NAKHON SRI THAMMARAT PROVINCE: PROBLEMS IN HERITAGE CONSERVATION AND TOURISM DEVELOPMENT

สำนักหอสมุดกลาง

By
Miss Nattamon Ratcharak

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
Doctor of Philosophy Program in Architectural Heritage Management and Tourism
(International Program)
Graduate School, Silpakorn University
Academic Year 2012
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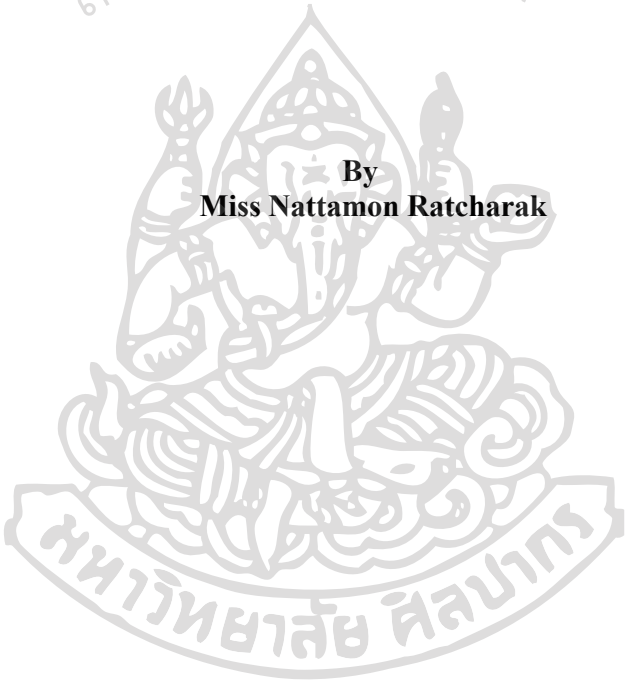

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The Graduate School, Silpakorn University has approved and accredited the Thesis title of "Nakhon Sri Thammarat Province: Problems in Heritage Conservation and Tourism Development." submitted by Ms.Nattamon Ratcharak as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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Promotion of conservation of historic sites, traditional culture, and natural environment are the significant trends to develop tourism in an area. Ecotourism and cultural based tourism are developing with more rationale and accomplishing the conservation goals, as these are vital in order to realize the success of conservation programs.

However, the National Economic and Social Committee commented in the final report that Nakhon Sri Thammarat province is one of poor areas in southern Thailand. Its economic system presented a lower growth rate respectfully and also produced the lowest average income per person in the south. On the positive side, the area represents the most variety and richness of tourism resouces in the region. In addition, it is named "the city of Buddhism" of the region.

Therefore, it has been suggested that these outstanding characteristics can attract more tourists visiting for this area and help develop the potential of the tourist attractions. By this reason, tourism developer and planner must pay attention on major international and domestic tourism trends in order to manage for tourism development that *"meets present and future expectations of tourists and accomplishes sustainability of the tourism sector"*.

The promotion and conservation of natural environments, historic places and cultural traditions are significant trends for tourism development. As this is fundamental in the approach for implementing conservation programs, especially so for any tourism areas that offer limited resources. This is in accordance with effective tourism planning and management is needed in order to optimize the benefits of tourism and to mitigate any problems

Inspections of the site and studying the outcomes and suggestions of open-ended questions of local residents, local authorities and tourists have confirmed that there have existed many problems and deficiencies. Because of that, implementation programs of cultural heritage management, sustainable tourism development, as well as monitoring and evaluation programs have been proposed in order to standardize and regulate the satisfaction level of both local residents and tourists.

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CHAPTER 1

INTRODUCTION

1.1 Statement and significance of the problem

Nakhon Sri Thammarat is a major tourism site in Thailand, a country with many historical sites. To aid in tourism development, it is necessary to prepare a master plan, control land uses, and develop the province's landscape, open spaces, and tourist facilities. There is a faster need for an interpretation center and a process for collecting local wisdom. That could, in turn, be relayed to visitors. Information resulting from such a program can also be applied for uses and applied to tourism activities and recreation initiatives.

The tourism policy of the Royal Thai government has been developed Thailand as the "Tourism Capital of Asia" by focusing on sustainable tourism and enhancement of tourism quality to meet international standards. For this reason, the local community is the appropriate level for development because development at this level focuses on the strengths of the community. In addition, community-based tourism (CBT) adhering to a ecotourism framework, has evolved to be community-based sustainable tourism (CBST). This form of tourism emphasizes *"tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life"* (Tourism Authority of Thailand 2002).

The Nakhon Sri Thammarat community is an excellent examine of this kind of development. As a community, it possesses qualities such a traditional ways of local people's life, exemplifying a connection among residents, culture, and nature. To make sustainable tourism a realism, it is important to set goals and identify plans to manage the community. Conservation management programs are organized to maintain cultural heritage and biodiversity. The achievement goals for managing a kind of "tourism brand" need to be set. Sub-objectives are identified as: 1) The

community is arranged to be a new destination for living cultural heritage tourism; and 2) management of existing cultural and natural heritage resources within a sustainable development framework.

This study has proposed a sufficient set of suggested indicators that are classified by impacted areas. The indicators should be implemented by participation between the local authority and the local community to extend the goal of sustainable tourism for the area. Additional study, including the application of new initiatives in environmental quality improvement and cultural-based tourism (CBT), is also a key concern. The conceptual framework of the Responsible Ecological Social Tours Project (REST) project of the new avenues go with study well.

Thai national cultural policy is clear: "the State shall promote and preserve the national culture". This statement is embedded in the Constitution of the Royal Thai Kingdom B.E. 2521. It further defines cultural policy goals as

1. Support for the preservation of Thai culture in all aspects through education, research, animation and development so that culture may serve as an important tool for solving problems encountered in the conduct of individual life, for the development of social, economic and political progress, and for the strengthening of the national sovereignty.

2. Disseminate Thai culture to the Thai people at large, enabling them to understand and realize the values of their own culture and to translate these values into action. This knowledge and appreciation of Thai culture should lead to national unity, security, and mutual understanding among the people in the nation as well as among those of the world.

3. Promote traditional local and ethnic culture in order to inculcate the appreciation of traditional and regional culture and at the same time stimulate adoption and harmonization of this diversity into a peaceful unity.

4. Support and promote cultural exchange at regional and international levels with the aim of creating international understanding and facilitating selective modification and absorption of exogenous cultures into main-stream Thai culture and cultural solidarity.

5. Support and promote coordination and cooperation among the government agencies and private sectors engaged in cultural activities. All measures and devices

shall be undertaken to mobilize national resources for the preservation, promotion and development of culture (Office of the National Culture Commission, 2005).

The Thai media has published news about threats to national cultural heritage sites with annihilated frequency to our past few years. This kind of a hearing can lead to a rise of wider perceptions on cultural heritage "at risk" to the public. It was reported that in some intense not only several threats to significant historic and aesthetic values of national cultural heritage sites are destroyed including theft, illegal digging and smuggling of ancient objects but also the demolition of buildings and communities with little regard to the social and cultural dimensions of places. In addition, many historic places are deteriorating because there is a lack of maintenance. These demolitions have occurred repeatedly both in urban and rural areas, and are the result of profit-driven factors with fast-paced impacts and hard to manage threats as well as a lack of awareness on the part of local owners and communities.

In addition to human impact, cultural heritage sites are also under constant threat by natural forces. Many monuments in Thailand have been damaged by repeated heavy rainfall, flooding and weathering. Recent examples include, the collapse of the pagoda at Wat Phan On and the Chang Phueak Gate in Chiang Mai; losses to construction materials at Wiang Kum Kam's ancient town, and at the great monument of Wat Chai Wattanaram in Phra Nakhon Si Ayutthaya die from flooding. Natural threats such as there are also mainly result of human-induced environmental changes. Therefore, Thailand is calling for nationwide cooperation on cultural heritage conservation in a sustainable manner.

At present, there exists a crisis of awareness regarding the values of historic monuments and buildings, communities, related fine art and traditional skills in every part largely of Thailand. The fact is that the importance of cultural heritage and its conservation is disregarded and something curiosity to a limited group of people. This paper suggests that encouragement of cooperation, together with extensive sharing of information regarding national cultural heritage, would help direct the public's motivation toward conservation in the long-term. It is hoped that information contained in this paper will help raise awareness and recognition of values on monuments and archaeological sites, ancient objects, historic buildings and

communities (ICOMOS Thailand, 2006). According to the ICOMOS which has originally reported on heritage at risk in Thailand. The findings had shown that monuments in Thailand were threatened by the following list of problems: 1. Risks caused by natural disasters. 2. Deterioration by age and by lack of maintenance. 3. Risks caused by humans, which result from a lack of understanding of conservation and the values of heritage places. 4. Risks from other factors (ICOMOS Thailand, 2000).

These treats includes faces numerous external threats to the integrity. Irreversible change due to modernization and globalization, increasing population, rapid economic growth, rapid urbanization and commercial development, large construction projects, environmental pollution, noncultural-based and noneco-based tourism, cultural violation and abuse. In parallel, the development of cultural tourism must consider the impact of carrying capacity of a large number of tourists within the cultural setting. Several authors argue that developing countries in Asia are facing vital problems in the context of meeting tests of authenticity and failures due to insufficient preservation and management guidelines (Horayangkura, 2005). Other text, emphasize that culture is changing rapidly because of modernization (Office of the National Culture Commission, 2005).

Although cultural heritage faces numerous difficulties, there are some problems that demand immediately attention.

Figure 1 A shameful backdrop at the stupa of Wat Phra Si Rattana Mahathat Woramahaviharn situated in Si Satchanalai Historical Park.

Source: Matichon newspaper, 2009.

Sukhothai province, the Si Satchanalai Municipality is constructing a rope bridge 34 meters above and 120 metres across the Yom River. This will affect the stupa of Wat Phra Si Rattana Mahathat Woramahaviharn, which is located in Si Satchanalai Historical Park (a World Heritage Site), The bridge also has attached to overall scenery (vol.11438, no. 32: 1, Matichon newspaper, 2009).

Ayutthaya has also treated major infusions. UNESCO has periodically threaten delist “the Historic City of Ayutthaya and Associated Historic Towns from the Unesco World Heritage list because of threats from urban development and encroachments of land use”, Culture Minister, Khaisri Sriaroon explained that she acknowledged the report from the Fine Arts Department dealing with the problems of the historic site. The report quoted that the Historic City of Ayutthaya and Associated Historic Towns might be removed from the Unesco’s World Heritage List. This is primarily due to problems confronting city planning officials, including tall buildings and disordered vendors at the areas of significant cultural sites, and poor enforcement of laws. These obstacles have arisen from the local communities that did not recognize the importance of their cultural heritage, she commented (February 13, The Nation Newspaper, 2009).

Professor Emeritus Dr. Trungjai Buranasompob, chairman of the Committee on Religious, Moral Ethic, Arts and Culture, The Senate of Thailand has commented that conservation and development throughout Thai cultural heritage sites need to treated by the existing responsible body. This Fine Arts Department, which is a governmental unit that deals with Thai cultural heritage and archaeological sites and objects, has tried responsibility. It was confirmed that there are insufficient personnel and budget allocations for conservation. In addition, there are various cultural heritage sites located in local areas throughout Thailand that are not registered as national archaeological sites or objects. For this reason, these heritage sites have been abandoned and damaged and are being impacted from globalization and the migration of local people. Overall, there is an unsatisfactory level of adaptive reuse of the local cultural heritage sites in addition to problems surroundings the techniques of conservation management.

Currently, Thai cultural heritage sites are managed according to the management guidelines of international charters. Because of this, it is often stated that Thailand requires its own management scheme for its cultural heritage sites. As the international operational guidelines are not applied with respect to local cultural heritages, some accommodations to local practice is necessary.

There are other issues as well. Thailand needs to realize the problems and obstacles of its cultural heritage sites management. In addition, related stakeholders

must be recruited to assist in the overall task and appropriate development techniques be applied to Thai cultural heritage sites (Buranasompob, 2009).

As it has indicated in a press release "Climate Change Threat to Natural & Cultural Heritage," the United Nations Environment Program (UNEP) has observed that national parks, ancient artifacts, monuments, and barrier reefs are increasingly threatened by global climate change. These include cultural and nature-based heritage sites in Thailand. Thailand was recently indicated in "Cultural Sites Highlighted in the Atlas of Climate Change," findings from research on "The Atlas of Climate Change: Mapping the World's Greatest Challenge," a prospect contributed to by researchers from the Stockholm Environment Institute and UNEP. The UNEP has pointed out that some treasures, including mosques, cathedrals, monuments, and ancient sites, are threatened by natural impacts, such as rising sea levels, flooding and storms. These changes can impact historic and local climatic conditions. Because of this, these impacts can cause damage through the increase in moisture levels, an effect influences structures directly, as well as changes introduced turnover the chemistry and stability of soil.

"Adaptation to climate change should and must include natural and culturally important sites…We must also use our intelligence and scientific know-how to assist managers of culturally important sites like buildings and archaeological finds. Losses here as a result of climate change may impact on the livelihoods of local people and, especially in developing countries…" stated "Achim Steiner, UN Under-Secretary-General and UNEP Executive Director".

Mr. Koichiro Matsuura, the Director-General of UNESCO further explained, "Climate Changes are impacting on all aspects of the human and natural systems, including both cultural and natural World Heritage properties. Protecting and ensuring the sustainable management of these sites has therefore become an intergovernmental priority of the highest order…"

Tom Downing, a director with the Stockholm Environment Institute together with Kirstin Dow of the University of South Carolina said "…in highlighting today one aspect of the report-the threats to cherished and widely valued cultural and natural heritage sites-we are underlining how all encompassing the threats are and how all

embracing and inclusive must be the global response to managing the world's greatest challence." (United Nations Environment Programme (UNEP), 2006).

Tourism has become a major sector of socio-economic growth in the world and it is a leading component of international trade. By the year 2020, the World Tourism Organization (WTO) expects that there will be about 1.6 billion international tourist arrivals and international tourism receipts of about $2 trillion. Domestic tourism is estimated to account for ten times more than international tourism globally. Both international and domestic tourism are increasing in developing countries such that the tourism sectors need to be developed in order to be prosperous. This tourism is inclusive of holiday and business travel, as well as travel for other purposes. Moreover, it is important for planning to be carried out for all types of tourists, all of whom require facilities and services to spend money in local areas (WTO, 2004).

Tourism accounts for 10% of the global economy and is also a cause of environmental impacts and influences the wellbeing and culture of host populations. These impacts can be positive or negative, depending on tourism development and management. With, the need for sustainable development being recognized worldwide, more responsibility is being directed to human and social factors for the future. There is a belief that tourism can be a main point of sustainable development. Therefore, The World Tourism Organization has created a new body to be a specialized agency of the United Nations in order to support policy and operation toward tourism development and management by holding principles of sustainability to some countries (Yunis, 2006).

Chaisawat (2004) stated that the tourism industry has become a forceful tool for economic development, especially in the Asia Pacific region which is the world's fastest growing area in tourism as measured by visitor arrivals. Moreover, Thailand is located in the Asia-Pacific region where tourism has notably increased since the first tourism plan of 1976, as was identified at the end of the 3rd National Economic and Social Development Plan (NESDP) of 1972-1976.

Moreover, sustainable development in Thailand was presented in the 9th National Plan (2002-2006) which adapted a "Sufficiency Economy" principle according to H.M. King Bhumibol Adulyadej to be done as a development and management framework. The important point is to equalize social class, society,

economy and the environment. With of the above significant points addressed Thailand would directed to a level of sustainable growth and quality which would lead it to be recognized within the world community (National Economic and Social Development Board (NESDB), 2003).

Globalization has led to social changes where in a country one community can no longer exist separately. Thai communities are very similar in this fact to many communities worldwide which depend on the outside "urban" world. Therefore, local communities have to obtain sufficient and strong societies, cultures, and economyes in order to interact efficiently with the outside world (REST, 1997).

Accordingly, sustainable tourism development has widened recognition throughout international contexts as defined:

> *"Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems*."(WTO, 1998: 19)

Additionally, elaboration of principles of sustainable tourism development can be specified as follows:

- The natural, historical, cultural and other resources for tourism are conserved for continuous use in the future, while still bringing benefits to the present society;
- Tourism development is planned and managed so that it does not generate serious environmental or sociocultural problems in the tourism area;
- The overall environmental quality of the tourism area is maintained and improved where needed;
- A high level of tourist satisfaction is maintained so that the tourist destinations will retain their marketability and popularity; and
- The benefits of tourism are widely spread throughout the society. (WTO. 1998: 19-22).

