



**A TOURISM TRANSITION MODEL FOR CULTURAL HERITAGE PRESERVATION OF
CHIANG KHAN DISTRICT, LOEI PROVINCE**

สำนักหอสมุดกลาง



By
Miss Sirada Tienkow

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
Doctor of Philosophy Program in Architectural Heritage Management and Tourism
(International Program)**

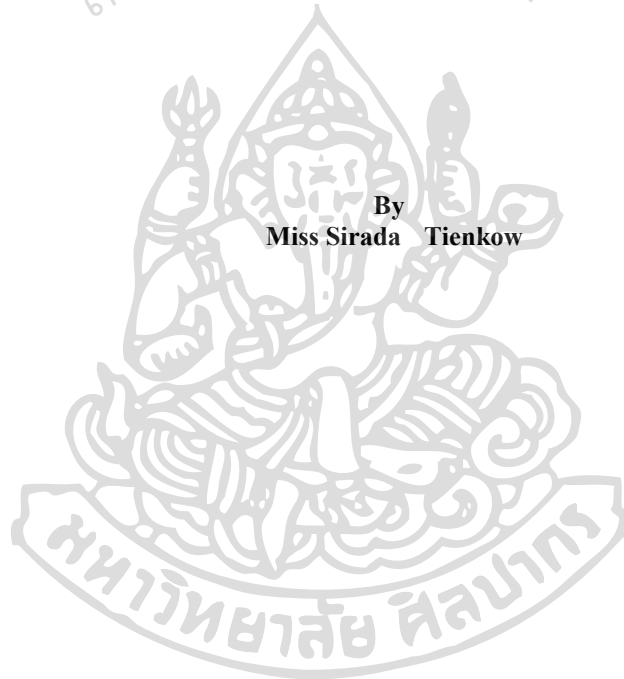
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “A Tourism Transition Model for Cultural Heritage Preservation of Chiang Khan District, Loei Province” submitted by Ms. Sirada Tienkow as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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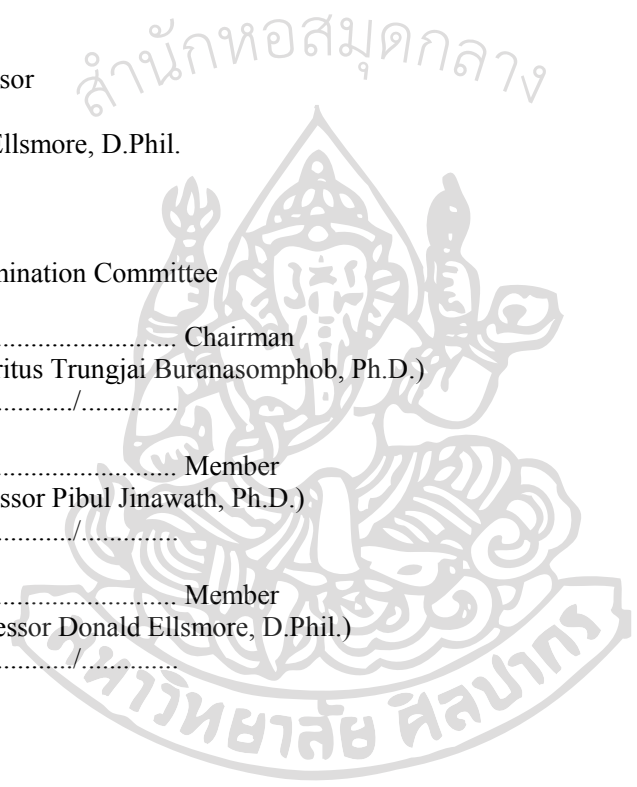
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51056964: MAJOR: ARCHITECTURAL HERITAGE MANAGEMENT AND TOURISM
KEY WORD: CULTURAL HERITAGE / CULTURAL TOURISM / HERITAGE PRESERVATION /
PRESERVATION MODEL / CULTURAL HERITAGE PHASE CONCEPT /
FAILURE OF CULTURAL TOURISM / EFFECT OF TOURISM / CHIANGKHAN
SIRADA TIENKOW: A TOURISM TRANSITION MODEL FOR CULTURAL HERITAGE
PRESERVATION OF CHIANG KHAN DISTRICT, LOEI PROVINCE. THESIS ADVISOR:
ASSOC.PROF. DONALD ELLSMORE, D.Phil.166 pp.

The research **‘A TOURISM TRANSITION MODEL FOR CULTURAL HERITAGE PRESERVATION OF CHIANGKHAN DISTRICT, LOEI PROVINCE’** was conducted from the question: how does the Chiangkhan Old Town will become in future and what preservation model will be applied to accomplish equilibrium between tourism and cultural heritage preservation? The primary data were obtained by interview local residents, tourists, non-participant knowledgeable persons, and the officials of the Chiangkhan Municipality whereas the secondary data were from related official reports. Both qualitative and quantitative methods were used for collecting data and analysis. The ‘cultural heritage phase concept’ was mainly used for forecast future of the Chiangkhan Old Town. For the future of the Old Town, it is possible that entertainment tourism would replace cultural tourism and outsiders would replace local residents. Tourism, if prosperous, would rather benefit outside investors rather than local residents. By this reason, a heritage plan for balancing tourism with cultural heritage preservation was proposed in this study. For cultural tourism researchers: when people are living in the destination, they will commodify almost all cultural heritage for money and then authenticity of the cultural heritage will disappear or left in a desperate state.



Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University
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Acknowledgments

I would like to express my sincere gratitude to Associate Professor Dr. Donald Ellsmore, my advisor, for his guidance, encouragement and assistance of this research work. I would also like to Professor Emeritus Dr. Trungjai Buranasomphob, and Assistant Professor Dr. Pibul Jinawath for valuable advices during presentation and examination of my dissertation.

My thanks are also due to Mrs. Pranee Parnkool of Chiang Khan District Municipality and her associates for their help in collecting primary data at the site and giving me insights on the story of the old town.

I would also like to extend my thanks to my boss, Associate Professor Dr. Wiboon Boonyathrokul, who gave me suitable opportunity to attend the class at the University. Finally, I wish to thank my parents, aunt and uncle for their support and encouragement throughout my study.



Table of Contents

	Page
Abstract	iii
Acknowledgments	iv
List of Tables	vii
List of Figures	ix
Chapter	
1 Introduction.....	1
Title of dissertation	1
Background and significance of the Problem	1
The research questions	3
Objectives	3
Scope of the Study.....	4
Relevant definitions.....	4
2 Review of Related Literature	6
Key factors stimulating tourism.....	6
Assessing the Values of cultural heritage.....	7
Benefit of cultural heritage tourism.....	9
Ill-effect of tourism.....	12
Definition of heritage tourism	16
Successful heritage tourism	17
Roles of local residents and outsiders' influence.....	19
3 Research Methodology	21
Types of research methodology used	21
Process of study	22
State the related theoretical concepts.....	22
Sitting Hypothesis.....	32
Research instruments	32
Concerned data selection and collection.....	33
Analysis	34
Reporting	35
4 Chiang Khan Old Town and Its Cultural Heritage.....	36
General facts of Chiang Khan	36
Travel to Chiang Khan	39
History of Chiang Khan.....	39
Significant Natural-Cultural-Architectural- Heritage of Chiang Khan.....	45
Natural Heritage.....	45
Cultural Heritage	49
Architectural Heritage.....	58
5 Chiang Khan Tourism as Viewed by Tourists, Local Residents, and Non-Participants	74
Designing Good Interview Documents	74
Test of interview documents.....	75
Place and persons for data collection	76
Sampling method.....	76
Sample size.....	76
Tourism View of Tourists Visiting Chiang Khan in 2010.....	77
Tourism View of Tourists Visiting Chiang Khan in 2012.....	87
Tourism View of Local Residents of Chiang Khan	93
Non-Participants' Point of View	100
Tourism Statistics of the Office of Chiang Khan Municipality	106

Chapter	Page
6 Analysis of the Tourism Transition and Cultural Heritage Plan for the Chiang Khan Old Town.....	108
Old Town.....	108
Analysis of the Tourism Transition of the Chiang Khan Old Town.....	109
Tourism During Transition.....	116
Preservation Awareness of Local Residents, Local Government, and Tourists	120
Evaluation of Tourism Transition of the Chiang Khan Old Town	125
Trend of Tourism and Heritage Preservation of the Chiang Khan Old Town	128
Planning Model for Balancing Tourism and Heritage Preservation	129
Plans Dealing with Local Residents and the Site	135
Plans Dealing with Tourists.....	138
7 Conclusion of Findings, Discussion and Recommendations	138
Summary	139
Conclusion of Findings.....	146
Discussion	148
Recommendations	151
References	156
Appendices	166
Biography	



List of Tables

Tables		Page
1	Use of houses along Chaikhong Street, Chiang Khan	62
2	Residents and owners	63
3	Use of houses along Chaikhong Street, Chiang Khan	64
4	Residents and owners.....	78
5	Tourists of different age.....	75
6	Education of tourists	78
7	Religion of tourists	78
8	Occupation of tourists.....	79
9	Number of times visiting remote touring sites.....	79
10	Experience of visit Chiang Khan.....	80
11	Most significant factors affecting decision to visiting Chiang Khan	80
12	Means of traveling to Chiang Khan.....	81
13	Number of tourists in a group.....	82
14	Duration visiting Chiang Khan.....	82
15	Staying overnight at Chiang Khan	83
16	Places for overnight at Chiang Khan.....	83
17	Expenses to tourists on visiting Chiang Khan (Baht/person)/day	84
18	Expectations of visiting Chiang Khan	85
19	Satisfaction of tourist to Chiang Khan	85
20	Comparison of expectation and satisfaction of visiting Chiang Khan	86
21	Concerns of tourists on visiting Chiang Khan.....	87
22	Experience of visiting Chiang Khan.....	88
23	Factors affecting decision to visit Chiang Khan.....	88
24	Means of traveling in Chiang Khan.....	89
25	Number of tourist in a group	89
26	Duration of visits to Chiang Khan.....	90
27	Duration of staying overnight at Chiang Khan.....	90
28	Places for overnight at Chiang Khan.....	90
29	Expectation of visiting Chiang Khan	91
30	Satisfaction of tourist to Chiang Khan	91
31	Comparison of expectation and satisfaction of visiting Chiang Khan	92
32	Concerns of tourist on visiting Chiang Khan	93
33	Education of interviewed residents	94
34	Occupation of interviewed residents	94
35	Earning status	95
36	Cultural heritage recognized by residents	96
37	Preservation responsibilities.....	96
38	Method of cultural heritage preservation by local resident	97
39	Desired number of tourist.....	98
40	Anticipation of income effect from tourism benefit.....	98
41	Anticipation of income distribution from tourist benefit.....	99
42	Cultural effect from tourism.....	99
43	Crime effect from tourism.....	100
44	Evaluation of status of Chiang Khan tourism in 2010-2012 by	
	non-participants.....	102
45	Optimum number of tourists	104
46	Prediction of Chiang Khan situation in the future.....	105
47	Estimation of monthly number of tourists and income by the Office of	
	Chiang Khan Municipality in 2011.....	106

Tables	Page
48 Heritage's attraction significance of the Chiang Khan Old Town evaluated by local residents, tourists, and the author	111
49 Types of information for tourist visiting the Chiang Khan Old Town	113
50 Expectation and satisfaction of tourists to the Chiang Khan Old Town	120
51 Tourism view of tourist on the Chiang Khan Old Town in 2010 and 2012	125
52 Number of tourists a day at different times, capacity to receive them, number . convenient to them.....	135
53 Summarizing features of Ta Luang compared to Chiang Khan	164



List of Figures

Figures	Page
1 Location of Chiang Khan Old Town	2
2 Assessment diagram	8
3 Stage growth and decline of tourism	16
4 Complementary of various theories create deeper understanding	22
5 Four phases of cultural tourism when people are inside the destination.....	24
6 Outline of effects of tourism on Chiang Khan heritages	28
7 Balance growth of cultural heritage tourism model for suitable tourism.....	31
8 Location of Chiang Khan Municipality	37
9 Chiang Khan District of Loei Province	38
10 Chiang Khan Distract, Chikhong Road cultural zone.....	38
11 River Khan at Luang Prabang a memorial to people of Chiang Khan.....	39
12 France, as a tricky fox, tried to invade Thailand, as a lamb, to occupy	
Thailand's territory along Mekhong River and eastern area of Thailand....	41
13 Map: Water way (Mekhong River) from Luangprabang - Chiangkhan –	
Vientiane.....	42
14 Chiang Khan is a trading port between Luangprabang (or Luang Prabang) and	
Vientiane.....	43
15 Chiang Khan as trading port in middle period.....	43
16 Mekhong River at Luang Prabang	46
17 Mekkhong River at Chiang Khan	46
18 Mount Phuthong, red point, Fog Sea of Chiang Khan.....	47
19 Phutok Hilltop.....	48
20 Koodkoo sandbank	49
21 People sitting in lines are giving alms to monks.....	50
22 A monastery boy carried food for monks	51
23 In 2010 local residents still had enough time to welcome visitors to their	
houses	52
24 In 2012 local residents had no time to join meals with visitors and no more any	
free place for guests.....	53
25 Musical instruments for classical band of Chiang Khan.....	54
26 Poster of local music group of Chiang Khan	55
27 Musicians of Local Music Group of Chiang Khan playing for charity at	
Wat Sree Koonmuang at night on 25 February 2011	56
28 The procession of Pee Khon-num	57
29 Rows of west zone shop-houses at cultural zone of Chiang Khan, quiet during	
workdays	59
30 Another picture of rows of middle zone shop-houses at cultural zone of.....	
Chiang Khan, quiet during workdays.....	59
31 Another picture of rows of west zone shop-houses at cultural zone of	
Chiang Khan, quiet during workdays.....	59
32 Rows of east zone shop-houses at cultural zone of Chiang Khan, many visitors	
during weekend afternoon and evening.....	59
33 Rows of middle zone shop-houses at cultural zone of Chiang Khan, quiet during	
workdays.....	59
34 Different forms of houses	60
35 Types of house's roof of houses	61
36 Use of houses in Chiang Khan.....	62
37 Ownership of houses in Chiang Khan	63
38 Comparative plots of changes in House use between 2011 and 2012	65

Figures	Page
39 The dark-brown one story wooden house.....	66
40 The one story wooden house, traditional style.....	66
41 Small lovely one story wooden house	66
42 A one story wooden house astonished to visitors	66
43 The one story wooden grocery shop, traditional style	66
44 Old school for Chinese children, closed now	67
45 A shop house newly built in 2010.....	67
46 A shop house newly built in 2010.....	67
47 Two-story wooden shop-house, repaired recently	67
48 Two-story wooden house, attractive structure if repaired.....	68
49 Two-story wooden shop-house, remodeled for tourist business.....	68
50 An attractive shop-house named ‘husband and wife’	68
51 Traditional favorable Thai style shop-house, newly built.....	69
52 Newly built two story wooden house, exposed two sides.....	69
53 ‘A warm love house’ remodeled for guests staying overnight or longer	69
54 Traditional favorite style of Thai shop-house in old days	69
55 Old wooden movie theater.....	70
56 A wooden colonial-style shop-house.....	70
57 A very attractive wooden-concrete shop-house in old-modern Thai style	70
58 A wooden-clay house in Chiang Khan	70
59 A newly built wooden house with big flat rails around veranda.....	71
60 An old two story whole-concrete house, colonial style	71
61 Rectangular model railings	73
62 ‘Small x over rectangular’ railings	73
63 ‘Small and big rectangular’ railings.....	73
64 ‘Short and long vertical combination’ railings	73
65 ‘Rhombus- upper or lower’ railings.....	73
66 ‘Simple rectangular’ railings.....	73
67 Miscellaneous types of railings.....	73
68 Number of tourists during 2010-2011-2012 as estimated by non-participants.....	114
69 Diagram of planning model for balancing tourism and heritage preservation	128
70 Destructive process of tourism.....	159
71 Architectural heritage of Ta Luang, mostly concrete buildings of European	165
style	165
72 A museum telling history of Ta Luang and types of architectural heritage.....	165

CHAPTER 1

INTRODUCTION

1. Title of dissertation

In English A TOURISM TRANSITION MODEL FOR CULTURAL HERITAGE PRESERVATION OF CHIANG KHAN DISTRICT, LOEI PROVINCE

In Thai รูปแบบการเปลี่ยนแปลงการท่องเที่ยวเพื่ออนุรักษ์มรดกวัฒนธรรมของอำเภอเชียงคาน จังหวัดเลย

2. Background and Significance of the Problem

2.1 Background and significance of the Chiang Khan Old Town.

Chiang Khan is a district in the northeastern of Thailand, 587 km. from Bangkok¹. Figure 1 shows the location of Chiang Khan in the map of Thailand. It is regarded as a land of rich cultural heritage by kindly and friendly native people, strongly living according to Buddhism practice, old style wooden houses in old market place, Lanna-Lanchang style of Buddhist churches, and natural heritages of serene Mekong River and a wonderful Phutok Top-Hill for watching crowded fog and sun rising below.

In the past local friendly residents invited passers-by to join their meals and they invited the author to dine with them. Local people here usually said hello to visitors and ask how and when they came. During meal time, they mostly ask visitors to have meal together with them. Visitors are warmly welcomed everywhere in this area. This is a significant spiritual-heritage, i.e. intangible that cannot be seen just with your eyes.

In the morning at 6.00 am, both local residents and tourists sit in line to give steamed glutinous rice to monks and novices. This custom has been practiced continuously for many years. Such a lovely sight is rarely seen elsewhere. This is the second cultural heritage of Chiang Khan.

There are also traditional wooden buildings for both living and selling commodities. They are sometimes called shop houses, or shophouses, that are normal in Southeast Asian countries.² Visitors appreciate the shophouses due to their different appearance, which are wisely built for both purposes. Almost all of them are two-story houses in

¹ Estimated from the **Google Earth**, May 15, 2010.

² Shophouse. **Wiktionary**. Retrieved February 20, 2010 from <http://en.wiktionary.org/wiki/shophouse>

rows along streets. There is one luxuriously big Ayuthaya-style new house built at the west-end of Chaikhong street. It looks elegant but local residents do not regard it as cultural heritage because it belongs to a rich outsider who never joins their traditional living in Chiang Khan.³



Figure 1 Location of Chiang Khan Old Town

Source: Asian Corner. Retrieved April 9, 2013 from <http://aseancorner.blogspot.com/2012/05/thailand-and-its-neighbouring-countries.html>

There are some beautiful Buddhist churches in Chiang Khan. The church at Wat Sree Koon Muang is a famous one for tourism because the church building is Lanna (Northern Thai) style while Buddha images are Lanchang (Laotian) style and it is in the heritage zone and easy to visit.

Natural heritages of Chiang Khan, such as Mekong River and Phutok Hill-Top are regarded as tourism resources.

Mekong River is a wide river next to the Chiang Khan Old Town dividing Thailand from Laos. Because of its wide water, looking across it may feel serene, frightful, or doubtful about lives on the opposite bank. Almost all visitors coming to Chiang Khan will go to the river bank to relax their minds along the river. Eastwards fifteen kilometers from the Chiang Khan market, there is a beautiful narrow angled river bank on Thai side. Visitors in the past twenty years went to see attractive small white and brown round rocks lying on the Thai bank. At present visitors still visit there to see the large sand flat below when water is at low level. Unfortunately the attractive round rocks were sold out by local residents many years ago.

³ Interviewed two old ladies near this house on January 5, 2010.

Phutok Hill-Top, six kilometer eastward from the Chiang Khan Old Town, is a charming tourism resource of the site. In winter if fog is thick on some early mornings tourists and local residents ride up to this hill top to see the strange and beautiful view. Looking down, they see flat fog spreading like a wide sea covering buildings and trees. Looking eastward, they see the very charming rising sun. This is so lovely more than just charming, it is wonderful.

2.2 Problem.

If we regard cultural, architectural, and natural resources of Chiang Khan as valuable heritages, we may be worried about its ruin by careless tourism in the future as the number of tourists is rapidly increasing since 2009. Ways of life are changing. The careers of local residents have changed with the introduction of money from tourists. Traditional shops selling goods and services for everyday-life of local residents, such as sugar, candles, electric lamps, tailoring, photograph service, etc. are becoming rare or disappearing. The daily life of local people is changing from traditional activities to tourism services. For example houses for living become guesthouses, small traditional restaurants become western-breakfast shops. It is merely a market place for tourists not a cultural heritage site as we expect to see. If the objective of site development is for the creation of wealth, the natural conservation, cultural and architectural heritage is likely to fail. The desire for money is more powerful than the desire for heritage preservation as can be witnessed in some countries.

At the present time, some official organizations are considering cultural and architectural preservations for the Chiang Khan Old Town. They held a meeting on “The Development of Chiang Khan on 14 January 2010 at the Chiang Khan Municipality Office” to consider its development as a sustainable tourism place.⁴

3. The Research Questions

1. How will the Chiang Khan Old Town face in the future? Will the balance between tourism and heritage preservation be possible?
2. If maintaining a balance is less possible, (i.e. money is more regarded than cultural heritage) what planning model is needed to prevent an undesirable outcome?

4. Objectives

1. Studying the trend of heritage-tourism growth in the Chiang Khan Old Town.
2. Setting up a model for balanced growth between tourism and heritage preservation - cultural, architectural, and natural - in the Chiang Khan Old Town.

⁴ Record of “The Development of Chiang Khan January 14, 2110 at Chiang Khan Municipality Office” organized by the Municipality of Chiang Khan.

5. Scope of the Study

1. The scope of contents is a study of the trend of heritage-tourism growth and measures to preserve cultural, architectural, and natural heritage of in the Chiang Khan Old Town.
2. The duration of the study is from 2009 to 2012.
3. The scope of site to be studied is the heritage preservation zone, i.e. Chaikhong Street of the Chiang Khan Municipality area.

6. Relevant Definitions

For convenience to readers, relevant terms are defined as follows.

National heritage includes all the elements of our civilization, as they exist not only individually but also as components of larger historical, cultural and traditional unities or, to put it in simpler terms, as examples of man's adaptation to his environment. This concept of heritage includes the idea of a cultural landscape which may be defined as the result of the interaction of human society and nature.⁵

Community heritage includes all the elements of local civilization, as they exist not only individually but also as components of community's historical, cultural and traditional unities including the idea of a cultural landscape which may be defined as the result of the interaction of human society and nature.

Heritage in this research means community heritage including natural, cultural, and architectural heritage.

Cultural heritage tourism (or just **heritage tourism** or **cultural tourism**) means traveling to experience the places and activities that authentically represent the stories and people of the past and present. It includes historic, cultural, and natural resources.⁶

Shophouse is a shop used for buying and selling goods and services and also for domestic accommodation. It is both a shop and a house.

Non-participant is a person who lives or works near the Chiang Khan Old Town, is interested in the significance of cultural heritage of the Old Town and no concerned benefit in the Old Town.

⁵ Developed from CHARTER FOR THE PRESERVATION OF QUEBEC'S HERITAGE Deschambault Declaration. Adopted by the Conseil des monuments et des sites du Québec, ICOMOS Canada French-Speaking Committee, April 1982. Retrieved January 5, 2010 from http://www.icomos.org/docs/desch_anglais.html

⁶ **The National Trust** (an organization in England concerned to preserve historic monuments and buildings and places of historical interest or natural beauty; founded in 1895 and supported by endowment and private subscription. The National trust works in many countries.)

Outsider is a person from outside the Chiang Khan Old Town, coming to the site to do tourism business.

.....



CHAPTER 2

REVIEW OF RELATED LITERATURE

There is some relevant documentary information that can be obtained from review of literature. Contents to be reviewed are: key factors stimulating tourism, accessing the value of cultural heritage, benefits of tourism, ill-effects of tourism, definition of heritage tourism, successful heritage conservation, and roles of local residents and outsiders' influence.

1. KEY FACTORS STIMULATING TOURISM

Tourism happens when tourists want to experience an interesting place without any crucial obstacle. There are two significant components to make tourism, interesting place and possible for tourists to be there. As a result, the factors that attract tourists to the place are as follows¹⁷.

- Interesting heritages
- Easy access
- Affordability
- Publicity

Interesting heritages are tourism resources that visitors aim to experience such as cultural - historical - natural - architectural heritages.

Not only there exist of heritages but also the quality of those items. Heritages of low quality have less attraction to visitors.¹⁸ Visitors may visit once and never again and tell bad news to others.

Easy access is easy to travel to the place. There are communication and transportation means for visitors to access the place without hardship or danger.

Affordability is lower cost for visiting the site. Main cost includes transportation, food, and hotel which may also be felt through foreign exchange rate.¹⁹ More people want to visit lower cost places of the same quality.

¹⁷ Laws, Eric. (1995). **Tourism Destination Management: Issue, Analysis, and Policies**. London: Routledge. p.16.

¹⁸ Bisnis, Peluang. & Anda, Untuk. **The factors that influence tourism demand**. Retrieved October 4, 2010, from <http://hero-bussiness.blogspot.com/2009/11/factors-that-influence-tourism-demand.html>

¹⁹ Alisau, Patricia. **Growing tourism has developers interested in Mexico, Canada : Branded lodging products are important factors in stimulating travelers to cross U.S. borders**. Retrieved October 15, 2010, from http://findarticles.com/p/articles/mi_m3072/is_19_215/ai_n27564228/

Publicity introduces tourism resources to people that result in more tourists. Some places have very good heritages but only few people know them because of not enough advertisement. Publicity by different means affects different groups of people. Public environments also affect number of tourists. Land of civil war or government restriction makes hesitation to tourists.²⁰ Peaceful countries persuade more tourists to visit because tourists visit there for their pleasure not for taking risk.

2. ASSESSING THE VALUES OF CULTURAL HERITAGE

Before considering the conservation of Chiang Khan we should evaluate whether it is a cultural heritage worth conserving. Essential knowledge for cultural heritage evaluation is reviewed from the research of Torre, Low, and Mason²¹ and Throsby²² as the following.

Not all cultural heritages have cultural value. What cultural heritage is expected to preserve should be checked its cultural value before dealing it in order not to lose money, time, and get distress in return afterwards. No society makes an effort to conserve what it does not value.

Cultural heritage value can be defined simply as a set of positive characteristics or qualities perceived in cultural items, material or immaterial, by certain individuals or groups. The values are attached to an object, building, or place because it holds meaning for people or social groups due to its age, beauty, artistry, or association with a significant person or event.

In recent decades, several groups of people from different fields and special interests have joined the heritage specialists. They have their own criteria and opinions – their own values- which often differ from heritage specialists. Then the cultural value evaluation is multidisciplinary, their conclusions point to collaboration with other disciplines.

Heritage values should have: **1. Social values** as historical, cultural/ symbolic, social, spiritual/religious, and aesthetic. **2. Economic value** as market/use value, nonmarket/nonuse values as pride or appreciation, optional uses, and bequest. **3. Spiritual value** as a place of worship, an old church **4. Historical value** as telling some event, aesthetic value as fine work of architecture, economic value as good real estate, political or social value as symbolic of social order, and so on.

²⁰ Bisnis, Peluang. & Anda, Untuk. **The factors that influence tourism demand**. Retrieved October 4, 2010, from <http://hero-bussiness.blogspot.com/2009/11/factors-that-influence-tourism-demand.html>

²¹ Torre, Marta de la. Low, Setha M. and Mason, Randall. (2002). **Assessing the Values of Cultural Heritage, Research Report**. Los Angeles: The Getty Conservation Institute.

²² Throsby, David. **The Value of Heritage**. Heritage Economics Workshop. Macquarie University. ANU, 11–12 October 2007.

Heritage value assessment is difficult because: **1.** There are many kinds of heritage values - cultural, economic, political, aesthetic, and more – some of which overlap or compete. **2.** Values change over time. **3.** Values are shaped by several factors such as social forces, economic opportunities, and cultural trends. **4.** These values are sometimes conflict. **5.** Many kinds of value assessment method that are not agreeable. Value evaluation practice may use quantitative or qualitative approach or both. Quantitative and qualitative methodologies are different perspective, with different tools, different discourses, and different results. It is difficult to measure and compare them on the same scale. However the information they generate is often complementary as in Figure 2.

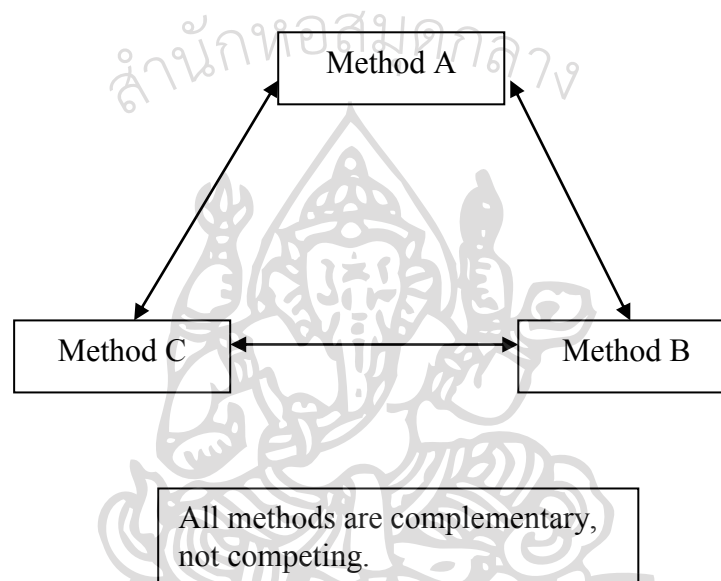


Figure 2 Assessments diagram

The Government of Australia has criteria for the committee to assess a place as national heritage value if it possesses the good quality of nature, history, culture, aesthetic characteristic, creative achievement (technology), spiritual importance, life of important person, indigenous tradition.²³

All methods of heritage value assessment should be used together for decision making on heritage preservation. What to be noticed is that the same approach will not work in all places, in all cultural contexts, for all kinds of heritage- it must be adaptable and variable.

²³

Australian Government: Department of Sustainability, Environment, Water, Population and Communities. **National Heritage List criteria.** Retrieved December 5, 2012, from <http://www.environment.gov.au/heritage/about/national/criteria.html>

3. BENEFIT OF CULTURAL HERITAGE TOURISM

When cultural heritage tourism is well managed it creates several benefits to local residents as well as tourists in the following ways.

- Economic benefit
- Preservation benefit
- Pride benefit
- Better living

1. Economic benefit. Cultural heritage tourism has tremendous economic impact on residents by several means, i.e. increasing income, less unemployment, job diversification, more investment, and income multiplier in the region.

Tourists spend money when they are at the site.²⁴ For example, domestic and international tourism contributed in net terms approximately US\$8 billion to the Queensland economy in the year 2009,²⁵ US\$16.172 billion in Thailand during the same year,²⁶ and US\$3.1 billion in direct and indirect expenditures in Colorado in 1999.²⁷ Cultural heritage tourism even makes more revenue than general tourism because tourists stay longer and spend more money at the site.²⁸ Cultural and heritage visitors spend, on average, US\$623 per trip, which is significantly more than US\$457 that's being spent by average U.S. travelers excluding the cost of transportation.²⁹

²⁴ Coast, Fraser. **Benefit of Tourism**. Retrieved February 7, 2011, from <http://www.frasercoastholidays.info/membership/membership/benefits-of-tourism.cfm>, Tourism Product Development Co. Ltd. **How Heritage Tourism Benefits Everyone**. Retrieved February 7, 2011, from <http://www.tpdc.org/dynaweb.dti?dynasection=tourismenhancement&dynapage=htbeifits&dynawebSID=6d8>, Advisory Council on Historic Preservation. **Benefit of Cultural Heritage Tourism**. Retrieved March 4, 2010, from <http://www.achp.gov/ht/benefits.html>

²⁵ Coast, Fraser. **Benefit of Tourism**. Retrieved February 7, 2011, from <http://www.frasercoastholidays.info/membership/membership/benefits-of-tourism.cfm>

²⁶ Euromonitor International. **Country Factfile, Thailand**. 2001.

²⁷ **The Economic Benefits of Historic Preservation in Colorado**. Retrieved February 19, 2011, from www.coloradohistory-oahp.org/publications/1620.htm

²⁸ National Trust for Historic Preservation. Retrieved February 8, 2011, from <http://www.preservationnation.org/issues/heritage-tourism/>,

Squidoo. **Heritage Tourism**. Retrieved August 14, 2011, from <http://www.squidoo.com/Heritage-tourism>,

Advisory Council on Historic Preservation. **Benefit of Cultural Heritage Tourism**. Retrieved September 5, 2011, from <http://www.achp.gov/ht/benefits.html>

²⁹ Squidoo. **Heritage Tourism**. <http://www.squidoo.com/Heritage-tourism>

Unemployment in a region can be less with tourism.³⁰ The World Tourism Council estimates that travel and tourism provides employment for nearly 220 million people world wide (that's one in thirteen workers).³¹ A U.S. Department of Commerce study revealed in 2009 that –for each US\$44,019 spent in the United State for tourism, on the average, one job was directly supported.³²

Tourism makes more kinds of work other than traditional agriculture or manufacture for local residents.³³ In the tourism hospitality and recreation industries alone there are 50 categories of employment and approximately 200 classifications of occupations.³⁴

In order to accommodate tourists, they invest in hotels, guest houses, restaurants, souvenir shops, communications, and other facilities must be built with great investment.³⁵ Investment creates employment and demand for related products which in turn makes more income multiplier for local residents.

2. Preservation benefit. A cultural heritage may be left unattended by local residents if they do not know and there is no one convincing them of significance. Until more visitors visit the area, awakening local residents to care for their heritage, heritage then being improved to be a resource of tourism. The arrival of visitors creates opportunity for preservation the left heritage.³⁶ Tourism then highlights the need for proper management for proper preservation.³⁷

³⁰ Percentie, Leatendore. **The bad side of tourism.** The Freereport News. Grand Bahama. October 10, 2005,

National Trust for Historic Preservation. Retrieved February 7, 2011, from <http://www.preservationnation.org/issues/heritage-tourism/>,

Squidoo. **Heritage Tourism.** Retrieved February 7, 2011, from <http://www.squidoo.com/Heritage-tourism>

³¹ Coast, Fraser. **Benefit of Tourism.** Retrieved February 7, 2011, from <http://www.frasercoastholidays.info/membership/membership/benefits-of-tourism.cfm>

³² **Cultural Heritage Tourism.** Retrieved January 5, 2011, from <http://www.cedworks.com/files/pdf/free/P203FSS03.pdf>

³³ **Cultural Heritage Tourism.** Retrieved February 5, 2011, from <http://www.cedworks.com/files/pdf/free/P203FSS03.pdf>,

National Trust for Historic Preservation. Retrieved September 5, 2011, from <http://www.preservationnation.org/issues/heritage-tourism/>

³⁴ Coast, Fraser. **Benefits of Tourism.** Retrieved February 7, 2011, from <http://www.frasercoastholidays.info/membership/membership/benefits-of-tourism.cfm>

³⁵ Tourism Product Development Co. Ltd. **How Heritage Tourism Benefits Everyone.** Retrieved February 17, 2012, from <http://www.tpdco.org/dynaweb.dti?dynasection=tourismenhancement&dynapage=htbeifits&dynawebS ID=6d8>

³⁶ **National Trust for Historic Preservation.** Retrieved February 17, 2011, from <http://www.preservationnation.org/issues/heritage-tourism/>

³⁷ Coast, Fraser. **Benefit of Tourism.** Retrieved February 28, 2011, from <http://www.frasercoastholidays.info/membership/membership/benefits-of-tourism.cfm>

Preservation of cultural heritage is not free from cost. It needs an amount of fund for such activities which cultural heritage tourism can be catalyst for fund raising from revenues generated by tourism along with contribution from others.³⁸

3. Pride benefit. Cultural heritage tourism provides many benefits including community pride in heritage.³⁹ Canadian Centre for Community Renewal Surveys indicated that residents of communities with strong cultural tourism base are specially proud of their hometown.⁴⁰ The reason that tourism can help a sense of community pride because local residents feel that their common cultural heritages are attractive significance enough until many visitors choose to visit. Their district is more significant than nearby districts.⁴¹ When tourists come to see an authentic ceremony, the local people realize that they are unique. They take pride in the fact that people are interested in them. They take pride in their natural surroundings, heritage and art. Tourism can also cause indigenous people to revive old traditions and preserve customs that may otherwise soon be lost to globalization.⁴²

4. Better quality of life. A well-managed tourism program improves the quality of life as residents take advantage of the services and attractions tourism adds to their region.⁴³ In Montana, Norma P. Nickerson reports that residents believe that as tourism increases, quality of life for residents will improve. By using the maximum Likert scale rating point of 2.00, the range spread from a low of 0.06 to a high of 0.68 with an overall mean of 0.36. All the responses were on the positive side indicating that the majority of Montana residents can personally see how increased tourism is

³⁸ **Cultural Heritage Tourism.** Retrieved November 8, 2011, from <http://www.cedworks.com/files/pdf/free/P203FSS03.pdf>

³⁹ Tourism Product Development Co. Ltd. **How Heritage Tourism Benefits Everyone.** Retrieved December 12, 2011, from <http://www.tpdc.org/dynaweb.dti?dynasection=tourismenhancement&dynapage=htbeifits&dynawebSID=6d8>,

Squidoo. **Heritage Tourism.** Retrieved February 7, 2012, from <http://www.squidoo.com/Heritage-tourism>

⁴⁰ Canadian Centre for Community Renewal. **Cultural Heritage Tourism.** Retrieved March 12, 2011 from <http://www.cedworks.com/files/pdf/free/P203FSS03.pdf>

⁴¹ Gawler Visitor Information Centre. **Tourism Fact Sheets: The Social and Cultural Impacts of Tourism.** Gawler. Australia. Retrieved March 12, 2011 from http://www.gawler.sa.gov.au/webdata/resources/files/5_Gawler_Impacts_Tourism.PDF

⁴² **How Your Travels Will Affect Local Communities.** Tourism can adversely affect the culture and identity of a community. Retrieved March 12, 2011 from http://www.i-to-i.com/eco-tourism/local_communities.html

⁴² National Trust for Historic Preservation. Retrieved April 24, 2011 from <http://www.preservationnation.org/issues/heritage-tourism/>

⁴³ Nickerson, Norma P. **Montana Poll: Resident Attitudes toward Tourism. 1992 – 2008.** Montana: Institute for Tourism and Recreation Research, The University of Montana. 2009. Retrieved March 12, 2011 from <http://www.itrr.umt.edu/research09/MT%20Poll%20report%2092-08.pdf>

food for their quality of life. Sixty percent agreed in 2008 that if tourism increases so does the overall quality of life for Montana residents.⁴⁴

4. ILL-EFFECT OF TOURISM

When cultural heritage tourism is not efficiently managed, it creates several ill-effects to the site and its local residents. Possible bad effects are as the following.

