56	136	114	40	43	120	169	58	27	63
Visiting heritage sites	88	36	53	140	107	46	40	124	162	55	29	71
Visiting museum	96	31	46	144	98	40	37	142	163	49	25	80
Sightseeing	87	44	47	139	99	49	32	137	156	60	28	73
Festival and events	96	53	33	135	82	45	36	153	116	93	26	81
Shopping	84	55	39	139	77	56	37	147	120	81	30	85
Handicrafts	68	25	59	165	75	43	46	153	113	49	40	115
See the way of life	74	30	51	162	84	44	46	143	100	50	45	122
Cycling around the city	58	26	69	164	73	38	56	150	122	49	38	108
City Tour by tricycle	45	28	77	167	70	34	51	162	114	49	39	115
Walking	48	26	69	174	61	44	44	168	95	35	54	133
Car and bicycle rental	48	29	68	172	59	39	49	170	101	53	47	116
Use of public transport	46	30	72	169	67	39	47	164	103	52	51	111
Taking photos	35	24	80	178	53	30	62	172	61	31	68	157
Food and beverage consumption	74	39	53	151	57	36	58	166	90	37	49	141
Visiting family and friends	48	29	65	175	68	34	52	163	70	30	66	151
Thai massage	53	26	64	174	50	35	69	163	78	34	57	148
Study the Thai language	55	21	64	177	51	38	60	168	75	29	58	155
Taking Thai cooking classes	61	30	59	167	50	41	58	168	75	32	61	149
Nightlife/pubs/bars/discos/karaoke	64	67	46	140	65	55	50	147	101	76	33	107
Educational tours	49	30	62	176	72	42	47	156	111	48	35	123
Sunday walking street	75	35	56	151	83	41	46	147	111	89	37	80
Accomodation	90	35	52	140	88	37	50	142	107	37	50	123
Going on tour guide	55	28	62	172	60	37	55	165	98	43	46	130
Travel without a tour guide	54	28	61	174	58	34	61	164	92	39	50	136

Value / Torusim Activities	Good management that encourages clean environment				Income generation				Income generation for temple			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	192	23	30	72	245	7	21	44	280	6	9	22
Visiting heritage sites	182	22	33	80	236	9	27	45	259	8	14	36
Visiting museum	167	26	33	91	215	10	30	62	114	13	67	123
Sightseeing	163	25	35	94	249	6	28	34	109	18	68	122
Festival and events	137	46	31	103	270	10	13	24	202	9	31	75
Shopping	137	56	27	98	259	8	19	31	65	30	76	146
Handicrafts	136	30	34	117	240	7	21	49	79	26	74	138
See the way of life	155	30	31	101	233	7	29	48	94	20	68	135
Cycling around the city	142	29	36	110	199	9	32	77	79	24	67	147
City Tour by tricycle	134	29	36	118	213	10	25	69	70	23	75	149
Walking	136	34	30	117	157	12	44	104	79	16	65	157
Car and bicycle rental	93	42	44	138	236	11	24	46	55	23	77	162
Use of public transport	95	47	46	129	242	7	25	43	60	20	82	155
Taking photos	97	28	53	139	190	9	34	84	62	23	77	155
Food and beverage consumption	102	45	40	130	241	17	14	45	57	22	82	156
Visiting family and friends	77	31	57	152	108	17	58	134	46	24	80	167
Thai massage	90	23	66	138	231	10	21	55	59	25	70	163
Study the Thai language	78	22	72	145	173	9	39	96	45	25	81	166
Taking Thai cooking classes	82	23	69	143	171	10	40	96	42	25	86	164
Nightlife/pubs/bars/discos/karaoke	94	76	40	107	178	33	38	68	29	50	78	160
Educational tours	129	27	38	123	203	6	27	81	124	11	40	142
Sunday walking street	139	42	42	94	269	8	17	23	134	13	59	111
Accomodation	118	31	59	109	215	9	33	60	46	26	84	161
Going on tour guide	116	28	61	112	219	4	34	60	95	21	60	141
Travel without a tour guide	97	29	64	127	176	9	49	83	88	15	61	153

Value / Torusim Activities	More customers, more business				Employment for local				Increased cost of living			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	198	11	35	73	194	4	25	94	46	59	82	130
Visiting heritage sites	192	12	35	78	192	11	24	90	43	61	84	129
Visiting museum	187	9	33	88	175	9	35	98	44	61	77	135
Sightseeing	229	13	20	54	214	13	22	68	46	62	78	131
Festival and events	235	10	24	48	212	9	31	65	45	57	79	136
Shopping	239	9	22	47	227	4	18	68	46	60	79	132
Handicrafts	221	8	26	62	213	11	22	71	40	60	79	138
See the way of life	201	14	33	69	199	7	25	86	49	62	68	138
Cycling around the city	178	10	39	90	172	13	36	95	46	59	73	139
City Tour by tricycle	192	4	33	88	197	8	27	85	46	53	73	145
Walking	161	9	45	102	130	18	42	127	52	47	66	152
Car and bicycle rental	234	7	26	50	202	13	31	71	33	63	75	146
Use of public transport	231	6	28	52	218	5	27	67	39	60	76	142
Taking photos	187	7	35	88	144	12	45	116	35	45	74	163
Food and beverage consumption	223	8	27	59	214	9	23	71	39	64	65	149
Visiting family and friends	107	9	60	141	93	14	53	157	40	50	75	152
Thai massage	203	13	23	78	207	17	19	74	44	54	67	152
Study the Thai language	169	8	36	104	161	15	29	112	40	49	68	160
Taking Thai cooking classes	182	7	30	98	168	15	29	105	42	48	73	154
Nightlife/pubs/bars/discos/karaoke	184	22	27	84	155	25	25	112	42	68	69	138
Educational tours	158	8	37	114	141	11	34	131	45	52	66	154
Sunday walking street	238	13	23	43	219	14	17	67	54	54	65	144
Accomodation	232	14	24	47	179	13	25	100	44	60	67	146
Going on tour guide	225	7	26	59	159	11	37	110	39	57	67	154
Travel without a tour guide	157	9	47	104	132	12	51	122	38	56	76	147