Significant qualitative tourism trends in international and domestic levels have been examined as 1) More tourists are desiring to participate in recreation, sports, and

adventure and learn about the history, culture, nature and wildlife of areas they visit. Tourists are more physically and rationally active now. 2) More tourists desire to follow their interests. There are many categories of special interest tourism based on nature and wildlife, historic sites, cultural patterns, economic activities and professional interests. 3) More tourists are looking for new destinations and new tourism products. This provides opportunities to develop new tourism sites and expand presented destinations. 4) Tourists are taking more frequent but shorter vacation throughout the year. This provides the opportunity to develop more tourist destinations, and for destinations to offer facilities and activities for tourists to use during different seasons. 5) Tourists are becoming more experienced and sophisticated in their travel and expect good quality attractions, facilities and services, and "good value for money' in their travel expenditures. 6) More tourists are becoming environmentally and socially sensitive and seek well designed, less polluted tourist destinations. 7) The tourism sector is making increasing use of modern technology.

Moreover, promotion of conservation of historic sites, traditional culture, and natural environment are significant trends to develop tourism in an area. Ecotourism and cultural based tourism are developing with more rationale and accomplishing the conservation goals. These are vital in order to realize success of conservation programs.

The United Nations (1999) has incorporated the principles for sustainable tourism planning as necessary guidelines with respect to sustainability of local policies and practices. The important principles provided for destinations and organizations are as follows:

1. Residents of a community must maintain control of tourism development by being involved in setting a community tourism vision, identifying the resources to be maintained and enhanced, and developing goals and strategies for tourism development and management. Equally important, community residents must participate in the implementation of strategies as well as the operation of the tourism infrastructure, services, and facilities.

2. A tourism initiative should be developed with the help of broad-based stakeholder input.

3. Tourism development must provide quality employment. The provision of fulfilling jobs has to be seen as an integral part of any tourism development. Part of the process of achieving quality employment is to ensure that, as much as possible, the tourism infrastructure (hotels, restaurant, shop, etc.) is developed and managed by local people. Experience has demonstrated that the provision of education and training for local residents and access to financing for local businesses and entrepreneurs are central to this of policy.

4. Broad-based distribution of the benefits of tourism must occur at the tourism destination. Local linkages and resident participation in the planning, development, and operation of tourism resources and services will help to ensure that a more equitable distribution of benefits will occur among residents, visitors, and other service providers.

5. Sustainable tourism development has to provide for intergenerational equity. Equitable distribution of the costs and benefits of tourism development must take place among present and future generations. To be fair to future generations of tourists and the travel industry, society should strive to leave a resource base no less than the one we have inherited. Sustainable tourism development must, therefore, avoid resource allocation actions that are irreversible.

6. A long-term planning horizon needs to be adopted by businesses and destination tourism organizations to ensure that destinations are not used for short-term gain and then abandoned as visitor tastes and business interests move elsewhere. A long-term horizon encourages the use of proactive strategies to ensure destination sustainability and the establishment of local linkages over time.

7. Harmony is required between the needs of a visitor, the place, and the community. This is facilitated by broad stakeholder support with a proper balance between economic, social, cultural, and human objectives and a recognition of the importance of cooperation among government, the host communities, and the tourism industry, and the non-profit organizations involved in community development and environment protection.

8. Tourism strategies and plans must be linked with a broader set of initiatives and economic development plans.

9. A need exists for more coordination at both policy and action levels among the various agencies involved and among different levels of government. This is particularly relevant to tourism and environmental policies. Service provisions such as transportation, parking, and water and sewer capacities must also be considered in conjunction with tourism plans and developments.

10. Cooperation among attractions, businesses, and tourism operators is essential given that one business or operation can be directly affected by the performance or quality of another.

11. There is a definite need for impact assessment of tourism development proposals. The capacity of sites must be considered including physical, natural, social, and cultural limits and development should be compatible with local and environmental limits. Plans and operations should be evaluated regularly with adjustment as required.

12. Guidelines have to be established for tourism operations, including requirement for impact assessment. There should be codes of practice established for tourism at all levels – national, regional, and local. There is also a need to develop indicators and threshold limits for measuring the impacts and success of local tourism ventures. Protection and monitoring strategies are essential if communities are to protect the resources that form the basis of their tourism product.

13. Tourism planning must move away from a traditional growth-oriented model to one that focuses on opportunities for employment, income and improve local well-being while ensuring that development decisions reflect the full value of the natural and cultural environment. The management and use of public goods such as water, air, and common lands should include accountability on behalf of the users to ensure that these resources are not abused.

14. Sustainable tourism development requires the establishment of education and training programs to improve public understanding and enhance business, vocational and professional skills.

15. Sustainable tourism development involves promoting appropriate uses and activities that draw from and reinforce landscape character, sense of place, community identity and site opportunity. These activities and uses should aim to

provide a quality tourism experience that satisfies visitors while adhering to the other principles of sustainable tourism.

16. The scale and type of tourism facilities must reflect the limits of acceptable use that resources can tolerate. Small-scale, low impact facilities and services should be encouraged, for example, through financing and other incentives.

17. The tourism process must also ensure that heritage and natural resources are maintained and enhanced using internationally acceptable criteria and standards.

18. Sustainable tourism marketing should include the provision of a high quality tourist experience which adheres to the other principles outlined above, and whose promotion should be a responsible and an ethical reflection of the destination's tourism attractions and services.

According to a proposal from The Fine Arts Department (FAD), Thai heritage sites were proposed as Unesco World Heritage Sites. The FAD is requesting the United Nations Educational, Scientific and Cultural Organization (Unesco) to consider the proposal of three old towns in the north, landscapes along the Chao Phraya River in Bangkok, and the remnants of the Srivijava Civilization in the south. It was cited that one of the nominees is located in Nakhon Si Thammarat (Kongrut, 2008).

Nakhon Si Thammarat has a similar potential. Nakhon Si Thammarat is the second largest province in southern Thailand. It is located 780 kilometres from Bangkok and occupies an area of 9,942 square kilometres. The land is well-known for its earning Buddhist influences during the Srivijaya Period. Its name, Nakhon Sri Thammarat was derived from Pali *„Nagara Sri Dhammaraja*.' Throughout its history, the city has been administrative center of the south. The geographical characteristics comprise of highlands and mountains in the west, which slope down to the east and become a basin along the coastline of the Gulf of Thailand (Tourism Authority of Thailand (TAT), 2009 a). (see Figure 1). It is noted within the final report of TAT (1984) that the area inclusive of this study had represented important characteristics based on historical evidence and records. This evidence suggested that Nakhon Sri Thammarat had previously used to move forward becoming the central territory of the south (name as *Tam Ma Porn Ling*).

Figure 2 Map of Nakhon Si Thammarat Province.

Source: http://tourismthailand.org/google_map/index_eng.php?province_d=80

The National Economic and Social Committee (2003) commented in the final report that Nakhon Sri Thammarat province is one of poorest areas in southern Thailand. Its economic system presented a lower growth rate respectfully and also had the lowest average income per person in the south. On the positive side, the area represents the most variety and richness of tourism resouces in the region. In addition, it is named “the city of Buddhism.” The area’s tourism resouces can be catagorized into 4 characteristic groups as follows:

1. Historical, religious, and archaeological sites (many of these archaeological sites and objects, Wat Mok Lan and Wat Phra Mahathat Woramaha Vihan and its architectural heritage sites have been registered with the Fine Arts Department since B.E. 2475 (1932);
2. Distinguish culture and festivals, local traditions and sports, and handicrafts;
3. Educational sites such as the National museum;
4. Natural and recreational sites such as beaches, waterfalls, and national parks.

Figure 3

Figure 4

Figure 5

Figure 6

Figure 7

Figure 8

Figure 9

Figure 3: Wat Phra Mahathat Woramaha Vihan – It is the most distinctive historical site in the south.
Source: http://www.learners.in.th

Figure 4: The main pagoda is encompassed with groups of pagodas.
Source: http://www.old.siamfreestyle.com

Figure 5: Wat Phra Ma Ha That Woramahawiharn at night.
Source: http://www. old.siamfreestyle.com

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Figure 6: The historic city wall was built before B.E.1950 (A.D.1407).
Source: http://www. old.siamfreestyle.com

Figure 7: The monument of the lord who built the city.
Source: http://www. old.siamfreestyle.com

Figure 8: The greatest and unique traditional culture is found only in Thailand, at Wat Phra Maha That.
Source: http://www.krusupap.com

Figure 9: The longest yellow-textile encircles the main pagoda to pay respect to the Lord Buddha.
Source: http://www.nakhonclub.com

มหาวิทยาลัย ศิลปากร

It has been suggested that these outstanding features can attract more tourists to this area and help develop the potential of the visitor attractions. To further emphasize this potential, Kaosa-ard and et al. (1997) have commented in Siriphanich and Palakurthi (2006: 345) that Thailand is embodied with diversified tourism resources considerably in geography, climates, biology and flora & fauna. In addition, Thailand is famous for its cultural tourism and it is ranked very highly for its rich cultural and traditional tourism among Asia Pacific countries. This status can boost the number of Thai and international tourists that travel to the provinces of Thailand.

There is confirmation of this as Thailand enriches with diversification of its tourism resources which consist of natural, historical, archaeological, religious, and cultural tourist attractions. These destinations can contribute to the value of civilization and illustrate the uniqueness of distinctive ways of life. These can be utilized to pursue Thai and international tourists, the presence of which will generate more tourism businesses and booster national income (Chawajaroen cited in Silpakorn University, 2001).

There are difficulties, however the final report of TAT (1984) had reported problems in historic and archaeological sites located in Nakhon Sri Thammarat province as follows: 1) groups of architectural heritage sites are lacking of regular restoration – the last restoration had occurred in 1974. They commented that these architectural heritage sites represent a high values in areas of history, spiritualism, and aesthetics, as well as having incomparable heritage uniqueness in this region. As such, they present valuable sites significant for conservation. 2) The report found further that interpretation and information signage of the meaning and significance of architectural heritage sites is deficient. 3) It has been discussed issues of cultural landscape management of architectural heritage sites pointing out that focus on inadequate to meet needs. Additionally, the surrounding context and forms of gates used are not attractive to visitors. 4) The report concluded that marketing policy is needed to develop the center of historic tourism.

Although, the province is important for its famous local performances and handicrafts, these are not catching on with its visitors. For instance, “Shadow play” (a local performance) is famous among local people, but it is not admired by visitors. Some local culture is also different now from the initial performance because of modernization.

Another problem has shown that visitors are not sure about the quality standards and price of local products. In response, a survey group has suggested that the province should standardize both quality and price reasonability of local products, with particular regards to product design and user requirement for value-added. Moreover, governmental bodies should promote and conserve the handicrafts in order to generate more direct income to the local people.

In confirmation of the above statement, TAT (2002) has specified that Nakhon Sri Thammarat is a major tourism destination in Thailand, rich in historical sites. Therefore, it is necessary to prepare a city plan, control land use patterns, and develop its landscape, open spaces, and tourist facilities. In the meantime, it was suggested that the province should organize an interpretation center and collect local wisdom and knowledge for the visitors' experiences. This information should be applied for public use and arranged for tourism activities and recreation. TAT has proposed the revitalization and conservation of tourism destinations strategies as follows: 1) The revitalization and conservation of national historical districts, monuments, and national historical buildings to protect Thai architectural heritage. 2) Development of tourism sites should be considerate of cultural landscapes and traditional culture. As well, human resources in each community should be educated about conservation methods on architectural landscapes. 3) Development of tourism sites should consider the quality of the environment and maintenance of resources. 4) Potential tourism sites with few visitors have to be developed the spread of tourists by means of managing supply and demand, the scope of public utilities and infrastructure for tourists, before the advertisement campaign begins.

Leawrungreung, Panichakul, and Chantrawirote (2005) suggested that these problems should be resolved urgently. The significant value of history-oriented architectural arts and culture should be published in order to enhance perception and knowledge and to create awareness on conservation. In addition, economic value must be generated to benefit local communities. It has been stated that to create the tourists' motivation to visit potential historical architectural sites, a focus must be to required to design diverse tourism programs within historical architecture routes including temples, historical sites, and open spaces. Traditional culture and custom, local performances, and activities should also be included here. Furthermore, these historical sites should develope their landscapes in order to create diversification of the sites but the development processes must recognize authenticity and integrity of the sites.

The World Bank (2000) has quoted in Siriphanich and Palakurthi (2006: 344) that cultural resources are intervened tourism throughout the world, especially in developing countries. As global tourism continues its growth, tourists will search for

wider diversification of their travel experiences with response to changes in demographics and social make up of tourists and cultural characteristics of tourism markets. This will surely lead to the development of new niche markets and destinations. Moreover, cultural tourism is predicted to become a significant tourism market segment among all types to be of special interest within tourism. Culture, heritage, and the arts are in turn becoming the most important marketing tools in magnetizing tourists. Tourists can enhance their experience and perception from the enhancement of contributing tourism resources, such as interactions between tourists and local residents. The aims of this tourism is learning and experiencing the past and present of host communities by using both physical objects and traditional custom of cultural heritage.

The government agenda is the key dynamic factor required to pursue promotion of cultural tourism at all tourism destinations and enrichment of traditional cultures and heritage resources. According to TAT (1996), cited in Siriphanich and Palakurthi (2006: 345), the goal of tourism development in Thailand, requires the processes conserve cultural, social, natural heritage and also promote sustainable development of the environment. Subsequently, the tourism policy of the Royal Thai government is attempting to develop tourism business to be the "Tourism Capital of Asia" by focusing on sustainable tourism and enhancement of tourism quality to meet international standards.

A recent seminar on "Tourism Capital of Asia" has shown the need to standardize quality of tourism products in order to raise value-added with respect to the resources. The seminar has commented that particular problems obstructing tourism development is shortage of marketing management. It was suggested that detailed guidelines for marketing are required to achieve success. Furthermore, the process of cultural tourism management has to concentrate on marketing management to generate more income within the country and to recognize conservation.Marketing success here will contribute to the establishment of sustainable tourism resources.

Although, cultural tourism in the southern part of Thailand is comprised of distinctive cultural resources, tourist attractions, activities, local cultural festivals, and local way of life, they have not general fame as do sites in northern and central parts

of Thailand. Nevertheless, gratification, beauty, and magnificence are at plenty to be discovered in the south.

Namburi (2008) has commented that because of natural disasters and unrest in the southern provinces, the amount of tourists are decreasing. Therefore, governing bodies need to adjust new tourism programs and marketing efforts to motivate more tourists to travel here.

TAT (2009 c) refers to the urgent policy action that is required in the first year according to Cabinet's policy statement to the parliament under the command of latest Prime Minister Abhisit Vejjajiva on 29 December, 2008. The statement related to the tourism and hospitality industries is divided into two management stages: 1) urgent stage – operation of the tourism policy is scheduled for completion in the first year. 2) Principal management is to be seen in the first three years.

Subsequently, the critical policy of the tourism and hospitality including has been to "Accelerate to ensure foreign tourists and stimulate the tourism through collaboration between public and private sectors to create marketing strategies to attract Thai and international tourists". In addition, major policies of the tourism and hospitality industry are enclosed within the economic policy of the three year plan. The policies are divided into 5 plans as follows:

1) Expand the hospitality sector within national production through increasing diversity of tourism products, generate value-added and improve quality of the product, improve labor's skill and language to increase the ability in competition. Hospitality, agriculture, and the creativity of Thai culture and wisdom associated with technology are the links to potential tourism products;

2) Development of tourism resources through conservation and development of existing tourism attractions includes natural, historic, cultural, and man-made tourism resources. Offer a connection of these resources with local way of life in order to set the distinctive selling points of each respective province and interlink them;

3) Standardization of tourism and hospitality by the means of enhancement of the standards of the travel industry, souvenir products, accommodation, and human resources in the tourism field;

4) Development of tourism marketing and public relations to determine the policy of marketing strategies, which will lead to specify the tourism brand of

Thailand. In addition, promote the role of local organizations to deal with tourism marketing plans of unique tourist attractions; and

5) Improvement the efficiency of the law related to tourism issues including tourist security and environmental issues.