- Causing dirty environment
- Damaging the fragile physical heritages and natural heritages
- Change in attitude of local residents (living pattern)
- Wrong feature in repairing historical buildings
- Adverse affecting the culture and identity of a community
- Pushing local resident out of place
- Causing burden to local inhabitants
- Money leakage

1. Causing dirty environment. When many tourists come to the site especially during high-tour season, in case infrastructure for tourists and even for local people is not ready, the place will be dirty with garbage. According to the U.N. Environment Program, tourists produce pollution at the rate of 2.2 pounds of solid waste and litter each day per tourist.⁴⁵

2. Damaging the fragile physical heritages and natural heritages. If too many tourists step over buildings, monuments, or architectural constructions, they will gradually destroy these heritages. Natural heritages are liable to be ruined by too many visitors.⁴⁶ The fact is that too many tourists can overload damaging the places.

3. Change in living pattern and attitude of local residents. When tourism comes to the places in Asian countries, some locals change their works from the traditional agriculture to be lower employees in tourism business, cheap construction laborers, small shabby hotel owners. In Ladakh of India, most large settlements have become a hub of hotels and guest houses. Some locals have converted their big old houses into small hotels. They regard rapid money income essential to them than traditional agriculture. This new pattern of life makes them become money-minded attitude.

⁴⁴ Nickerson, Norma P.. **Montana Poll: Resident Attitudes toward Tourism. 1992 – 2008.**

Montana: Institute for Tourism and Recreation Research, The University of Montana. 2009. Retrieved March 12, 2011 from <http://www.itrr.umt.edu/research09/MT%20Poll%20report%2092-08.pdf>

⁴⁵ Percentie, Leatendore. **The bad side of tourism.** The Freeport News. Grand Bahama. October 10, 2005.

⁴⁶ Sharma, Janhwij. **Architectural Heritage: Ladakh.** The Indian National Trust for Art and Cultural Heritage. New Delhi: Har-Anand Publications. p. 12.

Even lamas go out of their way accessible to foreign tourists hoping to get some donation or tip.⁴⁷

4. Wrong feature in repairing historical buildings. Money-making objective of some building owners in tourism places is stronger than historical heritage preservation. Some historical buildings have been repaired by different techniques, using different materials, and altered for tourism businesses. This can destroy the valuable historical traces. Buildings look new while they do not have their original appearance.⁴⁸

5. Adverse impacts on the culture and identity of a community. Because local people tend to supply more comfortable materials to tourists even if changing their lifestyle in order to get more money from tourists, they may sell illegal drugs, prostitution, drinking, and gambling. Drugs bring disorder to the society resulting in stealing or even cruelly harming victims for their valuable possessions. Serene village can be soon changed to be a troubled one. Prostitution is a bad example to youths to perform shameful relation between young women and men that they never practice before. Drunk party is regarded as sin in many places in the world but it is civilized practice in for westerners. This makes local young people think that it is a civilized way of life. Religion practice on the drunk prohibition is then ignored. The government may just as well permit tourists (but not locals) to do drugs or any other illegal or immoral activity that they wish by the reason that these bad practices are bad to only tourists but not locals. This logic is not reasonable because these bad practices gradually imprint into local residents.⁴⁹

6. Displacing local residents. The event happened in Sauraha, Nepal.⁵⁰ When the place became a very popular tourist attraction, many people sought land to establish hotels there. Consequently, the land became expensive. For money, the local residents sold their land. The money they got in return is carelessly used, often for alcohol consumption. As they yield their land to outsiders, they have to move from the place. The more benefit of tourism is then in the outsiders' hands.

7. Causing a burden on local inhabitants. Tourists often consume a disproportionate amount of resources at the expense of local inhabitants, by tax burden and shortage of utilities. In the Grenada, southeastern Caribbean Sea, it is estimated that a tourist consumes seven times the amount of water than the local inhabitants. In New Providence where water shortage has been a common occurrence,

⁴⁷ Sharma, Janhwij. **Architectural Heritage: Ladakh.** The Indian National Trust for Art and Cultural Heritage. New Delhi: Har-Anand Publications. pp. 13-14.

⁴⁸ Sharma, Janhwij. **Architectural Heritage: Ladakh.** The Indian National Trust for Art and Cultural Heritage. New Delhi: Har-Anand Publications. pp. 14-16.

⁴⁹ Percentie, Leatendore. (2005). **The bad side of tourism.** The Freeport News. Grand Bahama. October 10.

⁵⁰ Pandey, Ram Niwas., Chettri, Pitambar., Kunwar, Ramesh Raj., and Ghimire, Govinda. **Case Study on the Effects of Tourism on Culture and the Environment of Nepal.** Bangkok: UNESCO Principal Regional Office for Asia and the Pacific. 1995. p. 21.

tourism could affect the health and convenience of local people. In Hawaii, tourists consume about 40 percent of the energy, even though only one in eight persons is tourist. Another burden to locals is higher cost of living for them than without tourism.⁵¹

8. Money leakage. Even many countries are delighted for getting good income from foreign tourism but that money leaks from their expected income. The World Bank figures indicate that only about 45 percent of the revenue raised by tourism reaches the host country. Most of the money floods back to developed nations by way of overseas tour operators and foreign-owned accommodations. The figure of monetary repatriation is much higher in some countries.⁵²

Causes of ill-effect of tourism

There are two sides of people causing ill effects to the place, tourist and local residents. Luang Prabang is an example of the place destroyed by local residents and tourists.⁵³

Ill effects from tourists are explained as more crowded visitors than the concerned local people can manage such situation. More people makes more garbage than the host authority be able to deal with; crowded tourists have rapid demand for food than farmers can supply; some tourists dress and do against the custom of local people etc.⁵⁴

Ill effects from local residents are caused by the concerned local people, officials, and businessmen. Tourism at a place is dominated by private enterprise with a purpose of making money by selling experiences. The site is then operated from market led planning that is difficult to achieve sustainable tourism. Money-minded administration is likely to forget environmental, social, and cultural impacts. The site may be full of tourists that pay a lot of money to business for entertainment and cultural and architectural heritages are little regarded.⁵⁵ That is bad management tourism makes business boom and heritage collapsed.

⁵¹ Percentie, Leatendore. (2005). **The bad side of tourism.** The Freeport News. Grand Bahama. October 10.

⁵² Percentie, Leatendore. (2005). **The bad side of tourism.** The Freeport News. Grand Bahama. October 10.

⁵³ Engelhardt, Richard. Jamieson, Walter. And Jong, Peter de. (2004). **IMPACT: The Effects of Tourism on Culture and the Environment in Asia and the Pacific: Tourism and Heritage Site Management in Luang Prabang, Lao PDR.** Bangkok: UNESCO.

⁵⁴ The Local Case Study Team at Bhaktapur. (2000). **Culture Heritage Management and Tourism : Models for Co-operation among Stakeholders.** A Case Study on Luang Prabang Reported to the UNESCO.

⁵⁵ Negative Impacts of Tourism. **Tourism Fact Sheets.** Rethrieved September 9, 2012 from http://www.gawler.sa.gov.au/webdata/resources/files/5_Gawler_Impacts_Tourism.PDF

The time preference theory from economics will confirm the possible failure of heritage tourism. Being afraid that development at present may destroy the future well-being of human, economists invent the term ‘sustainable development’ for economic development. There is plenty of evidence in economic development of many countries that their national income increases with the destruction of natural and cultural heritages of the countries. This means that some present people selfishly exploit nature and culture of the nation as factors to make a lot of money with less or no preservation of the two factors. The people as a whole will become poorer and with bad living condition in the future while those who make great profit now are rich. Mackintosh explained the circumstances like this, “When other things being equal, a man would prefer \$100 cash now to \$100 cash in a year’s time.”⁵⁶ This he called ‘time preference’ of people. Time preference on money causes unsustainable development of the society and country.

These undesirable results in heritage tourism can happen if people, locals and outsiders, exploit their heritages rapidly to make high profit at present and ignore heritage preservation measures. The event is possible because they think that money now is preferable to money in future, the conception that will destroy sustainable heritage tourism.

Stage Growth of Tourism

Tourism has life cycle of stage growth that will experience growth, stagnation, and decline which was first identify by Butler⁵⁷ who observed that there was a tourism life cycle common to places with tourism. Barcelona Field Studies Centre set four stages of life cycle of tourism as: discovery, launch, stagnation, and decline.⁵⁸

⁵⁶ Mackintosh, M., . Brown, V., Costello, N., Thomson, G., and Trigg, A. (1996). **Economics and Changing Economies**. London: International Thomson Business Press. p. 935.

⁵⁷ Butler, R.W. (1980) **The concept of the tourist area life-cycle of evolution: implications for management of resources**. Canadian Geographer 24 (1), 5-12.

⁵⁸ Barcelona Field Studies Centre. **Mediterranean Tourism Life Cycle Model: The life cycle of the tourism product**. Retrieved December 30, 2012 from <http://geographyfieldwork.com/TourismLifeCycle.htm>

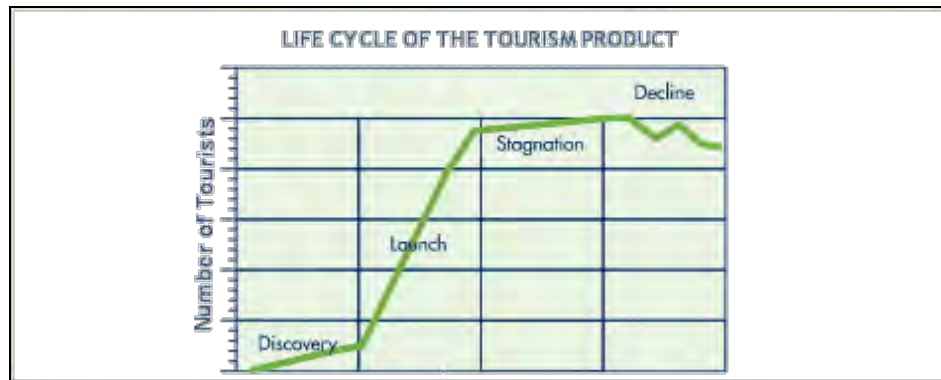


Figure 3 Stage growth and decline of tourism
Source: Barcelona Field Studies Centre⁴⁸

Stage 1: Discovery. The site is discovered by some people who appreciate the significance of the heritage and tell other people to visit the place. At the time a small number of unobtrusive visitors arrive seeking the "unspoiled" destination. In this early stage tourists so appreciate local culture. The social impact in this stage is generally small and resident attitudes are fairly positive towards tourism.

Stage 2: Launch. During this stage the number of incoming tourists increases. The host community responds to the increasing numbers of tourist by providing facilities. Business remains family based and the visitor-resident relationship is still friendly. Later in this stage, visitor numbers increase and the community becomes a tourist resort. Outsiders, including foreigners, involve in tourism business. Big business reduces resident contact with visitors.

Stage 3: Stagnation. This stage reaches saturation. The quality of services to tourists begins to fall, demand levels off, and the environmental degradation begins to be obvious and worrying. The tourist destination at this stage is said to have reached 'maturity'.

Stage 4: Decline. Few cultural appreciated tourists visit the place. Most of tourists come for entertainment vacation. Falling of profit in tourism business repels foreign businessmen out of the site. The once prosperous tourism destination is gradually disregarded.

5. DEFINITION OF HERITAGE TOURISM

Heritage tourism is tourism focused on aspects of history or cultural heritage. It includes events and festivals, as well as sites and attractions related to the people, lifestyles, and traditions of the past.⁵⁹

Examples are:

⁵⁹ Smith, Jordan W., Burr, Steven W., Reiter, Douglas K., and Zeitlin, Jascha M. **A Heritage Tourism Overview.** Utah: Institute for Outdoor Recreation and Tourism. January 2010. p.1. Retrieved October 21, 2010 from http://extension.usu.edu/files/publications/publication/IORT_021.pdf

- Museum and old village where visitors can view
- Living tradition festival
- Arts and performances from various ethnic traditions
- Village farm life in authentic detail

Other cultural heritage tourism definition adds natural resources to history and culture. Such as the National Trust defines it as: traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic and natural resources.⁶⁰

6. SUCCESSFUL HERITAGE TOURISM

Heritage tourism is successful when stakeholders have good management. Cultural Heritage Tourism Organization at Denver recommends five principles to be successful in heritage tourism⁶¹, i.e. to avoid many difficulties that should arise when cultural heritage and tourism become partners, as follows:

1. Collaboration
2. Appropriation
3. Making sites and program comes alive
4. Focus on quality and authenticity
5. Preservation and protection

1. Collaboration. Building partnerships is essential, not just because they help develop local support, but also because tourism demands resources that no single organization can supply. Its success depends on the active participation of political leaders, business leaders, operators of tourist sites, artists and craftspeople, hotel/motel operators, and many other people and groups.

Regional partnerships are also useful to cultural heritage tourism efforts. Cooperating in a regional arrangement lets hosts develop regional themes, pool resources, save money and expand marketing potential. Those resources include not only money for marketing campaigns, for example, but also facilities (accommodations for travelers) or expertise in tourism, preservation, the arts, and others.

2. Appropriation. Local circumstances determine what the site needs to do and can do in cultural heritage tourism. Programs that succeed have widespread local

⁶⁰ National Trust for Historic Preservation. Retrieved May 4, 2011 from <http://www.preservationnation.org/issues/heritage-tourism/>

⁶¹ Heritage Tourism Program's staff. **Five Principles for Successful and Sustainable Cultural Heritage Tourism.** Denver: Cultural Heritage Tourism Organization. Retrieved May 15, 2011 from <http://www.culturalheritagetourism.org/fivePrinciples.htm>

acceptance and meet recognized local needs. They are also realistic, based on the talents of specific people as well as on specific attractions, accommodations, and sources of support and enthusiasm.

The tasks on what is appropriate and sustainable for the area are

- Do the local residents want tourism?
- Why do they want it?
- Are there certain times of year or certain places they do NOT want to share?
- How will tourism revenues improve life of residents and affect services such as fire and police protection?
- What is the maximum number of cars or buses the area can handle? On roads? In parking lots?
- Can they accommodate group tours? Do sites accommodate at least forty people at once with amenities such as restrooms, snacks, and a seating area?
- Can host accommodate visitors with disabilities or special needs?

3. Making sites and programs come alive. Very important, the human drama of history is what visitors want to discover, not just names and dates. Interpreting sites is important, and so is making the message creative and exciting. By this reason, find ways to engage as many of the visitor's five senses as we can. The more visitors are involved, the more they will retain.

On average, visitors will remember:

10% of what they HEAR
 30% of what they READ
 50% of what they SEE
 90% of what they DO

So try to make visitors participate or involve in activities that are ready for them.

4. Focus on quality and authenticity. The true story of the area is the one worth telling. The story of the authentic contributions previous generations have made to the history and the current culture. It is the one that will interest visitors, because that is what distinguishes this area from every other place on earth. It's authenticity that adds real value and appeal. This special charm is what will draw visitors. By doing the job right—by focusing on authenticity and quality—the heritage tourism will be successful.

5. Preservation and protection. As a good look around almost any city or town will show, people are often tempted to provide a quick fix of "band-aid, i.e. quick repair" solution—to cover up an old storefront inexpensively rather than to restore it. But the historic and cultural assets are at the heart of heritage tourism, it's essential to protect them for the long term.

Concerned people will be so sad when irreplaceable structures are destroyed or damaged beyond repair, instead of preserved and protected as they deserve. A plaque pointing out —on this site a great building once stood” can’t tell that story.

Equally tragic is the loss of traditions: a way of crafting wood or farming, of celebrating holidays or feasting on “old world” cuisine. The preservation and perpetuation of traditions is important to telling the story of the people who settled the land. By protecting the buildings, landscape or special places and qualities that attract visitors, it safeguards the future.

7. ROLES OF LOCAL RESIDENTS AND OUTSIDERS’ INFLUENCE

Cultural heritage awareness of local residents

Actually local residents living in the cultural destination were not much aware of their heritage and did not care about tourism-heritage failure in future. Several researches found that local resident participation was the most important factors to manage tourism to their goals. Without local residents’ participation, cultural tourism would be failure. Kitcharoenpaisal,⁶² Prombut⁶³, and Chaiprasit⁶⁴ reported that local residents had moderate participation and less awareness of heritage significance resulted in less regard for heritage preservation and there should encourage them to involve in all aspects. Even tourism of the famous world heritage as Luang Prabang was assessed that some locals do not aware of the significance of their cultural heritages and most of them think that their cultural heritage will be long-lasting and able to attract much tourists without caring about tourism-heritage failure in future. This is carelessness of locals.⁶⁵

Outsiders’ Influence

For the negative impact of outsiders, Pewnim⁶⁶ found that money benefit from tourism of Damnern Saduag floating markets causing antagonistic between outside businessmen and local residents and cheated tourists. Some researches on Luang

⁶² Kitcharoenpaisal, Porntip. (2010) **The Study of Morn Community Cultural Tourism Resources to Develop Ecotourism in Pathumthani Province**. Bangkok: Graduate School, Srinakharinwirot University.

⁶³ Prombut, Kesinee. (2011) **Public Participation in Managing Cultural Tourism: A Case Study of Wiang Municipality, Chiang Saen District, Chiang Rai Province**. Chiang Rai : Mae Fah Luang University.

⁶⁴ Chaiprasit, Khosit. (2010). **The Royal Project: Sustainable Tourism in Dimension of Internal Development, Case Study at Nong Hoy Royal Project, Chiang Mai**. Bangkok: National Research Council of Thailand and Chiang Mai Rajabhat University.

⁶⁵ The Local Case Study Team, Bhaktapur. (2000). **Culture Heritage Management and Tourism: Models for Co-Operation among Stakeholders, A Case Study on Luang Prabang Lao PDR**. Bangkok: UNESCO, Office of the Regional Advisor for Culture in Asia and the Pacific

⁶⁶ Pewnim, Maneewan. (2002). **The Impact of Cultural Tourism on Community Life: Case Studies of Two Floating Markets Community**. Bangkok: Thailand Research Fund.

Prabang, the famous world heritage reported that foreign investment from other countries was more influential in economy and tourism management of Luang Prabang.⁶⁷ Then the economic benefits of tourism were leaked out of Laos by foreign-owned businesses⁶⁸.

For another research on the Chiang Khan Old Town, Meekaew and Srisontisuk⁶⁹ found that culture commodification could impact on the destination. As culture for sale, cultural products were: home stay, quilt production, sticky rice alms giving, and old wooden houses. Another finding of Meekaew was economic benefit from tourism income came to all local residents because all cultural products were belong to them. The author did not agree with them because the author's finding was 55 shops of outsiders doing tourism business in the cultural zone of Chaikhong Street in 2012.



⁶⁷ Wattayapak, Chusak. (2011). **Tourism and Management: A Study on Cultural Tourism in Luang Prabang, Lao PDR.** Bangkok: Thailand Research Fund.

⁶⁸ Engelhardt, Richard. Jamieson, Walter. And Jong, Peter de. (2004). **IMPACT: The Effects of Tourism on Culture and the Environment in Asia and the Pacific: Tourism and Heritage Site Management in Luang Prabang, Lao PDR.** Bangkok: UNESCO.

⁶⁹ Mekaew, Nattapon. And Srisontisuk, Somsak. (2012). **Chaikhong Street: Cultural Commodification for Tourism in Chiang Khan District, Loei Province.** Khon Kaen: Khon Kaen University.

CHAPTER 3

RESEARCH METHODOLOGY

This Chapter is the research design consisting of two main topics: types of research methodology used in this study and process of study.

Types of Research Methodology Used

The methods used in this research are the complement between qualitative and quantitative researches.

It is qualitative research because the author intensively observed and informally interviewed stakeholders. In some cases few persons could reveal the fact better than hundred of average persons who did not know the fact exactly. Those who had deep participation and really knew the story could better inform true information and right prediction than those who had less attention to the case and just guessed the event. By this reason the author had better trust few reliable persons than many general persons. Statistics was not appropriately used as a tool for analysis in such case. Examples were the expectation and feeling about tourism and heritage preservation, unity of stakeholders, consideration between heritage significance and money needed.

Qualitative used in this research was *Ethnography*⁷⁰ type which focused on the society of meaning through close field observation of socio-cultural phenomena. It focused on a community. For qualitative data collection, the author used the methods of *interactive interviewing* and *observation*.⁷¹ By interactive interviewing the author reaped information through asking interviewees and let them verbally described their experience of phenomenon. By observation the author observed their behavior.

On the other hand, numerical data were necessary for analysis then descriptive statistics was used in some cases. Descriptive statistics is simple statistics used to show how much things are such as mean (average), median (centered order number), and mode (most frequency) and sometimes comparing them while inferential statistics is the way to test hypothesis which is not necessary in this research. The comparison of number of tourists during different periods and their expenditure during the months and years, number of different kinds of shops during certain period were the examples of using descriptive statistical analysis.

⁷⁰ Wilderdom. **Qualitative Research**. Retrieved December 5, 2010 from <http://wilderdom.com/OEcourses/PROFLIT/Class6Qualitative1.htm#Types>

⁷¹ Wilderdom. **Qualitative Research**. Retrieved December 5, 2010 from <http://wilderdom.com/OEcourses/PROFLIT/Class6Qualitative1.htm#Types>

Quantitative method together with qualitative method were then necessary for this study.

PROCESS OF STUDY

In order to find the possibility of a balance between tourism and cultural-architectural-natural heritage preservation of Chiang Khan, the following process was managed.

1. State related theoretical concepts from the literature review and the postulate of cause-effect on tourism and heritage preservation.
2. Setting hypotheses
3. Research instruments
4. Concerned data selection and collection
5. Dada analysis and synthesis by qualitative and quantitative methods and findings interpretation
6. Reporting

1. State the Related Theoretical Concepts

The research needs more than one theory as guide line for deeper understanding. Figure 4 the author shows how different theories are helpful to form better comprehension. From preliminary understanding, theory A creates viewpoint A and theories B, C, and D add more understanding to the case until deeper understanding comes into mind. Then the circumstances are clearly explained by these theories.

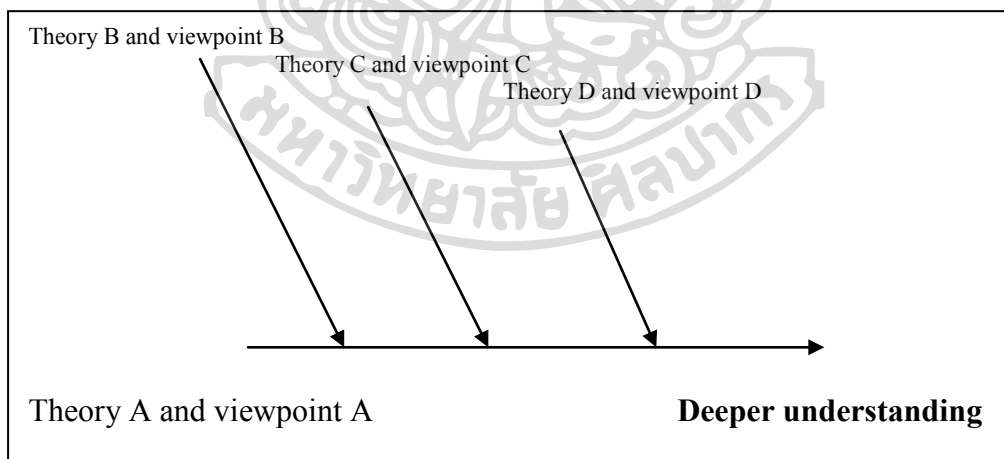


Figure 4 Complementary of various theories creates deeper understanding
Source: The author's concept

The research applies the following theoretical concepts.

- Preservation-worth heritage
- Change and age of heritage

- The effects of tourism on heritage
- Balanced growth model

Preservation-worth Heritage

The preservation-worth heritage is man-made material, human activity, and nature that is *useful for understanding their past stories*.

Man-made material may be moveable such as table – book – musical instrument or fixed such as building – bridge – monument. Human activity is the style of human living such as particular custom – belief – economy – ruling. Nature means attractive or interesting nature worth seeing such as mountain – river – sea beach - shell. In the sense of heritage, *their existing may begin in the past or just now*.

Not all heritage deserves to be preserved. Some has little or no worth. Understanding about that heritage is meaningless. Heritage deserves preservation should have the quality of telling past interesting stories that will gradually diminish and unknown in the future. People may have different ideas of evaluation whether a heritage is worth conservation because people have different experiences and standards.

Change and Age of Heritage

No one can keep anything unchanged. All heritage changes its appearance or features with age. Small items in buildings may last longer than those expose to the sun and humidity. Former human activities change as time going on because they have to adjust their lifestyles appropriate to the continuously changing environments. *We can not freeze them behave as their former living styles because they also want to access many new convenience that others have*. By this reason, preservation does not mean keeping heritages as they were in the past. Keeping them for a certain period as fifty years or so is enough for this purpose. Imitation of the past living style and show it artificially may be a good policy if we cannot do any better work.

It is acceptable if the heritage last as long as possible for the people to learn the past event. Some heritage as stone building can last many hundred or thousands years if it is appropriately preserved. The human activity can not last long as many hundreds years because we can not freeze local people as they were before. They have to adjust their livings according to the change of all environments. They can present their living in the past but merely just imitated model or presentation, not real life. However, *completely* change of human activity along with technical development is *not desirable for preservation*. *They must leave some evidence of local wisdom showing to visitors*.

Cultural heritage phases when people are inside. Cultural tourism and architectural tourism without people living in the buildings are not so difficult to preserve tangible heritages. Their damages are mainly caused by nature and poor

preservation. Ankor Wat, Tashmahal, Pyramid, etc. are examples of this type of tourism.

On the contrary, when a cultural tourism destination has people living inside or nearby, heritage preservation is very difficult or failure because those people try to change the heritage to create income. They are, at some level, aware of their heritage significance and preservation but money is more significant than heritage because of the influence of time preference.

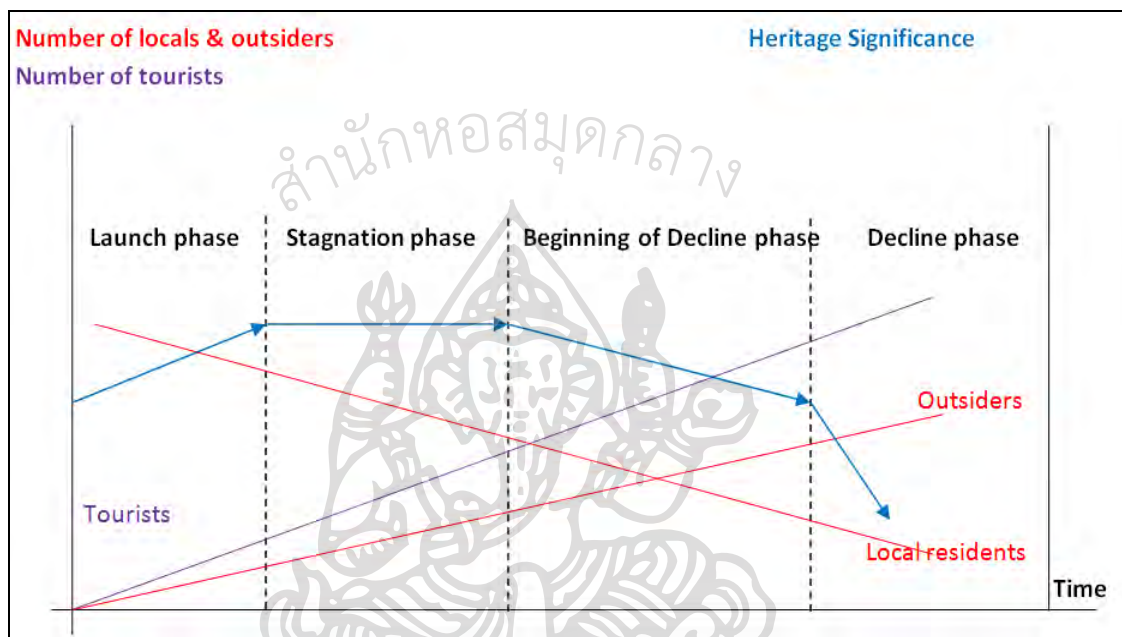


Figure 5 Four phases of cultural tourism when people are inside the destination
Source: The author's concept for the research

The circumstance of problem proceeds four phases as follows.

1. Launch phase. The cultural or architectural heritage already exists before tourism begins. Then there are some cultural heritage appreciators meet it and discover the significance. If the discoverers consider that people should visit it, they will publicize introducing the place to other people. The cultural tourism then starts when many tourists visit the destination.

In this phase

- Tourists are increasing.
- Heritage is developed for tourism. Local residents are aware of their heritage significance.
- Economic benefit begins. Tourism business is good enough to induce outsiders to do small tourism business. They rent houses from local residents, because they are not sure about their future.

- Displacement of local residents begins, if not many, because they are replaced by outsiders.

2. Stagnation phase. In this phase the situation moves forward in the same direction as the first phase except heritage significance.

- More tourists than the first phase.
- Local residents remodel their houses or change careers to tourism business. They get more income.
- More outsiders coming to the destination because of more profit from more tourists.
- More displacement of local residents can be noticed because land is so expensive that selling their land and get more money is better than gradually collecting money from tourism business. The local residents can not see profit making opportunity as outsiders, with more business experience, can see.
- Development of cultural heritage is less than launch phase because concerned people hurry to get money and do not have enough time to think about their heritage
- Tourism circumstance seems better except cultural heritage is slight neglected.

3. Beginning of Decline phase. In this phase, economy of the destination is prosperous. Somebody will be satisfied with economy of the destination and regard the situation as economic benefit from tourism. But some effects are hidden as follows.

- More tourists come to the destination.
- More outside investors, sometimes foreigners, invest in big tourism business that local residents can not do such as big modern hotels because opportunity to make good profit is higher than before.
- More displacement of local residents is so obvious because the price of land is so expensive that they had better sell their land and move to other places.
- The significance of heritage much declines when local residents' main objective is money, not culture. Local government thinks the same.

4. Decline phase. Looking carelessly from outside, the tourism is boom, well known, and crowded tourists. Someone may call this stage that tourism successful of the destination. But the fact is economic successful to outsiders, poor status of local residents, and failure of cultural tourism as follows.

- Crowded tourists.
- More investment from outsiders.
- Few local residents are in the destination and become employees of the outsiders. Most of them sell their expensive land and move elsewhere. Some displaced local residents are failure in their non-experienced business and loss more or all money obtained from selling land.
- Cultural heritage is almost disregarded because outsiders control the place. Cultural heritage has no significance to them.

Assumptions: The situation of the four phases will occur if:

- People live in the destination.
- Heritage belongs to many people.
- There is no heritage appreciators' influence to the destination.
- No serious control from local government.

The effects of tourism on Chiang Khan heritage

What will be the affects on Chiang Khan heritage when tourism flourishes? This is a very crucial question when the local residents want to promote cultural tourism along with cultural heritage preservation. This is because tourism may be beneficial or harmful to cultural heritage depending on how well they manage the two objectives. Let us explain the answer by using the diagram in Figure 6.

Figure 6 shows basic idea of circumstances of tourism promotion in cultural heritage site. The author investigated Chiang Khan and found that there exist of cultural, architectural, and natural heritages that can be used as tourism resources in Chiang Khan.

Tourists have been already come to visit Chiang Khan. If there are excess tourists Chiang Khan will become a land of money oriented tourism. Cultural heritages are rapid deteriorated because stakeholders try hard by all means to get rapid money rather than to preserve heritages because of time preference on income except there are rigid prohibition from social and official organizations. Cultural heritages will be destroyed from rapid tourism by many causes. High hotel buildings replace traditional shophouses. Many bars and karaoke replace small food shops. Over crowded cars run in streets instead of bicycles or walking. Noises from cars and too many people overcome serenity. Money-minded habit beats out hospitality. Outside businessmen come in while local residents are driven out. Prostitution makes local ladies fall from grace.

If there are few tourists, stakeholders will not care much about their cultural heritages because they do not have enough fund for renovation and also feel that their heritages are not significant because only few people appreciate their cultural heritages. Then they under evaluate their cultural heritages. The cultural heritages will be left as they are without much preservation and gradually destroyed until disappear eventually.

The best policy is to make appropriate publicity persuading right and optimum number of tourists to Chiang Khan. Right tourists means those who appreciate cultural heritages visiting Chiang Khan to see and admire their significance without destroy them by any means. Optimum number of tourists is a suitable number of tourists that stakeholders can manage them to visit conveniently without doing harm to cultural heritages. Tourism is then sustainable tourism.

Sustainable tourism can be achieved by understanding of local residents, local government, and right tourists on the dangers of excess number of tourists and the ways to retain their cultural and natural heritages. Local residents and local

government must care about money-oriented mind that needs new income creating activities which will destroy their heritages. Tourist satisfaction businesses will overwhelm and hide cultural heritage virtue. When cultural-architectural-natural heritages are disregarded tourists will come for entertainment such as drinks and girls but not for cultural heritage appreciation.



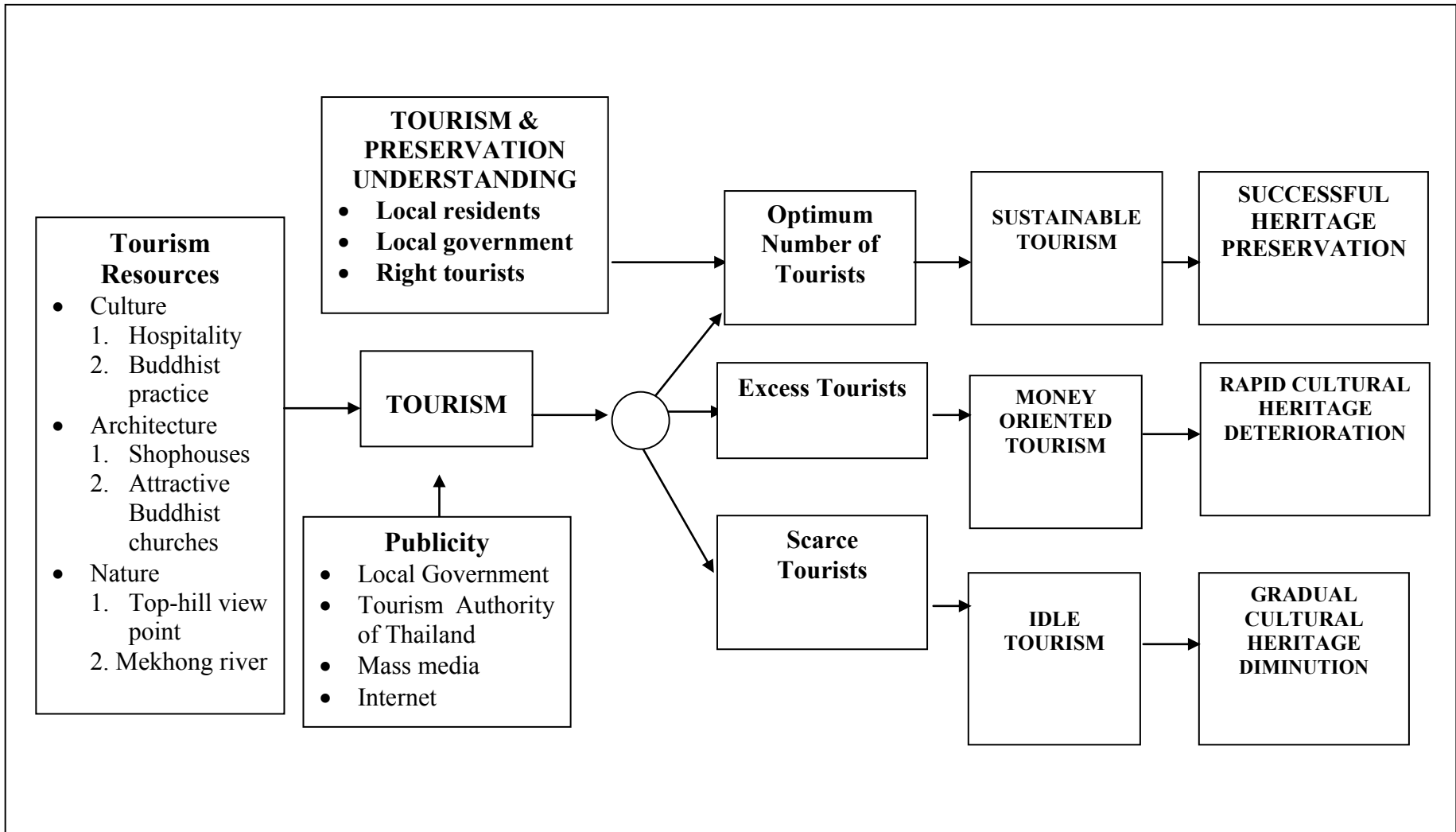


Figure 6 Outline of effects of tourism on Chiang Khan heritage

The Balanced Growth Model for Sustainable Tourism

As balance between tourism and cultural heritage preservation is required, the balanced growth model is needed for the project. Figure 7 shows the idea.