Value / Torusim Activities	Less seasonal fluctuations in business				Increased in land price				Businesses should be locally owned			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	84	67	56	110	101	12	61	143	99	24	52	142
Visiting heritage sites	82	67	55	113	93	14	65	145	98	23	52	144
Visiting museum	86	59	50	122	86	11	72	147	88	23	55	151
Sightseeing	81	65	53	118	105	15	58	139	118	22	41	136
Festival and events	86	69	48	114	85	13	68	151	115	22	44	136
Shopping	85	57	56	119	107	14	50	146	155	17	34	111
Handicrafts	79	59	52	127	86	21	55	155	135	24	33	125
See the way of life	70	51	56	140	89	20	52	155	115	23	46	133
Cycling around the city	69	53	55	140	72	16	70	159	112	16	48	141
City Tour by tricycle	72	53	51	141	68	16	70	163	111	19	47	140
Walking	73	54	47	143	63	14	74	166	84	20	55	158
Car and bicycle rental	70	64	55	128	64	20	69	164	146	14	45	112
Use of public transport	71	66	51	129	72	10	72	163	137	21	38	121
Taking photos	60	50	59	148	62	18	68	169	95	20	47	155
Food and beverage consumption	64	55	54	144	76	18	63	160	141	18	38	120
Visiting family and friends	68	27	59	163	62	17	69	169	74	16	56	171
Thai massage	71	48	50	148	75	20	57	165	143	22	31	121
Study the Thai language	59	31	66	160	67	15	68	167	122	22	39	134
Taking Thai cooking classes	68	34	59	156	70	14	68	165	133	21	36	126
Nightlife/pubs/bars/discos/karaoke	60	52	62	143	92	30	62	133	115	35	37	130
Educational tours	65	49	48	155	73	18	59	167	95	20	42	160
Sunday walking street	78	61	48	130	97	16	52	152	157	21	32	107
Accomodation	56	73	51	137	110	18	56	133	129	20	41	127
Going on tour guide	65	61	57	134	81	17	63	156	117	18	46	136
Travel without a tour guide	58	56	58	145	65	21	71	160	82	20	62	153

Value / Torusim Activities	Landloard should be locals				Improve economic development				Economic benefit should be widely distributed			
	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship	positive	negative	no impact	no relationship
Pilgrimage	83	25	62	147	202	8	21	89	162	12	38	105
Visiting heritage sites	78	24	64	151	195	12	21	89	153	14	41	109
Visiting museum	82	23	57	155	186	8	21	102	152	7	39	119
Sightseeing	117	24	45	131	201	12	20	84	174	12	31	100
Festival and events	96	23	51	146	205	13	16	83	214	11	19	73
Shopping	116	14	49	138	221	10	20	66	208	7	19	83
Handicrafts	105	20	57	135	203	14	22	78	192	12	19	94
See the way of life	110	17	46	144	202	15	17	83	182	13	28	94
Cycling around the city	72	20	63	162	173	11	35	98	138	12	37	130
City Tour by tricycle	66	22	63	166	172	18	26	101	145	18	29	125
Walking	60	20	71	166	137	15	39	126	124	10	44	139
Car and bicycle rental	68	26	68	155	177	11	29	100	156	11	31	119
Use of public transport	75	20	64	158	174	8	36	99	154	12	31	120
Taking photos	68	18	61	170	143	10	38	126	128	12	41	136
Food and beverage consumption	102	23	49	143	177	14	25	101	177	11	28	101
Visiting family and friends	61	16	68	172	100	16	49	151	106	12	49	150
Thai massage	88	23	55	151	179	14	18	106	160	15	30	112
Study the Thai language	89	21	51	156	158	9	25	125	140	11	33	133
Taking Thai cooking classes	76	23	58	159	149	14	26	128	145	12	32	128
Nightlife/pubs/bars/discos/karaoke	92	40	44	141	145	35	26	111	114	41	32	130
Educational tours	81	18	49	169	142	8	29	138	132	10	34	141
Sunday walking street	109	21	49	138	218	7	22	70	208	14	17	78
Accomodation	128	20	43	126	171	12	30	104	132	17	35	133
Going on tour guide	78	24	57	158	168	12	35	102	128	28	36	124
Travel without a tour guide	69	23	60	165	138	11	44	124	125	16	41	134

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