Consequently, promotion and development of tourism and marketing strategies for particular areas have been complied within the conceptual framework of the policy and marketing plan of the TAT. The TAT (2009 b) has proposed a marketing plan for tourism within Thailand. The framework can be explained as:

1. Promote the tourism industry to be an important instrument in tackling the country's economic problem, by creating jobs for people as well as increasing income for the country. Moreover, promotion should be done to make tourism play a vital role in the development of the quality of life in all regions of Thailand as per the policy of the government;

2. Promote and develop the operation on proactive marketing strategies for increasing new markets as well as niche markets, in order to attract more quality tourists to visit Thailand. At the same time, domestic travel for Thais should also be vigorously encouraged. The positioning of Thailand in respect to tourism must be drawn out clearly;

3. Promote cooperation in all levels domestically and internationally with respect to the promotion for the development of tourism markets. Encouraging domestic tourism to generate learning and creativity to benefit both family and society as a whole. This will lead to creating awareness and motivation for environmental conservation, as well as encourage the love and pride in the uniqueness of Thai culture. This aims to get rid of all hindrances in the tourism industry and pave the way for Thailand to be the tourism hub of Southeast Asia;

4. Aim at organization and management development as well as development of the human resources' ability to create a capable driving force in the operation. Moreover, this aims at strengthening the potential of international competition under good governance as well as developing the strength of the organization on its technical roles as well as knowledge on marketing;

5. Accelerate the development of a tourism technological system for accommodating business activities information (E-Tourism) on the Internet. Included

here is the carrying out of electronic commerce as well as applying information technology to marketing. The necessary mechanisms for control and protection have to be in place to ensure prevention of problems;

6. Marketing operations under the strategic concept created by the differences of a tourism brand to provide tourists with a choice. Support strategic operations by applying innovations presented to new market segmentation and creation of a database of information development; and

7. Enhance convenience and security to tourists. Cooperate and solve problems related to tourism with public and private agencies.

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1.2. Objectives of this study are to:

1.2.1 Review of plans of Nakhon Sri Thammarat Provincial Development strategies;

1.2.2 Identification of cultural heritage values within Nakhon Sri Thammarat;

1.2.3 Development of a management process to maintain a balance between heritage conservation and development for tourism opportunities;

1.2.4 Developing a "branding" strategy for destinations in Nakhon Sri Thammarat and manage "brand" sustainability. In this context, the hazard of heritage marketplaces needs also to be consumed.

1.3 Research questions

1.3.1 What is the participation level regarding all aspects of local participation?

1.3.2 What is the most benefit gained to local residents?

1.3.3 Whenever the implementation of any project is implemented, can it turn into sustainable development?

1.3.4 What is the main problem of tourism development at Nakhon Sri Thammrat province?

1.4 Scope of the study

The study will concentrate on cultural heritage properties (including tangible and intangible heritage) in the area of Amphoe Muang Nakhon, the center of archaeology, history and legend of a southern Thai town, Nakhon Si Thammarat province.

1.5 Definition of terms

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1.5.1 Sustainable Tourism

The basic idea is to consider the sustainability of the local community and environment and encourage people in the community to get more involved in tourism management. This type of tourism also aims to create the process that tourists and local people can learn about the culture of each other, exchange knowledge and experience together. This kind of tourism also takes into consideration whether or not it will impact the culture or environment. Therefore, it will try to avoid the activities that are likely to impact the culture, natural resources and environment. (Department of Environmental Quality Promotion, Ministry of Science, Technology and Environment, 2002).

1.5.2 Community Participation

This centers on achieving the objectives of local development with the local community participating and collaborating with the local authorities' responsibility in tourism planning and development. If there is appropriate planning, development implementation, and efficient management in the area, the local community will receive greater benefits from tourism. Examples, include increasing local employment and incomes and by providing opportunities to establish local tourism enterprises.

1.5.3 Community-Based Tourism

Community-Based Tourism is tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, and with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life. There is also the use of tourism as a tool to strengthen the ability of rural community organizations that manage tourism resources with the participation of the local people. REST (1997: 14)

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1.6 Framework of the Study

Related concepts, theories, research, information, the Nakhon Sri Thammarat provincial four-year (2010-2013) strategical development plan and current provincial strategic plan were reviewed. This study offers a framework of study as follows.

Local community involvement into the Nakhon Sri Thammarat provincial strategical development plan and process included participating in the practice of planning, decision-making, problem solving, implementation, and evaluation activities. As an outcome, benefits generation was proposed with assistance of the locals through operation of a four-year (2010-2013) strategical development plan.

Sustainable tourism development will depend on the participation level from local residents according to development plan and strategy. If recognized by local residents, the participation level and benefits distribution need to be equalized.

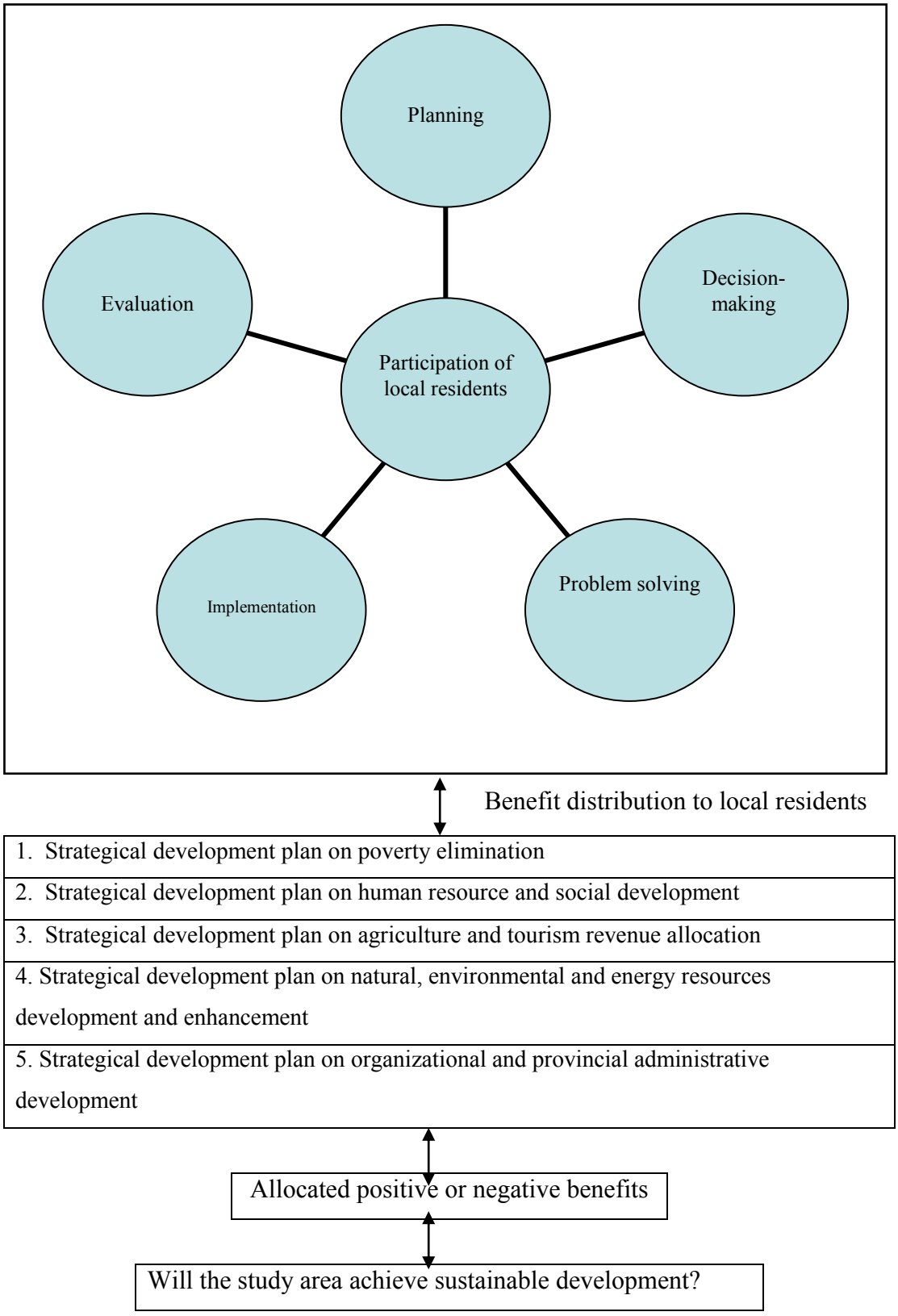

Figure 10 Framework of the study

CHAPTER 2

REVIEW THE STRATEGICAL DEVELOPMENT PLAN (2010-2013)

This chapter focuses on a SWOT analysis of Nakhon Sri Thammarat's context. The study was conducted before the provincial strategical development plan was generated. It was also used for evaluation of the current and future potential of this province.

2.1 SWOT analysis of Nakhon Sri Thammarat

The province of Nakhon Sri Thammarat is readily accessible by major thoroughfares between Gulf of Thailand and the Andaman Sea. Tourist, business organizers and logistics sectors can conveniently access other key areas such as Surat Thani, Krabi, Trang, Phattalung, and Songkhla provinces and even Phuket, the most popular destination in the south, which provides variety choices of tourist attractions. This is illustrated on the map of Nakhon Sri Thammarat as follow.

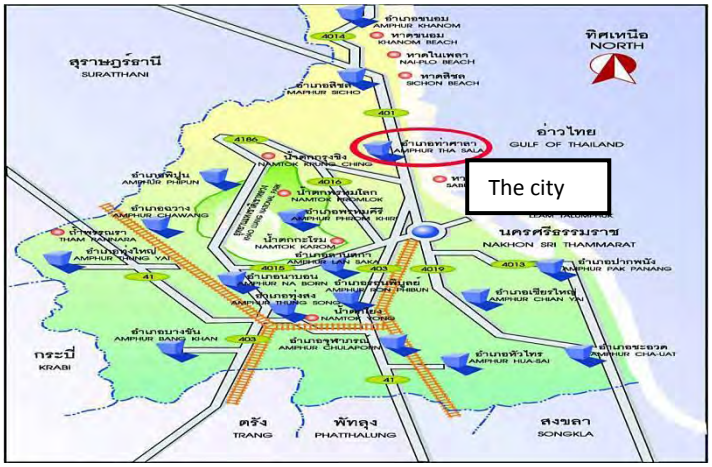

Figure 11 Map of Nakhon Sri Thammarat

Source: http://www.folktravel.com/wp-content/uploads/2009/05/nakhonsithammarat-city-map.gif.

Table 1 SWOT analysis of Nakhon Sri Thammarat's context.

Factors	Strengths	Weaknesses
1.Geography	- Its geography is a range of mountains parallel with the Gulf of Thailand. So, it is the main source of regional rivers. It has healthy soil that can be good for agriculture and nature-based tourism. - Fishery and cultivation of rice fields occurs in the flat areas on the east coast. The province shows high potential for management of agricultural products and tourist destinations	-Although, its area are appropriate for agriculture and eco-tourism, it has been faced with coastal erosion from tidal ranges. As a result it needs a lot of time and funding to deal with this problem.
2.Economy and tourism	- Its main source of revenues are agricultural products, including Palm oil, rubber, and mangosteen. Tin and coal mining are also valuable industries. - Personal revenues of the locals have been increasing annually. - There is also an availability of local handicrafts and cuisine such as niello ware and silver ware, special basketry, dyed fabrics, and local desserts. - Nakhon's niello ware is famous and highly prized among the royal family. In the past	- Although, there are many tourist destinations and unique local products, it is the shortage of strategic management that is a hindering the province. This is notable in the form of a shortage of information distribution on tourism to tourists, a shortage of tourist guides and a shortage on promotion of accommodation and food. That facilities are unable to provide to tourist.

	during the reign of Rama IV or King Mongkut, it was sent as a gift to Queen Victoria of England.	
3. Agriculture, fishery and cattle	- Agricultural area accounts for some 40.81 % of total land area usage. Important industrial crops are jasmine rice, rubber, palm oil, mangosteen, durian, rambutan, long-kong, coconuts and bananas. In addition, there are the cultivating of shrimp farms, and livestock. It is a key center in the production of fresh food.	- It has been faced with decreasing price of agricultural products (especially on fruit price) yearly and seasonally. - There is no consistent and harmonious management system in place, which results in inefficiencies and a lack of cooperation between groups. - There are plenty of agricultural products, but they lack of quality. - There is a use of inappropriate equipment in the fishery, which is causing a decline in seafood which has a direct affect on fisherman and the source of food.
4. Commercial	- It has the largest and most important agricultural market in southern Thailand. It conducts commerce with Malaysia and other neighboring countries.	- It has been affected from a lack of marketing and promotion, as well as unattractive product and package. - The current product base lacks uniqueness and value-added.

5. Industry	- Transformation of rubber cultivation and rubber cultivation and processing as well as plantation waste recycling and seafood are a main story of the provincial industry base. There are gas separation facilities, an electric generation plant and a cement plant.	- The agricultural industry has insufficient support. - Agricultural products are processed at a simple and inefficient level, as such they cannot respond to falling prices.
6. Public utility and transportation	- Logistics system is developed in the area. - There is an excellent source of wind energy, with an Energy Converter to be built in amphoe Huatai. - Locals are applying ingenuity and wisdom to saving energy. Such as the creation of a cooker that runs on rubbish and cattle dung.	- Water supply is lack of quality. Some places do not available for water supply. - Although, the means of transportation by land, water, and air are convenience. - Local roads and the accessible way to tourist destination are in convenience. - Potential of local airport cannot completely response to tourists. - Town planning and zoning were not determined and managed. - Landscape and determination for development area are difficult.
7. Investment	- Investments are increasing	- Almost labors are educated

and labor	including a natural gas station, an electric generation plant. Powered by refuse, a rubber production, facility and a frozen crab processor.	at lower than primary school (30.95% of total workers) - Therefore, labor's skill is shortage. Their revenues are at low rate.
8. Education and culture	- There are two main universities which offer Bachelor and Ph.D. degree programs; 1. Walailuk University and 2. Nakhon Sri Thammarat Rajahat University. There is also Rajamangala University of technology Srivijaya, and the College of Dramatic Arts, Ministry of Culture which offer local cultural performances and practical courses. - Informal education is provided through the Informal Education Centre and community network learning systems for locals. - The province is the center of education and Buddhism in southern Thailand. - Malaysians migrate here annually are taking to be ordained as Buddhist monks.	- Many students have dropped their studying since the middle of the academic term. - There are a shortage of lecturers that deal directly with teaching. - The quality of graduates and education are affected, by shortfalls in the system. - Local schools are not focusing on and producing quality.
9. Public Health	- The main hospital's capacity is for 1,000 patients. There are three kidneys centers, two	- Heart attacks, Strokes, accidents, and Acquired Immune Deficiency

	artificial limb centers, and an Institute of Thai Traditional Medicine. - There are community hospitals and health stations within every community. Its population has health insurance coverage of up to 99.93%. - There are three private hospitals, a mother and child hospital, a Municipality hospital, and the Wachiravut Army hospital. - People can access public health services easily and fully.	Syndrome are vital causes of death among local residents. - The locals face health risks because of High Blood pressure Syndrome and Diabetes, which is affecting quality of life. - There is an insufficient supply of trained medicine personnel.
	Opportunities	**Threats**
1. Economy	- Agricultural products and logistics improvement and eco-tourism have been promoted into the current National Economic and Social Development Plan. - Community-based learning is being encouraged. - Environmental control has been considered into the provincial development plan. - AFTA provides great opportunities for Agricultural products and raw materials are cheaper.	- Although, there is available of AFTA, but there is still economic obstruction of agricultural products. - Tourism promotion does not relate with context of area. - Local residents misunderstand on the policy of tourism of government and related stakeholders. -Outsider has taken advantages from a situation

	- The world economic base is, reviving, which has influence on agricultural products, renovated products and local tourism. - Creative economy is flourishing and for this reason, new employment is occurring. - Benefits of local economy and tourism have risen because neighboring countries have been affected by natural disasters. - AEC community will be operated with the participation of investment, education, labor and tourism.	
2. Policy of government	- Higher education, research and development are being promoted. - Alternative energy and agricultural credits are being promoted - Agricultural area and occupation are being organized. - The Tourism Action Plan to standardize the services of tourism is being organized. - A food safe project is being promoted - A welfare system (social service, social insurance, social aid, and social partnership) is	

	being developed.	
3. Law	- Illegal fishery controls and legal fishery management are being developed. - The budget Act can be organized by the provincial administration, so a development plan and budget statement will conform to the needs of the locals and the province.	- Stability of the government is always a looming threat. It is hard to establish a local action plan. - Some laws and regulations are in conflict.
4. Technology and source of energy	- Ability of productivities are developed by related stakeholders such as 1. Manufacture of rubber and Halal food is being developed by the Ministry of Science and Technology. 2. Alternative energy developed such as wind, solar, and waste fueled, is occurring.	