When there exist cultural and natural heritages, stakeholders want to have visitors for creating their income along with their last long heritages. That is stakeholders will have tourism-creation demand and preservation demand at the same time. Both demands have to balance for both beneficial objectives.

Tourism-creation demand needs tourists coming to visit the site. So they have promotion criteria by some means - TV, brochure, internet, and newspaper - to persuade people visit the site. More people will visit the place if they think that it is worth visiting.

When more tourists visit Chiang Khan, the more money flow to those who do tourism business, both residents and outside businessmen. Economy of Chiang Khan will boom. Money for heritage preservation is available from this source if they manage to set aside a portion of tourism income for preservation. However new circumstances will replace traditional lifestyle.

New circumstances are liable to be happened as the following:

- Crowded tourists. Because the heritages are publicized.
- More accommodation services in order to get more money from tourists
- Convenient access transportation to make more tourists.
- Career change. More profitable businesses and new kinds of labor replace traditional low income careers.
- Lifestyle change. They have to live hurriedly. There are more convenient appliances in family. Decrease in personal relationship, both within family and neighbors.
- Money-oriented attitude after local people can get more income from tourism. Self-sufficient economy and hospitality gradually diminish from their traditional attitude.
- Outsiders replacing local people. Richer people from outside will come to take advantage over local people. Land is so expensive that local people sell them to outsiders who see the opportunity to make good profit.

More convenient materials and services supplied to tourists result in two possible outcomes of tourist number.

If there are optimum number of tourists, i.e. not too many people destroying cultural heritages, then cultural and natural heritages can be preserved in good condition and good tradition. Chiang Khan's heritages can last long.

If the circumstances have over tourism, dangerous event can happen to the heritages of Chiang Khan. Over tourism demolishes heritage value, i.e. heritage building demolition which is not desirable of tourism.

Tourism demolition plan has to be implemented to reduce tourists to optimum number so that they have enough fund for cultural heritage preservation as well as be able to retain value of cultural heritages of Chiang Khan.

For preservation demand, they should do preservation activities. The following are preservation activities.

- Building renovation to attract tourists and to preserve architectural heritage. Some heritages that get old or misshape or untidy need repair to good condition.
- Culture preservation to be a resource for tourism. Some good cultures that are left forgotten need to be reviewed or improved. Keep on good current cultural activities.
- Nature preservation to be a resource for tourism. This is important to attract visitors to the site.
- Setting up museum and archive to be a resource for tourism. Museum and archive make tourism splendid.
- Education in heritage appreciation to make local residents pride of their heritages and eager to preserve them. Without convincing local residents appreciate value of their heritages, they will let heritages destroyed by nature and businessmen.
- Fund for heritage preservation is necessary. Donation is one way but it is not permanent. *Tapped revenue from tourism is more dependable.*

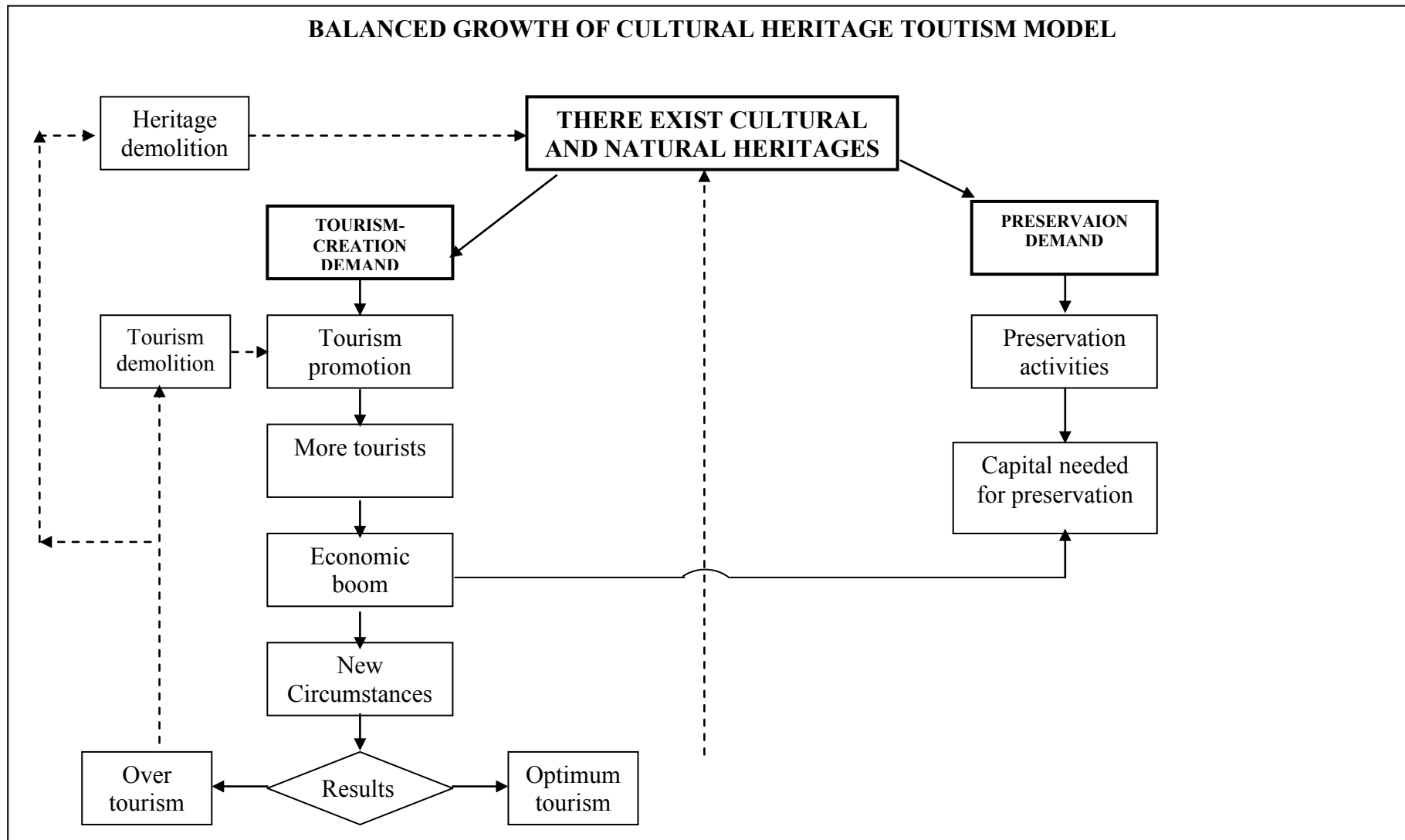


Figure 7 Balanced growth of cultural heritage tourism model for sustainable tourism by the author

2. Setting Hypothesis

The hypothesis is that:

‘As tourism of the Chiang Khan Old Town is growing, local residents will commodify⁷² their culture for income and outsiders will gradually replace local residents.’

Explanation: For tangible heritage as houses, they will remodel their houses for tourism; for intangible heritage as morning alms giving to monks, they will blend commerce to the rituals. The cultural authenticity then deteriorates. A part or more of the tourism benefit will leak into outsiders’ business.

Assumption: The tourism of the Chiang Khan Old Town is going on freely without good preservation plan.

3. Research Instruments

This is a social research, not scientific one, so it requires the following instruments.

1. Interview question sheets: Interview question sheets are questions designed for asking general tourists about their cultural heritage appreciation at this site and asking local residents about their awareness of their heritage significance. Validity and reliability are carefully checked by the author and senior researchers. Methods of testing validity and reliability as in scientific-psychological -educational fields cannot be used in this research because no standard questionnaire in social research and repeatedly asking the same people with the same question many times cannot be practiced. Careful design about how to get the true and relevant answers is applied instead.

2. Statistics: Descriptive statistics is an important tool of the study. Mean (average) is used for estimating total value such as an average expense of tourists multiplied by number of tourists gives total expense of tourists or tourism income to the site. Median is used when members are so much different that mean is not a good representative for the whole group. Median is then better representative for the group. For example, expenses on traveling of tourists are so much different, median gives better perception about the traveling expense.

⁷² **Definition of ‘commodify’** : to turn (as an intrinsic value or a work of art) into a commodity.

Retrieved February 10, 2013 from <http://www.merriam-webster.com/dictionary/commodify>

3. Digital cameras and computers: Collections of the houses' features and people's behavior need cameras while writing and analysis need computers.

4. Concerned Data Selection And Collection

Data Data needed are

- a. Social and economic status
 1. Number of population in Chiang Khan municipal area
 2. Age and sex distribution in the area
 3. Education of local residents
 4. Religions of people in the area
 5. Careers of people in the area
 6. Types of businesses in the area
 7. Income of people in the area
- b. Cultural and natural heritage appreciation of local residents and local government
 1. High or low heritage appreciation
 2. Seminar or meeting on heritage preservation and tourism
 3. Ideas about heritage preservation
 4. Plans for tourism and heritage preservation
- c. Official plans for tourism and heritage preservation
 1. Plans for tourism and heritage preservation
 2. Social and economic development plans
- d. Tourists' characteristics
 1. Demography of tourists
 2. Objectives of visiting Chiang Khan
 3. Attitude towards cultural and natural heritage of Chiang Khan
 4. Duration of visiting Chiang Khan
 5. Places to stay overnight
 6. Expenditure of tourists
 7. Satisfaction of visiting Chiang Khan
- e. Publicity
 1. Means of publicity
 2. Result of publicity

Data collection

Primary data will be collected by

Observing

Interviewing of tourists

Interviewing of local residents

Interviewing of local officers of Chiang Khan Municipality Office activity participating in some cases.

Secondary data will be obtained from
 private documents (records, photographs)
 official documents
 concerned documentary researches

5. Analysis

From related data obtained, we can make analysis to find the possibility to balance tourism and heritage preservation, and the way to deal with such story as the following.

1. Considering how attraction of the tourism resources available, such as culture – architecture – nature, are able to attract tourists. (good, fair, weak)
2. Examine the effective of publicity of local government (Office of Chiang Khan Municipality), mass media, internet, words of mouth, that is how visitors know the site. (good, fair, weak)
3. From (1) and (2) result in number of tourists coming to Chiang Khan. Growth rate of the number will be simply calculated. From growth rate of tourist number, we can determine the trend of number of tourists whether it is slow or rapid increasing. (slow increasing, rapid increasing). Using statistical projection is helpful
4. Examine the capacity of accommodation such as hotels – guest houses - food shops. Then analyze the optimum number of tourists they can accommodate. (optimum number of tourists)
5. Examine how local residents – local government – and tourists have preservation awareness. Do they understand that economy force can change and destroy their heritage until Chiang Khan is no more beneficial to them but to outsider businessmen. If they really aware the situation Chiang Khan will survive from destruction (good, fair, weak)
6. From (1), (2), (3), (4), (5), and the cultural heritage phases concept, we can evaluate the transition of Chiang Khan what ways it will become: sustainable tourism, money oriented tourism, or idle tourism.
7. If some factors causing unsustainable happen, correction criteria must be considered.
8. In order to make Chiang Khan balanced growth between tourism and cultural-architectural-natural preservation, we will create the model on the following targets.
 - Heritage resource development for tourism
 - Preservation awareness for local residents, local government, and tourists
 - Appropriate publicity
 - Measures for optimum number of tourists
 - Appropriate accommodation for heritage tourism
 - Rules and laws of local government for heritage preservation

9. Analyzing the trend of tourism growth and the potential of cultural, architectural, and natural heritage preservation of local residents in Chiang Khan in situations with and without the model.

6. Reporting

All of research contents are in paper document and computer disk reporting to the committee of the graduate program. Some useful findings will be distributed to concerned organizations and persons.

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CHAPTER 4

THE CHIANG KHAN OLD TOWN AND ITS CULTURAL HERITAGE

The heritage site of Chiang Khan to be studied is the cultural zone of Chaikhong Street, Tambol Chiang Khan which is an old heritage village. Most cultural, architectural, and natural heritages are in this street.

Tambon Chiang Khan is in Chiang Khan district (Amphoe) and Chiang Khan District is in turn a district in Loei Province.

General Facts about Chiang Khan

Chiang Khan District is 568 km from Bangkok by road⁷³. It stands by the right side of Mekhong River. Its area, market zone and all agricultural zone, is 867 square kilometers with population density of 68.86 persons per square kilometer. Number of population is 59,702 in 2009.⁷⁴

Tambol Chiang Khan, within the Chiang Khan District, has 52 square kilometers as its domain, 1443 households and 4111 persons. About 60% of land is used for agriculture.⁷⁵

A part of Tambon Chiang Khan was designated to be a village municipality, (i.e. Chiang Khan Village Municipality or Chiang Khan Municipality), on May 25, 1999. The Municipality's area is 2.7 square kilometers or 5.2% of the area of Tambon Chiang Khan.⁷⁶ All of the Chiang Khan Old Town is the cultural heritage zone in the

⁷³ Chiang Khan Municipality. **Location of Chiang Khan**. Retrieved December 27, 2010 from http://www.ChiangKhan.go.th/default.php?modules=fckeditor&fck_id=5&view_id=56&orderby=1 .

⁷⁴ Wikipedia. **Amphoe Chiang Khan**. Retrieved December 27, 2010 from <http://th.wikipedia.org/wiki/%E0%B8%AD%E0%B8%B3%E0%B9%80%E0%B8%A0%E0%B8%AD%E0%B9%80%E0%B8%8A%E0%B8%B5%E0%B8%A2%E0%B8%87%E0%B8%84%E0%B8%B2%E0%B8%99> .

⁷⁵ Wikipedia. **Amphoe Chiang Khan**. Retrieved December 27, 2010 from <http://th.wikipedia.org/wiki/%E0%B8%AD%E0%B8%B3%E0%B9%80%E0%B8%A0%E0%B8%AD%E0%B9%80%E0%B8%8A%E0%B8%B5%E0%B8%A2%E0%B8%87%E0%B8%84%E0%B8%B2%E0%B8%99> .

⁷⁶ Chiang Khan Municipality. **The History of Chiang Khan Municipality**. Retrieved December 27, 2010 from http://www.ChiangKhan.go.th/default.php?modules=fckeditor&fck_id=4&view_id=55&orderby=1 .

Municipality area with 2.477 km long and .078 km wide or 0.1932 sq.km.⁷⁷ See Figure 8.



Figure 8 Location of Chiang Khan Municipality
Source: From Chiang Khan Municipality

The vicinity of Chiang Khan Municipality is:

- “North: Mekhong River
- East: Huay River (แม่น้ำฮวย)
- South: Chiang Khan-Loei highway
- West: Rice field

There are nine areas in the Chiang Khan Municipality:

1. Wat Thakok
2. Wat Patai
3. Wat Sree Panommas
4. Wat Mahathat
5. Wat Sree Koonmuang
6. Wat Machimaram (Pa-Klang)
7. Wat Ponechai
8. Wat Santiwanaram
9. Official Zone”⁷⁸

⁷⁷ Measured from GoogleEarth.

⁷⁸ Chiang Khan Municipality. *Location of Chiang Khan*. Retrieved December 27, 2010. from http://www.ChiangKhan.go.th/default.php?modules=fckeditor&fck_id=5&view_id=56&orderby=1 Retrieved on December 27, 2010.

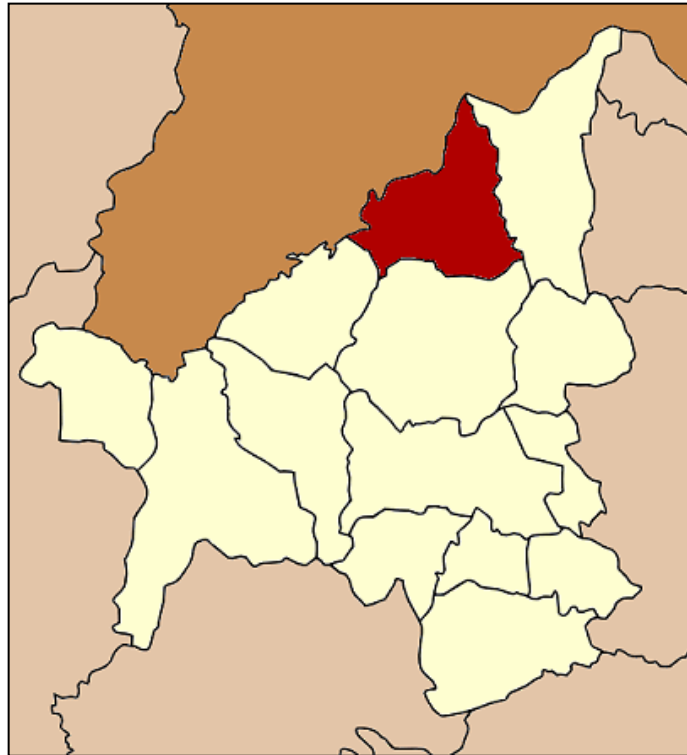


Figure 9 Chiang Khan District (Red) of Loei Province

Source: Wikipedia. *Amphoe Chiang Khan* ; Retrieved on December 27, 2010, from <http://th.wikipedia.org/wiki/%E0%B9%84%E0%B8%9F%E0%B8%>



Figure 10 Chiang Khan District. Chai Khong Road is Cultural Zone

Source: The Trippacker. Retrieved February 7, 2013; from <http://www.thetrippacker.com/en/destination/place/attraction/> . Not to scale.

Travel to Chiang Khan

Visitors can get to Chiang Khan only by road, that is by passenger buses, hired buses, and personal cars. There is neither train nor plane directly to Chiang Khan. However, visitors can conveniently fly from certain airport to Loei and get to Chiang Khan 48 km. by personal cars or buses.

History of Chiang Khan

The history of Chiang Khan may be broken up into three periods.

Ancient period before 1910

Middle long period 1911 – 2008

Tourist-transition period 2009 - present

Ancient period (before 1910). There are few evidences to identify the events that occurred more than one hundred years ago. There are tales about Chiang Khan history but they are just stories not suitable to refer to them as evidence.

The most reliable evidence is the documentary reports as the following⁷⁹. King Chaiya of Larncharng Kingdom, having Luangprabang as the capital, sent the second prince named Tow Tankhum⁸⁰ to be the King of Chiang Khan. Chiang Khan was an important city as the second compared to Luangprabang according to those days ruling style. Chiang Khan was therefore designated as a very important town of the Larncharng Kingdom. The name of Tow Tankhum means nothing with the town. The name Chiang Khan of the town was for a memorial to River Khan at the Capital Luangprabang. However another belief in the same document said that King Khoon Khan of Luangprabang built this town and named it „Chiang Khan“ as the memorial to his name. No prove that which belief is correct now.



Figure 11 River Khan at Luang Prabang a memorial to people of Chiang Khan
Source: Photograph taken by author November 25, 2012

⁷⁹ Provincial office of Culture at Loei. **Following the Fate of Khong River at Loei: 'Beauty in Silence'**. Bangkok: The Office of National Culture. 2010. pp. 17 – 18.

In Thai: สำนักงานวัฒนธรรมจังหวัดเลย. *สืบชะตาน้ำโขง จังหวัดเลย, 'ความงามในความเงียบ ที่เชียงคาน'* กรุงเทพมหานคร: สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติ. 2553. หน้า 17 – 18.

⁸⁰ „ท้าวแทนคำ“ in Thai language.

Chiang Khan, in 1874 - 1875, was three times invaded by the very cruel Chinese troop called Hor Army from Yunnan, the south of China. Chiang Khan army defeated them all of three invasions.⁸¹

There was more recorded about the story of the town⁸². When Indochina countries were invaded by the barbaric French, Thailand's area on the left side and some right side of Mekhong River was forcefully looted to be French property. Chiang Khan was then appropriated by France in 1893. However Thai people at Chiang Khan did not accept the French rule. They crossed Mekhong River to set up a new town at Ban Tanajun⁸³ almost opposite to their old Chiang Khan and called the new town as „Chiang Khan“, the same name as their old town. The old Chiang Khan that France occupied changed its name to „Muang Sanakham“.⁸⁴

France never stopped its aggression. About sixty French invaders, led by Young Mark Pier – came to occupy Chiang Khan in 1898. They lied to Chiang Khan Governor that central government in Bangkok gave the town to France. The Governor did not agree, asking them to have permission from Loei Provincial governor as he was the higher administrator. “Loei is more fertile than Chiang Khan. Why are you interested in such a poor Chiang Khan”. The French greedily left Chiang Khan and hurriedly went to Loei. It was not easy for the aggressors to occupy Loei. Soldiers of Loei fought the French troops fiercely and defeated them. They ran away to Vientiane. Chiang Khan by this means was free from being occupied by France.⁸⁵

⁸¹ Nattapol Tonming (B.E. 2552). *History of Chiang Khan and Families of the People*. Loei: Rachapat University at Loei. p.78. in Thai language.

⁸² Ibid. pp. 118, 332.

⁸³ In Thai, บ้านทานจัน.

⁸⁴ In Thai, เมืองसानะคาม.

⁸⁵ Nattapol Tonming. (2009). pp. 118–119.

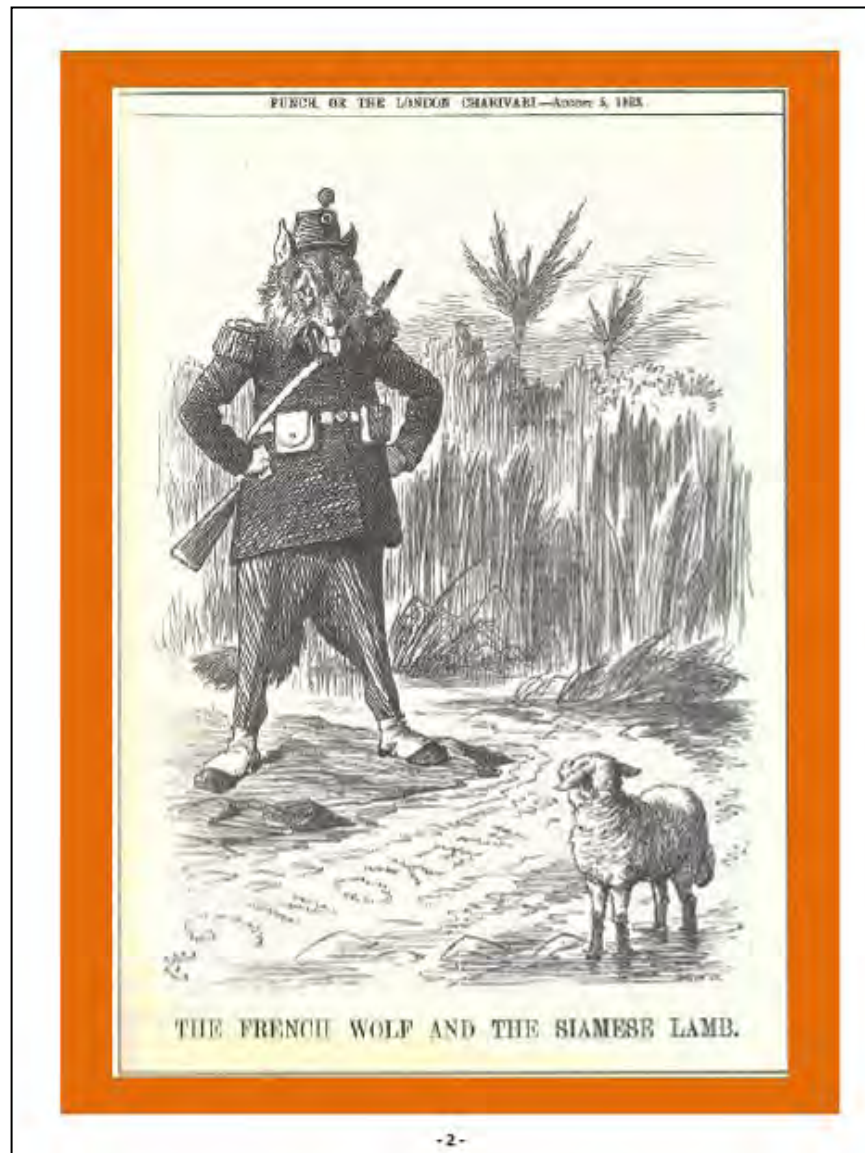


Figure 12 France, as a tricky fox, tried to invade Thailand, as a lamb, to occupy Thailand's territory along Mekhong River and eastern area of Thailand. These occupied lands were given to Laos and Khmer

Source: The London Charivari; August 5, 1893

Middle long period (1911 – 2008). The middle long period of Chiang Khan lasted about 100 years. In 1911 the former Chiang Khan Town was designated to be an Amphur (district) of Loei Province. The Governor of Chiang Khan then became a Chief of District under the ruling of the Governor of Loei. Phya Sree-Ack-Hard⁸⁶ was the first Chief of Chiang Khan District.⁸⁷

⁸⁶ In Thai: พระยาศรีอรุณชาติ

⁸⁷ Nattapol Tonming.(2009). p.129.

During the middle period Chiang Khan was not aggressed by any enemy. As it lied on riverside of Mekhong River about half way between two important cities, Luangprabang and Vientiane, it became a trading port of the region.



Figure 13 Map: Water way (Mekhong River) from Luangprabang - Chiang Khan - Vientiane (205.74 and 96.04 km)

Source: Chiang Khan Municipality developed from GoogleEarth



Figure 14 Chiang Khan is a trading port between Luangprabang (or LuangPrabang) and Vientiane
Source: Trading port of Laos. Retrieved on February 12, 2003 from <http://www.discoveryindochina.com/laos/destinations/index.htm>



Figure 15 Chiang Khan as trading port in middle period
Source: Collection of Mr. Subun Suwanasing who had a boat carrying commodities between Luang Prabang and Vientiane

„Boats carrying commodities back and forth between Luangprabang and Vientiane stopped to rest, repair, and embark and disembark at Chiang Khan. This was a trade among two important cities of Laos and the north-eastern region of Thailand. Economy at Chiang Khan was gradually prosperous and more people came to set up house-shops along the street by riverside of Mekhong, Chaikhong Street, at present. Chinese also joined trading business and they set up a Chinese school for their children. The Chinese school still exists as the historical evidence but it becomes a clothes shop for tourists nowadays. However number of Chinese people at the place did not overbalance number of Thai people. This has preserved Thai living style up to now.

A beautiful concrete French-colonial style house of a Thai rich merchant was built at Chiang Khan. The owner was a Thai people running business in Luangprabang hiring experienced Vietnamese constructors to build the house. The house exists as an important architectural heritage up to present.

Chiang Khan had been being a serene place during 1957 to 2007. Cargo boats were rare and less important when transportation from Luangprabang to Vientiane was more conveniently done by roads. However Chiang Khan still exists but the local residents run their lives slowly without serious competition as the boom period.“⁸⁸

Tourism-transition period 2009 - present Before 2009 Chiang Khan was less known to Thai people even there were some significant cultural and natural heritages to visit. Only few people visited the place because it is not a business center anymore.

In 2010 the Chiang Khan Tambol Municipality had publicized the place for less than one year together with conversation in internet resulted in tourists began to arrive Chiang Khan in sustainable numbers at the end of the year. Hotels and other forms of tourist residences were not enough during holidays.⁸⁹

Serene lifestyle of local residents, old style wooden houses, rows of people giving food to monks walking in line, Mekhong River, and a hilltop with cloud below have been existing not less than a hundred years but few people realized its significance. It just became well known since 2008. Most visitors said that they visit Chiang Khan to experience such heritages. Whether crowded visitors are cultural heritage tourists or not is questionable.

Some local academics are worrying about outsiders coming to take advantages of the heritages for their business benefits and go away with a lot of money leaving Chiang Khan with cultural damage that can not be recovered. Local residents noticed that outsiders are gradually coming to do businesses into the area because more tourists

⁸⁸ Interviewed Mr. Subun Suwannasing, a 75 years old local resident of Chiang Khan March 9, 2010.

⁸⁹ Kamol Kongpin (President of Chiang Khan Municipality), Nattapol Tonming, and Aroonsree Sreemekanon in **ASTV: “Chiang Khan: Best Attractive to Burst Town”** on October 5, 2009 2552, 04.04 pm.; Retrieved on August 11, 2011 from <http://www.manager.co.th/Travel/ViewNews.aspx?NewsID=9520000> 117402

are coming to visit the site results in good opportunity to make good profit in tourism business. Cultural heritages existed today may possibly disappear in the next ten or twenty years and was replaced by entertainment business of outsiders as in Pai (Mae Hongson) and other cultural places in Thailand.⁹⁰

Significant Natural-Cultural-Architectural- Heritages of Chiang Khan

Fortunately, Chiang Khan has three main kinds of heritage that attracts tourists to the place. They are

- Natural heritage
- Cultural heritage
- Architectural heritage

Natural heritage

Natural heritage of Chiang Khan consists of

- Mekhong river
- Mount Phuthog
- Koodkoo sandbank

Mekhong River

The Mekong River is 4,184 kilometres long, starting from mountains in Tibet. It flows through The Peoples Republic of China, The Union of Myanmar, Lao Peoples Democratic Republic, The Kingdom of Thailand, Cambodia, and the Social Republic of Vietnam.⁹¹

The river is not important to Chiang Khan by its extreme length. But there are three important features that make this river attractive.

1. It is wide; 623 meters when full water at Wat Sree-Koonmuang⁹², to make serene vision to visitors.
2. The river is brown-clean without garbage flowing by. Only few small boats of local residents can be seen rowing slowly.
3. Natural environment on the opposite side, or Laos bank. From Chiang Khan we see big mountains and big trees lie along the opposite bank just few small houses without crowded buildings creating real natural view.

⁹⁰ Ibid.

⁹¹ **Mekhong River**. Retrieved October 23, 2011 from http://cantho.cool.ne.jp/mekong/outline/mekong_river_e.html

⁹² Measuring from Google earth perpendicular to the bank in front of Wat Sree-koonmuang in Chiang Khan

4. At Chiang Khan visitors can walk or cycle along the river bank absorbing the serenity of the river to their minds.

These are very attractive characteristics of Mekhong River at Chiang Khan compared to an awful sight in other places of this same river.



Figure 16 Mekhong River at Luang Prabang
Source: Photograph taken by author November 24, 2012



Figure 17 Mekhong River at Chiang Khan
Source: Photograph taken by author on November 8, 2011

Mount Phuthog

Mount Phuthog is just a small mountain 93.27 meters higher than the ground at Wat Sree-koonmuang or 825 meters at mean sea level, direct 4.15 km. southeast from old market at Wat Sree-koonmuang.⁹³ Even it is not high from the plain ground its peak is above the morning fog. It is a charming place on some winter morning. Visitors easily drive up closely to the hilltop in early morning during December to February. On the hilltop they can see big sheet of fog like looking at the white sea-surface spread hiding the land below. They cannot see houses, trees, or roads below. The spread is very beautiful like a white carpet of fog. More than the fog-sea, rising sun in red color is so attractive that many visitors stand their cameras ready to take that charming sunrise.



Figure 18 Mount Phuthog, red point, Fog Sea of Chiang Khan
Source: The Chiang Khan Municipality developed from GoogleEarth

⁹³ Measuring from Google earth at Wat Sree-koonmuang and Mt. Phuthog.



Figure 19 Phutok Hilltop

Source: Photograph taken by author's uncle on November 8, 2010

Koodkoo sandbank

Koodkoo sandbank is in Mekhong River, 5.33 km. Northeast from the cultural zone at Wat Sree-koonmuang. There are big and small rocks lying as water hindrance in the middle of the river. Much of water then flows through just a small channel near Thai river side. When rainy season ends during February and May, the river is low and rocks of beautiful colors appear to the sight with charming sandbank spreads wide that many visitors walk or sit for their enjoyment.

There are restaurants and resorts on the bank for tourists. Interestingly, dried-sweet coconut meat is a famous good-income product for villagers sold to visitors at the site for all year round.



Figure 20 Koodkoo sandbank

Source: Photograph taken by author on November 8, 2010

Cultural heritage

Cultural heritages of Chiang Khan that can be retained consist of

- Rows of people giving morning alms to monks
- Generosity of the local people
- Classical music club
- Traditional ceremony entertainment
- Vernacular buildings and traditions

Rows of people giving morning alms to monks

On account of Buddhist practice, monks are obliged to go out of monasteries every morning to receive food from people. Monks earn no money, so people have to take care them in order that monks can practice Buddhism with convenient.

Everywhere in Thailand we see Buddhists separately give food to monks, one or few people to one or few monks. At Chiang Khan the practice is different. People are waiting in lines for monks who are walking in lines to receive food from the people.

This is a good cultural practice that very attractive to visitors. Such practice is rarely seen except in few places such as Luangprabang in Laos and Chiangrai in the north of Thailand. The culture of morning row of people giving alms to monks is one of best attractive heritages of Chiang Khan together with wooden shophouses in long rows.



Figure 21 People sitting in lines are giving alms to monks
Source: Photograph taken by author on June 19, 2009

Formerly in 2009 when the author first visited Chiang Khan people picked small amount of steamed glutinous rice from their glutinous-rice baskets and put it into bowls of monks. No more other kinds of food. People brought other kinds of food at another time to monasteries for monks so as it would not be burden to monks carrying heavy load at another time.

In 2010 more visitors came to Chiang Khan, did not know the load problem, giving many kinds of food to monks. This practice burdened monks. In 2011 things had further changed, people still sitting in lines but monks walked to them with groups of conveyors carrying baskets and buckets or riding motorcycles ready to help the monks conveyed the alms food to monasteries. Moreover there were vendors selling foods and flowers to visitors while waiting for monks. This practice was convenient to both visitors and monks but it was rather not fascinating. Please compare Figure 21 with 22.



Figure 22 A monastery boy carried food for monks
 Source: Photograph taken by author on February 25, 2011

Generosity

Generosity is an excellent spiritual heritage of Chiang Khan. It is not material tourist resource expected by general visitors but it is really crucial important heritage hardly to find elsewhere. From the author's interviews with tourists, almost all of them appreciated generosity of local residents at Chiang Khan.

From the author's observation when coming to Chiang Khan in February 2009, many local residents along Chaikhong Street invited the author many times to join their lunches or dinners and also asked the author about the inconvenience as warm regards to a visitor. Some people were pleased to share their places for the author to stay without any cost. Their generosity extremely satisfied the author on that day. See figure 23.

In June 2010 generosity of residents was still apparently good according to the author's observation. They still showed regards to many tourists by saying hello and friendly welcome them to Chiang Khan. Some residents invited tourists to visit their houses without hidden economic benefit. Only few houses were used as guesthouses in 2010.



Figure 23 In 2010 local residents still had enough time to welcome visitors to their houses (not to see guesthouse).

Source: Photograph taken by author on June 18, 2010

But in February 2012, it was much different than in the last three years. Local residents were rather busy with their tourism businesses. They did not have enough time to welcome visitors to their meals or their places. They were looking for visitors to come in their houses buying something or staying at their guesthouses. Rare to find local residents asking visitors to join their meals and no person asked visitors to be their guest staying overnight in their places for free of charge as in the past three years. Generosity of Chiang Khan people has been noticeable changed during these three years.



Figure 24 In 2012 local residents had no time to join meals with visitors and no more any free place for guests

Source: Photograph taken by author on February 4, 2011

Classical Music Club

The cultural music of Chiang Khan is not traditional northeastern music as „Can“ (multiple-bamboo-pipe mouth organ) but it is Thai classical music, Kruangsai plus Peepart, as playing in central region of the country. See Figure 25 below. Main music instruments are: Sor-U (Coconut-shell resonator violin, the first of first row), Sor-Duang (Cylinder resonator violin, the second of first row), End-blow Flute (the first of second row), Jakhe (Crocodile-shape Zither, the second of second row), Wooden Xylophone (third row), twin drums (the first of the last row for rhythm control), and Ching (a cup-shaped bell in the second of the last row for rhythm control). There may be few supplementary instruments playing together such as Khim (Chinese dulcimer), violin, and piano included, if required.



Figure 25 Musical instruments for classical band of Chiang Khan

Source: Collection from few websites by an advice of a Thai classical musician on April 14, 2011

At first there were only three old men playing Sor- Duang, End-blow flute, and Xylophone together just for their entertainment as old men fraternity. Three old musicians sometimes played for charity in some ceremonies. In 2010 the Cultural Office at Loey Province gave more musical instruments to the old musicians enough

for traditional playing. They then formed bigger classical music band of seven or eight players, both old women and old men. This classical band became a cultural heritage of Chiang Khan named „Local Music Group of Chiang Khan“ since then. The musicians who first joined the group were Mr. Subun Suwanasing, Mr. Kone In-on, Mr. Wallop Sanair, Mr. Khummoog Duangpa, and Mrs. Mai Junlasree. Other old people gradually joined the band but not steadily play with the group. The band played at Wat Sree Koonmuang for charity ceremonies without charge and taught those who appreciate the Thai classical music. This was a strategy of musical heritage preservation as against some young people playing guitars for money by the street.⁹⁴ The author noticed that residents around Wat Sree Koonmuang were appreciating the classical band so much.



Figure 26 Poster of Local Music Group of Chiang Khan
Source: Photograph taken by author on October 7, 2011

⁹⁴ Interviewed Mr. Subun Suwanasing on 7 January 2011.



Figure 27 Musicians of Local Music Group of Chiang Khan playing for charity at Wat Sree Koonmuang at night on 25 February 2011

Source: Photograph taken by author on February 25, 2011

Traditional Entertainments

A traditional entertainment that interests residents and tourists at Chiang Khan is Pee Khon-num.

Pee Khon-num Pee Khon-num is held on the sixteenth day of the sixth lunar month every year for paying respect to the souls of ancestors, asking sacred souls to make rain, and for amusement as well. By the idea of sacred souls (also Pee) giving them rain. Pees (sacred souls) are believed carrying (khon) water (num) for people, that is „Pees khon num“ in Thai language. Though the ceremony is normally held at Tambon Ban Nasao, the same district of Tambon Chiang Khan, but the beautiful procession comes to Tambon Chiang Khan making the site colourful and lively. The procession consists of people, young and old, dressing in both lively, ugly, and funny.⁹⁵ Tourists were interested in this ceremony causing more visitors to Chiang Khan.

⁹⁵ Seeing Pee Khon-num in Chiang Khan. (เบิ่งผิงนน้ำ เชียงขาน) Retrieved September 9, 2011 from www.muangthai.com.



Figure 28 The procession of Pee Khon-num
Source: Photograph taken by Mrs. Pranee Parnkul on April 29, 2010

Vernacular: Chiang Khan local language

Chiang Khan is in the northeastern of Thailand but Chiang Khan residents' pronunciation (including almost all residents of Loei Province) is little different from general people in other northeastern provinces. The Chiang Khan vernacular mixes north to northeastern tongues because the land stands between north provinces (Nan 150 km., Prae 175 km.) and northeastern provinces (Udon 150 km., Nong Bua Lampho 150 km.).⁹⁶ But the other belief thinks that many of Loei people, including Chiang Khan residents, migrated from Luang Prabang during 1700's therefore their vernacular, with little bit rising tone, is almost the same as of Luang Prabang people.⁹⁷ There is no formal study about these two different belief.

⁹⁶ Interviewed Mr. Boonserm Booncharoenpol on 14 April 2011.

⁹⁷ **Loei Province** (in Thai). Wikipedia. Retrieved December 5, 2011 from <http://th.wikipedia.org/wiki/%E0%B8%88%E0%B8%B1%E0%B8%87%E0%B8%AB%E0%B8%A7%E0%B8%B1%E0%B8%94%E0%B9%80%E0%B8%A5%E0%B8%A2#.E0.B8.A0.E0.B8.B2.E0.B8.A9.E0.B8.B2.E0.B8.82.E0.B8.AD.E0.B8.87.E0.B8.84.E0.B8.99.E0.B8.88.E0.B8.B1.E0.B8.87.E0.B8.AB.E0.B8.A7.E0.B8.B1.E0.B8.94.E0.B9.80.E0.B8.A5.E0.B8.A2>.

Architectural heritage

Architecture is the most significant heritage of Chiang Khan. Tourists come to see wooden shophouses and rows of morning alms to monks as their first interest while other heritages are mere complements.

Wooden shophouses are not popular architecture but they are folk (or traditional) architecture that are designed and built without the assistance of formally schooled and professionally trained architects⁹⁸. They are called shophouses because they are houses used for living and selling things. Most of shops in Asia are used for living. So houses and shops are in the same place. They are not well ventilated when they are close situated or attached together but the two-function houses save the owners.

Along Chaikhong Street, paralleled to Mekhong River, there stretch rows of wooden shophouses on each side of the street. The rows are from Lane 1 to Lane 20, 3.24 km., the extremely longest row of wooden shophouses that exists nowadays in Thailand. The fame of plenty of wooden shophouses persuades people come to visit Chiang Khan.

Photographs shown in the next page are houses and shophouses along Chaikhong Street which is the cultural-architectural heritage zone of Chiang Khan.

⁹⁸ **Encyclopedia of Oklahoma History and Culture**. Retrieved September 29, 2011 from <http://digital.library.okstate.edu/encyclopedia/entries/f/fo002.html>.



Figure 29 Rows of west zone shophouses at cultural zone of Chiang Khan, quiet during workdays
Source: Photograph taken by author on 18 June 2010



Figure 30 Another picture of rows of middle zone shophouses at cultural zone of Chiang Khan, quiet during workdays
Source: Photograph taken by author on 29 March 2009



Figure 31 Another picture of rows of west zone shophouses at cultural zone of Chiang Khan, quiet during workdays
Source: Photograph taken by author on 19 June 2010



Figure 32 Rows of east zone shophouses at cultural zone of Chiang Khan, many visitors during weekend afternoon and evening
Source: Photograph taken by author on 25 February 2011



Figure 33 Rows of middle zone shophouses at cultural zone of Chiang Khan, quiet during workdays
Source: Photograph taken by author on 29 March 2009

Forms of houses. There are 198 houses along Chaikhong Street, within the site being studied. They were built in six general forms as the following⁹⁹.

- 13 one story wooden houses, 6.57% of total houses
- 25 two-story wooden houses, 12.63 % of total houses
- 2 one story concrete houses, 1.01 % of total houses
- 3 two-story concrete houses, 1.52 % of total houses
- 27 one story wooden-concrete houses, 13.64 % of total houses
- 128 two-story wooden-concrete houses, 64.65 % of total houses

More than half of these houses - 128 houses, 64.4% - are two story wooden-concrete houses. The second most - 27 houses, 13.64% - are one story wooden concrete houses. Only few houses are whole-concrete houses. See Figure 34. The answers from the author's survey reveal that, two story wooden-concrete houses are favorable because the concrete ground floor is clean and safe from termites and poisonous insects or snakes while the second floor is good ventilated by wooden floor and walls, good for sleeping at night time.

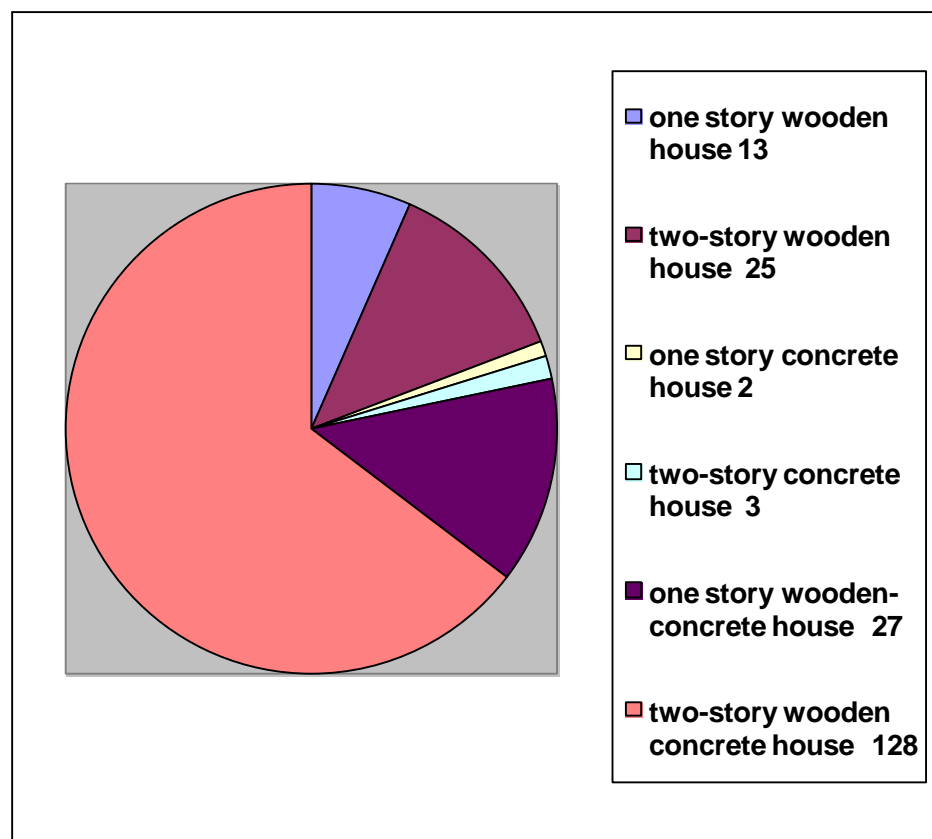


Figure 34 Different forms of houses
Source: From the above content

⁹⁹ Author's survey in January 2011.

Roofs of houses.

There are two types of roofs of these houses¹⁰⁰.

- 43 concrete tile roofs, 21.72 % of total houses
- 155 zinc-coated corrugated-iron roofs, 78.28 % of total houses

Most houses - 155 houses, 78.28% - are roofed with zinc-coated corrugated-iron because it is light and cheap and this type of roof was the most favorable style when houses were built in the past 50 years ago.¹⁰¹ The proportion of these two types of roof is shown in Figure 35 below.

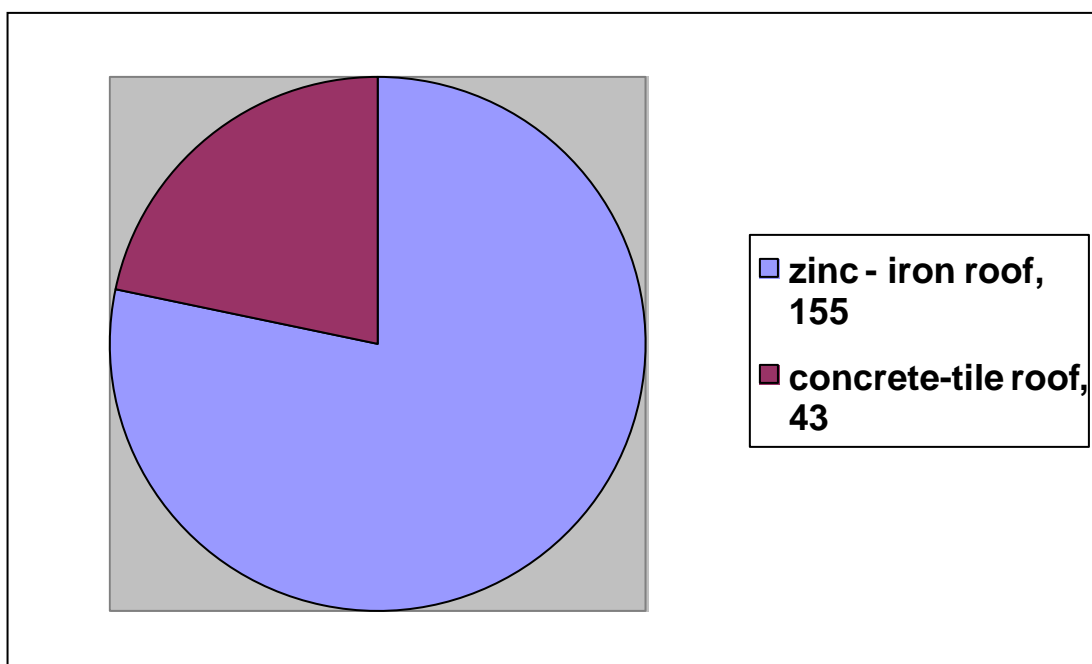


Figure 35 Types of house's roof of houses
Source: From the above content

House use Use of houses are shown in Table 1 by the author's survey. Most of them, 65 houses or 32.83 % of total houses, are used for their own living and also used for guesthouses. Fifty-four houses,(27.27% of total houses), are used for their own living without any business. Thirty houses,(15.15%), are shops selling souvenir from outside Chiang Khan. Eighteen houses, (9.09%), are restaurants. Other uses are in small quantity shown in Table 1. See also Figure 36 below.

¹⁰⁰ Author's survey during January 2011.

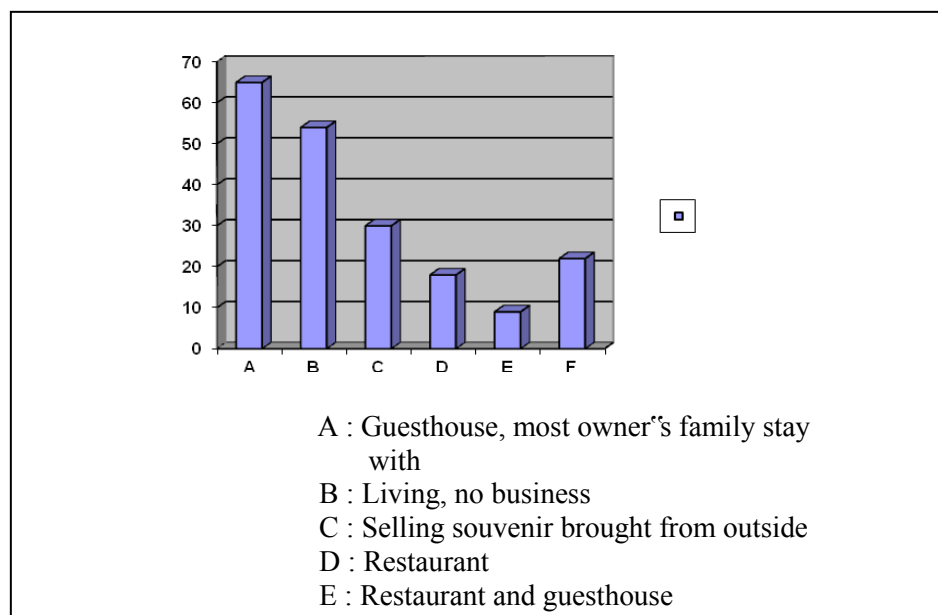
¹⁰¹ Author's survey during January 2011.

Table 1 Use of houses along Chaikhong Street, Chiang Khan

Number	Utilizing of Houses	Quantity	Percentage
1	Living and guesthouse	65	32.83
2	Only for own living without business	54	27.27
3	Selling souvenir produced from outside Chiang Khan	30	15.15
4	Restaurant	18	9.09
5	Restaurant and guesthouse	9	4.55
6	Grocery and living tool	4	2.02
7	Selling souvenir produced in Chiang Khan	3	1.52
8	Closed, do not use for any activity	3	1.52
9	Massage	2	1.01
10	Restaurant & selling souvenir from outside Chiang Khan	2	1.01
11	Beauty salon	1	0.51
12	Poster design	1	0.51
13	Dressmaker's	1	0.51
14	Bicycle and motor-bicycle for rent	1	0.51
15	Beauty salon and guesthouse	1	0.51
16	Massage and guesthouse	1	0.51
17	Photographer's shop and guesthouse	1	0.51
18	Selling souvenir from outside Chiang Khan & guesthouse	1	0.51
	Total	198	100

Source: Author's survey in January 2011

It should be noted that after Chiang Khan has become a tourism site, 78 (=65+9+4) houses and shop houses, 39.39%, are used as guesthouses for tourists to stay overnight for extra income.

**Figure 36** Use of houses in Chiang Khan

Source: From Table 1

Residents of shop houses From 198 houses, 159 families (80.30%) are local residents and 39 families (19.70%) are outsiders, 158 families (79.80%) own these houses whereas 40 families (20.20%) are renters. See Table 2 and Figure 37.

Table 2 Residents and owners

	Local resident	Outsider	Total
Owner	151 (76.26%)	7 (3.54%)	158 (79.80%)
Renter	8 (4.04%)	32 (16.16%)	40 (20.20%)
Total	159 (80.30%)	39 (19.70%)	198 (100%)

Source: Author's survey in January 2011

Note: Figures in parentheses are percent of total houses in Chaikhong Street.

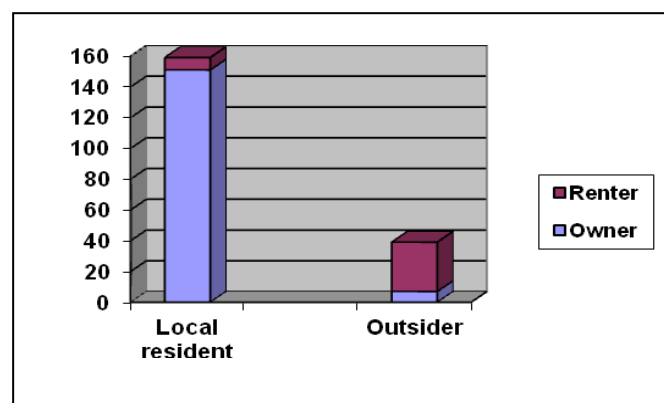


Figure 37 Ownership of houses in Chiang Khan

Source: From Table 2

Houses surveyed in 2012

From the author's survey in 2012 along Chaikhong Street- cultural heritage zone, the number of houses had much been changed from in 2011. Many houses were modified suitable for tourists staying over night including some new houses built in the street.

Forms of houses. The author extended survey to the houses that had not participated in tourism during 2011. There were 225 houses along Chaikhong Street, compared to 198 houses last year. All houses were built in six forms as the following¹⁰².

- 101 two-story wooden-concrete houses, 44.89 % of total houses
- 66 two-story wooden houses, 29.33 % of total houses
- 23 one story wooden houses, 10.22% of total houses
- 15 one story concrete houses, 6.67% of total houses
- 15 one story wooden-concrete houses, 6.67 % of total houses
- 2 two-story concrete houses, 0.89 % of total houses
- 2 three-story wooden houses, 0.89% of total houses

¹⁰² Author's survey during January 2012.

- 1 three-story concrete house, 0.89% of total houses

Roofs of houses. There are two types of roofs of these houses¹⁰³

- 148 zinc-coated corrugated-iron roofs, 65.78 % of total houses
- 77 concrete tile roofs, 34.22 % of total houses

Zinc-coated corrugated-iron roofs were little bit changed to concrete tile roofs because the later saves money in the long run.

House use. Use of houses was surveyed again by the author in 2012. There were new different ways of utilizing houses from last year. Most of them, 97 houses or 43.11 % of total houses were used for their own living without any business. The second was 63 houses or 28.00 % were guesthouses. Eighteen houses or 8.00% were for selling souvenir from outside Chiang Khan. Seventeen houses or 7.56% were guesthouses also selling souvenir from outside Chiang Khan. Other 30 houses, 13.33 %, were used for doing various businesses. Sixty three houses were used merely for guesthouses and another 26 houses are for guesthouses and doing some kinds of businesses. There were altogether 89 houses, 39.56%, ready to welcome tourists to stay overnight. See Table 3.

Table 3 Use of houses along Chaikhong Street, Chiang Khan

No.	Utilizing of Houses	Quantity	Percentage
1	Living and guest house	63	28.00
2	Only for own living without business	97	43.11
3	Selling souvenir from outside Chiang Khan	18	8.00
4	Restaurant	9	4.00
5	Restaurant and guesthouse	6	2.67
6	Grocery and living tool	5	2.22
7	Selling souvenir produced in Chiang Khan	0	0
8	Closed, do not use for any activity	2	0.89
9	Massage	1	0.44
10	Restaurant & selling souvenir from outside Chiang Khan	0	0
11	Beauty salon	0	0
12	Poster design	0	0
13	Dressmaker's	0	0
14	Bicycle and motor-bicycle for rent	1	0.44
15	Beauty salon and guesthouse	0	0
16	Massage and guesthouse	0	0
17	Photographer's shop and guesthouse	0	0
18	Selling souvenir from outside Chiang Khan & guesthouse	17	7.56
19	Internet service	1	0.44
20	Selling souvenir produced in Chiang Khan and guesthouse	1	0.44
21	Grocery and guesthouse	2	0.89
22	Buddhist monastery	1	0.44
23	Commercial bank	1	0.44
	Total	225	100

Source: Author's survey in January 2012

¹⁰³ Author's survey during January 2012.

Residents and owners of houses

There were 170 local residents (75.56%) and 55 outsiders (24.44%). Fourteen of outsiders (6.22%) owned houses here that will be the problem of residents' replacement when tourism booms in the future. See Table 4.

Table 4 Residents and owners

	Local resident	Outsider	Total
Owner	167 (74.22%)	14 (6.22%)	181 (80.44%)
Renter	3 (1.33%)	41 (18.22%)	44 (19.56%)
Total	170 (75.56%)	55 (24.44%)	225 (100%)

Source: Author's survey in January 2012

Note: Figures in parentheses are percent of total houses in Chaikhong Street.

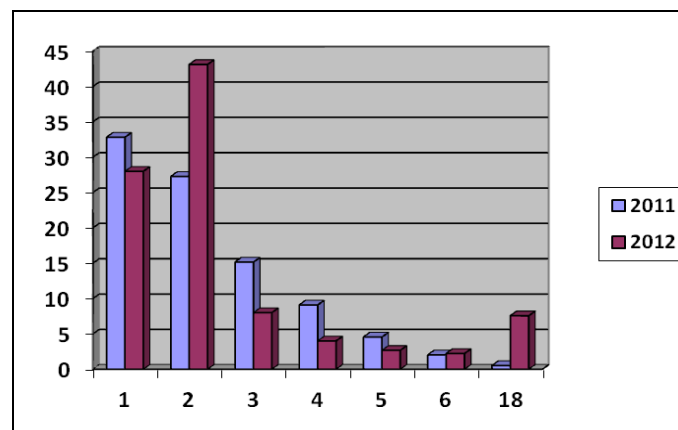


Figure 38 Comparative plots of changes in House use between 2011 and 2012
Source: From Table 1 and Table 3

Photographs of Some Attractive Shophouses in Chiang Khan

There are some attractive shophouses in Chiang Khan being noteworthy. Even some of them are look shabby; they will be fine after repair. The pictures are shown in two types of houses, one story and two story houses or shophouses respectively.

One story houses Here shown, 9 out of 13, one story wooden houses. The house in Figure 39 is one story wooden house in dark-brown. Floor and walls are made of wood. The roof is concrete tiles. Lower front roof style and white front fence make the house attractive. It is used for own living without any business.

The house in Figure 40 is one story wooden house which floor and walls are wooden. The roof is made of old and new zinc-coated corrugated-iron. Even though it is old and look displeasing, it is still in good condition. A little bit modification can make the house charming.



Figure 39 The dark-brown one story wooden house

Source: Photograph taken by author on March 29, 2009



Figure 40 The one story wooden house, traditional style

Source: Photograph taken by author on March 29, 2009



Figure 41 Small lovely one story wooden house

Source: Photograph taken by author on March 29, 2009

The house in Figure 42 is a one story wooden house which its floor and walls are wooden. The roof is made of old zinc-coated corrugated-iron. It stands on 1.50 meter-high posts making very good ventilation to the house. It is used for living without any other activity. Many visitors wonder why it looks like a sacred house because of its front gigantic concrete steps.

The house in Figure 43 is a one story wooden house with wooden walls and concrete floor. The roof is made of old zinc-coated corrugated-iron. It is shophouse for living and selling groceries. It is a traditional feature without modification.



Figure 42 A one story wooden house astonished to visitors

Source: Photograph taken by author on March 29, 2009



Figure 43 The one story wooden grocery shop, traditional style

Source: Photograph taken by author on March 29, 2009

Figure 44 was the school for Chinese children at Chiang Khan in olden days. It has been closed since many years ago and half of it is used for selling clothes at present. The house is one story house, wooden walls in blue, concrete floor, and iron roof. It can be renovated to attract visitors.



Figure 44 Old school for Chinese children, closed now

Source: Photograph taken by author on March 29, 2009

The following two shophouses in Figure 45 and 46 were just newly built in 2010 when Chiang Khan was first being known as cultural-architectural heritages. They are one story shophouse, wooden walls, wooden floor, and concrete roofs. Both are in east zone.



Figure 45 A shop house newly built in 2010

Source: Photograph taken by author on March 29, 2009



Figure 46 A shop house newly built in 2010

Source: Photograph taken by author on March 29, 2009

Two story houses. Most wooden houses in Chiang Khan are two-story houses. Fourteen two-story houses out of one hundred and fifty five- wooden, concrete, wooden-concrete - are selected as examples showing different styles them.

The house in Figure 47 is two-story wooden shophouse with wooden walls and concrete floor. The roof is made of concrete tiles. Second floor was repaired not long ago. It is a souvenir shop for tourists.



Figure 47 Two-story wooden shophouse, repaired recently

Source: Photograph taken by author on February 26, 2011

Figure 48 is the old two-story wooden house with wooden floor and iron tiles. Even though the left post leans to the right, all components are still in good condition. It will be a lovely house, especially beautiful veranda railing, after restoration. The house is used for living without business now.



Figure 48 Two-story wooden house, attractive structure if repaired
Source: Photograph taken by author on February 26, 2011

The shophouse in Figure 49 is two-story wooden house just remodeled for tourist business, i.e., restaurant. It will be more fascinating if painting is compatible with wooden walls.



Figure 49 Two-story wooden shophouse, remodeled for tourist business
Source: Photograph taken by author on February 26, 2011

Figure 50 is wooden shophouse with wooden walls, wooden floor, and old-style concrete tiles a fascinating shophouse if some one notice it. It is rented to use as souvenir shop and also guesthouse named „husband and wife“. The name of the shop attracts tourists to stop and laugh. In fact the shop owner is a single man with no wife. The feature of the house can interpret experienced-traditional carpentry: widely opened folding-doors, twin wooden windows with attractive louvered shutters, eaves supported by compatible bracket. This shophouse was charming in the past.



Figure 50 An attractive shophouse named „husband and wife“
Source: Photograph taken by author on February 26, 2011

The house in Figure 51 is newly built imitating old style wooden house. This is a mean of wooden house preservation for the future because wooden house will be rare. Twin wooden fixed window, widely-open folding doors, and nice railing around upstairs veranda are typical components of Thai favorite shophouse style in the past. The house is used for guesthouse.



Figure 51 Traditional favorable Thai style shophouse, newly built
Source: Photograph taken by author on February 26, 2011

Another newly built shophouse is in Figure 52. Its style is not much different from the one in Figure 4-43, only it exposes another side to street as it is on the corner. The right angle of upstairs veranda is completely railed in two sides. The house is used for guesthouse.



Figure 52 Newly built two story wooden house, exposed two sides
Source: Photograph taken by author on 26 February 2011

The house in Figure 53 is also newly built two story wooden house for tourists, named „a house of warm love“. Many houses, including this one, were remodeled for tourists when Chiang Khan was well known to tourists.



Figure 53 „A warm love house“ remodeled for guests staying overnight or longer
Source: Photograph taken by author on February 26, 2011

A two story wooden house in Figure 54 is one of traditional Thai style with folding wooden doors wide-opened and wooden-engraved panel in frame style of windows



Figure 54 Traditional favorite style of Thai shophouse in old days
Source: Photograph taken by author on February 26, 2011

The house in Figure 55 was an old tiny movie theater enough for about twenty spectators suitable for small community in the past. It is not used as cinema now but part of cinema equipments are still shown

to visitors. The upstairs railed veranda is attractive.



Figure 55 Old wooden movie theater
Source: Photograph taken by author on February 26, 2011

A four section shophouse in Figure 56 is front wider than other houses in this area. It is very attractive to visitors because of its colonial style shophouse and beautiful rails, rare to see nowadays. In such shophouse, people can walk under post-supported veranda. Many of them are in Indochina, the dominated countries of France in the past.



Figure 56 A wooden colonial-style shophouse
Source: Photograph taken by author on February 26, 2011

A big (four sections) wooden-concrete two story house in 57 is very attractive with combination of traditional-Thai and modern-Thai styles. The first floor

has folding doors wide-opened for business while the second floor has glass-pane windows and single-acting wooden doors. The three side of veranda on the second floor is enclosed by graceful rails. The white-smoke color walls including doors and windows make the house more charming. It is used as restaurant and guesthouse.



Figure 57 A very attractive wooden-concrete shophouse in old-modern Thai style
Source: Photograph taken by author on February 26, 2011

Many shophouse in Chiang Khan are wooden-concrete but the one in Figure 58 is a wooden-clay house. It is like general two story wooden house except two side-walls are made of clay reinforced by bamboo. The iron roof and clay wall are rather shabby. It will be a nice heritage house for tourism, if repaired.



Figure 58 A wooden-clay house in Chiang Khan
Source: Photograph taken by author on February 26, 2011

The newly built wooden house in Figure 59 looks rural style prepared to be restaurant and guesthouse. It looks rather a living house than a business house but it can attract tourists to try staying here.



Figure 59 A newly built wooden house with big flat rails around veranda
Source: Photograph taken by author on February 26, 2011

The white two story house in Figure 60 is a solely concrete house of colonial style in Chiang Khan. It was built not long after the second world-war by Vietnamese builders who brought colonial style from Vietnam¹⁰⁴. Even it is not a wooden house, it is one of architectural heritage by its uncommon-attractive feature. The front of first floor uses folding wooden doors while the front of second floor uses glass-pane windows. The middle front-window is long like a door for good ventilation and more light but it is still a window because no one can pass through it. The house is now used as restaurant and guesthouse.



Figure 60 An old two story whole-concrete house, colonial style
Source: Photograph taken by author on February 26, 2011

¹⁰⁴ Interviewed Mr. Subun Suwanasing, the owner of the house, 19 June 2010.

Verandah Railings (or balustrades)

On the second floor of many shophouses, there are fine verandah railings of different models shown attractively to visitors.

Seven models are shown as examples in Figure 61 to Figure 67.

The first model in Figure 61 is „X- rectangular“ type arranged in different patterns.

The second model in Figure 62 is „small x over rectangular“ type.

The third model in Figure 63 is „small and big rectangular“ railings.

The fourth model in Figure 64 is „short and long vertical piece“ railings.

The fifth model in Figure 65 is „rhombus- upper or lower“ railings.

The sixth model in Figure 66 is „simple rectangular“ railings.

The seventh model in Figure 67 is miscellaneous types of railing – W, drilled plate, lathed wood, bark plate.

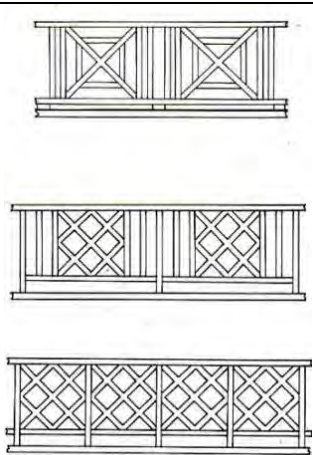


Figure 61 Rectangular model railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

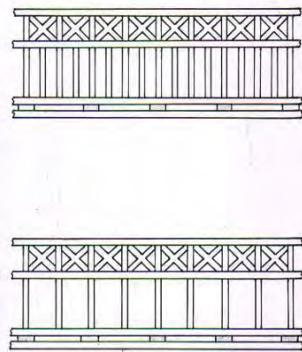


Figure 62, „Small x over rectangular“ railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

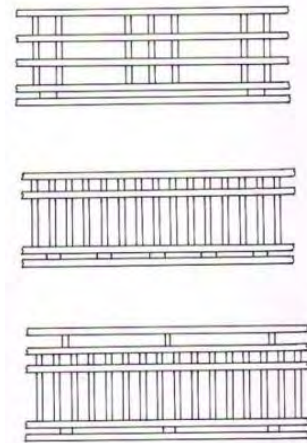


Figure 63, „Small and big rectangular“ railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

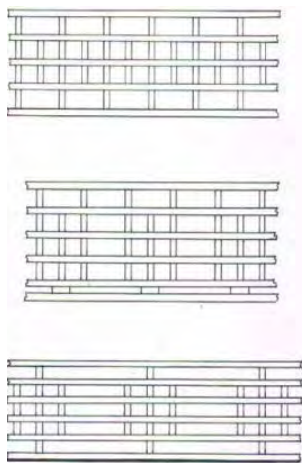


Figure 64, „Short and long Vertical combination“ railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

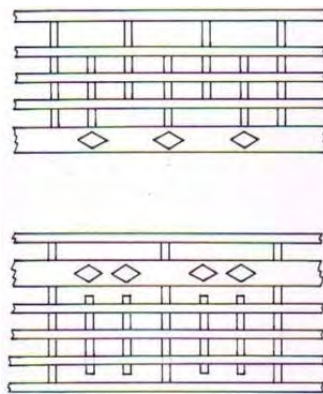


Figure 65 „Rhombus- upper or lower“ railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011



Figure 66 „Simple rectangular“ railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

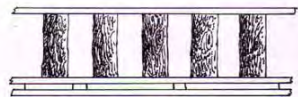
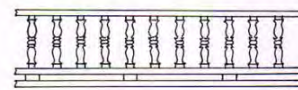


Figure 67 Miscellaneous types of railings
Source: Sketched by Archarn Techit Trichai from photograph taken by author on Feb 26, 2011

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CHAPTER 5

CHIANG KHAN TOURISM AS VIEWED BY TOURISTS, LOCAL RESIDENTS, AND NON-PARTICIPANTS

„Cultural heritage tourism“ is understood to mean travelling to experience the places and activities that authentically represent the stories and people of the past and present. It includes irreplaceable historic, cultural, and natural resources.¹⁰⁵ Cultural heritage tourism of Chiang Khan concentrates on persuading tourists to experience natural, cultural, and architectural heritages available at Chiang Khan for presentation and preservation of these heritages. Tourism will be successful when its demand and supply are agreeable. In this case, tourists are satisfied with what they experience here and the heritages of Chiang Khan are sustainable and developed.

Designing Good Interview Documents

To get the qualified information from interview, the interview paper as a guideline for asking interviewees must be valid and reliable in order that the result of analysis will be trustworthy.

Validity of a measure is the extent to which it measures what you intend it to measure. For example measuring size of head is not for measuring person's intelligence. Reliability of a measure is its ability to produce similar results when repeated measurement is made under identical conditions. For example, weighing oneself several times gives the less difference of the results is reliability.¹⁰⁶

As already explained in Chapter3, Section 3, methods of testing validity and reliability as in scientific-psychological -educational fields by statistical means cannot be used in this research because there is no standard questionnaire in social research, moreover repeatedly asking the same people with the same question many times to get similar results cannot be practiced.

By this reason, in order to get qualified information the author designed documents for guideline of interview by using hypothesis as direction for choosing necessary

105 **National Trust for Historic Preservation.** Retrieved March 25, 2012 from www.culturalheritagetourism.org

106 Bordens, Kenneth S., Abbott, Bruce B. (2005). *Research and Design Methods: A Process Approach.* 6thed. London: McGraw-Hill. pp. 125-128.

items appropriate for analysis and also created good documents by the following criteria.¹⁰⁷

- Items are relevant and enough for analysis
- There are crosschecks if necessary
- The questions are not ambiguous to mislead interviewees
- No leading question
- In quantitative case, precise measurability and no arbitrary scale (unequal interval) are needed

The documents were examined to be sure that they are according with the above standard.

Test of Interview Documents

To be sure that the planned interview documents are good ones, the author made pretest interview with respondents from 10 tourists, 10 local residents, and 5 non-participants to see whether the documents have some weak communication such as misleading questions or easy to lie. The interview documents were then developed before using them to survey again.

Validity and Reliability. In scientific research, an instrument must be checked before use it to measure. They repeat measuring many times (infinity in term of statistics), average the results, and observe the variation of the results. If the average result equals the standard instrument, the instrument is valid. And if the variation is little, the instrument is reliable.

In social research as in this study, a researcher did field data collections that repeatedly interviews are impossible or unfriendly conversations. Any statistics test of questionnaire for field survey is therefore failure because no one can get repeated data from the same interviewee.

Validity and reliability of an interview document depend on the researcher's insight, awareness, suspicions, and questions.¹⁰⁸ To make sure of good interview, the author also asked few senior social researchers for their advice.

¹⁰⁷

eHow. **Characteristics of Good Questionnaire** Retrieved April 5, 2012.

http://www.ehow.com/info_8419146_characteristics-good-questionnaire.html

InfoPoll. **How to write a good survey.** Retrieved December 8, 2011 from

<http://www.accesscable.net/~infopoll/tips.htm>

FAO Corporate Document Repository: **The Quality of a Good Questionnaire**

Retrieves April 23, 2011 from <http://www.fao.org/docrep/W3241E/w3241e05.htm>

Hunt, Kenneth B. **Characteristics of a Good Questionnaire.** Retrieves April 23, 2011 from

<http://www.drkenhunt.com/papers/question.html>

¹⁰⁸

Neuman, W. Lawrence. (2003). **Social Research Methods: Qualitative and Quantitative Approaches.** 5th ed. Boston: Pearson Education Inc. p.388.

Place and Persons for Data Collection

Place. The site to be investigated is all area of Chaikhong Street where natural, cultural, and architectural heritages exist and is tourism zone of Chiang Khan.

Person. There are three types of interviewees who can give information on heritage tourism: tourists, local residents, and non-participants.

Sampling Method

To obtain unbiased data from local interviewees, systematic random sampling was used: every fifth families from local residents along Chaikhong Street were interviewed. If there was problem, the next or previous family would be interviewee. Thirty local interviewees were interviewed and gave satisfactory results. Three of them gave inconsistent answers and were discarded from data.