Source: Nakhon Sri Thammarat's SWOT analysis and context, 2012

2.2 Analysis of the vision of Nakhon Sri Thammarat

Nakhon Sri Thammarat is called "Historic town and Golden pagoda" and its vision is "Town of learning, town of agriculture, town of tourism, town of vigorous, town of strengthening community and town of sustainability".

Table 2 Definition of its vision

Vision	**Definition**
Town of learning	- Locals' way of life can be changeable

	according to the potential of themselves and society. - Whole life learning and knowledge management are managed by local wisdom.
Town of agriculture	- Agriculture and agricultural industry are managed and promoted. - It is focusing on continuity of production activity, marketing, and agriculturist's quality of life.
Town of tourism	-Integrity tourism will be managed by marketing and promotion. - Tourist destination, activity, and personnel are controlled.
Town of vigorous	- Locals live peacefully with continual revenue. - Safety and security will be enhanced. - Population lives within good environment and democracy. - Custom, culture, and religious are conserved.
Town of strengthening community	-Every local community participates in activities that are based on the same values. - Community is continually managed under five factors; good community management, efficient leaders of community, effective local action plan, knowledge management, local budget, and social network.
Town of sustainability	-Local resident has participated in social activities and projects. The local is also taken in benefits or advantages completely. Every action, implementation of plan and

	project can be satisfied to serve the locals, tourists, and related stakeholders.

Source: Nakhon Sri Thammarat's SWOT analysis and context, 2012

It was noted that, after the context of the province was reviewed. It was discovered that in fact there are a wide variety of tourist attractions available.

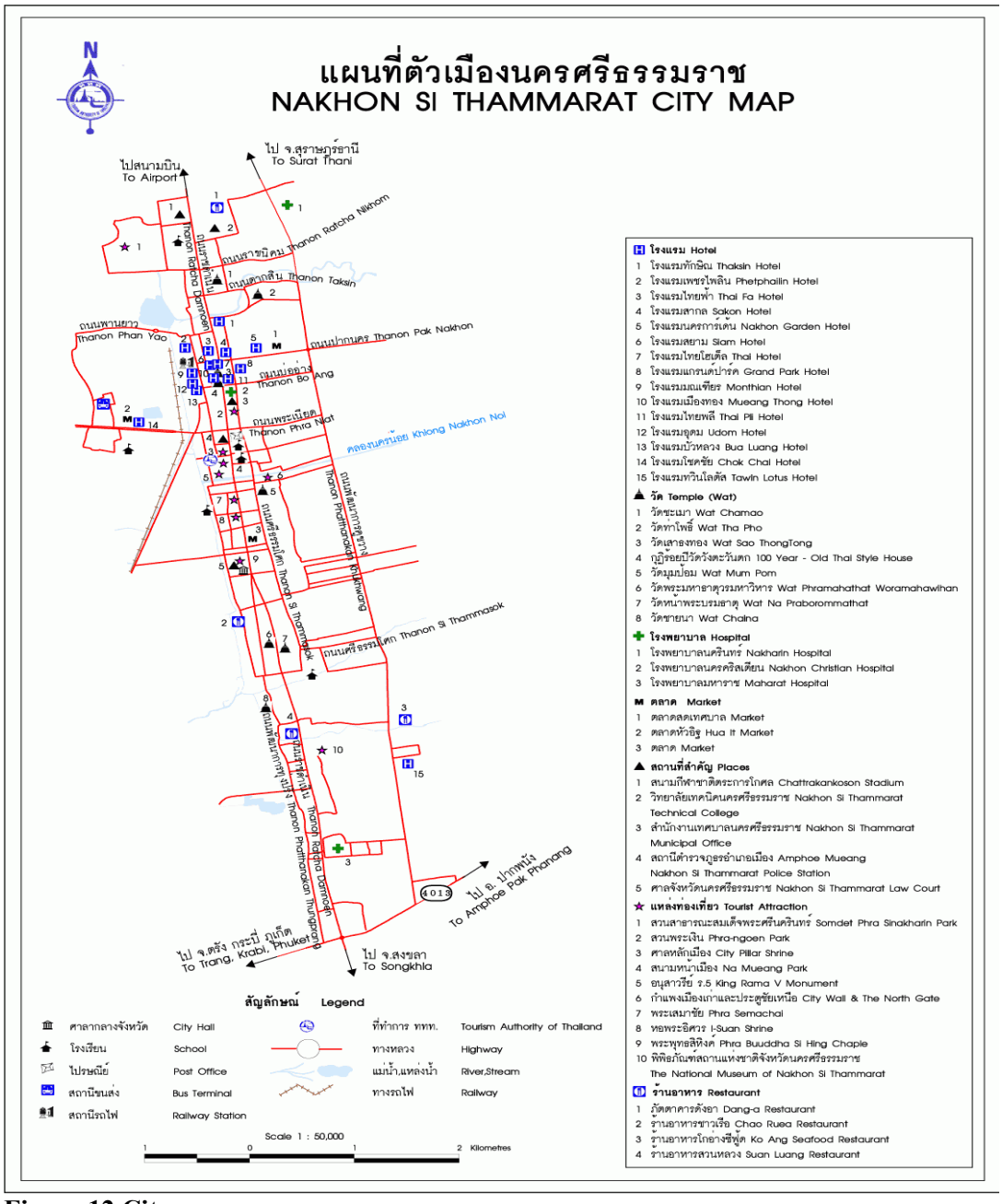

Figure 12 City map

Source http://www.folktravel.com/wp-content/uploads/2009/05/nakhonsithammarat-city-map.gif.

The following, illustrate the provincial goals and objectives.

Table 3 The provincial goals and objectives

The provincial goals and objectives
1. Potential of the agricultural sector is increased through the connection of a variety of businesses and provincial industries. This is based on promotion and management of logistics and marketing.
2. Potential of learning is enhanced by distribution of community networks and promotion of a role model community.
3. Development of tourism is based on a variety of resources.
4. Potential of natural resources and environmental and alternative energy management are developed.
5. Personnel, organization, social welfare, and consistence of good administration are concerned for.

Source: Nakhon Sri Thammarat's SWOT analysis and context, 2012

2.3 Review of provincial statistically development plans for the year 2012-2013

Nakhon Sri Thammarat administrative organization has determined the recent provincial strategical development plans for the year 2012-2013 according to the province's SWOT analysis and context. The created plan will be used for generating indicators and targeting objectives.

Table 4 Recent strategical development plans for the year 2012-2013 and goals

Goal	**Implementation**
1. Strategy on agricultural sector, community economy, industry related with agriculture, logistics development and marketing management	
1. Agricultural productivity can generate income to province.	1. Promote and standardize a safe technological agriculture that is environmentally friendly 2. Improve service, infrastructure, and manufacturing processes. 3. Standardize quality and enhance agricultural products for internally and

	for export. 4. Develop an agriculturally transformational industry that takes the environment into account. 5. Create innovation and research by enhancing the product quality. 6. Improve completely the agricultural business and its marketing. 7. Promote a complete and active marketing tool. 8. Develop infrastructure in order to support the logistics management. 9. Develop information and a database for agricultural products. 10. Develop agriculturists, entrepreneurs, and community businesses. Develop locals that are self-reliance and professional.
2. Strategy on development of a knowledge network and a community role model in accordance with a sufficient economic base.	
1. The community will be strong and live peacefully in accordance with a sufficient economic base.	1. Community's role model will be in accordance to a sufficient economic base and it will be developed in each area with consistent management. 2. Create a continuality assistance system on the basis of culture and custom. 3. Promote the knowledge of the community entirely. 4. Develop and integrate the community's knowledge and wisdom

	into practice and respond to the needs of community. 5. Enhance the knowledge of sufficient economy together with the community's leader to promote change.
3. Strategy on Tourism development	
1.Revenues from tourism are increasing	1. Develop an effective tourist destination in order to motivate the provincial creative base economy. 2. Enhance tourism activities to create actual international tourism. 3. Operate with excellence of service/in mind to impress tourists. 4. Generate a complete marketing plan of tourist destination, that reaches both domestic and international tourist targets through advertisement and public relations 5. Increase the capacity of tourism management for every related stakeholder.
4. Strategy on Natural resources and environmental management and promotion of alternative energy.	
1. Natural resources and environment are managed sustainably by the community.	1. Participate in natural resource and environmental management and conservation with integration. 2. Create conservation innovation, knowledge, and technology in order to revive the natural resources and the environment. 3. Strengthen the laws and regulations

	on natural resources and environment.
2. Alternative energy and consumption of energy developed efficiently to bring about reductions in cost and allowing locals to be self-reliant.	1. Participate in energy conservation and encourage the use of appropriate alternative energy. 2. Create technological innovations within alternative energy which concern with province's context. 3. Local resident will be encouraged to preserve energy. 4. All sources of alternative energy (agriculture, water, solar, and wind power) are generated, and together with promotion of the community's role model of using alternative energy. 5. Locals are educated about alternative energy management by the community network.
5. Strategy on human resource, organization, social welfare, and consistent administrative management.	
1. Locals are provided potential competition within markets, and are encouraged to continually develop themselves.	1. Shape healthiness according to hygienic practice 2. Standardize formal and informal education, so they respond to the needs, problems, and context of community. 3. Strengthening the community by providing accurate information. 4. Standardize the labor skills and increase the choice of occupations. Develop these to respond to the needs of the labor market. 5. Rehabilitate local wisdom, culture

	and religion and apply them as the functional tools of competition. 6. The community is acting as a development base for all individuals. 7. The poor are offered jobs and revenues through improvement in their abilities.
2.Good governance will be taken into account to satisfy the local residents	1. Good governance promoted into administrative organizations to meet the resident's level of satisfaction. 2. Participation is considered. 3. Development of government, private, and community sectors will lead to an innovative culture concerned with needs of the province.
3. The province offers fringe benefits or social welfare to local residents to better quality of life.	1. Strengthen the family system and community. 2. Participate to protect both the locals and the tourist's security and safety. 3. Strengthen the potential of a community leader. 4. Strengthen the local politics. 5. Improve the accessibility and equity of social welfare. 6. Development and attention of targeted locals and disadvantaged people. 7. Locals' liberty and rights are protected. 8. Participation from related stakeholders dealing with the

	development plan is acknowledged.

Source: Development plans of the year 2012-2013

Nakhon Sri Thammarat administrative organization has determined the provincial four-year (2010-2013) strategical development plan. This developed plan must be considered into shaping a forward development proposal. The Four-year development guidelines or strategies are:

1. A strategical development plan on poverty elimination;
2. A strategical development plan on human resource and social development;
3. A strategical development plan on agriculture and tourism revenue allocation;
4. A strategical development plan on natural, environmental and energy resources development and enhancement; and
5. A strategical development plan on organizational and provincial administrative development.

The individual local resident's revenue will have increased up to 40% by the year 2013 as shown on the chart.

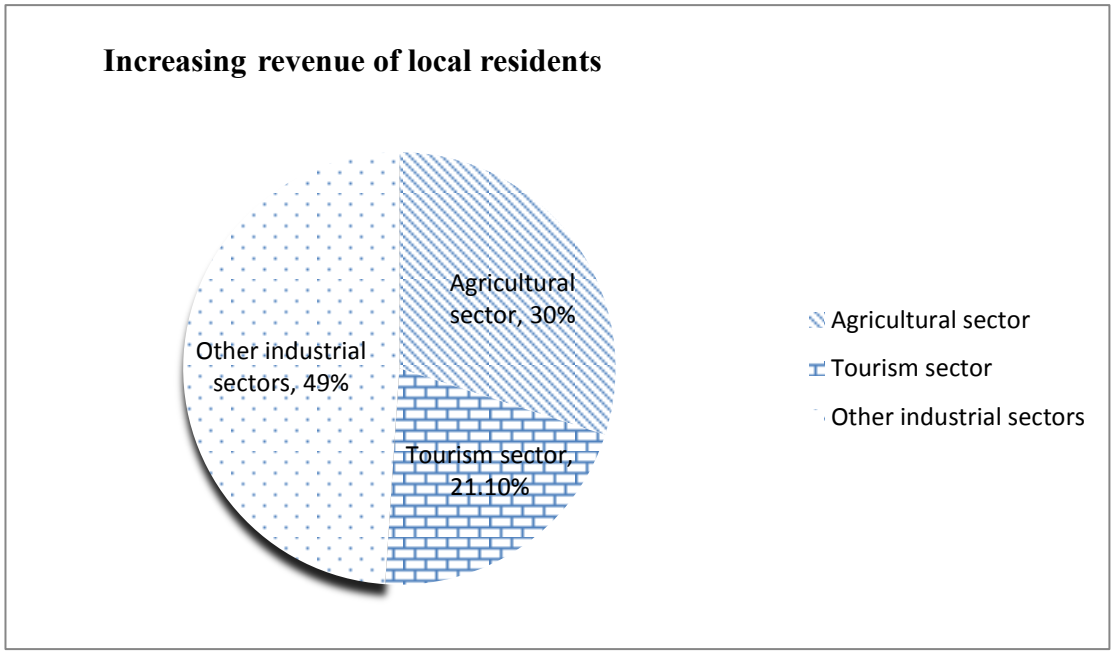

Figure 13 Increasing of revenue allocation of local residents by the year 2013.

Source: Development plans of the year 2012-2013

Authorities must implement the development plan according to these values:

1. Considerable for loyalty and responsibility;
2. Working with transparency;
3. Confirmation of right; and
4. Achievement and efficiency of operation.

Table 5 Provincial four-year (2010-2013) strategical development plan

Goal	**Implementation**
1. Strategical development plan on poverty elimination	
1. The poor have sufficient income. To sustain an appropriate standard living. 2. Community has participation in social activities and equal treatment of residents by the government.	1. Management process to strengthen the family institution. 2. Application of "Sufficiency Economy" to reduce one's expenses and increase revenues. 3. Offering occupational opportunities and alternative choices. 4. Offering equal and effective education, public health, and welfare.
2. Strategical development plan on human resource and social development	
1. Local residents are rich of knowledge and moral and ethical behavior. Local wisdom and culture are revived into sustainability. 2. Local residents are rich in health, mind and body, and exist in social safety. 3. The community free from drugs and all vices.	1. The learning and conservation of the knowledge and information of religious, cultural, and local wisdom. 2. Safety and security are provided by a community free from drugs. 3. Children, the elderly, and the disadvantaged are developed to become active. 4. Health insurance respect to quality of service, health promotion, disease control, health rehabilitation, Thai traditional medicine and treatment are promoted.

3. Strategical development plan on agriculture and tourism revenue allocation. Cultural tourism and local products are promoted	
1. Increase of agriculture and tourism productivity, value-added, and revenue allocation. 2. Promotion of cultural tourism and local products. 3. Development of a stable infrastructure.	1. Continuous development with respect to technology, infrastructure, and human resources. 2. Technology is used for increasing agricultural, industrial, and service products. 3. Access to capital markets to improve production and marketing. 4. Capital is distributed to local creations in order to create sustainable income. 5. Improve the service provider's skill in order to create a unique appearance 6. Local culture and values are conserved in order to create the unique provincial identity. 7. Western culture and consumerism will be corrected by holding to "sufficiency economy". 8. Education and investment are improved to motivate the investor 9. Paying attention to the safety and security of tourists. 10. Infrastructure, logistics and environment are developed according to provincial targets and budget allocations. 11. Promotion of alternative energy and cultivation such as palm oil cultivation.

	12. Technology is promoted to increase the ability of production and development. 13. Management of the technological market. 14. Management of family and community are supported.
4.Strategical development plan on natural, environmental and energy resources development and enhancement	
1. Appropriate use application of prosperous natural resources and the environment by the participation of community. 2. Enhancement and development of alternative and non-polluting energy.	1. Natural resources and the environment are managed and appropriately applied underneath community participation. 2. Improvements on energy consumption and development of alternative energy. 3. Community network is created for natural resource and environment conservation. 4. Forest zoning, town planning, river bank protection, and waste management are managed systematically and rapidly. 5. Agriculture is conserved and rehabilitated into sustainability.
5. Strategical development plan on organizational and provincial administrative development	
1. Appropriated administration is developed. 2. An efficient local authority is accepted by local residents.	1. Government officials work efficiently and professionally. 2. You are acquired information by the government. 3. Transparency of information systems

	and public services are enhanced. The difficulties of operating processes are reduced due to local's ability to facilitate. 4. A good governance principle is developed. 5. The community plan is promoted 6. Provincial development plan and budget proposal are managed to deal with the needs of each region. 7. Integrated management is applied to provincial improvement. 8. Infrastructure and administration systems are added to the development plan of the province and the provincial cluster. 9. Enhancement of government official's quality of life.