To obtain data from tourists, perfect randomness could not be performed because some tourists did not give opportunity to answer. The author then tried to find the tourists who were happy to be interviewees and cordially interviewed with them for two days each time and got 161 and 109 respondents in 2010 and 2012.

For non-participants, the persons who had no interest in tourism and live or work near the site could justify the occurrence at Chiang Khan freely and gave rather true information. The author asked an officer of the Office of Chiang Khan Municipality to find the people who 1. lived or worked within 3 km. from the site, 2. graduated bachelor degree, and 3. were interested in tourism of Chiang Khan. She had 38 persons but the author could contact only 29 persons that were all of the interviewees in this case.

Sample Size

Research needs appropriate sample size to represent population. Appropriate sample size depends on ¹⁰⁹ :

- Accuracy needed
- Population characteristics
- The kind of data analysis the researcher plans

In this research, 10 percent of sample mean deviates from population mean is enough, that is $|\bar{X} - \mu| = 0.10 * \mu$. Population characteristics needed is how elements in the sample are varied, using standard deviation of the sample for calculation. Standard

¹⁰⁹ Neuman, W. Lawrence. (2003). **Social Research Methods: Qualitative and Quantitative Approaches. 5th ed.** Boston: Pearson Education Inc. p.388.

deviations of the samples are calculated and shown in Appendices. For the kind of data analysis, significance level of .05 is used.

The formula for suitable sample size is derived from interval of t- distribution as ¹¹⁰:

$$n \geq \frac{(t * s)^2}{E^2}$$

where

E: Allowed error; ex : error less than 30 compared to 300 of \bar{X} ,

then $E = 30$

s: Calculated from data, ex : $s = 100$

t: t from t Table, ex : $t \approx 1.96$

From the formula

$n > 82$ for tourists in 2010, n in this study is 161

$n > 91$ for tourists in 2012, n in this study is 109

$n > 22$ for local residents in 2010, n in this study is 30

$n > 15$ for non-participants in 2012, n in this study is 29

Details of the calculation are in Appendices

TOURISM VIEW OF TOURISTS VISITING CHIANG KHAN IN 2010

Form interview of 161 tourists, they revealed as follows.

A. General Feature of Tourists

1. Sex of tourists

Female: 102, (63 %), Male: 59, (37%), Total: 161, (100%)

Female came to visit Chiang Khan more than male

Source: From the author's survey in 2010

2. Age of tourists

One hundred and five of tourists lower than 30 years old, 65%, were the biggest age group visiting Chiang Khan as tourists. Tourists between 31 to 50 years old were the next second large group, 48 persons – 30%. Tourists over 50 were few only 8 persons or 5% of all tourists to Chiang Khan.

¹¹⁰ Booncharoenpol, Boonserm. (2008). **Appropriate Sample Size**. Bangkok: Krirk University. p.3.

Table 5 Tourists of different age

Lower than 20:	50 (31%)
21 – 30:	55 (34%)
31 – 40:	32 (20%)
41 – 50:	16 (10%)
51 – 60:	5 (3%)
61 – 70:	3 (2%)
71 – 80:	0 (0%)
Over 80:	0 (0%)

Source: From author's survey in January 2010

3. Education of tourists

Education of tourists is shown in Table 6. The biggest group of tourists graduated high school level, 78 tourists - 48.45%. Sixty one tourists, 37.89% - as the second biggest group, graduated bachelor degree. Twelve tourists, 7.45%, graduated master degree. Ten tourists, 6.21%, were the rest.

Table 6 Education of tourists

Education (Gratuated)	Number	Percentage
High school	78	48.45
Bachelor degree	61	37.89
Master degree	12	7.45
Others	10	6.21
Total	161	100

Source: From author's survey in January 2010

4. Religion of tourists

Religions of tourists are in Table 7. Most of them, 153 tourists – 95.04%, were Buddhists. Four of them, 2.48%, were Christians and two of them, 1.24%, were Muslim. Two tourists, 1.24%, hesitated to reveal their religions.

Table 7 Religion of tourists

Religion	Number	Percentage
Buddhism	153	95.04
Christianity	4	2.48
Islam	2	1.24
Others	2	1.24
Total	161	100

Source: From author's survey in January 2010

5. Occupation of tourists

The biggest group of tourists was undergraduate students, 74 tourists – 45.96%. The second biggest group was business and official employees, 39 tourists – 24.22%. Twenty three tourists, 14.29%, were business owners. Fifteen tourists, 9.32%, had other occupations and ten tourists, 6.21%, denied to response questions. See Table 8.

Table 8 Occupation of tourists

Occupation	Number	Percentage
No work (undergraduate student)	74	45.96
Business and official employee	39	24.22
Business owner	23	14.29
Others	15	9.32
Can't identify (question denied)	10	6.21
Total	161	100

Source: From author's survey in January 2010

B. General Performances of Visiting

The sampled 161 tourists had the following visiting performances.

1. Number of times visiting remote touring sites

Remote touring site means the touring area that is not in his or her home town. Most tourists, 116 tourists – 72.05%, visited remote touring sites 1 to 5 times a year. Twenty eight tourists, 17.39%, visited remote touring sites 6 to 10 times a year. Fourteen tourists, 8.70%, visited remote touring site more than 10 times a year. Three tourists, 1.86%, denied answering this question (“I don't know. I can't remember.”). The figures are in Table 9.

Table 9 Number of times visiting remote touring sites

Number of Time	Number	Percentage
1 - 5	116	72.05
6 - 10	28	17.39
More than 10	14	8.70
Can't identify (question denied)	3	1.86
Total	161	100

Source: From author's survey in January 2010

2. Experience of visiting Chiang Khan

Most of tourists, 140 tourists – 86.96%, visited Chiang Khan for the first time up to present. Nine tourists, 5.59%, have experienced Chiang Khan for the second time, and six of them, 3.73%, for third time. Only two tourists, 1.24%, have experienced Chiang Khan more than five times.

Table 10 Experience of visiting Chiang Khan

Experience of visiting	Number of tourist	Percentage
1	140	86.96
2	9	5.59
3	6	3.73
4	2	1.24
5	2	1.24
More than 5	2	1.24
Total	161	100

Source: From author's survey in 2010

3. Factors affecting decision to visit Chiang Khan

Tourists came to Chiang Khan because they knew that the site had good natural, cultural, and architectural heritages that were well worth visiting. The author's interview with 161 tourists revealed many factors making their decision to visit the site. They were in Table 11.

Table 11 Most significant factors affecting decision to visit Chiang Khan

Factor	Number of tourist	Percentage
Advice from relatives and friends	51	31.68
Internet websites excluded the Municipality's website	48	29.81
Projects by universities	42	26.09
Television	8	4.97
Magazine and newspaper	8	4.97
Past experience	4	2.48
Radios	0	0
The Municipality publicity	0	0
Total	161	100

Source: From author's survey in January 2010

Most influential factor of 31.68% of interviewees came to Chiang Khan because of the persuasion of relatives and friends. Internet websites, excluded the website of the Office of Chiang Khan Municipality, could induce 29.81% of interviewees – mostly young people – to visit Chiang Khan. The third significant factor, 26.09% of interviewees, was compulsory visitors to do the university projects at Chiang Khan. Journals and television were equally important factors of 4.97% of interviewees. Other factors were insignificant.

4. Means of traveling to Chiang Khan

Because there is no airport near Chiang Khan, it is inconvenient to travel to the site by plane. Even Chiang Khan is on the riverside of Khong River, it is not common to Thais to come here by boats. All of tourists can come to Chiang Khan only by cars. See Table 12.

Seventy two tourists, 44.72%, traveled to Chiang Khan by tour-bus and tour-van services. Students coming to survey the site for their reports came together in big groups by tour-bus service while the elders came together in group by tour-van services.

Forty nine tourists, 30.44%, traveled to Chiang Khan by intercity buses. The reasons they chose this mean were: did not have cars, or less fatigue and less cost compared to driving private cars.

Another forty tourists, 24.84%, traveled to Chiang Khan by private cars because it was convenient and had good intimacy for two to five people traveling together. It was inevitable to cost more by this mean while gasoline was so expensive at the time.

Table 12 Means of traveling to Chiang Khan

Mean of traveling	Number	Percentage
Tour-bus and tour-van	72	44.72
Intercity bus	49	30.44
Private car	40	24.84
Total	161	100

Source: From author's survey in January 2010

5. Number of tourists in a group

Thirty seven interviewees or 22.98 % came to Chiang Khan as the biggest group; 51 to 100 people. They were study-tour students coming in big groups to collect data for their report to their teachers. Thirty two interviewees or 19.88% came to Chiang Khan as a group of six to ten people by hired tour-vans. Fifty seven interviewees (30 + 27) or 35.40 % came to Chiang Khan as a group of one to five people, mostly by private cars or intercity buses. See Table 13 below.

Table 13 Number of tourists in a group

Number of tourist in a group	Number of interviewee	Percentage
1 - 2	30	18.63
3 - 5	27	16.77
6 - 10	32	19.88
11 - 20	5	3.11
21 - 50	30	18.63
51 - 100	37	22.98
Total	161	100

Source: From author's survey in January 2010

6. Duration of visiting Chiang Khan

Table 14 shows duration of tourists visiting at Chiang Khan. Out of 161 interviewed visitors, 17 of them (10.56%) visited the site for one day, 44 (27.33%) for two days, 71 (44.10) for three days, and other 29 (18.01%) for more than three days. It should be noted that most tourists, 81.99%, visited Chiang Khan not more than three days because it was enough for them to experience a small place like Chiang Khan. Those who stayed longer were mostly students or researchers who needed more time to deeply explore the place.

Table 14 Duration visiting Chiang Khan

Days at Chiang Khan	Number of interviewee	Percentage
1	17	10.56
2	44	27.33
3	71	44.10
4	6	3.73
5	1	0.62
6	20	12.42
7	2	1.24
Total	161	100

Source: From author's survey in January 2010

7. Staying overnight at Chiang Khan

Sixty tourists (37.27%) stayed overnight at Chiang Khan for one night, 72 tourists (44.72%) for two nights, and 29 tourists (18.01%) for more than two nights. See Table 15.

Table 15 Staying overnight at Chiang Khan

Staying overnight at Chiang Khan	Number of interviewee	Percentage
1 night	60	37.27
2 nights	72	44.72
More than 2 nights	29	18.01
Total	161	100

Source: From author's survey in January 2010

8. Places for visitors stay overnight at Chiang Khan

Before examining places for overnight visitors, let clarify the words „guesthouse“ and „homestay“. Both visitors and local residents were confused by these two words. Almost all lodgings arranged in residents' houses for visitors at Chiang Khan had nothing to experience visitors with the family's lives. Hosts had rooms and some convenience without sharing any life style experiences. Such kind of places for visitors staying overnight is therefore called „guesthouse“ not „homestay“.

Most tourists, 128 persons – 79.51% - stayed overnight at guesthouses, 17 persons – 10.56%- at hotels, other 16 persons (14+2) – 9.94% - at monasteries and a friend's house. The reasons most people stayed at guesthouses rather than hotels were it was cheaper and able to try unaccustomed experiences in hosts' houses even indirectly. Students who stayed many days rested overnight at monasteries to save costs and to stay together in big groups that guesthouses could not accommodate them. See Table 16.

Table 16 Places for overnight at Chiang Khan

Place	Number of interviewee	Percentage
Hotel	17	10.56
Guesthouse	128	79.51
Monastery	14	8.70
Friend's house	2	1.24
Total	161	100

Source: From author's survey in 2010

9. Spending by tourists

Spending by tourists visiting Chiang Khan were counted per tourist for whole visit, shown in Table 17. The expense not benefit to local residents was on traveling to Chiang Khan. Other expenses fell into hands of local residents, including outsiders.

Tourists paid for travel to Chiang Khan with median of 833 baht/person, mean of 1,019 baht/person, maximum of 2,500 baht/person, and minimum of 155 baht/person.

They paid for stay overnight at Chiang Khan with median of 400 baht/person, mean of 509 baht/person, maximum of 2,000 baht/person, and minimum of 100 baht/person. Staying free of charge at monasteries or friends' houses was not counted here. It should be noted that around half of the expense paying at Chiang Khan paid for accommodation.

For food, they paid with median of 380 baht/person, with mean of 476 baht/person, with maximum of 1,750 baht/person, and with minimum of 100 baht/person.

For local car service, they paid with median of 100 baht/person, with mean of 167 baht/person, with maximum of 1,000 baht/person, and with minimum of zero baht/person.

For boat service, touring Mekhong River, they paid with median of 85 baht/person, with mean of 86 baht/person, with maximum of 250 baht/person, and with minimum of zero baht/person.

For shopping at Chiang Khan, they paid with median of 350 baht/person, with mean of 524 baht/person, with maximum of 5,250 baht/person, and with minimum of zero baht/person.

Table 17 Expenses of tourists on visiting Chiang Khan (Baht/person)/ day

Types of expense	Median	Mean	Maximum	Minimum
Travel to Chiang Khan	833	1,019	2,500	155
Stay overnight	400	509	2,000	100
Food	380	476	1,750	100
Local car service	100	167	1,000	0
Boat service	85	86	250	0
Shopping	350	524	5,250	0

Source: From author's survey in January 2010

C. Expectations and Satisfactions of Tourists to Chiang Khan

1. Expectations

Each tourist came to Chiang Khan with several expectations, shown in Table 18. Most tourists, 94 tourists – 58.39% , expected to see beautiful nature and serenity at Chiang Khan as a nice place for relaxations. Seventy four tourists, 45.96%, wanted to see life style, culture, and temperament of local residents. They had heard before that local residents here had special culture differently from other northeasterners. Fifty nine tourists, 36.65%, liked to see old wooden houses and appearances of the community. Wooden houses in long rows were so attractive to people from other areas that they wanted to see.

Table 18 Expectations of visiting Chiang Khan

Expectation	Number of tourist*	Percentage of tourist
Nature, serenity	94	58.39
Life style, culture, temperament	74	45.96
Old wooden houses, appearances of the community	59	36.65

Source: From author's survey in January 2010

Note: *One tourist might have more than one expectation.

It should be noticed that less than half of tourists expected to see cultural heritages such as old wooden houses, life style, and temperament of local residents. This statistical fact disclosed the cultural heritage unfamiliarity of Thai people at the time.

2. Satisfactions

Even tourists did not have much idea about the cultural heritages before they got to Chiang Khan, they began to appreciate heritages when they saw them. Whether expectations of tourists coming to Chiang Khan were satisfied, statistical figures in Table 19 would answer the question. Items of heritages that satisfied more than 50 % of tourists were morning almsgiving to monks, 148 tourists, 91.93% - temperament of local residents, 145 tourists, 90.06% - old wooden houses, 131 tourists, 81.37% - and Mekhong River, 112 tourists, 69.57%.

Table 19 Satisfaction of tourists to Chiang Khan

Item	Number of tourist*	Percentage of tourist
Morning almsgiving to monks	148	91.93
Temperament	145	90.06
Old wooden houses	131	81.37
Mekhong River	112	69.57
Koodkoo Sandbank	77	47.83
Buddhist monasteries	69	42.86
Domestic foods	43	26.71
Chiang Khan dialect	41	25.47
Phutok hilltop	32	19.88
Handicraft	31	19.25

Source: From author's survey in January 2010

Note: *One tourist answered more than one item.

Comparison of expectations and satisfactions of tourists visiting Chiang Khan

The evidences showing whether tourists satisfied heritages of Chiang Khan as they had expected are in Table 20. Before visiting Chiang Khan, tourists did not have much idea about admirable heritages here. Fifty eight percent of tourists were interested in natural heritage but almost seventy percent (69.57) of them appreciated Mekhong River. Koodkoo sand bank and Phutok hilltop were also in their appreciation even though many of them did not think of them before. For cultural

heritages, 91.93% of tourists appraised morning almsgiving to monks in the morning and 90.06% of them also appraised temperament of local people. These were more than they had expected before they experienced the site. Monasteries and handicraft interested less than half of tourists. For architectural heritages, old wooden houses attracted 81.37% of tourists compared to 36.65% of tourists were interested in such heritages before they could imagine the charming of wooden houses. From these statistics, tourists satisfied heritages of Chiang Khan more than they had expected before.

Table 20 Comparison of expectation and satisfaction of visiting Chiang Khan

Expectation		Satisfaction	
Item	Percent	Item	Percent
Natural heritages: Nature, serenity	58.39	Mekhong R., Koodkoo sand bank, Phutok hilltop	69.57 47.83 19.88
Cultural heritages: Life style, culture, temperament	45.96	Morning almsgiving, Temperament, Monasteries, Handicraft	91.93 90.06 42.86 19.25
Architectural heritages: Old wooden houses, appearances of the community	36.65	Old wooden houses	81.37

Source: From author's survey in January 2010

Note: *One tourist might have more than one expectation.

3. What concerned tourists about Chiang Khan tourism

The most serious blame both by number of tourists and by angrily expression was many motorcars passed and parked on the walk street. Thirty seven out of forty nine interviewees (75.51%) did not like to see these cars passing or parking in the cultural street while they were walking and examining wooden houses and other interesting items. It interrupted their sightseeing.

Next blame, 24 tourists – 48.98%, was some houses were made new construction rather than restoration. They said that very soon tourists could not imagine what Chiang Khan wooden houses looked like. All blames are in Table 21.

Table 21 Concerns of tourists on visiting Chiang Khan

Concerns	Number of blamers (total 49)	Percent of blame
Many motorcars passed and parked on walk street	37	75.51
Some houses were made new construction rather than restoration	24	48.98
Local residents changed their traditional lifestyles to business	17	34.69
Filthy and unsightly in some points	12	24.49
Selling liquor	10	20.41
Hot and wet	8	16.33
Loud noises from some bad tourists at night	7	14.29
Too many tourists	7	14.29
Expensive food	7	14.29
No suggestion board or leaflets for tourists	2	4.08
No local museum	2	4.08
Saying something bad about tourists	2	4.08
Miscellaneous blame	8	16.33

Source: From author's survey in January 2010

TOURISM VIEW OF TOURISTS VISITING CHIANG KHAN IN 2012

From observation in 2010 to 2011, tourism of Chiang Khan had been changed by some degree both demand side and supply side. The survey of Chiang Khan was done again on both sides of tourism in January 2012 to review this change.

On demand side, 109 tourists were interviewed at Chiang Khan during January 2010. Many unnecessary items were omitted. From the interview, tourists revealed their ideas as follows.

A. General Feature of Tourists

1. Age of tourists

Seventy seven young tourists up to 35 years old, 70.64% and 32 tourists older than this age, 29.36%, were interviewed. This showed that there were more young tourists than elders.

B. General Performances of Visiting

The sampled 109 tourists had the following visiting performances.

1. Experience of visiting Chiang Khan

Most of tourists, 85 tourists – 77.98%, visited Chiang Khan for the first time up to present. Twenty four tourists, 22.02%, had experienced Chiang Khan for the second time.

Table 22 Experience of visiting Chiang Khan

Experience of visiting	Number	Percentage
1	85	77.98
2	24	22.02
Total	109	100

Source: From author's survey in January 2012

2. Factors affecting decision to visit Chiang Khan

In 2012 tourists decided to visit Chiang Khan by the following persuasion. The most effective factor was words to mouth advice from relatives and friends, 43.12% of interviewees. The 31.19% of interviewees received information about Chiang Khan and persuasion from internet websites, excluding the website of the Office of Chiang Khan Municipality. Television could induce 10.09% of interviewees coming to Chiang Khan. Tourist journals, past experience, and publicity of the Office of Chiang Khan Municipality (website) influenced 5.50%, 4.59%, and 3.67% of interviewees respectively to visit Chiang Khan. See Table 23.

Table 23 Factors affecting decision to visit Chiang Khan

Factor	Number	Percentage
Past experience	5	4.59
Advice from relatives and friends	47	43.12
Television	11	10.09
Radios	2	1.83
Magazines, newspapers	6	5.50
Internet websites excluded the Municipality's website	34	31.19
The Municipality publicity	4	3.67
Projects by universities	0	0
Total	109	100

Source: From author's survey in January 2012

3. Means of travelling to Chiang Khan

All of tourists came to Chiang Khan by cars. See Table 24.

Thirteen tourists, 11.93%, traveled to Chiang Khan by tour-bus and tour-van services.

Fourteen tourists, 12.84%, traveled to Chiang Khan by intercity buses.

Most of them, eighty two tourists, 75.23%, traveled to Chiang Khan by private cars.

Table 24 Means of traveling to Chiang Khan

Mean of travelling	Number	Percentage	Convenience
Tour-bus and tour-van	13	11.93	inconvenient
Intercity bus	14	12.84	inconvenient
Private car and private van	82	75.23	Moderate convenient
Total	109	100	

Source: From author's survey in January 2012

All kinds of traveling to Chiang Khan is all right for tourists

4. Number of tourists in a group

Most of them, sixty one interviewees (3+58) or 55.96 %, came to Chiang Khan as small groups 1 to 5 people. Some students came by their own cars for their convenience. Forty four interviewees (39+5) or 40.37% came to Chiang Khan as a group of six to twenty people by hired tour-vans and their own van. Four interviewees (3+1) or 3.67 % came individually to Chiang Khan by intercity buses. See Table 25 below.

Table 25 Number of tourists in a group

Number of tourist in a group	Number of interviewee	Percentage
1 - 2	3	2.75
3 - 5	58	53.21
6 - 10	39	35.78
11 - 20	5	4.59
21 - 50	3	2.75
51 - 100	0	0
More than 100	1	0.92
Total	109	100

Source: From author's survey in January 2012

5. Duration of visits to Chiang Khan

Table 26 shows duration of tourists visiting at Chiang Khan. From 109 interviewed visitors, most of them - 72 (66.05%) - visited the site for one day, 36 (33.03%) for two days, and 1 (0.92%) for three days.

Table 26 Duration of visits to Chiang Khan

Days at Chiang Khan	Number of interviewee	Percentage
1	72	66.05
2	36	33.03
3	1	0.92
Total	109	100

Source: From author's survey in January 2012

6. Staying overnight at Chiang Khan

Sixty one tourists (81.33%) stayed overnight at Chiang Khan for one night, 13 tourists (17.33%) for two nights, and one tourist (1.33%) for more than two nights. See Table 27.

Table 27 Duration of staying overnight at Chiang Khan

Staying overnight at Chiang Khan	Number of interviewee	Percentage
1 night	61	81.33
2 nights	13	17.33
More than 2 nights	1	1.33
Total	75	100

Source: From author's survey in January 2012

From Table 26 and 27 out of 72 one-day tourists, 61 of them stayed one night.

Most tourists, 63 or 84.00%, stayed overnight at guesthouses. Nine tourists or 12.00% stayed overnight at hotels. The other three tourists or four percent stayed overnight at their friends' houses. No tourist stayed overnight at monastery in this survey. See Table 28.

Table 28 Places for overnight at Chiang Khan

Place	Number of interviewee	Percentage
Hotel	9	12.00
Guesthouse	63	84.00
Monastery	0	0
Friend's house	3	4.00
Total	75	100

Source: From author's survey in January 2012

7. Expenses of tourists

In the second exploration, expenses of tourists were interviewed briefly as a whole number to obtain merely necessary facts.

The median and average of expenses of each group at Chiang Khan for a trip were 3,700 baht and 4,493.30 baht respectively. The median and average of expenses per tourist at Chiang Khan were 700.00 baht and 753.49 baht respectively. For simplicity, a tourist paid about 700 baht at Chiang Khan for a trip.

C. Expectations and Satisfactions of Tourists to Chiang Khan

1. Expectations

One hundred and nine tourists came to Chiang Khan with several expectations, shown in Table 29. Most of them, 96 tourists – 88.07%, expected to see large number of old wooden houses and appearances of the community. Eighty six tourists, 78.90%, wanted to see life style, culture, and temperament of local residents. Eighty two of them, 75.23%, expected to see beautiful nature and serenity.

Table 29 Expectation of visiting Chiang Khan

Expectation to see	Number of tourist*	Percentage of tourist
Nature, serenity	82	75.23
Life style, culture, temperament	86	78.90
Old wooden houses, appearances of the community	96	88.07

Source: From author's survey in January 2012

Note: *One tourist might have more than one expectation.

2. Satisfactions

Whether expectations of tourists coming to Chiang Khan were satisfied in 2012, statistical figures in Table 30 would answer the question. Items of heritages that satisfied most of tourists were old wooden houses, 76 tourists - 69.72%. Morning almsgiving to monks was the second satisfaction, 51 tourists, 46.79%. Phutok hilltop and temperament of local residents were the third and fourth satisfactions, 15 tourists - 13.76%, 14 tourists - 12.84%, respectively. Other heritages satisfied tourists less than 10% of tourists.

Table 30 Satisfaction of tourist to Chiang Khan

Item	Number of tourist*	Percentage of tourist
Morning almsgiving to monks	51	46.79
Temperament	14	12.84
Old wooden houses	76	69.72
Mekhong River	6	5.50
Koodkoo Sandbank	7	6.42
Buddhist monasteries	7	6.42

Item (Cont'd)	Number of tourist*	Percentage of tourist
Domestic foods	3	2.75
Chiang Khan dialect	0	0
Phutok hilltop	15	13.76
Handicraft	5	4.59

Source: From author's survey in January 2012

Note: *One tourist answered more than one item.

Comparison of expectations and satisfactions of tourists visiting Chiang Khan

Table 31 revealed the fact that tourists had less satisfaction than they had expected before visiting the site. What they experienced was not as they had imagined.

Table 31 Comparison of expectation and satisfaction of visiting Chiang Khan

Expectation		Satisfaction	
Item	Percent	Item	Percent
Natural heritages: Nature, serenity	75.23	Mekhong R.,	5.50
		Koodkoo sand bank,	6.42
		Phutok hilltop	13.76
Cultural heritages: Life style, culture, temperament	78.90	Morning almsgiving,	46.79
		Temperament,	12.84
		Monasteries,	6.42
		Handicraft	4.59
Architectural heritages: Old wooden houses, appearances of the community	88.07	Old wooden houses	69.72

Source: From author's survey in January 2012

Note: *One tourist might have more than one expectation.

3. What tourists concerned on Chiang Khan tourism

The most serious concerns by number of responses – 43 persons, 55.13% was many motorcars passed and parked on walking street that would be dangerous and gave much nuisance to tourists. Next concern of 21 tourists, 26.92%, was some houses were made new styles rather than restoration that would destroy architectural heritage. Filthy and unsightly in some points were concern of 20 tourists, 25.64%. Seventeen respondents, 21.79%, blamed Chiang Khan's local residents for the loud noise and too much dust of nonstop construction for guesthouses. Fifteen respondents, 19.23%, did not like crowding by tourists. They felt the place was rather a market place than heritage site. These concerns are described in Table 32.

Table 32 Concerns of tourist on visiting Chiang Khan

Concern	Number of respondent (total 78)	Percent of respondent
Many motorcars passed and parked on walk street	43	55.13
Some houses were made new styles rather than restoration	21	26.92
Local residents changed their traditional lifestyles to business	8	10.26
Filthy and unsightly in some points	20	25.64
Selling liquor	-	-
Hot and wet	-	-
Loud noises from some bad tourists at night	-	-
Too many tourists	15	19.23
Expensive food	9	11.54
No suggestion board or leaflets for tourists	-	-
No local museum	-	-
Saying something bad about tourists	-	-
Loud noise and too much dust from building construction	17	21.79
Miscellaneous blame	8	10.26

Source: From author's survey in January 2012

TOURISM VIEW OF LOCAL RESIDENTS OF CHIANG KHAN

According to author's survey in January 2010, thirty local residents at cultural street (Chaikhong Street) of Chiang Khan gave their private status and views as follows.

A. General Feature of Resident Interviewee

From author's interview with 30 local residents of Chiang Khan, the features of them were as the following.

1. Sex of interviewed residents

Local residents answering interview were 20 women (66.67%) and 10 men (33.33%).

2. Age of interviewed residents

Interviewee residents were during 24 and 66 years old. Median age was 46.5.

3. Education of interviewed residents

Out of thirty residents, 12 residents (40.00%) graduated bachelor degrees, two residents (6.67%) had upper secondary school level, three residents (10.00%) had lower secondary level, and 13 (43.33%) residents had primary school level. See Table 33 below. Levels of residents' education were fairly distributed among various ages.

Table 33 Education of interviewed residents

Education (Finished)	Number	Percentage
Bachelor degree	12	40.00
Upper secondary school	2	6.67
Lower secondary school	3	10.00
Primary school	13	43.33
Total	30	100

Source: From author's survey in January 2010

4. Religion of interviewed residents

Almost all of interviewed residents, 29 of them, were Buddhists, only one resident was Christian.

5. Occupations of interviewed residents

Most of interviewed residents, 16 residents – 53.33%, were retail merchants. Four interviewees, 13.33%, were businessmen (or businesswomen) other than retail merchants. Another four of them, 13.33%, were living in wooden houses at the site but doing agriculture outside the place. Two of them, 6.67%, were officials. Other four interviewees, 13.33%, had other occupations. See Table 34.

Table 34 Occupation of interviewed residents

Occupation	Number	Percentage
Retail merchant	16	53.33
Business other than merchant	4	13.33
Agriculture	4	13.33
Official	2	6.67
Other	4	13.33
Total	30	100

Source: From author's survey in January 2010

6. Tourism- related occupations of interviewed residents

Seventeen of interviewee residents (56.67% of interviewees) had tourism-related occupations such as guesthouse owners, selling food, and selling souvenirs to tourists. Thirteen of them (43.33% of interviewees) had other occupations not related to tourism such as farmers, gardeners, motorcycle-seat repair, official, and beauty salons for local people.

7. Earning status of interviewed residents

Table 35 shows earning status. Twenty interviewees (66.67% of interviewees) said that their earnings were moderate. Seven interviewees (23.33% of interviewees) had good earnings. And three of them (10% of interviewees) were poor.

Table 35 Earning status

Earning status	Number	Percentage
Moderate	20	66.67
Good	7	23.33
Poor	3	10.00
Total	30	100

Source: From author's survey in January 2010

B. Heritage Preservation Awareness of Interviewed Residents

Local residents of Chiang Khan should aware their heritage significance in order to properly take care of these common property. Their awareness is shown in the following details.

1. Items regarded as cultural heritage

Eleven items, tangible and intangible, were recognized by local residents as cultural heritages.

Generosity of residents and morning alms to monks were both the most important cultural heritage recognized by 30 interviewed residents (100 % of interviewees). They believed that the first two heritages mostly attracted tourists to their land.

Twenty three or 76.67% of them thought that Buddhist monasteries and Mekhong River were the next significant heritages.

Old wooden houses, Phutok Hilltop, and Koodkoo Sandbank were their third significant heritages as twenty one residents (70.00% of interviewees) confirmed.

Less than half interviewees, 40.00% and 30.00%, regarded handicraft and classical music as significant heritages. All heritages are in Table 36.

Table 36 Cultural heritages recognized by residents

Item	Number of interviewed resident**	Percentage
Temperament of residents*	30	100
Morning alms to monks*	30	100
Buddhist monasteries	23	76.67
Mekhong River	23	76.67
Old wooden houses	21	70.00
Phutok Hilltop	21	70.00
Koodkoo Sandbank	21	70.00
Local food	20	66.67
Local dialect*	18	60.00
Handicraft	12	40.00
Thai classical music*	9	30.00
Total	30	100

*Intangible cultural heritage (ICH)

** A resident would consider many types of heritages

Source: From author's survey in January 2010

2. Preservation responsibilities

Heritage preservation must be managed by responsibility of local residents and assistance of some organizations. The local residents then should aware of their heritage significance.

Twenty three interviewees, 76.67%, thought that local and central government organizations and local residents should participate in cultural heritage preservation together.

Five interviewees (16.67% of them) thought that they had duty to preserve their cultural heritages by their own.

One interviewee, 3.33% of them, expected the concerned government organizations responsible for the preservation. Only one had no idea. See Table 37.

Table 37 Preservation responsibilities

Responsibility	Number of interviewee resident	Percentage
Local and central governments together with local residents	23	76.67
Only local residents	5	16.67
Only the concerned governments	1	3.33
No idea	1	3.33
Total	30	100

Source: From author's survey in January 2010

3. General means of preservation by local residents

For the question, “What is the most relevant mean you can help cultural heritage preservation here?”, the interviewee residents answered as follows:

Twelve interviewees, 40% of them, said that they would keep their traditional lifestyle as they and their ancestors had been practiced in the past. This did not exactly imply wooden houses or morning almsgiving but they answered about wooden houses in the followed heading.

Six interviewees, 20% of them, did not have definite idea just said that they were ready to help when requested.

All ideas are in Table 38.

Table 38 Method of cultural heritage preservation by local resident

Method	Number of interviewee resident	Percentage
Keeping ancestors“ lifestyle	12	40
Ready to help when requested (no definite idea)	6	20
Keeping houses clean and tidy	3	10
No eccentric construction	2	6.67
Good interpretation on culture	1	3.33
No idea	6	20
Total	30	100

Source: From author’s survey in January 2010

4. Repairing wooden house heritage

Most of interviewed residents, 23 of them - 76.67%, concerned about house repairing in old styles. Others were not sure how to keep the old-style wooden houses because wood was expensive at the time.

C. Anticipation of tourism effects of Interviewed Residents

Local residents had anticipation of tourism effects, on economy – culture – crime, as follows:

1. Desired number of tourists

Twenty seven interviewees, 90% of them, wanted optimum number of tourists. Less tourists were not good for making income; too many tourists destroyed culture and well being of local residents.

Three interviewees, 10% of them, wanted unlimited number of tourists coming in Chiang Khan.

More than half (53.33%) of local residents wanted to have 400 tourists a day
See Table 39.

Table 39 Desired number of tourist

Desired number of tourist	Number of interviewed resident	Percentage
Optimum number (about 300/day)	4	13.33
Optimum number (about 400/day)	16	53.33
Optimum number (about 500/day)	7	23.33
Unlimited number	3	10.00
Total	30	100

Source: From author's survey in January 2010

2. Anticipations of economic effects from tourism

When more tourists has been attracted to Chiang Khan, local residents may face some economic change, more or less. Half of interviewed residents, 15 interviewees or 50%, believed that they would have income increased approximately by 19,000 baht/year/family (median), while another half of them did not agree on that matter.

On expenditure side, 15 interviewees, 50% of them, anticipated higher cost of living because there would be more demand from visitors coming to buy goods and services here (assumed that supply did not change), while another 15 interviewees did not think so because local residents were living a modest lifestyle.

Table 40 Anticipation of income effect from tourism benefit

Anticipation	Number of interviewed resident	Percentage
Income side: increasing income	15	50
Income side: no increasing income	15	50
Expenditure side: higher living cost	15	50
Expenditure side: not higher living cost	15	50
Total	30 (each sort)	100 (for 30)

Source: From author's survey in January 2010

For distribution of income from tourism, 17 interviewed residents, 56.67% of them, believed that local people in general would get much income from tourism, one interviewee, 3.33% of them, thought that only the rich residents could be able to get such income, and twelve interviewees, 40.00% of them, believed that people from outside would have much money to invest in tourism business and get more benefit than local residents who were more inferior than outside businessmen. See Table 41.

Table 41 Anticipation of income distribution from tourism benefit

Anticipation of most tourism income	Number of interviewee resident	Percentage
Go to residents in general	17	56.67
Go to businessmen from outside	12	40.00
Go to rich local residents	1	3.33
Total	30	100

Source: From author's survey in January 2010

3. Cultural effects from tourism

Actually tourism may destroy local culture but most local residents did not believe that way. Eighteen interviewed residents, 60.00 %, thought that local residents would attentively care about their culture to attract tourists and keep their dignity. They did not think that tourists would do bad-looking conduct on drink and sex. They did not think about young people would imitate bad behavior of some tourists. Only two interviewed residents thought that their cultural heritage would be worse from tourism than present like in other tour places.

Table 42 Cultural effect from tourism

Anticipation of cultural status	Number of interviewed resident	Percentage
Better than now	18	60.00
Same as present	9	30.00
Worse than now	2	6.67
No idea	1	3.33
Total	30	100

Source: From author's survey in January 2010

4. Crime effect from tourism

Crime is generally increased when more tourists come in the site. Sixteen interviewed residents, 53.33%, anticipated that crime will be increasing a little bit.

Twelve interviewee residents, 40% of them, believed that no crime increased because they could manage on this matter.

Two interviewee residents, 6.67% of them, were sure that crime would be much increased.

Table 43 Crime effect from tourism

Anticipation of crime	Number of interviewed resident	Percentage
A little bit increased	16	53.33
Not increased	12	40.00
Much increased	2	6.67
Total	30	100

Source: From author's survey in January 2010

5. Anticipation of displacement of local residents

Actually, when tourism boom, land is so expensive that some local residents decide to sell their land and move to other places. Twenty nine interviewed local residents, 96.67% of them, thought that they would not leave Chiang Khan. Their reasons were:

- they have been lived here as a successors of ancestors who had moved to this place so long ago,
- they had no place to go,
- they had sufficient means to earn living here,
- they were not greedy for money, home land was more significant to their lives.

Only one interviewed local resident, 3.33% of interviewees, said that he would sell their land and move to other place if the land would be much expensive.

NON-PARTICIPANTS' POINTS OF VIEW

Apart from interviews of local residents at Chaikhong Street (the cultural zone) and tourists, 29 of non-participants were also interviewed to get more fact about cultural heritage tourism.