Source: Development plans by the year 2010-2013

2.4 Review of provincial proposal plan of financial allocation in 2012

A provincial proposal plan of budget allocations in 2012 was constructed and drawn out. It is named "the city of twelve constellations, the twelve of strategical development plans", and is detailed as follows:

City of Fruits
46,110,650 Baht

City of Livestock
33,187,035 Baht

City of Fisheries
39,813,960 Baht

City of rubber, palm oil and rice cultivation
40,688,355 Baht

City of twelve Projects according to "Town of learning, town of agriculture, town of tourism, town of vigorous, town of strengthening community and Town of sustainability".

City of Good governance
8,000,000 Baht

City of Learning
10,800,000 Baht

City of Welfare
10,000,000 Baht

City of Natural resources and environment
25,042,700 Baht

City of Green energy
20,557,300 Baht

City of Sufficiency
44,800,000 Baht

City of World-class destinations
31,150,000 Baht

City of all season destinations
72,850,000 Baht

Figure 14 A proposal plan of financial allocations in 2012

Source: Four Year Development Plan for the years 2010-2013

The plan was calculated and categorized into development sectors. There are four main sectors as:

Agricultural sector:	1. The city of fruits
	2. The city of livestock
	3. The city of fisheries
	4. The city of rubber, palm oil, and rice cultivation
Cultural sector:	5. The city of sufficiency
Administrative and	6. The city of good governance
education sector:	7. The city of learning
	8. The city of welfare
Natural resource and	9. The city of Natural resources and environment
environmental sector:	10. The city of Green energy
Tourism sector	11. The city of world-class destinations
	12. The city of all season destinations

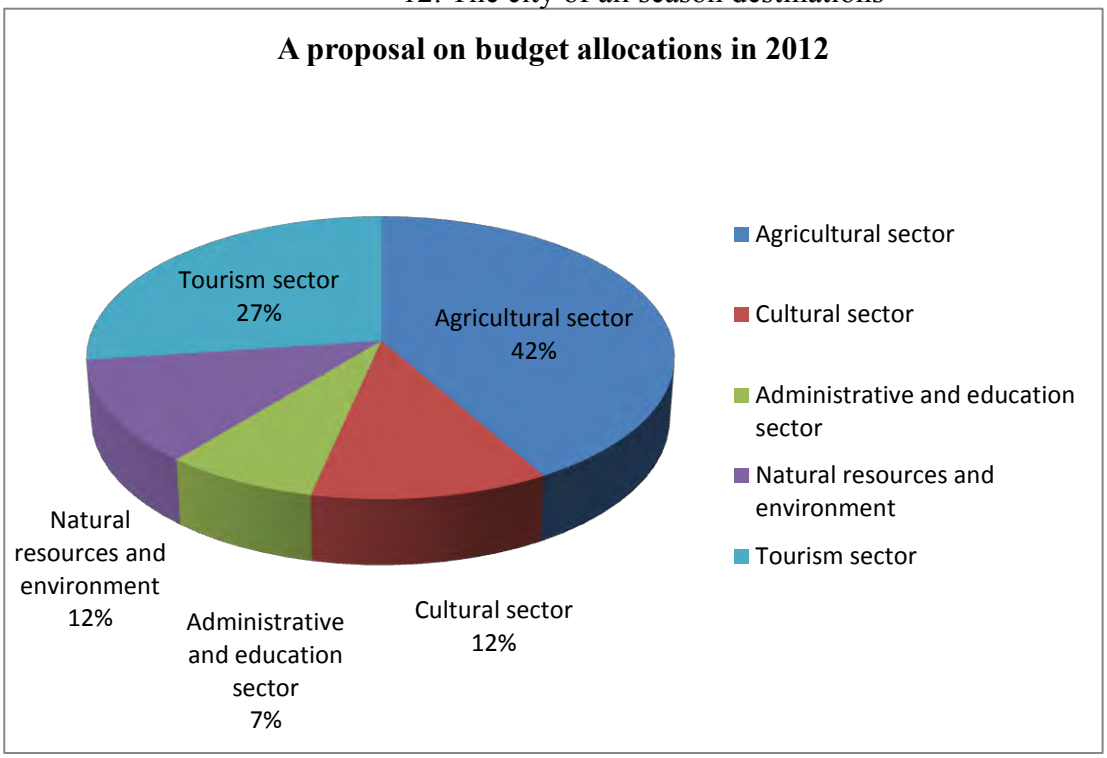

Figure 15 A proposal plan of financial allocation categorized by management sectors

Source: Four Year Development Plan for the years 2010-2013

2.5 Review of zoning specifications of Wat Phra Mahathat and context

An annual Buddhist festival held on the "International Makha Puja Hae Pha Khuen That Festival" won the prize of the TAT's Innovative Tourism Marketing Award for 2011, based on recognition of own cultural identity, on July 1, 2011. The Tourism Authority of Thailand (TAT, 2012) has arranged the tourism competition award for both domestic and international levels, with prizes awarded on the basis of market strategy consideration.

In addition, Wat Phra Mahathat Woramaha Vihan was proposed to be listed as a World Heritage Site by Nakhon Sri Thammarat province. The proposal of area management was summarized here, with the zoning determination specified into three zones as follows:

Table 6 Zoning specification of Wat Phra Mahathat Woramaha Vihan

	Zoning specification	Responsibility
Core zone	The area of relics of Lord Buddha. It covers 20.10 Rai (a measurement unit). **North**: Connect to the chamber of the Footprint of Lord Buddha, the building of Mahamakut Buddhist University, and border lines for no car entry into areas of the temple. **South**: Connect to southern gate on Radamnern Road. **East**: Connect to west Radamnern Road. **West**: Connection to the borderline of the temple on Phra Borommathat Road (behind the	World Heritage Committee

	temple).	
Buffer zone	The entire area of Wat Phra Mahathat Woramaha Vihan except for the core zone. It covers 34.43 Rai (a measurement unit).	Wat Phra Mahathat Woramaha Vihan and related stakeholders
Development and conservation zone	The area of development and conservation zone. It covers 233.15 Rai (a measurement unit). **North**: Connect to southern Panyom Road. **South**: Connect to northern Pratu Chaisid Road. **East**: Connect to west Sri Thammasok Road. **West**: east Sri Thammasok Road. There are four temples situated in the development zone. There are: 1.Wat Na Phralan 2.Wat Na Phra Borommathat 3.Wat Phra Nakhon 4.Wat Sa rieng	Nakhon Sri Thammarat Municipality

Source: A Proposal of Wat Phra Mahathat Woramaha Vihan, 2008

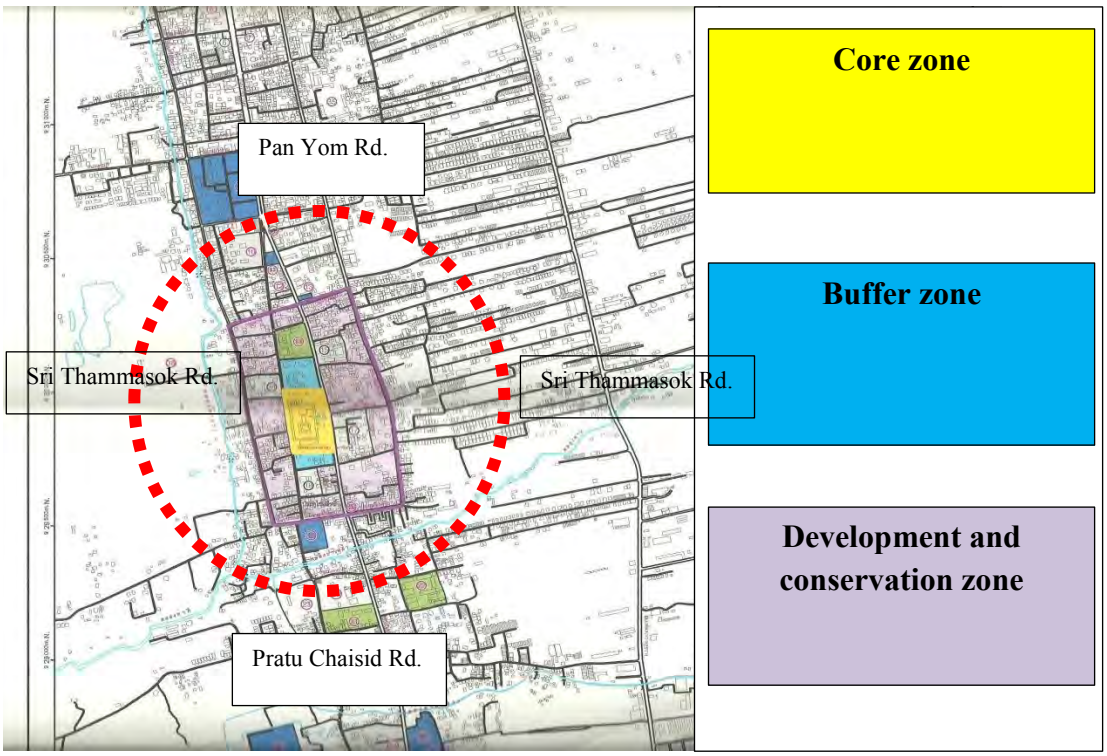

Figure 16 Zoning specification

Source: A Proposal of Wat Phra Mahathat Woramaha Vihan, 2008

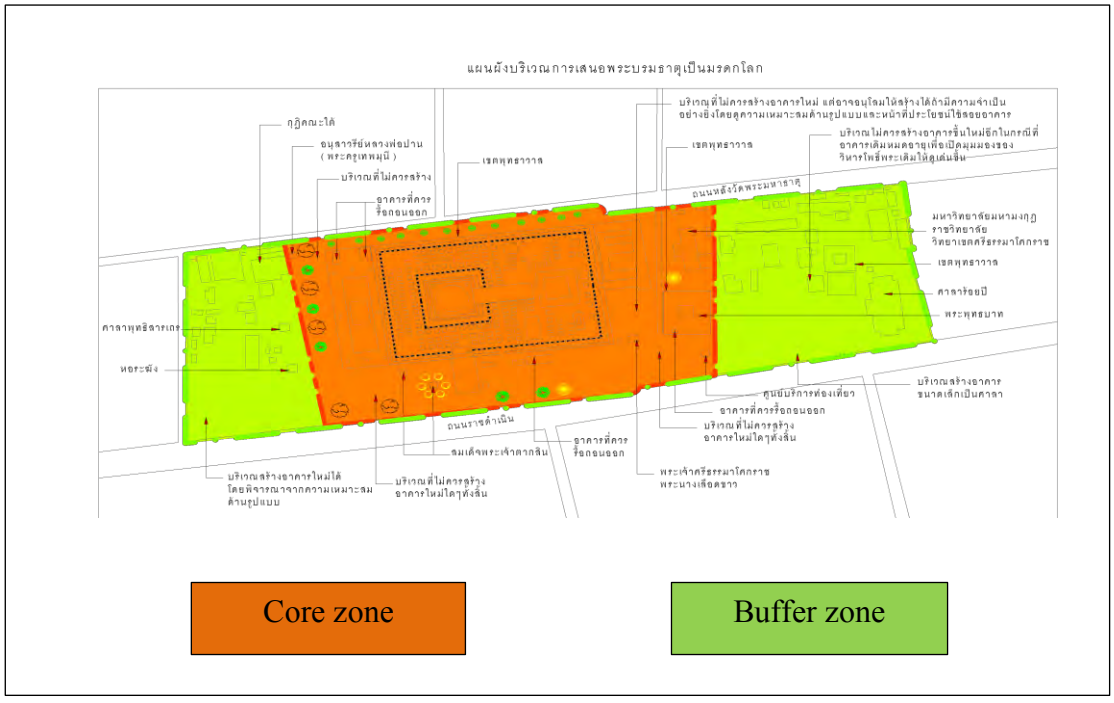

Figure 17 Specification of core and buffer zone

Source: A Proposal of Wat Phra Mahathat Woramaha Vihan, 2008

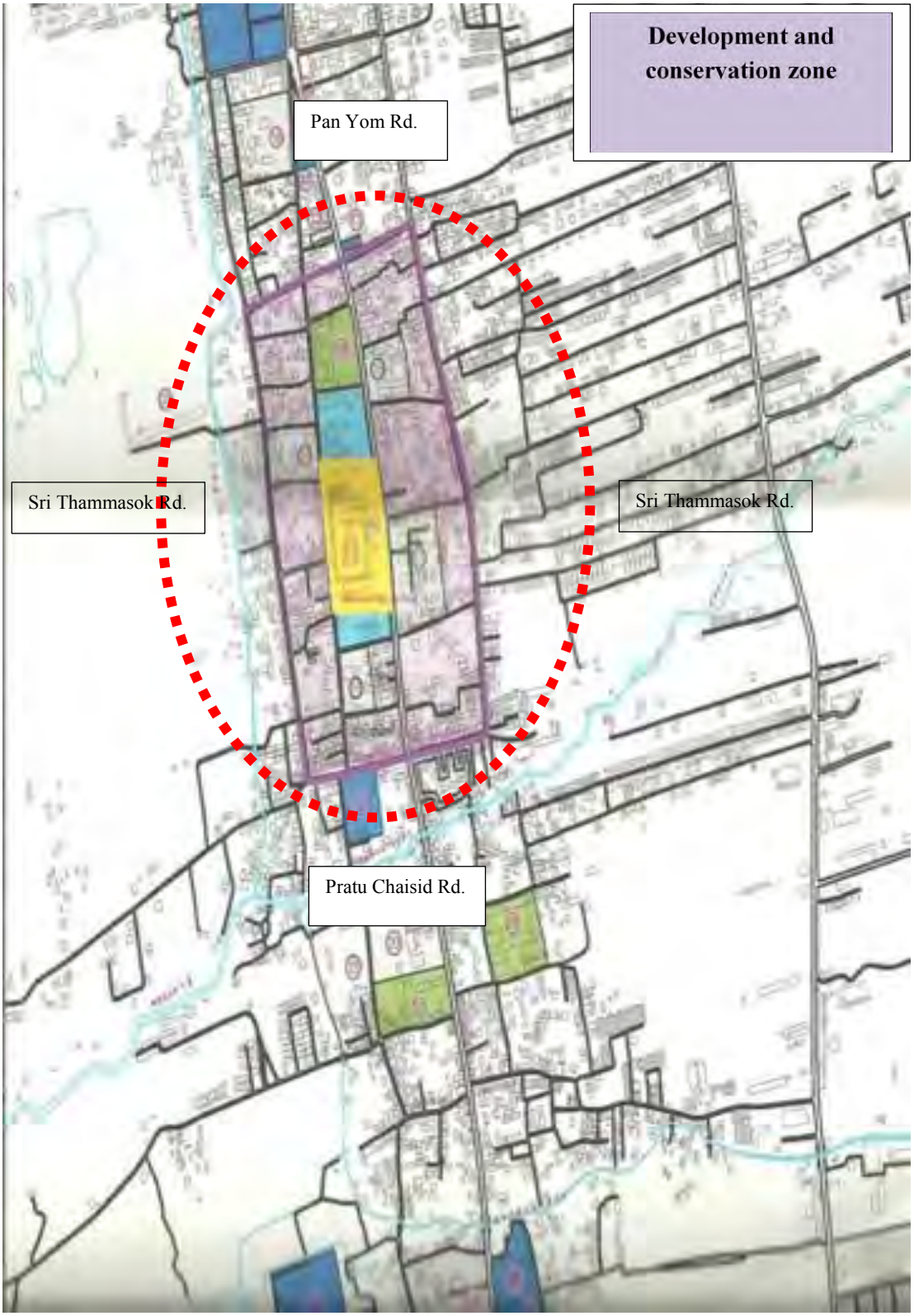

Figure 18 Specification of the development and conservation zone

Source: A Proposal of Wat Phra Mahathat Woramaha Vihan, 2008

CHAPTER 3

LITERATURE REVIEW

Developer and planner must pay attention on major international and domestic tourism trends in order to manage for tourism development that *"meets present and future expectations of tourists and accomplishes sustainability of the tourism sector"*.

There are some significant qualitative tourism trends which are suitable for the basis of tourism planning as follows:

- Most tourists desire to participate in recreation, sports and adventure and learn about the history, culture, nature and wildlife of areas they visit. Tourists are more physically and intellectually active now than previously.
- More tourists wish to pursue their special interests and hobbies. There are many types of special interest tourism based on nature and wildlife, historic sites, cultural patterns, economic activities and professional interests.
- "Root" tourism of tourists visiting their ancestral home areas is becoming important in many places. Nature, cultural and adventure tourism are rapidly growing forms of tourism development. Religious tourism of persons visiting sacred sites related to their religious beliefs will remain a significant type of tourism.
- More tourists are seeking new destinations and new tourism products. This provides many opportunities to develop new tourism areas and improve and expand existing destinations.
- More tourists are concerned about maintaining and improving their health and there is much development of health resorts and spas. Conventional hotels and resorts are now including exercise facilities. There is renewed interest in traditional medical treatments and these can from the basis for health resorts and special interest tourism.
- Many tourists are taking more frequent but shorter vacations throughout the year. This provides the opportunity to develop more tourist destinations, and

for destinations to offer facilities and activities for tourists to use during different seasons throughout the year.

- More older and active retired persons, many of who are affluent, are traveling. However, younger and middle aged people are still traveling in large numbers. More handicapped persons are traveling as tourists and facilities and services are being designed to handle handicapped tourists.
- Tourists are becoming more experienced and sophisticated in their travel habits and expect good quality attractions, facilities and services, and „good value for money" in their travel expenditures.
- Business travel and conference/meeting tourism will continue expanding and can bring benefits to many places. Many persons traveling on business or to attend conferences and meetings also function as holiday tourists during part of their stay in an area.
- More tourists are becoming environmentally and socially sensitive and seek well designed, less polluted tourist destinations, bypassing badly planned destinations that have environmental and social problems.
- More tourist destinations are adopting the planned and managed approach to developing tourism and wish to develop good quality tourism that avoid environmental and social problems and optimises economic benefits.
- Older tourist resorts are being upgraded and revitalized to meet present-day tourists" expectations, with this renovation being carried out in a carefully planned manner.
- The tourism sector is making increasing use of modern technology, in areas such as reservation services and marketing. The internet, for example, is becoming an important information and marketing tool.

In conclusion, the promotion and conservation of natural environments, historic places and cultural traditions are significant trends for tourism development. This is fundamental in the approach for implementing conservation programs, especially so for any tourism areas that offer limited resources (WTO, 1998: 19-20).

3.1 Sustainable Development

3.1.1 Concept of Sustainable Development

Sustainable development was defined in the 1987 publishing titled "Our Common Future" prepared by the World Commission on Environment and Development (WCED) for the United Nations and quoted in Inskeep (1998) as "meets the needs of the present without compromising the ability of future generations to meet their own needs". The report has observed that the environment and development were the world"s most seriously problems. It was concluded that successful long-term economies should be managed by utilizing the environment"s resources sustainability.

Hence, Bramwell, and Lane (1993) quoted in Fennell and Dowling (2003) stated that the five fundamental principles of sustainability are as follows:

- The idea of holistic planning and strategy making;
- The importance of preserving essential ecological processes;
- The need to protect both human heritage and biodiversity;
- The need to foster long-term sustainable productivity for future generations; and
- The goal of achieving a better of equity amongst the nations.

It was agreed within the United Nations report of the world summit on sustainable development (2002). The United Nations conference on Environment and Development has accelerated the awareness of the goals, and the present plan of implementation will be rated according to achievements. It was committed that sustainable development is in actual the responsible actions and measures at all levels as well as enhanced international collaboration, taking into account the Rio and commonly accepted principles. It sets apart particular responsibilities in the principles of the Rio Declaration on Environment and Development, which will promote the integration of the three components of sustainable development; including economic development, social development, and environmental protection for interdependence and strengthen the requirements for sustainable development. Moreover, the outcomes of the summit should be implemented and recognized with benefits

allocation directed particularly towards women, youth, children and sensitive groups. Furthermore, the implementation should be associated with all relevant stakeholders to achieve the extensive goals of sustainable development especially between governments and major groups. As reflected, collaborations are the key to follow sustainable development in a globalizing world. Strong government in each country and at the international level is fundamental for sustainable development. In addition, environmental, social, and economic policies, democratic organization which responds to the needs of the people, the law, anti-corruption measures, equality of gender, and facilitating the environment for investment are of significance for sustainable development at the domestic level. As for globalization, external factors have become critical in determining the success or failure of developing countries in their national efforts. With gap between developed and developing countries continuing, there is need for a forceful international economic environment which supports international collaboration particularly in respect of finance, transferred technology, debt, trade, and efficient participation of developing countries in global decision-making, without question peace, security, stability and respect for human rights, the fundamental needs including the right to develop and respect for cultural diversity are essential to achieve sustainable development and to ensure that the benefits of sustainable development be shared thoroughly.

3.1.2 Concept of Sufficiency Economy

Isarangkun Na Ayuthaya (2006) stated as it is a great honor to be able to concentrate on His Majesty the King Bhumibol Adulyadej‟s principle of sufficiency economy which is significant for Thailand‟s development. Since 1950 and his coronation, H.M. the King Bhumibol uttered the Oath of Accession to the Throne as “We shall reign with righteousness, for the benefits and happiness of the Siamese people”.

It is notable that the goals of His Majesty were emphasized on people-centered for sustainable development. His Majesty the King found ways to empower the people and their communities to become sustainable in order to reach the goals of development. The significant goal is human resource development through

development objectives according to the United Nations, which includes an increase in new services oriented with freedom and enhanced awareness to people. These are in agreement with the declaration of His Majesty the King, including self-reliance, knowledge, and cautiousness and suitable morals for the Thai people.

In 1974, His Majesty the King stated his "Sufficiency Economy Philosophy" (SEF) as consistent approach to development. Sufficiency means moderation, reasonableness and resilience. Knowledge should be applied with cautiousness and suitable moral which is important for sufficiency enhancement. He found that the approach of development cannot be "one-size-fits-all", as there exists the problems of poverty, health and infrastructure. Therefore, the individual solutions could depend on different physical and social situations. The first implementations of the philosophy as a guideline principle were integrated into the national economic and social plan in 1999. Thailand has applied the philosophy as a point daily and it has been applied from communities to organizations. Moreover, the philosophy of sufficiency economy according to His Majesty has been providing for long-term development.

Thailand is a developing country, where people"s livelihoods depend on agriculture. Therefore, His Majesty the King refers to agriculture as in belief that agriculture is the basis of life, because it is the source of food and raw material which are needed by various industries. It is important to note that the main factors inflencing agriculture production are natural. Thus, it is essential for us to develop and conserve bountifulness, in order to increase productivity and to promote the well-being of the world"s population.

Suwan (2006) stated that sufficiency economy is an approach toward sustainability; the significance has been emphasized on problem solving on a subordinate scale. It could be defined as solving at the root cause of the problem which starts from family to the community level. The approach for implementation is achieved by applying local wisdom. His Majesty has applied a "Human Ecology" theory to manage both environmental and socio-economic crises. Moreover, his concern regarding "Sufficiency Economy Philosophy" was used for crisis management by balancing the environmental and human needs which are defined as the following 2 components.

1) Environmental component; His Majesty has focused on equalizing nature through biodiversity and ecological complexity. His approach is divided into four parts, at a ratio percentage of 30:30:30:10. The respective factors are used for water, rice fields, agriculture and accommodation.

2) Human component; His Majesty the King has focused this on strengthening human awareness of modesty, estimate one"s own ability or strength, harmony, recognize one"s own responsibility both socially and environmentally, adapt local wisdom, and helping each other (Figure 19).

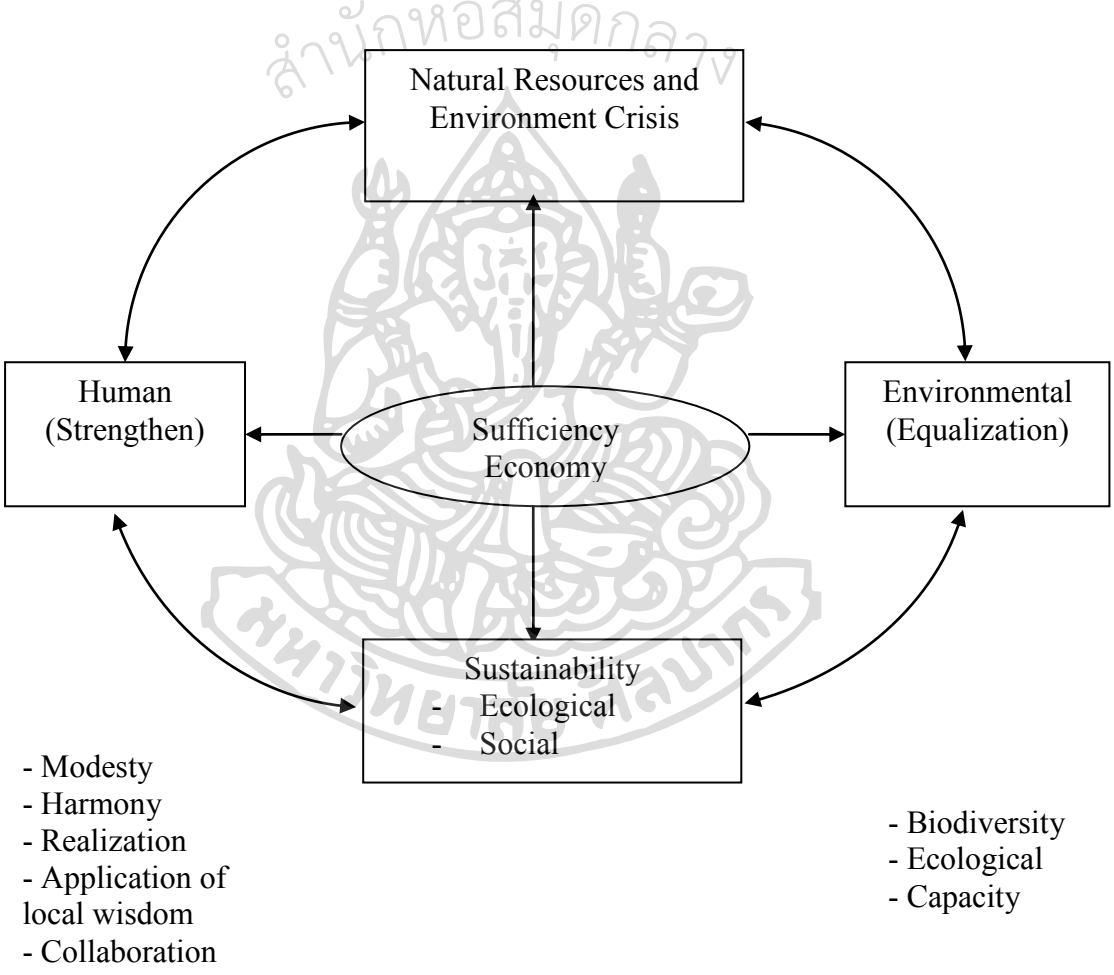

Figure 19 "Sufficiency Economy" move toward ecological and social sustainability

Source: Suwan, 2006

There are many reasons that the sufficiency economy principle could be utilized to help society gain sustainability, including the following:

1) It is not only a framework but it can be easily put into practical action;

2) It is focusing on holistic approaches by equalizing overall components within the system;

3) The framework is based on natural adaptation with knowledge and perception which are called local wisdom; and

4) The procedure must not work against nature, rather it is concerning with social capabilities respectful of available resources.

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3.2 Sustainable Tourism

3.2.1 Concept of Sustainable Tourism

The UN (1999: 9-10) stated that the terminology associated with sustainable tourism is diversified perspectives of goals, practices, effects, and expectations of sustainability frameworks. In general, the conceptual ideas of sustainability can be understood in various approaches, for example, as a philosophy, as a set of principles and values to guide development, or as criteria or tests for determining sustainability. Within the aspect of tourism, sustainability of natural, man-made or cultural tourism resources need to be thoroughly maintained. The idea of trusteeship – to hold the resources of a country in trust for future generations and the responsibility to pass them on in good condition – is applicable. It implies that we have to achieve a situation without diminishing the resources, defrauding the visitors, or exploiting the local residents.

A famous definition of principles and guidelines of sustainable tourism which stated in Weaver (2001) was developed by Tourism Concern (1991) in alliance with the Worldwide Fund for nature (WWF). There are ten sustainability principles shown in Table 7.

Table 7 Principles of sustainable tourism

1. Using Resources Sustainably The conservation and sustainable use of resources, including natural, social and cultural, is crucial and makes long-term business sense. **2. Reducing Over-Consumption and Waste** Reduction of over-consumption and waste contributes to avoiding costs of restoring long-term environmental damage and contributes to the quality of tourism.
3. Maintaining Diversity Maintaining and promoting natural, social and cultural diversity is essential for long-term sustainable tourism, and creates a resilient base for the industry.
4. Integrating Tourism into Planning Tourism development which is integrated into a national and local strategic planning framework, and which undertakes EIAs, increases the long-term viability of tourism.
5. Supporting Local Economies Tourism that supports a wide range of local economic activities, and which takes environment costs/values into account, both protects those economies and avoids environmental damage.
6. Involving Local Communities The full involvement of local communities in the tourism sector not only benefits them and the environment in general but also improves the quality of the tourism experience.
7. Consulting Stakeholders and the Public Consultation between the tourism industry and local communities, organizations and institutions is essential if they are to work alongside each other and resolve potential conflicts of interest.
8. Training staff Staff training which integrates sustainable tourism into work practice, along with recruitment of local personnel at all levels, improves the quality of the tourism product.
9. Marketing Tourism Responsibly

Marketing that provides tourists with full and responsible information increases respect for the natural, social and cultural environment of destination areas and enhances customers satisfaction.
10. Undertaking Research Ongoing research and monitoring by the industry using effective data collection and analysis is essential in solving problems and bringing benefits to destinations, the industry and consumers**.**

Source: The Encyclopedia of Ecotourism, 2001

According to Fennell and Dowling (2003) stated the initial achievement strategies between tourism and sustainability appeared during the Globe ‟90 conference held in British Columbia, Canada. It pointed out the, significance of the environment with concern to the tourism industry and tourism development that was planned unsuccessfully. These topics were presented and argued by agents of the tourism industry, government agencies, non-governmental organizations (NGOs) and the academy. The conference gave suggestions on the goals of sustainable tourism. These were as follows:

1. To increase awareness and understanding of environmental and economic impacts to tourism;
2. To support fairness and development;
3. To develop host community‟s quality of life;
4. To supply high quality of experience to the visitor;
5. To retain values of original pristine environments.

Furthermore, Mason (2005) suggested that achievement towards sustainable tourism must take into regard the following:

1. How tourists value and use natural environments;
2. How communities are enhanced through tourism;
3. Identification of tourism‟s social and ecological impacts; and
4. Management of these impacts.

The WTO (2004) defined the concept of sustainable tourism and it has now been recognized by the United Nations, the World Tourism Organization (WTO), and various national, regional and local authorities. Sustainable tourism indicates that the

tourist destinations‟ natural, historic and cultural resources are conserved for the present and the future, as well. The WTO has integrated all of the sustainable approach and sustainable development principles used for tourism planning and development. Therefore, the WTO defined sustainable tourism as, „*sustainable tourism development should meets the needs of present tourists, host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems'.*

Moreover, WTO (1998: 20-22) has adopted and applied the approach of sustainable development into all types of tourism planning and development. The framework of sustainable tourism development principles were further detailed as follows:

1) **The natural, historical, cultural and other resources for tourism are conserved for continuous use in the future, while still bringing benefits to the present society**. The sustainable development approach is particularly important in tourism because this sector depends mostly on tourist attractions and activities that are related to the natural environment and historic and cultural heritage of an area. If these resources are degraded or destroyed, then tourism cannot thrive. In fact, conservation of some of these resources can often be enhanced through tourism development. Maintaining the desirable aspects of cultural traditions and ethnic identities is an important element of conserving the cultural heritage of an area. Conservation of tourism resources can help make residents of an area more aware of their heritage and support its protection.

2) **Tourism development is planned and managed so that it does not generate serious environment or socio-cultural problems in the tourism area**. Environmental planning approaches and carrying capacity analysis are important techniques for preventing environmental and socio-cultural problems resulting from tourism. Application of environmental technology can greatly assist in reducing the adverse effects of tourism development.

3) **The overall environmental quality of the tourism area is maintained and improved where needed**. Most tourists wish to visit areas that are attractive,

functional, clean and not polluted. Tourism can provide the incentive and means to maintain and, where needed, improve the environmental quality of areas. A high level of environmental quality is also very important for the local residents to enjoy. Tourism can help make residents more aware of the quality of their environment and support its maintenance and, where necessary, make improvements.