Non-participants of Chiang Khan who were not the local residents at the site, not tourists, but much experience the situation were also interviewed in September 2012 for more dependable data. They lived or worked near the place but did not have any benefit with those local residents. By this reason their personal views on cultural heritage tourism of Chiang Khan were highly dependable.

Their quantitative answers in numbers were summarized in median¹¹¹ where the qualitative answers were basically summarized from the most answers plus the interviewer's judgment. Then put them in tables for better understanding. Their points of view being discussed here were their evaluation, anticipation, and imagination of desirable situation on Chiang Khan heritage tourism.

Evaluation of status of Chiang Khan Tourism in 2010 - 2012

Fourteen items of status of Chiang Khan in 2010 to 2012 being evaluated are in Table 44. Evaluation compared the status of three year events to see how the concerned items were more or less in number and better or worse in quality. The non-participants evaluated the 14 items as the following.

The non-participants evaluated that culture and hospitality of Chiang Khan in 2010 – 2011 – 2012 were the same even the site and situation had been changing.

However the attractive wooden houses were worse and worse because the owners remodeled their houses to be concrete or wooden-concrete buildings; the interviewees reasoned the change of buildings was from the price of wood was so expensive and liable to be destroyed by termites. The number of attractive wooden houses was less than that of the past few years.

The prices of food and accommodation were increasing during three consecutive years because more tourists had more demand for food and accommodation caused sellers took opportunity to raise prices as high as they could. Another cause was the general cost of living in Thailand was higher causing the price level at Chiang Khan higher too. However, if it was unreasonable expensive it would imply the diminishing of the hospitality of local residents.

Publicity was better because the Municipality Office more participated in heritage tourism.

Heritage preservation awareness of locals & Municipality Office was better as they had known that their heritages created income and prestige to them. The non-participants guessed that they might ignore it in future when they had more income from tourism and then they might prefer having rapid income to caring heritages.

¹¹¹ The central number of numbers arranged in order. For example 6, 3, 8, 17, 1 are arranged as 1, 3, 6, 8, 17, the median is 6 while the mean is $(1+3+6+8+17)/5 = 7$.

Table 44 Evaluation of status of Chiang Khan Tourism in 2010 – 2012 by non-participants

Number	Item	2010	2011	2012	Explanation
1	Culture & hospitality	Same	Same	Same	Same and a little bit better
2	Attractive wooden houses	Same	Worse	Worse	Continuously changed to wooden-concrete mixed houses
3	Price of food & hospitality	Same	More	More	Price increasing as more demand from tourists
4	Publicity	Same	Better	Better	The Municipality Office helped locals to publicize
5	Heritage preservation awareness of locals & Municipality Office	Same	Better	Better	More number of tourists causing them aware of heritage significance
6	Heritage preservation awareness of tourists	Same	Better	Better	Tourists sought cultural knowledge and being considerate of local residents
7	Tourism income of locals	Same	Better	Better	Locals could earn more from increasing tourist number
8	Number of tourists	Same	More	More	Volume of tourists is increasing
9	Change in number of accommodation	Same	More	More	The locals saw profit-making opportunity
10	Change in number of outsiders	Same	More	More	The outsiders saw profit-making opportunity
11	Change of happiness of locals	Same	More	Same as 2011	Increasing and then level off in 2012
12	Number of tourist, dry season - workday	200	400	500	Increasing and more than wet season
13	Number of tourist, wet season - workday	200	300	400	Increasing but less than winter
13	Number of tourist, dry season - holiday	700	850	1000	More than workdays. Increasing and more than wet season
14	Number of tourist, wet season - holiday	500	700	800	More than workdays. Increasing but less than winter

Source: Author's interview in September 2012

Tourists were considerate of local people not to do something against the culture of local residents. Also some tourists were cultural tourists seeking cultural knowledge from local residents.

Income of local residents was increasing in successive years 2010 – 2011 – 2012. The reason was that more tourists had been coming to the site along with local residents remodel their houses as guesthouses and sold food and souvenirs to tourists.

More and more tourists had been coming to Chiang Khan. Their estimation in the successive years of 2010 – 2011 – 2012 was 200 – 300 – 400 visitors a day during workdays in wet season¹¹² and 200 – 400 – 500 visitors a day during workdays in dry season¹¹³. For holidays, they estimated tourists as 500 – 700 – 800 visitors in wet season and 700 – 850 – 1,000 visitors a day in dry season. On some long holidays tourists were very crowded that difficulties happen to both tourists and local residents: no enough food and accommodation for them. Average of numbers of tourists per day in 2012 from Table 44 were 514 in wet season¹¹⁴ and 643 in dry season¹¹⁵.

There were more accommodations as guesthouses built or remodeled when local residents saw the opportunity of making more income from tourists. Some knowledgeable non-participants worried about the existence of old-style wooden houses in future.

As the outside businessmen had seen profit-making opportunity in Chiang Khan they were coming more during three successive years to do their business here, mostly by rent houses from local residents.

Happiness of local residents were better in 2011 but level off in 2012 because they had more income from tourism and lived in better houses (as they remodeled the houses) but they later had debt burden.¹¹⁶

Optimum number of tourists. *The optimum number of tourists is the most number that they can walk conveniently (not crowded) and there is enough accommodation for them.* The optimum number is rather subjective, no unique figure. Nevertheless we have to estimate by using the above definition as a guideline.

Non-participants estimated the optimum number of tourists (medians) as the following. See Table 45. Happy walk: 300 tourists a day. Enough accommodation: 500 tourists a day. Convenience to local residents: 400 tourists a day. All numbers were median numbers from estimation of non-participant interviewees.

112 From May to November

113 From December to April

114 The calculation is $(400*5 \text{ days} + 800*2 \text{ days})/7 = 514$.

115 The calculation is $(500*5 \text{ days} + 1,000*2 \text{ days})/7 = 643$.

116 Evaluation of happiness is rather ambiguous because it is subjective.

Table 45 Optimum number of tourists

Optimum for different situation	Number of tourist
Happy walk	300 a day
Enough accommodation	500 a day
Convenience to local residents	400 a day

Source: Author interviewed with 29 non-participants of Chiang Khan in September 2012

Anticipation

The 29 non-participant interviewees anticipated the future of Chiang Khan as follows.

It was most possible that more than 50% of houses in Chaikhong Street (the site) would become guesthouses, 97.31% of interviewees anticipated. The sign was local residents were continuously remodeling their houses to be guesthouses which were usually more demanded by tourists except on special festivals.

Wooden houses would be so much changed to be concrete houses or at least wooden-concrete houses that were difficult to remember their origins. This was highly possible as 70.58% of interviewees agreed.

Morning alms to monks in the morning would be affected by business. About 55 % of interviewees agree on this matter. Because local residents began to sell the ready food alms sets to tourists. It was not bad for convenience reason but the tradition was that local residents put only a bit of glutinous rice into monks' bowls while more alms were brought to monasteries an hour later.

It was highly possible, 79.31% of interviewees anticipated, that cultural tourism would change to be entertainment tourism because many tourists were not interested in cultural heritages of Chiang Khan. Those people come to eat, drink, and rest at this place because of fine weather and calmness of the site.

As for local residents' displacement, the most interviewees of 88.46 % anticipated the impossible of such occurrence because local residents loved their homeland than money. Many of their educated children were coming back to do tourism business these days.

Table 46 Prediction of Chiang Khan situation in the future

Number	Item	Prediction	Explanation
1	More than 50% of houses would become guesthouses	Most possible. 97.31 % of interviewees agreed	Continuously remodeled to be guesthouses. More demand from tourists.
2	Wooden houses would be changed until no one could recognize their origins	Highly possible. 70.58% of interviewees agreed	Concrete houses would replace wooden houses
3	Morning alms to monks would be affected by business	Possible. 55.17% of interviewees agreed	Locals did business by selling ready set of alms now
4	Cultural tourism would be changed to entertainment tourism	Highly possible. 79.31 % of interviewees agreed	Many tourists did not care much on cultural heritages. The place was nicely cool
5	Outsiders would replace local residents	Highly impossible. 88.46 % do not agree	Locals loved their homeland. Locals could do business

Source: Author interviewed with 29 non-participants of Chiang Khan in September 2012

Imagination of desirable situation

Twenty nine non-participant interviewees of Chiang Khan outside Chaikhong Street expect to have good circumstances in Chaikhong Street as follows: cleanliness, calm, tidiness, good traffic arrangement, safety, inexpensiveness, hospitality, and more trees.

Cleanliness. Almost all interviewees wish to see this site keeps clean from all kinds of rubbish that make dirty to the heritages. At present it was dirty during holidays when too many tourists came.

Calm. It was alright now but they wish that tourists in future should not very crowded and not making loud noise. The place should be a calm land for both local residents and tourists, not merely for tourism business.

Tidiness. Actually during holidays street traders and even some permanent shop owners set their tables out untidily on the street. So tidiness was interviewees' dream.

Good traffic arrangement. They wanted Chaikhong Street to be walk-street for tourists with no cars or motor-bikes as it was now.

Safety. Even there were more tourists in the future; safe from crimes was desirable for the place.

Inexpensiveness. As prices of food and accommodation were increasing with more tourists, inexpensiveness was a sign of generosity of local residents.

Hospitality. The site would possibly become land of money seeking in the future. If hospitality disappeared Chiang Khan's admirable culture would also disappear. So keeping hospitality was the best policy.

More trees. Trees were still good environment of Chaikhong Street making beautiful scenery. Nonetheless they were gradually cut down for building or modeling guesthouses. More trees were an important anticipation.

TOURISM STATISTICS OF THE OFFICE OF CHIANG KHAN MUNICIPALITY

In 2012 the Office of Chiang Khan Municipality monthly estimated number of tourists and average income from tourism as in Table 47.

Table 47 Estimation of monthly number of tourists and income by the Office of Chiang Khan Municipality in 2011

Month of 2011	Number of tourist	Average income of a month (Baht)
January	39,890	59,835,000
February	21,345	32,017,500
March	20,390	30,585,000
April	16,097	24,145,500
May	14,518	21,777,000
June	9,182	13,773,000
July	7,296	10,944,000
August	14,464	21,696,000
September	12,397	18,959,500
October	15,254	22,881,000
November	27,530	41,295,000
December	62,185	93,277,500
Total	260,548	391,186,000

Source: The Office of Chiang Khan Municipality in 2011 surveyed by Oratai Punjuntra and Suwapat Sreeburintra on 27 December 2011

Calculating from Table 47. The number of tourists a day in dry season, using February represented the season, was 21,345 divided by 28 equals 762 tourists. And in wet season, using September represented the season, the average of tourists a day was 12,397 divided by 30 equals 413 tourists a day.

The Office of Chiang Khan Municipality estimated that total tourism income got from each tourist was 1,500 Baht a visit or approximately 391 million Baht a year.

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CHAPTER 6

ANALYSIS OF THE TOURISM TRANSITION AND CULTURAL HERITAGE PLAN FOR THE CHIANG KHAN OLD TOWN

This Chapter is the analysis of the tourism transition of the Chiang Khan Old Town how it has been changed during this four years of tourism transition to the scene coming into sight in 2012 and what the appearance of cultural heritages will be in the future and also setting up a heritage plan for the heritage preservation along with the tourism growth.

ANALYSIS OF THE TOURISM TRANSITION OF THE CHIANG KHAN OLD TOWN

From related data presented in Chapter 4 and 5, we can analyze them in order to obtain fact whether there was balance between tourism and heritage preservation, and the way to deal with such situation as the following headings.

For assessment as good, fair, and weak:

Weak or not significance level: 0 – 30 % of interviewees recognized the occurrence

Fair or significance level: 31 – 70 % of interviewees recognized the occurrence

Good or high significance level: 71 - 100 % of interviewees recognized the occurrence

Tourism during transition: Attraction, information effect and effectiveness of publicity, and growth rate of tourists

1. Considering how attraction of the tourism resources available, such as culture – architecture – nature, are able to attract tourists. (good, fair, weak)
2. Estimation of the information effect and the effectiveness of publicity of local government (the Office of the Chiang Khan Old Town Municipality), other official organizations, mass media, internet, words of mouth, that is how visitors know the site and decide to visit the Chiang Khan Old Town. (good, fair, weak)
3. Estimation of tourists' growth rate simply by using number of tourists estimated by non-participants.

Capacity

Examine the capacity of accommodation such as hotels – guest houses - restaurants. Then analyze the optimum number of tourists they can accommodate. (optimum number of tourists)

Cultural heritage preservation awareness

Examine how local residents – local government – and tourists have preservation awareness. Do they understand that economy force can change and destroy their heritage until the Chiang Khan Old Town is no more beneficial to them but to outsider businessmen. If they aware the situation the Chiang Khan Old Town will survive from destruction (good, fair, weak)

Evaluation of Tourism Transition of the Chiang Khan Old Town, Past –Present-Future

From the above analyses we can evaluate the transition of the Chiang Khan Old Town, past-present-future, what ways it will become: sustainable tourism, money oriented tourism, or idle tourism.

Cultural heritage management plan

1. If some factors causing unsustainable happen, correction criteria must be considered.
2. In order to make the Chiang Khan Old Town balanced growth between tourism and cultural-architectural-natural preservation, we will create the planning models for the following targets:
 - Convenience, sightliness, knowledge and fairness to tourists
 - Cultural-architectural-natural heritage sustainability

TOURISM DURING TRANSITION: ATTRACTION, INFORMATION EFFECT AND EFFECTIVENESS OF PUBLICITY, AND GROWTH RATE OF TOURISTS

1. Considering how much the tourism heritage resources of the Chiang Khan Old Town and other complements have attraction

A. Heritage from Author's closed observation. From close observation from 2009 to 2012, the Chiang Khan Old Town had three groups of noticeable heritage resources for tourism:

- Natural heritage
- Cultural heritage
- Architectural heritage

Other heritages are merely supplementary to the above three heritages.

Natural heritage consists of:

- Mekhong River is an attractive resource because of its calm wildness attached to the site.
- Mount Phuthog hill top is regarded as a supplement resource of the Chiang Khan Old Town because it is outside the site's boundary. Tourists go up to see fog sea in the early morning only some days in winter when fog is thick and the sun shines brightly. Few tourists visits it.
- Koodkoo sandbank is also regarded as a supplement resource of the Chiang Khan Old Town because it is outside the site's boundary. People visit it more often than Mount Phuthog hill top.

Cultural heritage consists of:

- Rows of morning alms to monks are the best cultural heritage attracts visitors to the Chiang Khan Old Town. It is a charming lifestyle between Buddhist monks and local residents hard to be seen elsewhere in Thailand. It is like Luang Prabang but the number of monks is far less than that of Luang Prabang.
- Generosity is noticeable to those who first experience the Chiang Khan Old Town but it gradually decline when they have some tourism business that they begin to have business relation.
- Classical music club is just a minor supplementary heritage now. However the music club is promoted by the Office of Provincial Culture of Leoi Province and also the Chiang Khan Municipality Office. The musicians play and sing in front of Sri Koonmuang Monastery persuading tourists to donate money to the monastery.
- Traditional ceremonies are not seen regularly. There is a symbolic procession on the day beginning 'Buddhist Rainy Season Retreat'. It is over crowded only one day nevertheless tourists enjoy it.
- Vernacular is an interesting heritage that known to few tourists. The vernacular here is words mixed among north – northeastern - and central dialects of Thailand. From my notice the dialect is almost the same as that of the locals at Luang Prabang because they were from Luang Prabang long ago.

Architectural heritage is made up of:

- Wooden shophouses are the most significant heritage of the Chiang Khan Old Town. Tourists come to see wooden shophouses and morning alms giving to monk as their first interest. Wooden shophouses are lining two side of Chaikhong Street 1.5 km. long.
- Other than wooden houses, their interior and exterior decorations are attractive.

B. Attraction of heritage from local residents-tourists' view, and comparison with the author's view. From close interviews with local residents of the Chiang Khan Old Town, as shown in Table 36 and with tourists at the site, as shown in Table 19, the recognition of heritage's attraction can be compared with the author's view as shown in Table 48.

The heritage that was recognized by less than 50% of interviewees is regarded as not attraction significance, 50 – 60% as attraction significance, more than 60 to 80% as high attraction significance, more than 80 to 100% as highest attraction significance.

Table 48 Heritage's attraction significance of the Chiang Khan Old Town evaluated by local residents, tourists, and the author

Kind of heritage	Local residents' view*	Tourists' view*	Author's view
Natural heritage			
• Mekhong River	76.67, HS	69.57, HS	HS
• Phutok Hilltop	70.00, S	19.88, NS	NS
• Koodkoo Sandbank	70.00, S	47.83, S	NS
Cultural heritage			
• Temperament of residents	100, HS	90.06, HS	HS
• Morning alms to monks	100, HS	91.93, HS	HS
• Buddhist monasteries	76.67, HS	42.86, S	S
• Domestic food	66.67, S	26.71, NS	NS
• The Chiang Khan Old Town dialect	60.00, S	25.47, NS	S
• Handicraft	40.00, S	19.25, NS	NS
• Thai classical music	30.00, NS	0, NS	S
Architectural heritage			
• Old wooden houses	70.00, S	81.37, HS	HS

Source: From Table 36 and 19

Figures are percent of interviewees. NS: not attractive significance, S: attractive significance, HS: highly attractive significance

From Table 48, the highest attraction significant heritages are morning alms to monks, temperament of residents, and old wooden houses which are agreeable recognized by local residents, tourists, and the author.

For natural heritage, only Mekhong River is unanimously recognized as high attraction significance. Phutok Hilltop and Koodkoo Sandbank are rather not visited by tourists so tourists assess them as not attraction significant while local residents think that they are attraction significant.

C. Attraction from complement factors. Attractions to bring tourists are not only natural-cultural-architectural heritage but also some complementary factors such as access convenience to the site, accommodation, and cost of visiting.

Traveling from remote provinces to the Chiang Khan Old Town is convenient by all kinds of cars, buses – tour van - personal cars. It may be tired for visitors from far area as Bangkok (568 km.) or other far provinces but the visitors still being interesting to come and most of them think that traveling to the Chiang Khan Old Town is all right. See Table 24.

Accommodation is alright with guesthouses and few hotels of moderate prices. There are more than enough rooms during day to day but not enough during festivals. The assessment therefore regards all kinds of attraction to the Chiang Khan Old Town as fair level.

2. Examine information effect and effectiveness of publicity

Information effect. Visiting the Chiang Khan Old Town has the same decision process as buying goods and services in general. *A buyer has the process of buying by: feeling that he or she wants to have a set of good or a set of service – searching information – evaluation and – buy or not buy.*¹¹⁷

A person who wants to visit a place for his or her satisfaction needs information on the quality of the site and the expense that he or she has to pay. That person uses information on these two items for decision making whether to visit or not. If the expense together with all inconvenience is worth satisfaction from visiting, the person will decide to visit the place. This is knowledge of basic economics.

The tourists visit the Chiang Khan Old Town because they have information on the quality of heritage and the expense for them for their decision to visit and they feel that the quality of heritage exceeds the expense. If the situation is reverse, they will not visit the Chiang Khan Old Town. From Table 11 and 23 derived from the author's surveys in January 2010 and January 2012 were arranged for comparison in Table 49.

¹¹⁷ Hult, International Business School. **Buyer behavior.** Retrieved January 20, 2013. from http://www.tutor2u.net/business/marketing/buying_decision_process.asp
Factors Influencing the Behavior of Buyers. Retrieved January 23, 2013 from <http://www.learnmarketing.net/Factors%20influencing%20consumer%20buying%20behaviour.html>

There were 8 types of information for tourists' decision. See Table 49. The most significant information from both surveys was from persuasion by relatives or friends, 31.68% and 43.12% of tourist interviewees. The second significant information from both surveys, 29.81% and 31.19% of tourist interviewees, was from the internet, excluded the website of the Chiang Khan Old Town Municipality. In January 2010 there were three websites on the Chiang Khan Old Town and there were 253 websites on the Chiang Khan Old Town in January 2013. Teachers' persuasion in the first survey was an exception because it is compulsory decision. Other types of information did not much affect decision to visit the Chiang Khan Old Town.

Table 49 Types of information for tourists visiting the Chiang Khan Old Town

Type of information	Survey in 2010 (% of tourists)	Survey in 2012 (% of tourists)
Persuasion by relatives or friends	31.68	43.12
Internet, exclude that of Chiang Khan Municipality	29.81	31.19
Television	4.97	10.09
Magazines, Newspapers	4.97	5.50
Past experience	2.48	4.59
Publicizing of the Chiang Khan Old Town Municipality	0	3.67
Radio	0	1.83
Teachers' persuasion	26.09	0
Total	100.00	100.00

Source: From Table 11 and 23

Effectiveness of publicity. The Office of Chiang Khan Municipality, Loei Provincial Office, local residents, and also tourists make tourism advertisements for the Chiang Khan Old Town Old Town.

The Office of Chiang Khan Municipality distributed fine calendars to tourists and local shops at the place and had new website¹¹⁸ to show what the Chiang Khan Old Town looks like, but not efficient persuasion to visit here. From Table 49, in 2012 only 3.67% of tourist interviewees came to the Chiang Khan Old Town because of the municipality's persuasion. The publicity of the Office of Chiang Khan Municipality is estimated as weak.

Loei Provincial Office of Tourism and Sports was another office help publicizing the Chiang Khan Old Town by brochure but no interviewee referred their publicity. This publicity was weak.

¹¹⁸ <http://the Chiang Khan Old Town.go.th/default.php?bmodules=html&html=problem>

Mass media as television – radios – newspapers, persuaded less than 30% of tourists to the Chiang Khan Old Town. Therefore, these kinds of publicity were weak.

Internet communication among young and office persons, and words of mouth among them are the most efficient publicity to persuade them to visit the Chiang Khan Old Town. The Chiang Khan Old Town tourism has been boomed by this publicity. The 31.19 % and 43.12% of tourist interviewees in 2010 and 2012 accepted that they came to the Chiang Khan Old Town by these two sources of persuasions as, a result they were fair and good methods of publicity respectively.

Tourists who came to the Chiang Khan Old Town by the effect of other publicities were all tourist interviewees excluding those who came because of relative and friend persuasion and their own experience. That was 100% minus 43.12% minus 4.59% equaled 52.29% of tourist interviewees which was fair publicity.

3. Growth of number of tourists

To estimate growth rate of tourists during 2010-2011-2012 let's use the median numbers of tourists during workdays in dry season estimated by the non-participants in 2012, i.e. 200 – 400 – 500 tourists a day as shown in page 101 of Chapter 5. The reason using dry season because it is the tour time convenient to most Thai people for less rainy days. Using data during workdays because they are normal situation with more days than during holidays.

Growth rate of tourists during 2010 – 2011 = $[(400 - 200)/200] \times 100 = 100 \%$

Growth rate of tourists during 2011 – 2012 = $[(500 - 400)/400] \times 100 = 25 \%$

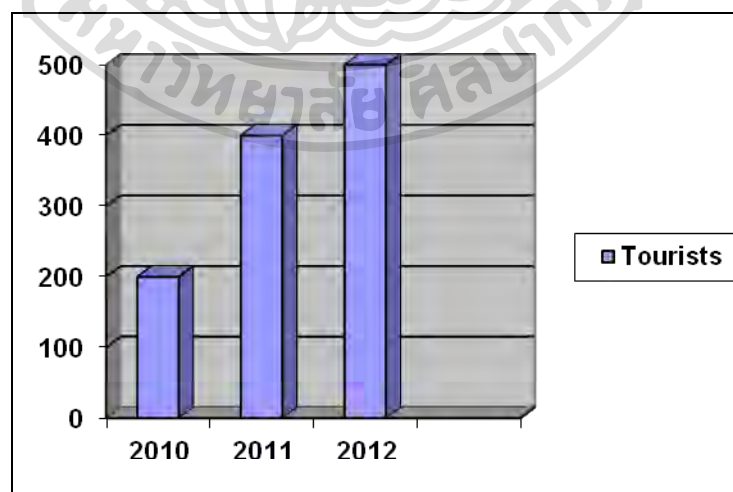


Figure 68 Number of tourists during 2010 – 2011 - 2012 as estimated by non-participants
Source: From page 101 of Chapter 5

Both non-participants and the author had noticed that the number of tourists was increasing at diminishing rate and might be level off in the next few years. As a result the growth rate of tourists would not more than 25% from 2012. If the tourists were increasing by 25 % the number of tourists would be:

$$\begin{aligned} 500 \times 1.25 &= 625 \text{ tourists a day in 2013,} \\ 625 \times 1.25 &= 781 \text{ tourists a day in 2014,} \\ 781 \times 1.25 &= 976 \text{ tourists a day in 2015} \end{aligned}$$

Estimation of the number of tourists should not be done farther than the year 2015 because it is a far extrapolation that has more error.

Capacity of Accommodation and Restaurants

Capacity of Accommodation

Capacity of accommodation determines suitable number of tourists who want to deeply visit or have a rest at the Chiang Khan Old Town. From the author's survey in January 2011, Table 1 the Chiang Khan Old Town had 78 houses that were used for guesthouses and other utilities at the same time and one small hotel. One guesthouse could accommodate 8 guests conveniently on average. There were enough for about 78×8 equals 624 tourists by guesthouses and one small hotel could receive about 50 guests conveniently as the author stayed there five times. So the capacity of guesthouses and a hotel in the Old Town to welcome guests was 674 persons in 2011.

From the author's survey in 2012, Table 3, there were 89 guesthouses (used for other utilities as well) that were enough for 89×8 equals 712 guests and 50 guests from a hotel made 762 persons. The capacity was increasing about 100 guests. Let us use the capacity of the year 2012 for discussion.

There were some guesthouses outside the Old Town cultural zone, i.e. outside Chaikhong Street. These guesthouses were helpful for accommodation during festivals when there were crowded tourists, so these festival periods would not be regarded in normal situation.

Few Buddhist monasteries are free of charge accommodation suitable for the youths but not suitable for elders because of inconvenience. The survey in 2012 did not find any tourists stayed at monasteries. Monasteries were then not regarded as accommodation places for tourists in normal situation.

From the author's survey in January 2012, there were 15 restaurants. The average capacity was for 20 customers at a time even there were five of them could service 50 customers at a time. Therefore the capacity of restaurants was be able to service 15×20 equaled 300 customers at a time. Assume that they could service their customers three turns for a meal, as a consequence the Old Town had the capacity of restaurants to service 900 tourists conveniently.

There were also sporadic restaurants at times of long holidays or special festivals that were helpful for surplus customers. Therefore restaurant is not a problem for tourists.

Comparing the capacity of the Old Town 762 tourists for accommodation and 900 tourists for restaurants with expected number of tourist 500 – 625 – 781- 976 in 2012 to 2015, discussed in section 3 above, there was no problem in the years 2012 and 2013 but there would be excess demand in the year 2014 from restaurants and in the year 2015 from both restaurants and accommodation. However, the situation will not be bad as more guesthouses and restaurants will be available.

The problem always happens during long holidays with festivals when excess tourists, overcrowded, come to the Chiang Khan Old Town. That is a special tourism administration planned at an occasion.

PRESERVATION AWARENESS OF LOCAL RESIDENTS, LOCAL GOVERNMENT, AND TOURISTS

To know whether the Chiang Khan Old Town's cultural heritages will survive when tourism grows up, awareness of local residents – local government – and tourists must be analyzed. Because if there is no sense of preservation awareness, tourism will be money oriented and will destroy cultural heritages.

A. Awareness of local residents

Preservation awareness of local residents of the Chiang Khan Old Town will be analyzed from general perception of tourism effects to them.

For kinds of heritages, 100 % of resident interviewees regarded morning alms to monks and temperament of residents as the most significant heritage and 70.00 % of them regarded their old wooden houses as significant heritage. (Table 36)

Also 56.67 % of interviewed residents assumed that most tourism income will go to residents in general (Table 41). More than half of them did not require too many tourists for avoidance of culture deterioration. They required 400 tourists a day as the appropriate number, (Table 39).

For participation of cultural preservation by their own, 40% of interviewee residents would retain their ancestors' life style. (Table 38) About house repairing, 76.67% of them concerned much to repair their old houses without eccentric construction. For example, using wood as main material and keeping old styles in order to remind their architectural heritage.

For participation with local government (Chiang Khan municipality) and central government, 76.67% of resident interviewees thought that there should be cooperation among the three rather than preservation responsibility by their own. See Table 37.

From the author's observation and deep interview questions, local residents knew how important was their cultural heritage but they did not know exactly what will happen to their lives in the future and how to deal with changes in the Chiang Khan Old Town, especially many houses were being renewed for guesthouses. They thought that when more tourists came to the place they would get more money through guesthouses and selling food and souvenirs. It was hard for them to imagine how economic boom could destroy cultural heritage and drove them from the place because they rather did not have much experiences in this matter. The author found five local residents who realized the heritage preservation awareness. Unfortunately they live outside the Old Town, i.e. Chaikhong Street or walk street, as a result they could not do much on the preservation even they had much awareness.

What the local residents said is less important than their behavior because it reveals their real attitudes. Their behavior of dealing with old wooden houses can reveal how they really aware of architectural preservation and what they are going to deal with these old wooden houses. Before discussion about this awareness, let us review four major types of old property repair to keep buildings as architectural heritage¹¹⁹.

Preservation is defined as the act or process of applying measures necessary *to sustain the existing form, integrity, and materials of an historic property.* Work, including preliminary measures to protect and stabilize the property, generally *focuses upon the ongoing maintenance and repair of historic materials and features rather than extensive replacement and new construction.* New exterior additions are not within the scope of this treatment; however, the limited and sensitive upgrading of mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a preservation project.

Restoration is defined as *the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period.* The limited and sensitive upgrading of mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a restoration project.

Rehabilitation is defined as the act or *process of making possible a compatible use for a property through repair, alterations, and additions while preserving those portions or features which convey its historical, cultural, or architectural values.*

Reconstruction is defined as the act or process of depicting, by means of *new construction, the form, features, and detailing of a non-surviving site,*

¹¹⁹ Secretary of the Interior. **Archeology and Historic Preservation: Standards and Guidelines**
Retrieved August 14, 2010 from http://www.nps.gov/history/local-law/arch_stnds_10.htm

landscape, building, structure, or object for the purpose of replicating its appearance at a specific period of time and in its historic location.

From the author's observation on wooden houses in the Chiang Khan Old Town from 2010 to 2012 about 30 houses out of 225 houses (13%) had been modified or even demolished and re-built suitable for guesthouse business. Even there were four preservation methods of treating their wooden houses as architectural heritage but they changed their wooden houses so much that we hardly recognized their old appearances that were old heritage. The demolished and rebuilt wooden houses were in current styles, nothing left for heritage memory; merely they were made of wood or wood-concrete materials.

Using the standards and guidelines of preservation of Secretary of the Interior for treating the old wooden houses, many local residents thus did not really aware the value of architectural heritage because they did not keep preservation method of dealing with their old wooden houses. Those local residents rather intended to make income from guesthouses. Income from tourism was not bad if it balanced the heritage preservation.

From the author's view point, tourism has gradually had more weight than heritage preservation which later will gradually vanish. The Chiang Khan Old Town in the future will be other forms of tourism not heritage tourism. By its cool weather and quiet place on riverside, it will be a place for long stay rest in wooden houses or in the moderate size concrete hotel (already existed in 2012) with less regard in their heritages.

B. Awareness of local government (Chiang Khan Municipality)

The Chiang Khan Municipality is a local government taking care of tourism and heritage preservation of the Chiang Khan Old Town. The 2007 Policy of the Municipality had such concerned items as the following.¹²⁰

- Building erosion rampart for river bank along the Chaikhong walk street together with street lamps
- Promoting the Chiang Khan Old Town, with participation of local residents and other organizations, to be a sustainable cultural-tourism site and more tourism capability
- Developing Chaikhong Street to become a cultural Old Town street, selling souvenirs and local products

From the author's observation, the policies have been implemented at acceptable level. There is erosion rampart to protect river bank now. There is narrow walk street along the rampart with street fluorescent lighting even not so bright at night.

¹²⁰ The Declaration of The Chiang Khan Old Town Municipality Policy of the Lord Mayor in Jan 7, 2007.

The Municipality has done a little bit about cultural tourism but too many tourists come to the Chiang Khan Old Town rather from words of mouth, television, and internet. However, key persons of the site blamed that they had less participation with the municipality because of less awareness of the municipality administrators in cultural tourism. They are waiting for new political administrators in next January (2012).¹²¹

Also Chaikhong Street, the cultural zone, still have morning alms to monks as cultural preservation and selling souvenirs as they expect, merely have few local products.

One crucial instrument for architectural preservation of wooden houses is municipal building code to control building, renovation, and repair of wooden houses in Chaikhong Street. The Building Code has just enforced on May 4, 2011. It is a little bit late because, as from the author's observation, a three storied concrete building for moderate-size hotel and other few unsightly concrete buildings appeared contrasting rows of wooden houses. This makes the author doubt whether the enforcement is strict enough in the future. However a four storied wooden house was forced to be three storied wooden house on September 2011. It is astonishing that according to this code no new building is allowed but renovation or repairing is not controlled by the code. For example, a wooden house can be renovated to be a concrete house without against the code. That will be careless for architectural preservation from now on. This is a deficient of this building code.

C. Awareness of tourists

Tourists also take part in heritage preservation according to which tourist types they are. If they are entertainment tourists they do not care for any cultural heritage damage and will looking for drink and sex which are harmful to cultural preservation. Some local residents may want only money from such tourists and help them to do what is not compatible with heritage preservation.

From the author's two surveys on tourists in 2010 and 2012 tourists expected to see natural-cultural and architectural heritages at high percentages. For the first survey in 2010 tourists did not expect much about architectural heritage (36.65%) but they were more satisfied with higher percentage of 81.37 when they visited. Because they had no idea about plenty of old wooden houses until they saw the houses they appreciated them. In second survey of 2012 tourists knew the famous wooden houses of the Chiang Khan Old Town therefore most of them, 88.07%, expected to see old wooden houses and 69.72% were satisfied. See Table 50.

¹²¹ Interviewed two officers of the municipality and two local residents in November 28, 2011

Table 50 Expectation and satisfaction of tourists to the Chiang Khan Old Town (% of tourists)

Heritage	First survey		Second survey	
	Expectation	Satisfaction	Expectation	Satisfaction
Natural	58.39	19.88 – 69.57	75.23	5.5 – 13.76
Cultural	45.96	19.25 – 91.93	78.90	4.59- 46.74
Architectural	36.65	81.37	88.07	69.72

Source: From Author's surveys in 2010 and 2012

For cultural heritage and natural heritage, tourists had high expectation, especially in 2012, even though their satisfactions were much lower than in 2010.

From the author's close observation, only few tourists at the time drank alcohol secretly in some restaurants. Tourists and local residents actually did not like drunk visitors because they considered the Chiang Khan Old Town as the land of culture. Therefore tourists had to care their behavior not being black sheep here. Prostitution did not exist in the area of the Old Town Chaikhong street.

The evidence from Table 50 and the author's observation showed their heritage appreciation that lead to the conclusion that tourists to the Chiang Khan Old Town will not destroy the heritages as they were aware of the merit of such heritages. From the survey in 2012 *heritage preservation awareness of tourists were assessed as good level* with more than 70% of tourists were aware of heritage significance.

EVALUATION OF TOURISM TRANSITION OF THE CHIANG KHAN OLD TOWN

In this section let us evaluate the change during transition period from past to present of tourism events up to the year 2012. The evaluation of transition will consider changes of status of the Chiang Khan Old Town during the years 2009 to 2012. The year 2009 was the beginning of the Chiang Khan Old Town tourism since the youth persuaded their friends to visit the Chiang Khan Old Town. From then on people had regarded the Chiang Khan Old Town Old Town as the cultural and architectural tourism place and more people came here. The year 2012 was the last year of the scope of the research.

In September 2012 the author interviewed non-participant, i.e. 29 knowledgeable persons of the Chiang Khan Old Town district who were not at the site (Chaikhoing Street) but lived or worked close to the site. Because they were educated persons and had no involvement in the site, their justifications were thus dependable. Their answers were then analyzed by descriptive statistics¹²² for the evaluation.

The evaluation from non-participants' answers is concluded in Table 44. The results as 'same, better, worse, more, and less' are qualitative answers from the most answers

¹²²

The statistics that merely shows the fact of situation in numbers, not trying to test hypothesis. Mean, mode, and median are the common methods.

and the numbers of tourists are from statistical median assessed by the non-participants.

These following changes are analyzed from Table 44 for the tourism transition of the Chiang Khan Old Town.

- Cultural and hospitality change
- Architectural heritage change
- Heritage preservation awareness change
- Tourism change
- Economic change
- Wellbeing change

Cultural heritage change. Culture had been a little bit changed during 2009 to 2012. Some interviewees said that culture was little bit better because local residents knew that guests were watching their culture result in they had to care about.

The most significant cultural heritage that presents to tourists everyday is morning alms giving to monks whereas other cultural heritage presents at time of festivals that can appreciate visitors in short interval. Hospitality is another important cultural heritage as it is hidden intangible virtue that merely looking will not know. This is the character of local residents that makes tourists to appreciate it when they visit the Chiang Khan Old Town.

From the author's observation during 2009 to 2012, cultural heritage was slightly changing in negative direction. Morning alms giving to monks in 2011 and 2012 was worse than in 2010 because there was business attached to the real activity of alms giving. There were food selling vendors sold food to tourists for alms giving to monks annoying tourists even convenient to them. Plenty of food put into the monks' bowls too much that needed helpers by men interfering to take this food out of bowls and laid it in carts or motor cycles to carry it back to monasteries. There was no such practice before 2011. Such scene of food selling vendors walking around together with carrier men jamming the alms giving was unsightly cultural practice. So the author assesses cultural change as slightly worse.

For hospitality either tourists or the author hardly found local residents invite us to sit down and have dinner together as in 2009. Life was business concerned, more or less. They did not have much time or much cheap food enough to share us. However, their eyes still showed benevolence to visitors.

Architectural heritage change. Architectural heritage is many wooden houses along Chaikhong Street. Wooden houses have been continuously changed to concrete mixed wooden houses or completely concrete houses. So, wooden houses, as architectural heritage, are worse than that of in 2009.

From my observation and interviewed local residents, they realized the value of wooden houses but they could not keep them when the houses decayed. Because wood

was more expensive and could not last longer compared to concrete. Besides wooden houses were not suitable for guesthouses because noise could travel from one room to annoy guests in other rooms. They were remodeling their houses for guests therefore they changed wooden houses to concrete mixed or concrete houses.

Heritage preservation awareness change. Local residents and the Municipality Office were better aware of their heritage preservation because they realized that their heritage created income to them. The Municipality Office educated local residents to realize the significance of their heritages. The local residents then knew the value of the heritages.

For some tourists, they were cultural tourists who appreciated cultural heritages of the Chiang Khan Old Town. The heritage preservation awareness was better. But other tourists were not interested in cultural heritages of the Chiang Khan Old Town. They preferred eating, sleeping, drinking and shopping as their vacations. These tourists could not help preservation awareness.

From the author's observation, many tourists deeply appreciated the Chiang Khan Old Town's heritages and worried about the cultural heritages survival of the Chiang Khan Old Town because they had noticed that some group of tourists came here for entertainment such as drinking alcohol and eating expensive food that also satisfied local merchants who had passion for money. The fact was more common that local people had heritage preservation awareness in their minds but the change was under the influence of money in their minds of the same people. What it will happen is not difficult to predict.

Tourism change. Publicity was better during 2009 to 2012 as the Municipality Office had helped local residents publicizing the site mostly by permanent boards at the site and leaflets distribute to tourists. Local residents and nearby persons felt that there were more publicity for the site.

From the author's observation, most tourists knew the Chiang Khan Old Town from their friends by words of mouth, television, and internet (e-mail, facebook, etc). The Municipality Office created good website for the Chiang Khan Old Town invited tourists to visit here. This was good invitation to tourists.

For number of tourists, it was difficult to count or even approximated tourists because there was no ticket or any fixed evidence to show. Using the median number of the estimation of the 29 knowledgeable interviewees (non-participants) was the best method. They estimated tourists were continuously increasing during 2009 to 2012. On workdays, 200 – 300- 400 tourists in wet season and 200 - 400 – 500 tourists in winter during 2010 – 2011 -2012 respectively. On holidays, 500 – 700 – 800 tourists in wet season and 700 – 850 – 1,000 tourists in winter during 2010 – 2011 – 2012 respectively.

The number of accommodation as guesthouses and hotels were increasing enough for tourists during usual workdays and holidays but not enough on long holidays. In that

case tourists help themselves by staying the night at other places or left the Chiang Khan Old Town in the evening.

From the author's observation, number of tourists was increasing slowly but number of accommodation was rapidly increasing. There should be problem of unbalance in the future causing debt problem to the guesthouse owners.

Moreover, tourists enjoyed shopping souvenirs and more shops prevailed as if the site was rather a market place than cultural heritage place. This is normal in many heritage places in Thailand. They ended up with famous shopping places.

In future, the Chiang Khan Old Town rather gradually becomes entertainment site than heritage site except good management will be applied.

Economic change. Economy of local residents was better. The knowledgeable interviewees assessed them had more income from tourism such as guesthouse service, selling food and souvenirs to tourists. Their higher income from tourism was not able to estimate correctly by this research because it had to use complicated method surveyed by economists and it was outside the scope of the study.

Some interviewees knew that the guesthouse owners had borrowed money from some sources to remodel their houses for guests resulted in big burden that no one knew whether they could repay their big debt. Because number of tourists might grow slower than number of guesthouses which would make less income than they had expected while investments. Then finally they would lose their houses and became displaced. This is an awful event that should be prevented since now on.

From the author's observation, this idea of speculative income would bring about the future poverty was liable to happen because many residents who remodeled their houses had to borrow money from commercial banks or rich people in Chiang Khan or elsewhere. They rather did not know any investment risk. They were so optimistic that they did not care what will happen in future. This is usual for those who are not businessmen. The crucial problem was they might have to leave their beloved the Chiang Khan Old Town if the situation were not on their side.

The knowledgeable interviewees thought that rapid increasing of tourists together with higher consumer-price index made prices of food and accommodation continuously higher. However, they considered the prices were not much higher.

From the author's observation, the prices of food and accommodation were unreasonable high in some shops and some guesthouses while some others kept reasonable prices. That was two prices of the same quality goods were together. I found some few shops selling reasonable price food at Soi 16 of Chaikhong Street. I also found that some guesthouses with much lower prices stand opposite to the high price guesthouses with the same quality. The difference was from distance from Mekhong River. Tourists who randomly visited the Chiang Khan Old Town had to pay more for food and accommodation if they did not carefully survey the places and

shops. Even the hospitable residents did not agree with the opportunist residents. They said that it was an ugly behavior that was not the nature of the local residents and tourists would not satisfy the Chiang Khan Old Town people. Then visiting the Chiang Khan Old Town would not be cultural tourism any more. "Tourists come to visit the Chiang Khan Old Town because of our hospitality," they said to the author.

The knowledgeable interviewees estimated that more outsiders came to do business at the Chiang Khan Old Town because good profit opportunity encouraged these people. For the case of outsiders would replace the local residents, the interviewees considered that it was impossible because local residents deeply loved their homeland.

The author did not agree on this matter. The author had surveyed the houses at the site in January 2011 and surveyed again in January 2012 the data are in Table 2 and 6 of Chapter 4 and the information was awful.

In 2011 there were 39 outsider businessmen or 19.70% of people in Chaikhong Street. Only one year later in 2012 there were 55 outsider businessmen or 24.44% of the same group of people in the same street. For simplicity, in 2011 there were outsiders doing business about 20% of all people at the site while in 2012 changed to 25%. Interestingly, seven outsiders (3.54% of all people along the street) had been owners of the houses along Chaikhong Street in 2011 while 14 outsiders (6.22% of all people along the street) owned the houses along the same street in 2012. That is outsiders increased two times during one year. From the figure evidence, the outsiders would replace locals, more even not all in the future; Outsiders were more keen on business than local residents.

Happiness change. The knowledgeable interviewees estimated that local residents had more happiness during 2010 to 2011 but happiness did not increase from 2011 to 2012. The reason was they had more income in 2011 than in 2010 then income leveled from 2011 to 2012 also they were in debt because of remodeling houses.

From the author's observation, their happiness did not depend only on income but also the proud in their cultural heritage that strangers had visited. They had been happy seeing visitors coming to their place. But as time went by their place were so crowded that some of them who did not have tourism business were upset.

Happiness assessment is dubious task. Local people seemed to have difficulty in daily lives in many ways such as higher cost of living, disturbed by noise but they said that they were happier because they had more income. This implied that money was the most important factor than other factors of living. By this fact, what we can do is using their own judgment for the assessment. From the author's informal interview with some friendly local residents in 2012, they said that they were better off when there was tourism in the Chiang Khan Old Town because they had more income, more friends from other provinces that made them unlonely, and were proud of their cultural heritage. Whether the answer was real, it was their happier feeling.

TREND OF TOURISM AND HERITAGE PRESERVATION OF THE CHIANG KHAN OLD TOWN

From the above discussion on the present status and change of the Chiang Khan Old Town by using the concerned data, anticipation of future status of the site can be done.

Table 51 are arranged from Table 19 and 31 for convenient analysis from tourists' side. Most tourists (79.5% and 81.65%) stayed one night at guesthouses in 2010 and 2012.

The trend from the Table implied that in future most tourists make one-day trip to the site and stay at guesthouses. Guesthouses are still their main accommodation.

Table 51 Tourism view of tourists on the Chiang Khan Old Town in 2010 and 2012

Item	2010	2012
Accommodation	79.5% at guesthouses, mostly one night	81.65% one night, 6.42% more than one night
Expense at the site	1,130 Baht/person	700 Baht/person
Satisfaction	91.93% morning almsgiving 90.06% temperament 81.37% old wooden houses 69.57% Mekhong River	69.72% old wooden houses 46.79% morning almsgiving 12.84% temperament 5.50% Mekhong River
Blame	48.98% wooden house remodel 34.69% traditional lifestyles changed to business	55.15% too many cars 26.92% new style houses

Source: Arranged from Table 19 and 31

Satisfaction of tourists about four kinds of heritage in 2012 lower than 2010 especially the main heritage as morning alms to monks and temperament of local residents. By these data tourists will have less heritage appreciation of the Chiang Khan Old Town. If local residents do not care for this hidden fact, let the situation goes on without consideration, the Chiang Khan Old Town will become entertainment place instead of heritage tourism site as they have expected. The undesirable situation is confirmed by the blames of tourists about wooden-house remodeled and too many cars in cultural street.

The non-participant interviewees predicted the future situation more seriously in Table 43 as follows.

The 97.31% of them anticipated that more than half of houses of the Chiang Khan Old Town will become guesthouses and it was highly possible that wooden houses will be remodeled to be concrete or wooden concrete houses until no one could remember their origin. Wooden houses as the main heritage would be rare for tourists to see.

Morning alms to monks would be a less interesting heritage because it was business mixed performance as 55.17% of non-participants assessed the event. That would be unpleasant scene for tourists.

Whether outsiders would replace local resident, the non-participants, 88.46% of them, thought that this situation would not happen because local residents loved their homeland.

The author agreed with all anticipation of non-participants except the last one that of displacement because from survey there exist outsiders doing business in shophouses 19.70% of all shophouses in 2011 and 24.44% in 2012. Roughly, about one fourth of shophouses were occupied by outsiders, rent or own. The possibility of displacement of many local residents is not nonsensical.

Using 'cultural heritage phase concept' to forecast future of the Chiang Khan Old Town will be alternative work.

The situation of the Chiang Khan Old Town from 2009 to 2012 meet all the assumptions of the cultural heritage phases concept:

- People live in the destination.
- Heritage belongs to many people.
- There is no heritage appreciators' influence to the destination.
- No serious control from local government.

So the analysis is in the condition.

The tourism occurrence in 2009 to 2010 was in the launch phase because it just started tourism. The event showed the circumstances in accordance with the 'cultural heritage phase concept'

- Tourists are increasing. (Yes)
- Heritage is developed for tourism. Local residents are aware of their heritage significance. (Yes)
- Economic benefit begins. Tourism business is good enough to induce outsiders to do small tourism business. They rent houses from local residents, because they are not sure about their future. (Yes)
- Displacement of local residents begins, if not many, because they are replaced by outsiders (Yes)

Examine the situation in the stagnation phase comparing to the situation of the Chiang Khan Old Town in 2011 to 2012:

- More tourists than the first phase. (Yes)
- Local residents remodel their houses or change careers to tourism business. They get more income. (Yes)

- More outsiders coming to the destination because of more profit from more tourists. (Yes)
- More displacement of local residents can be noticed because land is so expensive that selling their land and get more money is better than gradually collecting money from tourism business. The local residents can not see profit making opportunity as outsiders, with more business experience, can see. (Yes)
- Development of cultural heritage is less than launch phase because concerned people hurry to get money and do not have enough time to think about their heritage. (Yes)

Examine the situation in the decline phase comparing to the situation of the Chiang Khan Old Town in 2011 to 2012:

- More tourists come to the destination. (Not really)
- More outside investors, sometimes foreigners, invest in big tourism business that local residents can not do such as big modern hotels because opportunity to make good profit is higher than before. (Yes, just begin)
- More displacement of local residents is so obvious because the price of land is so expensive that they had better sell their and move to other places. (Not yet)
- The significance of heritage much declines when local residents' main objective is money, not culture. Local government thinks the same. (Not really)

Examine the situation in the depression phase comparing to the situation of the Chiang Khan Old Town in 2011 to 2012:

- Crowded tourists. (Not really, only in some occasion)
- More investment from outsiders. (Not yet)
- Few local residents are in the destination and become employees of the outsiders. Most of them sell their expensive land and move elsewhere. Some displaced local residents are failure in their non-experienced business and loss more or all money obtained from selling land. (Not yet)
- Cultural heritage is almost disregarded because outsiders control the place. Cultural heritage is no significance to them. (Not yet)

From this examination, tourism in the Chiang Khan Old Town up to 2012 was in the second phase of 'cultural heritage phases'. Whether it will fall into the third and fourth phase as depression is questionable? However it is possible because it is moving to phase 1 and 2 and a partial of 3. If there is no good planning model and rigid actions, it will sure to be fall into the depression phase. It will look successful cultural tourism but hiding some awful effects of that tourism.

PLANNING MODEL FOR BALANCING TOURISM AND HERITAGE PRESERVATION

Planning model for balancing tourism and heritage preservation consists of what to do and how to do or things to deal and measures to deal with the planning model. Diagram of planning model is in Figure 69.

Things to Do

In order to success in balance between tourism and heritage preservation things to do are dealing with local residents and dealing with tourists.

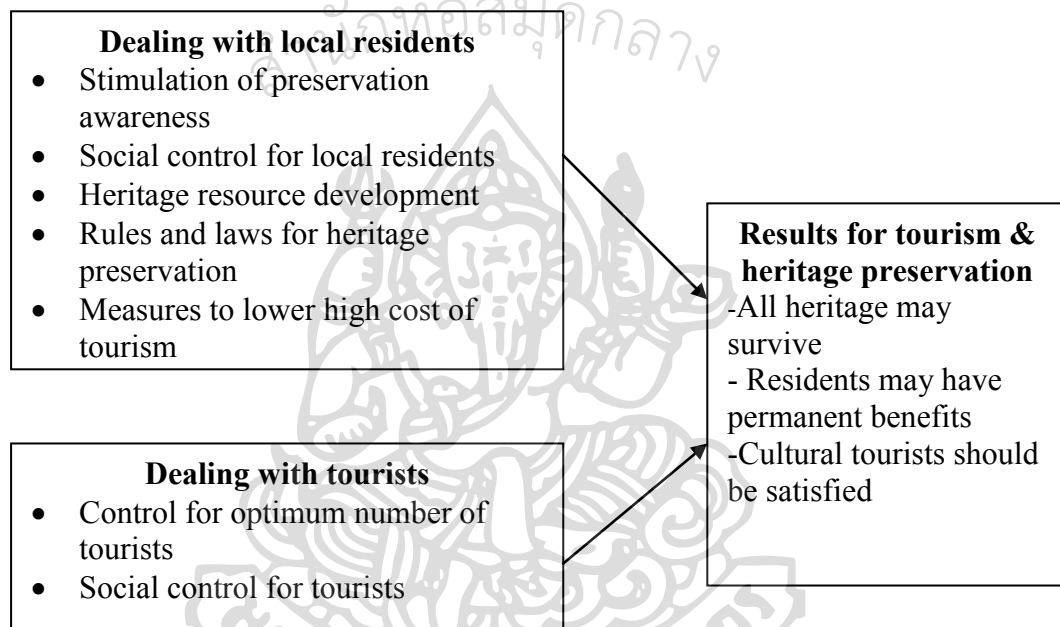


Figure 69 Diagram of planning model for balancing tourism and heritage preservation

Plans dealing with local residents and the site. In order to success the balance between tourism and heritage preservation, things to do are as follows:

- Stimulation of preservation awareness
- Social control
- Heritage resource development
- Rules and laws for heritage preservation
- Measures to lower high cost of tourism

Plans dealing with tourists. These are things to do on tourists' side:

- Control for optimum number of tourists
- Social control for tourists

Plans Dealing with Local Residents and the Site

Measures for Stimulation of preservation awareness

From interview with local residents they said that they appreciated the significance of their cultural, architectural, and natural heritage. And from interview with non-participants, they evaluated better preservation awareness to local residents.

However, the author noticed what they behave was not according to their words of heritage preservation awareness. Some of them built guesthouses rather disregard of their origin appearances. They made an appreciative morning alms giving to monks unpleasant scene of confusion as stated before. So, local residents did not really know how to preserve their heritage.

Education for heritage preservation awareness is urgent to stimulate them deeply consider their significance of heritage and how to deal with before it is too late. The Chiang Khan Municipality is the main unit responsible to educate locals together with the Old Town appreciators who have already united. Once a month of meeting as open discussion to exchange ideas and work allocated to member to perform what has agreed is crucially necessary.

Social control for local residents

Municipality Laws alone may not be effective to control local residents because there are bribe, fraudulent big name, and disregarders. They need social control in addition to the laws. Social control is control of individual behavior by society. Society may use belief or social agreement as a foundation and use rewards and sanctions as means to control.

For preservation of the Chiang Khan Old Town heritage, a regular meeting for discussion about the benefit of heritage preservation is necessary to make local residents belief in the value of their heritages. When they belief the value they will not do against heritage preservation and will become social norm of the Chiang Khan Old Town. Those who are deviants will be asked to change their behavior otherwise they will face sanctions from the society. Sanctions must be strong enough by let many people know inappropriate behavior of that person and persuade people not to communicate with that person in order to make effective social control

Heritage Resource Development

From blames of tourists, worries of the concerned local residents, and good examples from other heritage places, the Chiang Khan Old Town lacks something suitable for heritage place. What should develop are:

- Wooden houses
- River side walkway
- Trash bin

- Boards
- Traditional careers
- Parking lots
- Cultural hall

Wooden house development. Because most of tourists come to the Chiang Khan Old Town to see many wood houses lining in long rows which is hard to see elsewhere therefore wooden houses are needed to develop by making them made of wood rather than concrete. If it is difficult and expensive to buy wood, wood-like materials are appropriate for conservation. Suitable color for wooden houses is light brown because it shows the nature of wood material.

Few houses are very old and so ruined that they depress visitors. These houses need restoration with help from the Municipality in case of necessary. If not, they will be sold to outsiders as they have been practicing at present that we can see few 'land for sell postures' here.

The owner of new or restored houses may use new styles for their convenience but they should not completely ignore traditional appearances of Isan (Northeasterners) lifestyle. House owners, the Municipality, and other local residents should inspire them to care this matter.

Houses of higher than two stories are against Municipal Law of Construction and so it will not be worried about high building in the cultural area of Chaikhong Street.

Riverside walkway development. According to Table 32, tourists (25.64%) blamed that some areas are filthy and unsightly. From the author's survey, the most unsightly point is along the riverside walkway which is a very good view point to see Mekhong River. The Municipality built good walkway with good fence but local people has made it unsightly along one side of the walkway. So the Municipality has to manage the clean environment for the walkway at that point.

Trash bin. The same feeling of unsightly street as in Table 32 tourists noticed much trash along Chaikhong Street (the heritage zone) and the walkway along riverside. The problem is caused by not enough trash bins for tourists. More trash bins are needed for many people in the place. However, ordinary trash bins do not look fine for tourist place as the Chiang Khan Old Town. They should be covered with wooden objects like small huts as they are in China's Dali. They are called trash houses which are so attractive that some tourists have picture taken with them.

Tourist information board. Tourists visiting the Chiang Khan Old Town should not just walking, looking at shops along street, buying souvenirs, eating unfamiliar foods, and sleeping overnight at the place. They should know more about what are inside the Chiang Khan Old Town from suitable presentation boards. At present there are only few nonpermanent boards showing a little bit of information to public.

Guidance notes, as - things ought to visit, history of the Chiang Khan Old Town, good etiquettes that local residents expect to see, history of some houses, things to beware - should be shown openly on tourist information boards. Thaluang old market at Chantaburi Province is a very good example for the Chiang Khan Old Town to follow.

Traditional career. For cultural heritage tourism, lifestyle of local people is essential to exhibit to tourists, e.g. old traditional careers, and daily life. It is a live museum for tourists. Some old heritage markets in Japan exhibit making old Sake breweries to attract tourists.¹²³ The Thaluang old market at Chantaburi has a Chinese confectionary shop and a Chinese ancient drug store. At the Chiang Khan Old Town tourists can see only one cotton blanket shop as traditional career. There should be shops weaving cotton-cloth, making confectionaries (dried sweet coconut), bamboo mat weaving, etc. exhibited and sold to tourists.

Parking lot. Since Chaikhong Street is a walk street but there are many cars running all time. So traffic control should not allow any car enter or park in this street. This is not difficult for tourists to manage their traffic but it is a problem to many local residents because they have to park their cars in front of their shophouses, day and night. So, local residents in Chaikhong Street need parking lots. The Chiang Khan Municipality may find some area near their shophouses to build parking lot and rented to them permanently at low price.

When there is no car pass and park along the street, it is both safe to people and tidy to the place. For tourists, they can park their cars in monasteries at both ends of Chaikhong Street and also at some guesthouses.

Cultural hall. Customarily, heritage places have cultural centers or museums to show some prestige objects and events to visitors. The Chiang Khan Municipality has one at the north end of Chaikhong Street but it is so small to do the activities and local residents do not pay much participation on this matter.

Good examples of cultural centers of old markets are at the Thaluang Old Market of Chantaburi province and at the Samchook Old Market of Supanburi province. Both are in the center of the old markets, belong to and manage by private local residents. The owners and staffs always invite passersby to visit the centers with delight without charge.

At the Chiang Khan Old Town there is an old house, once used as Chinese school in the past, suitable for cultural center because it is big enough and it is in the center of old market easily to access. What should be exhibit in the house are: history of the Chiang Khan Old Town's land and people, things used in traditional livings, faith and practice of local people, figures and story of Phee Khon Nam, musical instruments, pictures of beautiful monasteries in the Chiang Khan Old Town, and what tourists

¹²³ Historic Town and District in Japan. <http://www.japan-guide.com/e/e2422.html>

should see. Books and real souvenirs can be sold to tourists as prestige of local people.

Rules and laws for heritage preservation

Law is what to do or not to do enacted and controlled by local and central governments whereas social rule is a social convention about what should and should not do commonly adhered to in a society.

If local residents are free to make income from tourism, they will concentrate on more money activities such as selling alcohol, building high concrete houses for guest staying over night instead of small two-story wooden houses, changing their shops from traditional grocery stores to convenient supermarkets. We will not see old wooden houses and lifestyles of local residents that are cultural heritages ought to be preserved. By the theory of time preference in economics, short-run money benefit is more satisfied than gradually long-run benefit of the same amount. Furthermore, from Chapter 5, outsiders are rapidly coming to do tourism business in the Chiang Khan Old Town area, 39 families or 19.70 % of all families at Chaikhong Street in January 2011 and 55 families or 24.44% of the same area in January 2012. Actually, outsiders will hurry to make money without any consideration of heritage preservation and go away when cultural and architectural heritages are no use for their money making because these cultural heritages do not belong to them. Heritage preservation and security laws enacted by the Chiang Khan Municipality, traffic control, and social control are therefore necessary. They are:

- The Chiang Khan Municipality Law of zoning and building construction
- The Chiang Khan Municipality Law of cultural preservation
- The Chiang Khan Municipality Law of sanitation
- Municipality's fire prevention and control
- Traffic control
- Social control

The Chiang Khan Municipality Law of zoning and building construction.

This Building Law was enacted in 2010 and has just enforced since May 4, 2011. The essential contents of the law are:

- The zoning control is along Chaikhong Street (cultural zone)
- Building is not higher than 10 meters (two stories)
- Building has area not more than 200 square meters
- Outer walls are made of wood or wood-like materials
- Roof is only in brown, grey, or white
- Building for these activities is prohibited: factory, entertainment, commodity store, animal stall, car-repair garage

This is enough for architectural preservation if they strictly implement it.

The Chiang Khan Municipality Law of Cultural Preservation.

Because the Chiang Khan Old Town has cultural heritages, the law of cultural preservation is thus necessary. At least there should be two laws:

- No alcohol selling
- No gambling

For alcohol prohibition, by Buddhist precepts people will not drink alcohol because a drunk person can annoy or hurt other people in some way. If there is no alcohol shop, tourists cannot find alcohol easily. Then the site is peaceful. By this reason special municipal law to prohibit alcohol selling is needed for cultural preservation.

For gambling prohibition, gambling in Thailand is against the Gambling Law A.D. 1935 Section 12 (1) that may be imprisoned up to 3 years and/or 5,000 Baht fine. This case is not necessary to enact special municipal law again. Merely publicize that the Chiang Khan Old Town do not want gambling and also ask local residents and tourists to cooperate and report the case to police when they know there is gambling somewhere.

The Chiang Khan Municipality Law of Sanitation. From the author's survey in 2012 and shown in Table 32 found that 25.64% of tourists blame the site for filthy and unsightly in some points and 21.79% of them for loud noise and too much dust from building construction. The site of the Chiang Khan Old Town become upset tourists and also local residents in this way. There is already the Chiang Khan Municipality Law of Sanitation to control such annoyance but implementation is so weak. The Municipality can ask the constructing house owners to deal with dust and allow only few houses being constructed during the same period.

Traffic control. As shown in Table 32 from the author's survey, 55.13% of interviewee tourists visiting the Chiang Khan Old Town in 2012 claimed that they were irritated by many motorcars passed and parked on Chaikhong walking street. It is both disorderly and dangerous. Traffic polices can solve the problem by planning and control the traffic. For example, cars will not pass the walk street during some hours and some days.

Municipality's fire prevention and control system. Most houses in Chaikhong Street of the Chiang Khan Old Town are made of wood, 193 houses out of 198 houses (Chapter 4, 'Form of houses'). Fire can easily start and spread very quickly in such wooden houses as the case of Old Nan wooden houses. From the author's personal observation, fire prevention and control system along Chaikhong Street was still weak. Few portable fire extinguishers and lack of local resident cooperation were most noticeable. Destruction from fire is more seriously damaged to architectural heritage of the Chiang Khan Old Town than other gradual destruction. Architectural heritage of the Chiang Khan Old Town can be completely destroyed in less than six hours by fire. By this reason, the Municipality Office must care about

this great risk and quickly plan to prevent the Chiang Khan Old Town heritage from fire burning.

Development of fire prevention and control system includes investigation of electric cords in all houses at intervals, fire alarms, smoke detection, sprinkler system, enough sources of water, readiness of fire extinguishing, education of the public about fire hazard, fire drill, CCTV, and guards.

Measures to lower high cost of tourism

From 2009 to 2012 the cost of tourism was successively higher as the Chiang Khan Old Town became the tourism place. From the author's interview with tourists in 2010 and 2012, 14.29% of 161 interviewees and 11.54% of 109 interviewees in respective years blamed that the price of food was high. See Table 21 and 32.

From the author's observation, even less than half of interviewees felt expensive food, the prices of food and accommodation were really high. On average, the price of food in ordinary restaurants was about 1.5 times to 2 times higher than the price of the same quality food in Bangkok. For staying in guesthouses, there were several price of the same quality. For example, tourists could find 450 baht a night compared with 1,500 – 2,000 baht a night of almost the same quality.

High cost of tourism in the Chiang Khan Old Town is not good to prestige of local residents because tourists know that some local residents are taking unethically advantage of the circumstance that visitors do not have much alternatives. They feel being victimized. It negatively affects the generous character of Chiang Khan people.

Measures to lower price of accommodation. Because of there still enough lower and moderately priced guesthouses or low priced guesthouses show their prices clearly in front of the places. Tourists then can choose to stay in lower priced guesthouses. Internet publicity to let tourists know the lower priced places is the most effective method to lower the price.

Measures to lower price of food in restaurants. The expensive priced restaurants are mostly located along Chaikhong Street and the lower and moderate priced restaurants are in some lanes of the street. Just walking less than 200 steps they can have good meals with lower price. Internet publicity to let tourists know this is the most effective method to solve the problem.

There are some Chiang Khan Old Town appreciators living near the site. They love the Chiang Khan Old Town and be irritating such selfishness. They are active enough to deal with the problem by manage to have lower priced restaurants for tourists as some people can manage in schools.

Plans Dealing With Tourists

Optimum number of tourists and measures to control the number

Table 52 shows number of tourists visiting the Chiang Khan Old Town, capacity to receive by accommodation and restaurants, and the number convenient to both local residents and tourists that arranges from Chapter 4 and 5.

- The optimum number of tourists convenient to both tourists and local residents is 400 persons a day. This number is used as optimum tourists if quality of lives is crucial.
- The optimum number of tourists that local residents can receive is 762 persons a day, considered from the capacity of guesthouses. The capacity of restaurants is more but tourists do not enough accommodations. This number is used as optimum tourists if quality of lives is not crucial but the more crucial thing is there are enough places for guests to sleep.

Table 52 Number of tourists a day at different times, capacity to receive them, number convenient to them

Day and season	Number of tourist	Accommodation capacity	Restaurant capacity	Convenience
Workday wet season	400	762	900	400
Workday dry season	500	762	900	400
Holiday wet season	800	762	900	400
Holiday dry season	1,000	762	900	400

Source: From Chapter 4 and 5

Measures for optimum number of tourists. Tourists coming on each workday is close to the optimum number but on each holiday tourists are more than optimum number. From this information, measure to decrease number of tourists on holidays is needed as follows:

1. Making agreement among local residents and concerned persons
2. Proper publicity
3. Ticket control in certain area especially Chaikhong Street (the Chiang Khan Old Town)
4. Opening up new areas to bypass tourists in order to take the pressure off the site and persuade them to the alternative places (far from the site and more convenience)

1. Make agreement among local residents and concerned persons. Open minded consultation makes better cooperation than doing without prior participation. Therefore, the first priority measure for limiting number of tourists is making agreement among members from local residents and the Municipality because they

can share their experience and their demand for tourists as essential data for making decision about the optimum number of tourists. More over they will have unite spirit to manage for the optimum number of tourists with less selfishness.

2. Proper publicity. When there are not enough tourists, they need more and better publicity to attract tourists to the site but when there are over crowded tourists, they must slow down publicity or let people know that they will be inconvenient to visit the place at this time of the month or the year. It does not lose face to let people know that the place will be over crowded because tourists will not be discontented and discouraged eventually. Publicity through TV is the most efficient media nowadays.

3. Ticket control in certain area especially Chaikhong Street (the Chiang Khan Old Town). It is alright at present for tourists entering Chaikhong Street without charge. But if there are too many tourists that may be annoyed to local residents and tourists, ticket control is a necessary measure. Tourists buy tickets to enter Chaikhong Street to experience the centre of cultural heritages. When tickets are sold at appropriate number, tourists will come to the place at appropriate number too. It is not crowded in the place. The objective of ticket control is rather for controlling number of tourists than for money income. By this reason, ticket price should be reasonable, not too expensive that tourists discern selfishness of local residents.

Suitable cultural ticket control is then by adjustment the number of tickets not by adjustment of price because the Chiang Khan Old Town is cultural site, not business site as some private owned resorts. The number of tourists in Chaikhong Street at specific date must be publicized at least one month in advance in order that tourists have enough time to adjust their visits.

4. Opening up new alternative tourism areas to bypass tourists This is a back up and complementary measures of ticket control because there will be alternative places for tourists to visit other than Chaikhong Street resulting in lower number of tourists at Chaikhong Street.

There are two areas suitable for setting up nice scenery resorts on Mekhong bank, one is one kilometer up north from Koodkoo Sandbank and the other is two kilometers down west from the end of Chaikhong Street. These places are easy to access and close to river side that are more restful and convenient than at Chaikhong Street. These places have no cultural or architectural to preserve; the necessary measure is merely caring about natural environment. Visitors can stay at these places and drive or walk to visit the Chiang Khan Old Town heritages at Chaikhong Street. Some outsiders are building some nice resorts at these places at present.

If there are strict measures to preserve heritages at Chaikhong Street, the new alternative places will serve well.

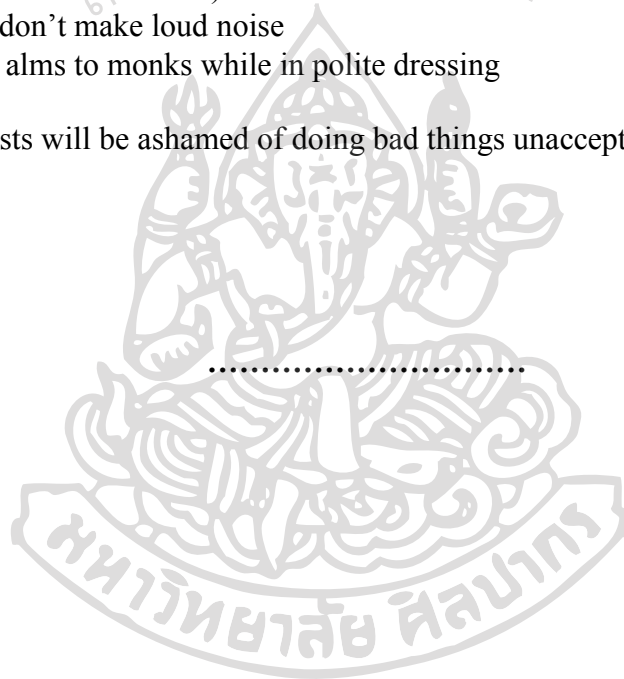
Social Control for Tourists. Tourists can destroy natural, cultural, and architectural heritages both intentionally or unintentionally. For example, they dirt river, unashamed dress or unashamed sexual behavior against Thai culture, drink alcohol, play gambling, and take drug.

Some of these undesirable behaviors are already controlled by ordinary laws but some are not. Social control is thus good for dealing with these behavior especially dressing, alcohol drinking, and unashamed sexual behavior.

The best thing to do is to let tourists know what are undesirable behaviors by setting up big poster asking them not to do anything such as

- Keep street clean – trash bin is looking for you
- Please dress and act according to Thai culture, especially indecent exposure dress (unashamed dress) or unashamed sexual behavior is prohibited
- Please don't make loud noise
- Giving alms to monks while in polite dressing

Actually tourists will be ashamed of doing bad things unacceptable to local residents.



CHAPTER 7

CONCLUSION OF FINDINGS, DISCUSSION AND RECOMMENDATIONS

This Chapter is the conclusion of the findings from research, discussion of the findings, and using the findings for recommendation to concerned persons.

SUMMARY

The objectives of Study

The aims of this study were to study the trend of heritage-tourism growth in the Chiang Khan Old Town and to set up a model for the balanced growth between tourism and heritage preservation, - culture, architecture, and nature -, in the Chiang Khan Old Town.

The Research Questions

1. How do the Chiang Khan Old Town will become in future? Will the balance between tourism and heritage preservation possible?
2. If the balance is less possible, i.e. money is more regarded than cultural heritage, what planning model is needed to prevent undesirable occurrence?

Research Methodology

1. Setting the hypothesis that the Chiang Khan Old Town will become entertainment tourism. The hypothesis was tested by analysis the trend during transition.
2. Data were mostly primary and obtained by interview local residents (systematic-probability sampling), tourists (convenient-nonprobability sampling), and non-participant knowledgeable persons near the destination (judgement-nonprobability sampling).
3. For quantitative analysis, the answers for how many data were interpreted by descriptive statistics finding median, mean, and percentage. For qualitative analysis, the answers for why and how, data were logically discussed.

Contribution to Knowledge

The model for balanced tourism makes an original contribution to the field of cultural heritage preservation and cultural tourism.

Cultural tourism transitional phases hypothesis is more effective to explain the phenomena of cultural tourism than traditional concept of 'the life cycle of a tourist

destination' that use number of tourists as index of the cycle. The hypothesis reminds cultural researchers that growing cultural tourism may end up with economic prosperous to outside businessmen while cultural heritage is disregarded and local residents are displaced or become low income employees of the rich outsiders.

CONCLUSION OF FINDINGS

The Chiang Khan Old Town is in Chiang Khan District, Loei Province, 587 km., northeast from Bangkok. Though it is just a small old market of 0.1932 sq.km., it is a land of rich cultural heritage by kindly and friendly native people, strongly living according to Buddhism practice, traditional style wooden houses lining 1.5 km. long, Lanna-Lanchang style of Buddhist churches, attractive scene of morning alms giving, and natural heritages of serene Mekong River.

Chiang Khan, as a part of Laos' territory, was appropriated by France in 1893, i.e. 120 years ago. However Thai people at Chiang Khan did not accept the French ruling, they crossed Mekong River to set up a new town at Ban Tanajun¹²⁴ almost opposite to their old Chiang Khan and called the new small town as 'Chiang Khan', the same name as their old town.

Almost 120 years the Chiang Khan Old Town had been being a happy land and being an important wharf for commercial boats running between Luang Prabang and Vientiane stopped receive or discharge cargo until road transportation was an alternative to river transportation in 1955. From that time the Chiang Khan Old Town became an idle land. Most people closed their shophouses and became rice farmers. About 40% of the shophouses were permanently closed because the owners went to work in far provinces. The Chiang Khan Old Town was so desolate until 2008.

In 2009 the Chiang Khan Old Town was unexpectedly known to public that it had rich cultural heritage including generous local residents. Words of mouth and internet persuaded tourists to visit this land. Since 2009 the Chiang Khan Old Town became tourism destination. More and more tourists had been visiting the Chiang Khan Old Town to see old wooden houses and morning alms giving to monks from the year 2009 up to present (2012). It was very crowded on some long holidays. This was transitional event that local residents adjust their lifestyle in many ways to please tourists in order to earn tourism income. Many wooden shophouses had been remodeled for tourism business that was hard to recognize their origins. Morning alms giving to monks was in unpleasant scene of selling food and alms conveyance.