4) **A high level of tourist satisfaction is maintained so that the tourist destinations will retain their marketability and popularity**. If tourists are not satisfied with the tourism area, it cannot retain its tourist markets and remain as a viable destination. Older resorts, for example, usually require periodic revitalization to meet present sustainability and marketing objectives.

5) **The benefits of tourism are widely spread throughout the society**. Tourism development should be planned and managed so that its socio-economic benefits are spread as widely as possible throughout the society of the tourist destination. In this way, benefits will be maximized and residents will support tourism if they are receiving benefits from it. Community-based tourism projects are important techniques for spreading benefits to local residents.

Nevertheless, sustainable tourism will succeed by planning, development and management of the tourism sector. Sustainable tourism development was defined by the WTO (2004: 7) concept and framework as sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments. Sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability. Thus, sustainable tourism should:

1) Make optimal use of environment resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity;

2) Respect the socio-cultural authenticity of host communities, conserve their building and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance; and

3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-generating opportunities and social services to host communities and contributing to poverty alleviation.

Sustainable tourism development requires the participation of all relevant stakeholders, as well as a strong political leadership to ensure powerful participation and harmony. Achieving sustainable tourism is a continuous process and requires steady monitoring of impacts, introduction of the necessary preventive, and corrective measurements whenever necessary. Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability principles and promoting sustainable tourism practices.

Furthermore, UN (1999: 6-12) stated that sustainable tourism was defined within context as „*The tourism industry must be profitable and environmentally sustainable if it is to provide long-term benefits, but this will not be achieved without a new and different approach to industry planning and development'*.

PATA, Endemic Tourism: A Profitable industry in a sustainable environment, Kings Cross, NSW, Australia, 1992 sited in UN, 1999.

Furthermore, we realized that our human systems are depending on the earth"s limited resources. Therefore, we need to focus on the latest modes of resource allocation and accounting, along with the promotion and enhancement to the revelation of sustainability. Some future trends for sustainable tourism are as follows:

- Prudent use of the earth"s resources within the limits of the planet"s carrying capacity;
- Devolution of top-down decision-making responsibilities and capabilities to a broader range of the destination"s stakeholders;
- The abatement of poverty and gender inequalities, and respect for fundamental human rights;
- Enhancement of the quality of life through improved health care, shelter, nutrition, and access to education and income-generating skills;
- Preservation of biodiversity and life support systems for all natural habitats; and

- Preservation of indigenous knowledge and ways of living, and respect for the spiritual and cultural traditions of different people.

Subsequently, in order to implement the value system of sustainable development, the following three fundamental objectives are needed:

- Economic: production of goods and services (the overriding criterion in fulfilling this objective is efficiency);
- Environmental: conservation and prudent management of natural resources (the overriding criterion is the preservation of biodiversity and maintenance of ecological integrity); and
- Social: the maintenance and enhancement of the quality of life (equity is the main consideration in meeting this objective) and inter-generational, as well as intra-generational equity in the distribution of wealth.

Making a decision on sustainable tourism development needs a broader framework management in order to achieve the goal of sustainable tourism development. The objectives of this are described as:

- Longer-term: to better anticipate and prevent problems;
- Multi-sectoral: to include the full range of functions of the tourism environment;
- Ecosystem based: to recognize the cumulative and synergistic effects of actions;
- Wider: to recognize the impacts of their actions on other sectors, regions, and communities;
- Deeper: to recognize that the causes and consequences of the problems they seek to solve may involve others and other institutions; and
- Full-cycle: to consider the full context of resource use from initial extraction to end use.

In addition, to accomplish sustainability in the aspects of economic, political, social, cultural, and environmental requires the ability to process and regulate changes. The mechanisms of which, may or may not be complete in each particular setting or situation.

The lists of principles for sustainable tourism are important for all destinations, and are guided as the ethics for sustainable tourism or responsible tourism. The strategic principles for sustainable tourism here are a sensitive approach for managing tourism. They are incorporated with the wide vision of sustainability for local policies and practices. A number of these strategies can be applied as basic guidelines when dealing with tourism.

Table 8 Guidelines for sustainable tourism

1. Residents of a community must maintain control of tourism development by being involved in setting a community tourism vision, identifying the resources to be maintained and enhanced, and developing goals and strategies for tourism development and management. Equally important, community residents must participate in the implementation of strategies as well as the operation of the tourism infrastructure, services, and facilities.
2. A tourism initiative should be developed with the help of broad-based stakeholders input.
3. Tourism development must provide quality employment. The provision of fulfilling jobs has to be seen as an integral part of any tourism development. Part of the process of achieving quality employment is to ensure that, as much as possible, the tourism infrastructure (hotels, restaurants, shops, etc.) is developed and managed by local people. Experience has demonstrated that the provision of education and training for local residents and access to financing for local businesses and entrepreneurs are central to this type of policy.
4. Broad-based distribution of the benefits of tourism must occur at the tourism destinations. Local linkages and resident participation in the planning, development, and operation of tourism resources and services will help to ensure that a more equitable distribution of benefits will occur among residents, visitors, and other service providers.
5. Sustainable tourism development has to provide for intergenerational equity. Equitable distribution of the costs and benefits of tourism development must take place among present and future generations. To be fair to future generations of

tourists and the travel industry, society should strive to leave a resource base no less than the one we have inherited. Sustainable tourism development must, therefore, avoid resource allocation actions that are irreversible.
6. A long-term planning horizon needs to be adopted by businesses and destination tourism organizations to ensure that destinations are not used for short-term gain and then abandoned as visitor tastes and business interests move elsewhere. A longer-term horizon encourages the use of proactive strategies to ensure destination sustainability and the establishment of local linkages overtime.
7. Harmony is required between the needs of a visitor, the place, and the community. This is facilitated by broad stakeholder support with a proper balance between economic, social, cultural, and human objectives, and a recognition of the importance of cooperation among government, the host communities, and the tourism industry, and the non-profit organizations involved in community development and environmental protection.
8. Tourism strategies and plans must be linked with a broader set of initiatives and economic development plans.
9. A need exists for more coordination at both policy and action levels among the various agencies involved and among different levels of government. This is particularly relevant to tourism and environmental policies. Service provisions such as transportation, parking, and water and sewer capacities must also be considered in conjunction with tourism plans and developments.
10. Cooperation among attractions, businesses, and tourism operators is essential given that one business or operation can be directly affected by the performance or quality of another.
11. There is a definite need for impact assessment of tourism development proposals. The capacity of sites must be considered, including physical, natural, social, and cultural limits, and development should be compatible with local and environmental limits. Plans and operations should be evaluated regularly with adjustments as required.
12. Guidelines have to be established for tourism operations, including requirement for impact assessment. There should be codes of practice established

for tourism at all levels – national, regional and local. There is also a need to develop indicators and threshold limits for measuring the impact and success of local tourism ventures. Protection and monitoring strategies are essential if communities are to protect the resources that form the basis of their tourism product.
13. Tourism planning must move away from a traditional growth-oriented model to one that focuses on opportunities for employment, income and improved local well-being while ensuring that development decisions reflect the full value of the natural and cultural environments. The management and use of public goods such as water, air, and common lands should include accountability on behalf of the users to ensure that these resources are not abused.
14. Sustainable tourism development requires the establishment of education and training programs to improve public understanding and enhance business, vocational and professional skills.
15. Sustainable tourism development involves promoting appropriate uses and activities that draw from and reinforce landscape character, sense of place, community identity and site opportunity. These activities and uses should aim to provide a quality tourism experience that satisfies visitors while adhering to the other principles of Sustainable tourism.
16. The scale and type of tourism facilities must reflect the limits of acceptable use that resources can tolerate. Small-scale, low impact facilities and services should be encouraged, for example, through financing and other incentives.
17. The tourism process must also ensure that heritage and natural resources are maintained and enhanced using internationally acceptable criteria and standards.
18. Sustainable tourism marketing should include the provision of a high quality tourist experience which adheres to the other principles outlined above, and whose promotion should be a responsible and an ethical reflection of the destination‟s tourism attractions and services.

Source: UN (1999)

3.3 The benefits and costs of tourism

The WTO (1998: 28-31) has remarked that benefits and problems resulting from tourism can be planned and managed to provide opportunities for local establishments. If well planned, developed and managed, tourism can expand other economic activities such as agriculture, fisheries, manufacturing and crafts production. Tourism motivates the development of new and recovered commercial and cultural facilities which can be applied by residents and tourists. Tourism offers the explanation for conservation of local nature areas, archaeological and historic sites, arts, crafts and cultural traditions and enhancement of environmental quality because these are also employed by tourists.

However, if uncontrolled tourism development, (is allowed to exist), tourism itself could face deterioration. Over-commercialization of cultural traditions can to degradation and deterioration of cultural heritage sites. There are some potential benefits of tourism that include the following:

- Especially important benefits are new jobs generated by tourism. Tourism in particular can provide employment for young people, women and local ethnic groups. Tourism employment is provided not only directly in hotels, restaurants and other tourism enterprises but also in the supply sectors such as agriculture, fisheries, and crafts manufacturing. In economically depressed areas, the jobs provided by tourism may reduce the out-migration of young people that seek employment elsewhere.
- Tourism development can stimulate the establishment of local tourism enterprises. These provide opportunities for local capital investment, jobs, income, profits from enterprises and, more generally develop a sense of entrepreneurship that may not have existed previously in the area.
- The increased income generated by the new jobs and enterprises in tourism results in improvement of local living standards. If the commercial enterprises are locally owned and managed, the profits they make also likely to remain in the area.

- Tourism generates local tax revenue that can be used to improve community facilities, services and infrastructure such as schools, medical clinics, libraries, parks and recreation facilities and roads.
- Tourism employees learn new skills and technologies, such as use of computers, which enhance local human resource development. Some of these skills and technologies are transferable to other economic activities
- Tourism requires that adequate infrastructure, such as roads, water supply, electric power, waste management and telecommunications, be developed. This infrastructure can also be designed to serve local communities so that they receive the benefits of infrastructure improvements. Tourism development can help pay for the costs of improved infrastructure.
- Tourism can provide new markets for local products such as agricultural and fisheries items, arts and handicrafts and manufactured goods, thereby stimulating other local economic sectors. Developing tourist facilities can help support the local construction industry.
- Tourism stimulates development of new and improved retail, recreation and cultural facilities, such as speciality shops and improved shopping districts, parks and recreation, cultural centers and theaters, which local residents as well as tourist can use. Tourism often helps pay for cultural facilities and activities such as theater performances which local communities could not afford without the help of tourism.
- The overall environmental quality of an area may be improved as a result of tourism because tourists prefer to visit attractive, clean and non-polluted places. Land use and transportation patterns may also be improved because tourism serves as a catalyst for redevelopment of some places.
- Tourism can provide the justification and help pay for conservation of local nature areas, archaeological and historic sites, arts, crafts and certain cultural traditions because these features become the attractions for tourists. Therefore, they must be maintained and often enhanced if tourism is to be successful and sustainable.

- Tourism encourages a greater environmental awareness and sense of cultural identity by residents when they see tourists enjoying the local environmental, historic and cultural heritage. Often residents develop a renewed sense of pride in their heritage when they realize that tourists appreciate it. In this respect, tourism may stimulate revitalization of certain aspects of the cultural heritage that otherwise are being lost through the forces of modern development.

However, if tourism sectors abandon or neglect potential tourism development approaches, they may face problems such as:

- Traffic and pedestrian congestion and excessive noise levels can result from uncontrolled tourism development. Finding adequate parking spaces for vehicles may become a problem in tourism areas.
- Air pollution can be generated by excessive use of internal combustion vehicles by tourists and tour operators. Construction of tourist facilities may create air pollution on a temporary basis.
- Surface and underground water pollution can result from poor disposal and treatment of sewage and solid waste material. Improper disposal of waste material can also lead to spread of vermin and diseases.
- Tourism areas may become unattractive because of the inappropriate design of tourist facilities, ugly advertising signs and littering by tourists.
- Important tourist attractions such as museums, theaters and parks may be used so much by tourists that local residents cannot have convenient access to these features, which leads to resentment of tourism by residents.
- Uncontrolled use by visitors of nature parks and archaeological and historic sites may lead to their deterioration. Improper viewing of wildlife, for example, may be disruptive to animals‟ normal behavioral and breeding patterns. Graffiti, vandalism and illegal removal of items such as souvenirs may despoil archaeological and historic sites.
- There can be degradation of the local cultural heritage and loss of a sense of cultural identity if there is undue commercialization and modification of the local arts, crafts and traditions. Imitation of some of the behavioral patterns

of tourists by local young people may result in loss of local cultural values and traditions.

- The generation of economic benefits to the local communities and residents may be limited if many persons from outside the area are employed in tourism and tourism enterprises are mostly owned and managed by outsiders. There is also economic loss if most of the products used in tourism are imported from elsewhere, although importation of goods and services may be necessary in some places which have few local resources.

To conform to the United Nations (1999: 3-6; 9) which stated that sustainable integrated in tourism planning as within tourism, can lead to positive and negative impacts. The costs and benefits of tourism can change over time in each destination, as they depend on tourism activities of the local regional environment. If the costs and benefits are recognized, strengths and opportunities can be maximized, while in the meantime, weakness and threats can be minimized. There are benefits and costs of tourism related with economic, social, cultural, and environment are outlined in Table 9.

Table 9 Benefits and Costs of Tourism

	Benefits	**Costs**
Economic	- Tourism can generate local employment, both direct and indirect in tourism sector	- Tourism jobs may be low paying and require few skills
	- Tourism stimulates profitable domestic industry in hospitality, food service, transportation, and handicrafts	- Attempting to gain profits or cover the costs of local business can cause inflation
	- Tourism generates foreign money exchange into local economy	- If a community becomes a famous destination, it can cause inflated property values. That hurt local residents
	- Increasing of tax revenues from	- There will be a variable

	tourists - Employment opportunities will be created in the community to meet the needs of tourists - Increase a number of local entrepreneurs and create new tourist products - Improved infrastructure facilities through tourism attractions	injection of the income to community if tourism is seasonal - Health and security services have been increasing during tourist seasons at the expense of local tax payers - There can be problems with the availability of staff housing
Social	- The quality of life in the community can be enhanced by economic diversification through tourism according to sustainable development principles - Local community can use recreation and facilities which are created from tourism - Public spaces may be developed and enhanced through tourism activity - Tourism enhances the local community‟s value and provides	- The community will be responsible for waste, vandalism, and crime associated with tourism - Tourism can bring overcrowding and traffic congestion which can cause an inconvenience to the community - Foreigners introduce their materials and freedoms to the young of host community, which can disrupt the traditional way of life - Tourism can cause increasing crime rates and changes to

	communication among people of different backgrounds	community structure
		- Changes to the social and cultural environment
		- Organized tourist events may not be valid representations of local cultural
Cultural	- Tourism can enhance local cultural awareness	- The youth in community could imitate the speech and attire of tourists
	- Tourism can generate income to preserve archaeological sites	- Tourism development can cause loss and damage to historic sites
	- The sharing of cultural knowledge and experiences can benefit both hosts and tourists	- Long-term cultural damage can cause cultural contamination beyond the acceptable level of the host community
Environment	- Natural tourism encourages productive agriculture	- Negative impact on physical changes in the area may occur
	- Nature may be conserved for nature-based tourism	- Rapid development and overcrowding can change physical environments and ecosystems of the area
	- Improved of waste management can be achieved	- The waste management system may become inundated
	- Increasing level of environmental awareness	- Sensitive areas and habitats may be lost
		- Degradation of parks from over-use and poor management

		may occur
		- Excessive of waste
		- Pollution may occur
		- Wear and tear on the infrastructure

Source: United Nations, 1999

Subsequently, there are three elements of tourism impacts related with each other and they are affected by external influences. The relationship are demonstrated in a two-way approach with either positive or negative impacts. The interaction of the visitor, the place, and the host community are examined in the meaning of interdependent relationships along with tourism. The figure of interdependent relationships are simplify as:

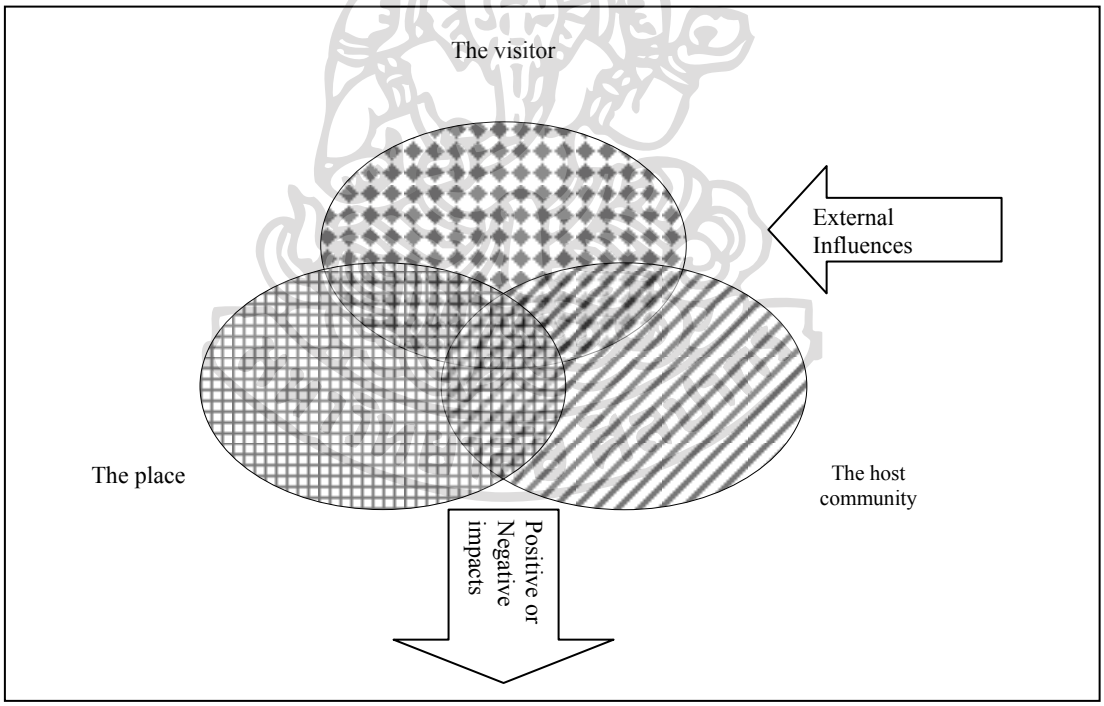

Figure 20 The interdependent relationships of tourism impacts

Source: Adapted from UN, 1999: 6.