The transitional situation explained above made the author worried that the Chiang Khan Old Town would be affected negatively by rapidly growth tourism until it became a destination for entertainment tourism while heritage would be gradually diminished by disregard of the concerned persons.

124 In Thai, บ้านท่านาจัน.

Past Circumstance: 20 years before 2009

The Chiang Khan Old Town just 20 years before 2009 was accounted as days before transition towards tourism destination. It had been being an old discarded market appended to new modern market on the east side. When people bought or sold commodities or services they went to the new eastern market, not the Old Town. Only about 20% of all shophouses of the Chiang Khan Old Town still opened selling commodities or services to buyers, 40% used as living places for rice farmers – officials – elders, and 20% were permanently closed for some reasons. Local residents rather felt desolated and could not guess what would happen to their Old Town.

Present Circumstance and Change: Transition Period 2009 – 2012

This present circumstance was transitional period changing the scene of the Chiang Khan Old Town from stillness to tourism destination. Unexpectedly, in 2008 some group of cultural-heritage appreciators had visited the place and appraised the old town so much that they introduced it to their friends and relatives. The Chiang Khan Old Town was then regarded by these people that it was the cultural, architectural, and natural destination of tourism. By words of mouth and internet, in 2009 a number of tourists were visiting the destination and rapidly increasing in 2010 and 2011.

Heritage and its significance. There are three types of the heritage of the Chiang Khan Old Town: natural heritage, cultural heritage, and architectural heritage.

Natural heritage consists of Mekong River as a main natural heritage with Phutok Hilltop and Koodkoo Sandbank as supplementary

Cultural heritage consists of: temperament of local residents, morning alms giving to monks, Buddhist monasteries, domestic food, dialect, handicraft, and Thai classical music.

Architectural heritage consists of wooden shophouses lining in rows.

Significance of heritage. All kinds of heritage were evaluated for the level of significance by local residents, tourists, and the author. The percent of rating from the assessors is used for decision of three significance levels as; no significance, significance, and high significance, as follows.

Mekong River: high significance
 Koodkoo Sandbank: significance
 Phutok Hilltop: no significance

Temperament of local residents: high significance
 Morning alms to monks: high significance
 Buddhist monasteries: significance
 Domestic food: no significance

Chiang Khan dialect: significance
 Handicraft: no significance
 Old wooden houses: high significance

Attraction from complement factors. The complement factors are accessibility to the destination, accommodation, and cost of visiting. They are assessed as fair level by the following reasons: tourists could get to the Chiang Khan Old Town easily by cars even far from Bangkok, hotels and guesthouses were enough, unfair high cost of accommodation and food.

Tourism Publicity. Words of mouth persuasion by relatives and friends was the most effective way brought tourists to the Chiang Khan Old Town. The 43.12% of tourist interviewees admitted that their relatives or friends introduced the place and asked them to visit this destination.

The second effective method of publicity was internet; 31.19% of tourist interviewees said that they came to the Chiang Khan Old Town because of information from internet. The third method of publicity was television that could lead 10.09% of tourist interviewees to this old town.

Other ways of publicity were not much effective introducing the Chiang Khan Old Town to people.

Morning alms to monks and many wooden houses in calm nature were the significant attractions they were introduced.

Number tourist and growth. As estimated by the non-participant knowledgeable persons close to the site, the number of tourists a day in 2010, 2011, and 2012 was 200 – 400 – 500 in round numbers respectively. The growth rates of them were 100% and 25% during successive years 2010 – 2011, and 2011 – 2012. The number of tourists were increasing at diminishing rate.

Average of numbers of tourists per day in 2012 were 514 in wet season and 643 in dry season. The average numbers were from ordinary workdays together with normal holidays, excluding long festival holidays which were very crowded not suitable for cultural heritage tourism.

The forecast numbers of tourists in the future were:

625 tourists a day in 2013
 781 tourists a day in 2014
 976 tourists a day in 2015

Capacity of accommodation and Restaurants. In 2012 there were 89 guesthouses and a small hotel enough for 762 tourists compared to 78 guesthouses and a small hotel for 624 tourists in 2011. This did not include a new three-story concrete hotel that was irritating cultural heritage appreciators. The three story hotel can accommodate about 60 guests more in the future.

Comparing the capacity to demand for accommodations, assumed that no new guesthouses:

2012	capacity of accommodation	762	vs.	500 tourists
2013	capacity of accommodation	762	vs.	625tourists
2014	capacity of accommodation	762	vs.	671 tourists
2015	capacity of accommodation	762	vs.	976 tourists

From the estimation, with the assumption that no new guesthouses or hotel, accommodations will be enough until the year 2014. Excess demand will occur in the year 2015. But the situation will not be as the assumption; guesthouses are being built or remodeled from the old wooden houses and the new hotel begins servicing. The capacity of accommodation is enough for 1,000 tourists in future.

The capacity of restaurants is 300 customers at a meal simultaneously. Actually customers do not go to restaurants at the same time but can take turn to the meal such as three turns. So the restaurants can accept 900 customers for a meal, enough for tourism.

Heritage Preservation Awareness and Change. When tourists began to visit the Chiang Khan Old Town the local residents and the Chiang Khan Municipality Office were waken up to be aware of their heritage significance. They were proud of the heritage that distant people visiting their place and realized the tourism income would happen in future.

As time went on, more tourists coming to the place and the local residents remodeled their shophouses to be guesthouses or restaurants for tourism income. This activity changed the authenticity of their buildings. Architectural heritage of wooden shophouses was thus destroyed by tourism, i.e. economic force.

Also as time went on, a famous cultural heritage of morning alms giving to monks was infused by vendors selling food for alms and alms conveyance. This circumstance made the scene unsightly.

Daily unique traditional lifestyle of local residents cannot be found in the year 2012. Almost all their activities are tourism concerned as selling commodities to tourists or welcoming guests at their guesthouses.

There is only one type of handmade handicraft left, cotton blanket in three shops. There is no handicraft souvenir made in Chiang Khan sold to tourists.

From these performances showed that some local residents began to ignore their heritage preservation and changed their attitude to become money minded persons. The concept of time preference benefit in economics could explain the phenomena clearly that most people prefer the present benefit to future benefit of the same value.

On tourist side, even most of them appreciated heritage of the Chiang Khan Old Town and did no harm to culture of the site but some of tourists disregarded the heritage significance; they came for drink alcohol and rest in land of fine weather.

Both tourists and local residents began to disregard the heritage.

Impacts of Tourism on the Chiang Khan Old Town. Since the Chiang Khan Old Town had become tourism destination, tourism was affecting the local residents and the place in some respects.

Impact of tourism on heritage preservation awareness. Money minded aspect of local residents was gradually replacing heritage significance. The following were the evidences of the changes.

- Part of Wooden shophouses were changed in material and appearance for tourism business like guesthouses or restaurants.
- Attractive tradition of morning alms giving to monks was blended by business resulted in unsightly scene of ritual.
- In the Chiang Khan Old Town, prices of service in some guesthouses and of food in some restaurants were opportunistic pricing as blamed by some tourists and confirmed by the author. Such behavior implied the decline of generosity which was the best appreciation at first sight by tourists at the beginning of transition.

Impact of tourism on economy. For positive impact, since the rise of tourism in the Chiang Khan Old Town, local residents earned extra income from tourism by guesthouse services and selling food in restaurants. Employed jobs were increasing but not so many because the size of business was small that the owners worked by themselves. The local residents who did tourism business told the author that they had good income.

By estimation in round number, the money created from tourism was 103,105 baht a day. But this was not yet income; there were costs of doing business. Profits were therefore their real income that was not studied in the research.

Multiplier of income was negligible because those who got tourism income rarely spent money to other local residents. There were only few shops for living commodities such as groceries, barber's, clothes shops etc. in the Chiang Khan Old Town area. They bought good and services at new market in the east of the site. Also there were few employees from the destination.

For negative impact, the cost of living especially food, raw or finished, was about 50% higher than other near place. For some guesthouse owners, they were in debt to commercial banks or non-institution borrowers. If their income was not enough they would loss their lands. Local residents who did not concern with tourism had more burdens without benefit from tourism.

When the opportunity to make money was high, outsiders were gradually creeping in the Chiang Khan Old Town to do tourism business. There were 39 outsider families or 19.70% of total families in the area in 2011 and 55 outsider families or 24.44% of total families in the area in 2012. This situation would cause the non-unique society in a small area. Oddly enough, the author noticed that most local residents never care about this situation. They said that they would never sell land to outsiders because they loved their homeland and would not be displaced from the Old Town. But in fact, 14 outsiders had already bought and owned 14 shophouses in 2012.

Impact of tourism on social. There were some benefits of tourism to social of the Chiang Khan Old Town. Facilities and infrastructures developed for tourism could also benefit residents, such as better

street and street lights, wider walkway on the Mekong River side. Many local residents were proud of cultural heritage and also not lonely when tourists walking past their houses or had friendly talk.

Negative impacts of tourism on social were dirt, noisy, and unsightly on crowded days, dust from non-stop construction, cars passing and parking in cultural zone, less friendly and generosity of local residents compared to the days before tourism. Even the social relationship between families was lower because they did not have much time as in the past.

Future of the Chiang Khan Old Town

Future of the Chiang Khan Old Town was forecasted from trend of change by the non-participants and by the author using 'cultural heritage phase concept' to predict that what circumstance will happen in future. The forecast is presented as impossible – possible – highly possible; based on comparative data from other 'new' tourism destinations and opinions of non-participants (Table 43).

- Based on comparative data from other 'new' tourism destinations and the opinions of most interviewed knowledgeable persons it is **highly possible** that more than half of shophouses will become guesthouses.
- It is also **highly possible** that wooden houses will be remodeled to be concrete or wooden-concrete houses until no one can remember their origin. Wooden houses as the main heritage would be rare for tourists to see.
- It is **possible** that morning alms to monks will be a less interesting heritage because it was business blended performance. That will be unpleasant scene for tourists.
- It is **possible** for 50% of local residents that they will be displaced from the Chiang Khan Old Town and replaced by outsiders coming to do tourism business.
- It is **possible** that the Chiang Khan Old Town will become the destination for entertainment tourism. People come to the destination for leisure: rest in fine

weather place (cooler than many other provinces in Thailand), drink alcohol, riding bicycle, sightseeing along Mekong River, crossing the river to see difference in Laos.

- Sadly, it is **possible** that cultural and architectural heritage will be less regarded when local residents can make more money from entertainment tourism than from heritage tourism.
- From the above forecast, it can be concluded that it is **not balanced between tourism and heritage preservation**. Tourism has more weight than heritage preservation.

Result of hypothesis testing

From the information evidence and analysis, both quantitative and qualitative, the hypothesis is justifiably accepted.

Plan to Balance Tourism and Heritage Preservation

If the balance between tourism and heritage preservation is desirable, there must be planning model to manage the movement of the two targets. The most desirable tourism is heritage tourism. The planning model consists of what to do and how to do as follows.

What to do for heritage preservation. Activities to deal with this objective are many as follows.

Stimulation of preservation awareness:

- Urgently set up simple heritage preservation course to convince local residents the significance and destruction of their heritage. The Chiang Khan Municipality and heritage appreciators are responsible.
- Meeting once a month to remind their heritage preservation duty. Local residents and heritage appreciators are responsible for the activity.

Social control for local residents:

Sanction and praising in meeting once a month and words of mouth are effective measures.

The local residents are responsible for the activity.

Heritage resource development and cost of tourism:

- Things to develop are wooden houses, riverside walkway, trash bin, information board, traditional careers, parking lot, cultural hall, rules and laws for preservation, lower high cost of tourism. Things that exist are merely improved but some that do not exist have to build them. The Chiang Khan Municipality is responsible for the activities.

What to do with tourists for sustainable tourism. Activities to deal with this objective are as follows.

Appropriate number of tourists management.

- Making agreement with local residents, proper publicity, ticket control, and creating bypass areas. These activities are responsible of local residents and the Chiang Khan Municipality.

Social control by information boards and sanction.

- Information boards and local residents tell tourists what behavior is against the culture and wellbeing of residents. Local residents and the Chiang Khan Municipality are responsible for this activity.

DISCUSSION

The author had watched the transition of the Chiang Khan Old Town, the cultural heritage destination, since January 2009 to December 2012. Even it was only four years of observation; it was enough to experience the occurrence of changes of culture, value, way of livings, and economy. It had been changed so much both tangible and intangible heritage.

What it will be in the future is a question challenged prediction. The author tried the best by judicious observation, cross checking of data from local residents – tourists - and non-participants, the findings of this research reveal the unbalanced situation. Tourism was continuously going ahead heritage preservation. The future of the Chiang Khan Old Town was not desirable to heritage appreciators.

Compared with other heritage researches:

The author found that local residents of the Chiang Khan Old Town were not much aware of their heritage and did not care about tourism-heritage failure in future. Several researches found the same that local resident participation was the most important factors to direct tourism to their goals. Without local residents' participation cultural tourism would be failure. Kitcharoenpaisal,¹²⁵ Prombut¹²⁶, and Chaiprasit¹²⁷ found that local residents had moderate participation and less awareness

¹²⁵ Kitcharoenpaisal, Porntip. (2010) **The Study of Morn Community Cultural Tourism Resources to Develop Ecotourism in Pathumthani Province.** Bangkok: Graduate School, Srinakharinwirot University.

¹²⁶ Prombut, Kesinee. (2011) **Public Participation in Managing Cultural Tourism: A Case Study of Wiang Municipality, Chiang Saen District, Chiang Rai Province.** Chiang Rai : Mae Fah Luang University.

¹²⁷ Chaiprasit, Khosit. (2010). **The Royal Project: Sustainable Tourism in Dimension of Internal Development, Case Study at Nong Hoy Royal Project, Chiang Mai.** Bangkok: National Research Council of Thailand and Chiang Mai Rajabhat University.

of heritage significance resulted in less regard for heritage preservation and there should encourage them to involve in all aspects. Even tourism of the famous world heritage as Luang Prabang was assessed that some locals do not aware of the significance of their cultural heritages and most of them think that their cultural heritage will be long-lasting and able to attract much tourists without caring about tourism-heritage failure in future. This is carelessness of locals.¹²⁸

For the author's finding of cultural destruction by outsiders' business, Pewnim¹²⁹ also found the same fact that money benefit from tourism causing antagonistic between outside businessmen and between outside businessmen and local residents and cheated tourists. Some researches on Luang Prabang, the famous world heritage reported that investment from other nations was more influential in economy and tourism management of Luang Prabang¹³⁰ and economic benefits of tourism were leaked out of Laos by foreign-owned businesses¹³¹. The situation at the Chiang Khan Old Town was still not so bad like that but it was likely to happen in future as more outsiders' trend was obvious; 55 shops of outsiders were already sneaking into the destination.

For another research on the Chiang Khan Old Town, Meekaew and Srisontisuk¹³² found that culture commodification could impact on the destination. As culture for sale, cultural products were almost the same as of the author's finding: home stay, quilt production, sticky rice alms giving, and old wooden houses. The author did not call 'home stay' because the guests had nothing to do with the house owners. They were guests that the hosts would take care. No activities as cooking, caring animals, dish washing as the author had experienced in Perth, Australia many years ago. Also the author did not regard quilt production as cultural product because there are only two shops selling quilts and did not show all steps of production in the shops. Another finding of Meekaew et al. that economic benefit from tourism income came to all local residents because all cultural products were belong to them. The author did not agree with them because the author's finding was 55 shops of outsiders doing tourism business in the cultural zone of Chaikhong Street in 2012.

¹²⁸ The Local Case Study Team, Bhaktapur. (2000). **Culture Heritage Management and Tourism: Models for Co-Operation among Stakeholders, A Case Study on Luang Prabang Lao PDR.** Bangkok: UNESCO, Office of the Regional Advisor for Culture in Asia and the Pacific

¹²⁹ Pewnim, Maneewan. (2002). **The Impact of Cultural Tourism on Community Life: Case Studies of Two Floating Markets Community.** Bangkok: Thailand Research Fund.

¹³⁰ Wattayapak, Chusak. (2011). **Tourism and Management: A Study on Cultural Tourism in Luang Prabang, Lao PDR.** Bangkok: Thailand Research Fund.

¹³¹ Engelhardt, Richard. Jamieson, Walter. And Jong, Peter de. (2004). **IMPACT: The Effects of Tourism on Culture and the Environment in Asia and the Pacific: Tourism and Heritage Site Management in Luang Prabang, Lao PDR.** Bangkok: UNESCO.

¹³² Mekaew, Nattapon. And Srisontisuk, Somsak. (2012). **Chaikhong Street: Cultural Commodification for Tourism in Chiang Khan District, Loei Province.** Khon Kaen: Khon Kaen University.

RECOMMENDATIONS

Policy Recommendation

Policy recommendation is for local residents, the Chiang Khan Municipality, police station, and tourists.

For local residents. The study found that by their performance local residents did not really aware of the significance of their cultural and architectural heritage even they said they did. They could not guess the unfavorable incident that would happen to them. Therefore education on heritage significance and prevention should be set up for them urgently before it was too late. The heritage appreciators consisting of several knowledgeable persons will be suitable for this task than official units because they are locals and they appreciate the Old Town. Relationships should be built with outside stakeholders such as universities, cultural tourists, etc. to obtain better outcomes. Establish a club of Chiang Khan community cooperates with the local university and use media to conserve the site. From the author's observation, they have persuasive and follow-up tactics enough to deal with their neighbors but they have not really participated in this work.

The activities that they should do are

- Convince the local residents to be aware of the significance of heritage and the negative effects of tourism
- Ask local residents for collaboration the activities of heritage preservation
- Have regular brainstorming meeting to develop and solving the problems of tourism and heritage preservation
- Arrange the competition for nice and good preservation houses, and give rewards and certificates to the winners each year.
- Delegate works to all participant
- Following up the works delegated

The study found that some tourists did not really appreciate wooden shophouses. They walked passing these houses without notice the old-time charming houses resulted in disregarding ways of living in old time of the local residents. This is significant for heritage tourists to notice. It is recommended that local residents, by heritage appreciation group, make guide books of architectural heritage of the Chiang Khan Old Town sold to tourists. Tourist agencies should survey the shophouses and write the story about architectural heritage of the Chiang Khan Old Town and distribute it in internet. This will help architectural heritage understanding for tourists as well as for Thai people.

From the author's observation, tourists had no participation in any activities even they stayed in the residents' houses. Tourists' participation makes good relationship and remembering between local residents and tourists. Cooking with the hosts of guesthouses (guesthouse will become home-stay house), arranging things at museum, playing local music with local musicians, attending Peekhon Nam Parade, and attending Buddhism praying with local residents are very good activities for tourists

that the local residents should create. However the modern amusement activities from Bangkok or western ways should be avoided if cultural preservation is more significant than amusement. For calm and culture preservation of the site, any activities should stop no later than 10.00 p.m.

For the Chiang Khan Municipality. The study found that people need help from the Chiang Khan Municipality to manage public works as garbage, landscape, building construction, etc. The Chiang Khan Municipality should strict on existing cultural laws of construction and enacts law concerning remodeling building, house arrangement as do not install air conditioner on the façade, and cleanliness. Some regulations for tourism are necessary such as drinking prohibition, etc.

The study found that cars running or parking on the heritage zone irritated tourists very much. The Chiang Khan Municipality should manage to have parking lots outside the cultural street. Cars parking in monasteries are unsightly and not suitable for religious places. Visiting Buddhist monasteries should see clean and tidy places.

The study found that there was high possibility that in future entertainment tourism would replace heritage tourism in the Chiang Khan Old Town. If this incident is not desirable, the Chiang Khan Municipality should publicize that this destination is for only heritage tourism; those who appreciate the heritage are welcome and then highly concentrated presentation and interpretation on cultural and architectural heritage to them. Tourists walking in the Chiang Khan Old Town should feel that they are in a unique cultural land and cannot do something at will like in other place. (The Chiang Khan Municipality had poster warning tourists that drinking alcohol was against Buddhism practice but the poster disappeared in 2011.) It looks extremely compulsive for general people but more heritage tourists will come more to experience the unique Old Town. The Chiang Khan Old Town will have appropriate number of tourists that will be convenient to manage the place.

For police station. The study found much dissatisfaction from tourists about unsightly and unsafe in heritage zone. The Chiang Khan Police Station has to regulate the traffic controls. Do not let cars running or parking along Chaikhong Street cars should be kept out of the centre. It is a walk street for tourists.

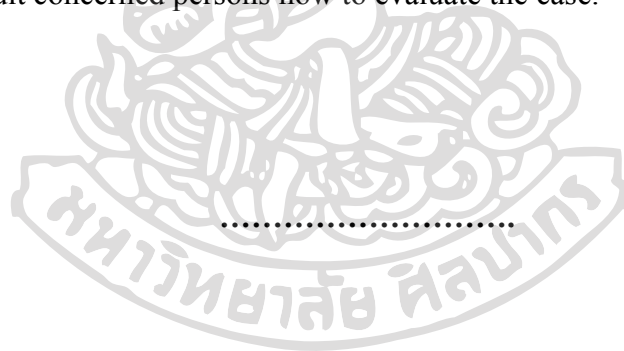
The study did not directly find criminal case at the Chiang Khan Old Town but when more tourists come to the destination serious crime can happen. The official polices and volunteers should care and ready for this matter.

For tourists. The study found that rates charged for accommodation in some guesthouses was unreasonable high while some guesthouses had reasonable rates. Also food in some restaurants was expensive. There are not expensive guesthouse rates and lower prices in some restaurants that tourists may never know. In order to make inexpensive tourism at the Chiang Khan Old Town, tourists can explore guesthouses and restaurants and using internet publicize the guesthouses and restaurants that tourists should visit them without being victims. Internet is the most effective measure for warning each other nowadays.

Recommendations for Further Research

From this research the author would like to contribute experience that useful to researchers of the cultural heritage preservation as follows:

- What interviewees answer may not the fact. Sometimes they lie to hide their innocence on some items such as preservation awareness. Observing their behavior will reveal the fact.
- Researchers in heritage field should not ignore statistics. Simple descriptive statistics as median, mean, percent will help to confirm the observation. However in some case non-probability sampling should be used if few experienced persons know better than hundreds of general persons.
- For economic benefit of tourism, researchers should further examine whether income goes to local residents or outsiders. Merely amount of money obtained from tourism can mislead researchers to understand that it is beneficial to local residents.
- Problem can happen when human is a part of cultural heritage, i.e. living heritage, such as people live in wooden house. Wooden houses are the target to be preserved whereas the owners live inside the houses. The owners of the houses try to change their lifestyle to get convenience. By this objective they modify their houses. How much they can remodel their houses that still regard that they do not destroy their heritage preservation. This is hard for researchers to have unanimous convention. So the researchers have to consult concerned persons how to evaluate the case.



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สำนักหอสมุดกลาง



APPENDICES

SUMMARY OF TOURISM EFFECTS ON LUANG PRABANG
by Sirada Tienkow
from

**IMPACT: The Effects of Tourism on Culture and the Environment
in Asia and the Pacific: Tourism and Heritage Site management in
Luang Prabang, Lao PDR**

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Submitted to UNESCO, Bangkok, 2004

Brief Ideas of the Authors

The authors notice that the heritages of Asia and the Pacific, including Luang Prabang, are under threat because tourism threatens the **already fragile** culture and man-made heritages while the sites are neglect, poor maintenance, inadequate financial support, unregulated urban development, over growth rate of tourism. The places, including Luang Prabang, are at risk. The recognition of the heritage value is not always translated into action to preserve the sites. Tourism can have positive effects on local residents but ill-management can receive negative effects from tourism.

The authors then propose the management models to deal with the threats. The models advice stakeholders – local people, businessmen, monks, academic men, donors, government, and local government – to participate in discussion and management for the desire future of the heritages. Think together, work together, and solve the problems together are the effective policy.

INTRODUCTION

Brief History of Luang Prabang

People of Luang Prabang are Tai-speaking population move to this land between tenth and thirteenth centuries. In the fourteenth century, King Fa Ngum conquered and united the regions of Xieng Khong, Korat and Luang Prabang and set up the Larn Xarng Kingdom that means the Kingdom of millions of elephants. King Fa Ngum brought Buddha Statue named Prabang to the town. The town was then changed the name to Luang Prabang City as the capital of Larn Xarng Kingdom. In the sixteenth century King Setthathirat set up Vientiane to be the new capital of Larn Xarng and neglect Luang Prabang as a remote town for the center of Buddhism.

In 1778 Luang Prabang was a part of Siam Kingdom. In 1887 the Black Flag Hor Bandits from the south of China invaded Luang Prabang and took away sacred Buddha images and temples. Historical documents were also destroyed. In late 19th and early 20th centuries Luang Prabang became an important artistic training place. King Sisavang Vong (1904 – 1969) had done a lot in preservation making Luang Prabang a very beautiful city before the Communist Government took power.

In 1907 French Government had trickily taken Luang Prabang from Siam and attached the city to Laos. Laos belonged to France. In the World War II there was fighting between French-Siamese armies resulting in Luang Prabang coming back to Siam as before. But Luang Prabang was taken back to French after the WWII had ended and French won this war.

On 2 December 1975, communist army had controlled Laos and ended the king position. King Sisavang Vathana, the son of King Sisavang Vong, were taken somewhere under custody of the communism government.

Luang Prabang today has a very important cultural heritages as follows:

- 34 temples
- French government buildings in old days in French-colonial style
- Artwork reflecting traces of Sukhothai, Tai Lue, and Burmese culture in monasteries and monuments¹²⁰
- Museum that was once the Royal Palace

Heritages

- Natural heritage: Mekhong River, caves, mountains
- Built heritage
 - Religious architecture: temples of different styles
 - Nonreligious architecture (secular): French and Vietnamese designs, Chinese-style shops, vernacular houses

- Intangible heritage
 - Daily rituals and festivals: respecting to *phi*, annual *boons*, morning alms to monks
 - Performing arts: music, dance, puppetry
 - Cuisine
- Traditional arts and crafts: weaving, carving, paper making, silver work, blacksmithing, embroidering, pottery (in many cases, they are in monasteries)

TOURISM ISSUES AND IMPACTS IN LUANG PRABANG

As a result of tourism, there has been a boom in construction and other changes that have altered Luang Prabang's appearance. Inappropriate construction is the greatest threats to Luang Prabang's heritages and in turn threaten tourism industry.

Apart from bad interaction as mentioned above, tourism brings about cross-cultural effect that makes local residents of Luang Prabang change their real culture (authenticity) to false heritages. The value of cultural heritages, both to tourists and local people, is then damaged.

However we cannot stop tourism. The task is not only to develop tourism but also to protect Luang Prabang from tourism destruction of tangible and intangible heritages by good management. *Balance between tourism and cultural heritage preservation is crucial important.* Figure 70 shows destructive process of tourism and feedback.

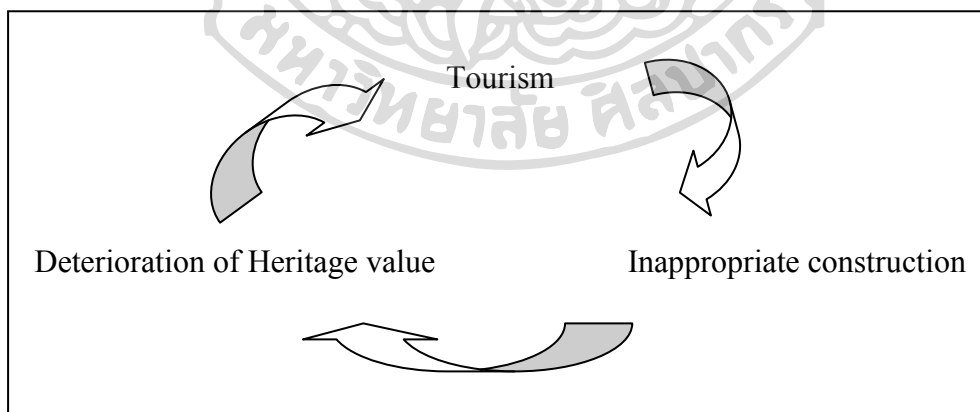


Figure 70 Destructive process of tourism

ASSESSING THE IMPACTS OF TOURISM

Built and cultural heritage

Authenticity and cultural significance are often diminished and becoming falsified. Ways of life have been affected by tourism. When they are not authentic, their values are not significant both to tourists and local residents.

Some buildings of monasteries, public buildings, and private homes often have the same authenticity problems by using cement to replace plaster. Local residents are often unaware of the value of uniqueness of their built heritage. The problem is from: old traditional materials are very expensive and hard to find old technique labors. Regulatory means are needed with commitment of enforcing from officials along with public understanding and cooperation.

Presumed demand by Western tourists, along with a lack of building development controls, many buildings in the main streets of historical area of Luang Prabang are not used as tradition livings but converted to guesthouses, travel agencies, and souvenir shops. Souvenir shops sell items not related to the local life style. Joking word for this main street of cultural zone is '*Ban Farang*' that means homes of westerners.

For cultural festivals, people of Luang Prabang may want money benefit from meeting tourist demands by presenting artificial festivals. But artificial presentation of festival not according to real scheduled event to tourists loses their unique and valuable heritage. Tourists' desire experiences the genuine local cultural practices. They will no longer visit Luang Prabang to see artificial festivals.

To solve the problems, management must do:

1. Make all stakeholders (local residents, tourists, officials, businessmen) aware of cultural heritage value,
2. Have measures dealing with threatens from tourism such as adequate implementation of regulations. Ultimate decision-makers are the people of Luang Prabang. (They may choose not to preserve cultural heritages. Let them decide that and Luang Prabang may be delisted from the world heritage by UNESCO.)

Economy

The number of tourists to Luang Prabang was 600 a year in 1988 and increased to 636,361 and 923,616 in 2003 and 2005 respectively and earning US\$ 87 million in 2003. Income from tourism in Luang Prabang helped nation's economy escape from stagnation.

The situation is as follows:

- Income from tourism-based business including handicrafts and other local products has made local residents gain alternative sources of income with diversified careers.
- Economic benefits of tourism are leaked out of Laos by foreign-owned businesses.
- Tourism in Luang Prabang creates employment to local residents. For example, hotels and guesthouses have grown from 29 in 1997 to 135 in 2003 which need more service labors. Likewise, the 65 restaurants and 21 travel agencies have numerous employees.
- Some local residents have sold their plots of land, get money, and do tourism-related business inefficiently, resulting in failure in new occupations and become poorer.
- Handicrafts are benefit from tourism because of they are popular souvenir items. However foreign investors or businesses from Vientiane take more parts of income from local craftsmen.
Locally-owned handicraft entrepreneurs should be encouraged in order to gain more economic benefit than they have at present.
- Inflation is obvious as demand for goods and services is higher. Price of food in town is high. Food producers in farms are better off while local people in town may be unaffordable sometimes.

To solve the problems, management must do:

1. Sound economic data are necessary for knowing economic status.
2. There should be measures to manage economic of tourism for more benefit to local residents.

Environment

Tourism is sure to worsen environment, more or less.

- Increasing population by migration of rural people and more tourists make rising density of people in Luang Prabang and worsen environment and ecological systems. The worse environment leads to serious aesthetic and ecological impacts.

- Environmental damage includes waste disposal problems, increased traffic, and the destruction of wetlands and waterways.
- Waste management is poor now. No method of recycling of waste and do not encourage waste minimization.

To solve the problems, management must do:

1. Waste collection must be upgraded in order to keep up with more people in Luang Prabang.
2. More fund is needed for effective solid waste management.

Society

Social change happens as tourism booms.

- People of Luang Prabang have positive and negative effects from tourism.
- Crime and drug abuse are increasing from tourism and they will be more increasing. (Thai satellite television programmes and Western music are also influent Luang Prabang society.)
- Behavior or value change may be positive or negative depending on who do assessment and on what criteria.
- Little attention has been paid to the capacity of Luang Prabang to host increasing numbers of visitors in term of water, sanitation, food, and basic services. The plan is not keeping pace with the increase in visitors. Eventually, standard of living will be lower and the cost of services will be increasing to burden both tourists and locals.

To solve the problems, management must do:

1. It should be reminded that Luang Prabang is the home of thousands not merely a tourist destination. All threats must be overcome by the participation of locals.
2. However any attempt to freeze the community is inappropriate and must be avoided.
3. The balance between modernization and cultural traditions is very important and determined by locals. Businesses must be managed together by all stakeholders.

Religious Community

The religious community has experienced both positive and negative effects of tourism.

- For positive effects: more pride in religion and looking for preservation, the entrance fees are used for maintaining the monasteries and other expenses.
- For negative effects: doing commercial-like ceremonies such as *baisi* and *binthabat*. These are being compromised. Monks now sacrifice learning traditional subjects for learning English or other languages ready for finding jobs in future.

EXISTING TOURISM MANAGEMENT

At present there is lacking of comprehensive planning, and unplanned construction. The emphasis on capital investment has not always led the benefit to the whole community.

Most returns from investment in tourism in Luang Prabang have more benefit to outsiders than to locals. Luang Prabang should focus on sustainable use of natural, cultural, and architectural heritage assets rather than indefinitely expansion of tourism marketing because large scale tourism will not bring benefits to the community. An emphasis on small-scale tourism can better manageably preserve the heritages.

The current barriers to sustainable tourism that should be overcome include:

- inadequate organization of the tourism industry
- lack of government programs targeted at the informal sectors
- lack of credit for small and medium-sized enterprises (SMEs)
- cumbersome regulations and red tape
- lack of education and training
- imbalance of power, lack of knowledge, and inadequate access to tourism market information.

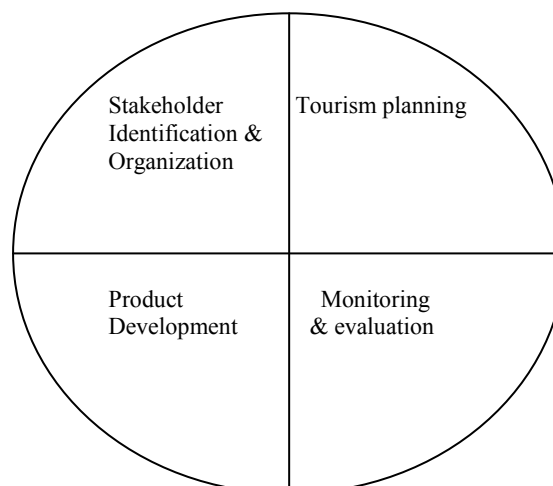
Planning, effective management, and active community participation are essential for Luang Prabang's preservation as world heritage place.

Better Management Models

The tourism management strategy of the plan should be taken by members of the local community, government, donor agencies, special-interest organizations, and conservation organizations.

The tasks of management have four dimensions as follows:

- Stakeholder identification and organization
- Tourism planning
- Product development
- Monitoring and evaluation



Chiang Khan vs Ta Luang Comparison

By Sirada Tienkow

The author has planned to compare Chiang Khan with Ta Luang old market community in Chantaburi Province. Ta Luang is regarded as cultural and architectural heritage of 100 years old like Chiang Khan.

Ta Luang was an old international trade port for commercial ships from far lands as China, Vietnam, Malaysia, Singapore, and some others. Ships in old days were not big and be able to reach the port of small river.

Most of buildings in Ta Luang are made of concrete while most of buildings in Chiang Khan are made of wood.

In fact, Ta Luang is better than Chiang Khan in sense of heritage preservation. Especially old buildings and traditional life styles at Ta Luang have not much been changed like Chiang Khan. Interpretation of the site at Ta Luang is excellent whereas at Chiang Khan is so poor. The street of Ta Luang is narrower than that of Chiang Khan making visitors feel like walking in confined space.

Below is a table summarizing features of Ta Luang compared to Chiang Khan.

Item	Chiang Khan	Ta Luang
Kind of heritage	Old market, architectural heritage	Old market, architectural heritage
Age of site	More than 100 years	More than 100 years
Significance	Old international trade port for boats traveling between Thailand and Laos	Old international trade port for boats from far lands as China, Vietnam, Malaysia, Singapore, and others
Well-known tourism	Much well-known	Less well-known
Distance from Bangkok	About 609 km.	About 245 km.
Building	Mostly wooden houses	Mostly concrete houses
Riverside	On Mekhong riverside – big river	On Chantaburi riverside – small river
Ethnic	Thai	Chinese, Vietnamese
Career	Tourism business	Traditional business with local residents
Interpretation to the site	Weak	Good
Number of House	163	148
Beautiful religious building	2 beautiful Buddhist monasteries	1 Graceful Catholic church , 1 Buddhist monastery
Traditional life style	Rarely	Traditional living

Table 53 Summarizing features of Ta Luang compared to Chiang Khan



Figure 71 Architectural heritage of Ta Luang, mostly concrete buildings of European style
Source: Photograph taken by author December 25, 2011



Figure 72 A museum telling history of Ta Luang and types of architectural heritage
Source: Photograph taken by author December 25, 2011

The author has visited Ta Luang Old Town on 25 December 2011 and once again after two month. It is a cultural, architectural, and natural heritage destination which is rarely known to tourists. This is fortunate because less tourists makes Ta Luang still be in a good preserved cultural heritage.

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BIOGRAPHY

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