Consequently, Inskeep (1991) stated that there are both benefits and problems of tourism are brought about by tourism in all areas. If the development is well planned, developed, and managed, tourism can generate local jobs, income and

opportunities to local tourism entrepreneurs. These can lead to an improved quality of life for local residents. Moreover, tax revenue from tourism can be used to develop community facilities and services. Tourism also helps develop infrastructure that can be utilized by residents. Local communities can receive benefits from tourism if it is well planned, developed and managed. The significant benefits gained are as follows:

1) New jobs are generated from tourism especially with young people, women and indigenous people. Employment is not provided only in hotels, restaurants and other stakeholders, but also added to supplying sectors such as agriculture, fisheries, crafts, and local manufacturers. From a strictly economical point of view, jobs generated by tourism may decrease the amount of young people moving out of the community to find jobs elsewhere;

2) Local tourism encourages enterprise development which provides opportunities for local investment, jobs, income, profits and the development of previous entrepreneurs;

3) Higher incomes generated from tourism can improve local quality of life. Enterprises that are owned and managed by locals, help keep profits in the community;

4) Local tax revenue which is generated from tourism can develop community facilities, services and infrastructure such as schools, medical clinics, libraries, sport and recreation, facilities and roads;

5) Local employees of tourism learn new skills and technologies which will enhance the development of local human resources;

6) Infrastructure development such as roads, water supply, electric power, waste management and telecommunications are beneficial because these can be used by the local community. A developing of infrastructure is also obtained from tourism development;

7) Local products are promoted such as agriculture and fisheries, arts, and handicrafts so they can stimulate local economic sectors. Meanwhile, development of tourist facilities can also support the local construction industry;

8) Tourism can generate development of new or improve retail centers, parks and recreation facilities, cultural centers, and theaters, which both tourists and local residents can enjoy;

9) Quality of the environment can be improved because tourists like to travel to clean and non-polluted destinations. This can also lead to the development of land use and transportation systems and networks;

10) Tourism can provide conservation of local natural areas, archaeological and historic sites, arts, crafts and cultural because these the characteristics required of tourist destinations. Therefore, these need to be regularly maintained and improved for achievement and sustainability; and

11) Tourism can bring awareness to local residents of the values of the environment and their culture, as well as boost pride in their heritage.

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However, if it is not well planned, developed, and managed, the tourism sites will be faced with problems of tourism including:

1) Unplanned tourism development can cause road and pedestrian traffic and can lead to extreme noisy level problems, the least of which is inadequate parking;

2) Over use of vehicles by tourists and tour operators and construction of facilities can cause air pollution;

3) Poor disposal and waste management plans lead to surface and underground water pollution, as well as diseases;

4) Tourism destinations will become degraded and unattractive because inappropriate tourist facilities are built and the resultant trashing or wear and tear by tourists;

5) Local residents are no longer given convenient access to famous tourist attractions;

6) Nature parks, and archaeological and historic sites will experience decline because of uncontrolled use by visitors;

7) Local heritage and characteristic culture will decline from excessive commercialization and development of local arts, crafts, and traditions; and

8) If tourism businesses are operated and managed from outsiders, there will be limited economic benefits to the local community. Moreover, there will be economic losses if most products used in tourism are imported from elsewhere.

Inskeep (1991: 342-347; 368-374) discusses more specific impacts within tourism development areas, and their affects. More specifically economic, socio-

cultural, and environmental impacts are identified and classified based on the common acceptance of which ones are respectively positive and negative, and their appropriate applicability.

Table 10 Positive and negative impacts of tourism

Impacts	**Positive impacts**	**Negative impacts**
Economic	- **Economic Benefits** (Direct economic benefits include provision of employment, income, and foreign exchange (for international tourism), which lead to improve living standards of local community and overall national and regional economic development. Increased government revenues, through various types of taxation on tourism that can be used to develop community and infrastructure facilities and services and assist in general economic development. An important indirect economic benefit of tourism is that it serves as a catalyst for the development or expansion of other economic sectors, such as agriculture, fisheries, construction, certain types of manufacturing, and handicrafts, through their supplying the goods and services	- **Loss of Potential Economic Benefits** (Many tourist facilities are owned and managed by outsiders. Also, local elites can be created if tourist facilities and services are owned and managed by only a few local persons or families. So, most of the community is receiving minimal benefits). - **Economic and Employment Distortions** (Economic distortions can take place geographically if tourism is concentrated in only one or a few areas of a country or region, without corresponding development in the other place. Inflation of local prices of land and goods and services may take place, placing a financial hardship on residents because of the demands of

	used in tourism. These direct and indirect economic benefits are usually the primary reasons for developing tourism in an area).	tourism. * Resentment and conflict may arise within families if tourism provides new and higher wage employment for certain family members, especially women and young people. * There may be resentment by residents if migrant workers are brought into work in tourism and cultural conflicts may arise between residents and migrant workers if they are of different cultural backgrounds. * If expatriate managers and technical staff are employed in tourism, often at much higher wages than the local scale, there may be resentment by local, lesser-skilled workers
Socio-cultural	- **Conservation of Cultural Heritage** (Tourism can be a major stimulus for conservation of important elements of the cultural heritage. These elements include: * Conservation of archaeological	- **Over commercialization and loss of authenticity of traditional arts and crafts, customs, and ceremonies** (These problems can result if these are over-modified to suit tourist demands for

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	and historic sites and interesting architectural styles. * Conservation and revitalization of traditional arts, handicrafts, dance, music, drama, customs and ceremonies, dress, and aspects of traditional life-style. * Financial assistance for the maintenance of museums, theaters, and other cultural facilities and activities and for supporting the organization of special cultural festivals and events because they are important attractions for tourists as well as being used by residents).	example, important traditional dance and music performances, some of which may have religious significance, being greatly shortened and changed to fit tourist‟s tastes and schedules, and traditional high quality handicrafts being mass produced to provide tourist souvenirs. This situation often results from the insensitivity or lack of understanding of the "Cultural Brokers" of tour operators or handicraft organizers, whether foreign or local, who are not concerned about cultural integrity or authenticity). - **Loss of cultural character, self-respect, and social identity** * These may occur because of submergence of the local society by the outside cultural patterns. * Deterioration of cultural monuments and loss of cultural artifacts may result from uncontrolled tourist

		use and misuse by tourists.
	- **Renewal of Cultural Pride** (A sense of pride by residents in their culture can be reinforced or even renewed when they observe tourists appreciating it. This is true of some traditional cultures that are undergoing change as a result of general economic development and are losing their sense of cultural self-confidence).	- **Overcrowding and Loss of amenities for residents** * If there is overcrowding of amenity features, shopping, and community facilities and congestion of transportation systems by tourists, residents cannot conveniently use them and will become irritated and resentful of tourism. * If local features such as beaches are closed off to the local population and maintained for the exclusive use of tourists, residents lose access to their own amenities and can become hostile towards tourism.
	- **Cross-Cultural Exchange** (Tourism can promote cross-cultural exchange of tourists and residents learning more about one another"s cultures, respect of different value systems and traditions through understanding their cultural basis. Tourism can help achieve cross-cultural understanding and build a sense of national unity. This is often	- **Demonstration effect from different cultural backgrounds** * The demonstration effect of tourists from different cultural and socioeconomic backgrounds on residents and especially on young people may take place. This effect involves residents observing and imitating the

	stated as an important objective of developing domestic tourism in newly developing, culturally diverse countries).	behavioral, dress, and life-style patterns of tourists, without understanding their cultural basis and sometimes not being able to financially afford to adopt the tourists‟ life-style. * The demonstration effect particularly affects more impressionable younger people, it may drive a wedge and create conflicts between different generations in a community. * Misunderstandings and conflicts can arise between residents and tourists because of differences in languages, customs, religious values, and behavioral patterns. * Violations of local dress codes by tourists may be resented by residents and even lead to conflicts if strong religious values are being transgressed. - **Problems of drugs, alcoholism, crime, and prostitution** (These undesirable problems may

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		be exacerbated by tourism. * With respect to the relationship between crime and tourism, literature review of Mathieson and Wall (1982) were quoted in Inskeep (1991; 374) that tourism contributes to crime. This occurs through the generation of friction between the host population and tourists.
Environmental	- **Conservation of Important Natural Areas** (Tourism can help justify and pay for conservation of important natural areas and development of parks and reserves, including the establishment of national and regional parks because they are attractions for tourists. Without tourism, these natural areas might be developed for other uses or allowed to ecologically deteriorate, with a consequent loss of environmental heritage. This factor can be an especially important benefit in countries that have limited resources for nature conservation.	- **Water and Waste Disposal Pollution** * If a proper sewage disposal system has not been installed for hotels, resorts, and other tourist facilities, there may be pollution of ground water from the sewage, or if sewage has been constructed into a nearby river, lake, or coastal sea water, the effluent will pollute that water area. * Surface water pollution in rivers, lakes, and sea water can also result from recreational and tourist motor boats spilling oil and gas and cleaning their bilges

		into the water, especially in enclosed harbors and places where natural water circulation is slow.
	- **Conservation of Archaeological and Historic Sites and Architectural Character** * Tourism provides the incentive and helps pay for the conservation of archaeological and historic sites (as attractions for tourists) that might otherwise be allowed to deteriorate or disappear, thus resulting in the loss of the cultural heritage of areas. * In South and southeast Asia, much of the archaeological and historic preservation taking place can be economically justified in these lower income countries because they provide attractions for tourists.	- **Air Pollution** * Tourism is generally considered a „clean industry", but air pollution from tourism development can result from excessive use of internal combustion vehicles used by and for tourists, especially at major tourist attraction sites. * Pollution in the form of dust and dirt in the air may be generated from open areas if the tourism development is not properly planned, developed, and landscaped or in an interim of construction.
	- **Improvement of Environmental Quality** (Tourism can help provide the incentive for „clean up" of the overall environment through control of air, water, and noise pollution, littering, and other	- **Noise Pollution** (Noise generated by a concentration of tourists, transportation, and off-road activities, and sometimes certain types of tourist attractions such as amusement parks or

	environmental problems, and for improving environmental aesthetics through landscaping programs, appropriate building design, sign controls, and better building maintenance).	car/motorcycle race tracks may reach uncomfortable and irritating levels for nearby residents and tourists. Very loud noise can result in ear damage and psychological stress).
	- **Enhancement of the environment** (Development of well-designed tourist facilities may enhance rural or urban landscapes that are otherwise dull and uninteresting).	- **Visual Pollution** * Poorly-designed hotels and other tourist facility buildings that are not compatible with local architectural style and scale or well integrated into the natural environment. * Use of unsuitable building materials on external surfaces. * Badly planned layout of tourist facilities. * Inadequate or inappropriate landscaping. * Use of large and ugly advertising signs. * Overhead utility (electrical and telephone) lines and poles. * Obstruction of scenic views by development. * Poor maintenance of buildings and landscaping.

	- **Improvement of Infrastructure** * Local infrastructure of airports, roads, water, sewage, and solid waste disposal systems and telecommunications can be improved through the development of tourism. * Leading to an overall reduction of pollution problems and enhancement of the environmental quality of areas. * Water resource management may also be improved through development of tourism because of its demands for additional water supplies.	- **Environmental Hazards** (Poor land use planning, siting, and engineering design of tourist facilities, as well as any type of development, can generate erosion, landslides, flooding, and other problems). - **Land Use Problems** * If not well developed according to sound land use planning principles, tourism development can result in land use problems. Tourist facilities may preempt land allocation that is more valuable for other types of land use, such as agriculture and parks, that should remain under strict conservation control. * Hotels may be constructed too close to beaches or other attraction features. Without integrated land use and infrastructure planning, the infrastructure may become overloaded, leading to traffic congestion and insufficient water supply and sewage disposal systems.

	- **Increasing Environmental Awareness** (In place where residents have limited interest in and concern about the natural environment and its conservation, observing tourists" interest in nature and realizing the importance of conservation to the economic success of tourism can encourage local awareness).	- **Ecological Disruption** (Several types of ecological problems can result from uncontrolled tourism development and use. Overuse of fragile natural environments by tourists can lead to ecological damage).
		- **Damage to Archaeological and Historic Sites** (Overuse or misuse of environmentally fragile archaeological and historic sites can lead to the damage of these features through excessive wear, increased humidity, vibration, vandalism, graffiti writing).

Source: Inskeep, 1991: 342-347; 368-374

In addition, De Kadt (1979: 14-15 referred in Inskeep, 1991: 373-374) concluded that cultural impacts of tourism as presented in the UNESCO-World Bank Seminar on the Social and Cultural Impacts of Tourism are as follows:

> In the area of arts, crafts, and cultural manifestations…the effects of tourism area also mixed. The frequent charge that tourism contributes to degeneration in this field appears, however, to be an exaggeration. Even though curio production, "airport art," and performances of fake folklore are of course stimulated by tourist demand, the seminar papers and discussion brought to light that frequently arts, crafts, and local culture

have been revitalized as a direct result of tourism. A transformation of traditional forms often accompanies this development but does not necessarily lead to degeneration. To be authentic, arts and crafts must be rooted both in historical tradition and in present-day life; true authenticity cannot be achieved by conservation alone, since that leads to stultification.

Additional tourism impacts on communities and culture are indicated as follows:

Table 11 Additional tourism impacts on communities and culture

1.	**Models fail to capture the complexity of the tourism cycle because they assume a homogeneous community, a rarity in real life.**
	In the later stages of the tourism cycle, models of tourism planning and management will be unsuccessful if the community is unfamiliar with tourism or some experience from social impacts.
2.	**Interaction between tourism development and a community has been shown to be difficult to predict, with few consistent relationships or patterns.**
	This is a very complicated issue within tourism. Density of tourism in the local area will be seen positively by some local communities, but some seen negatively by others. Some researcher has shown that local residents who are receiving the tourism benefits through employment for themselves or family members will support tourism. Other residents will act irrespectively, if they do not gain benefits from tourism. Some studies have reported that the impacts of tourism development on property prices, access to recreation, traffic congestion, quality of life, salaries and higher prices are concerning to locals.
3.	**Some cultures can adapt positively to external influences while others cannot.**
	Some communities with interaction between other cultures and gradual

	communication to outsiders have simplified dealings with tourism, while others groups that have little interaction with outsiders face more difficulties. Cultures can be changed overtime by the affects from external influences, and this often results in the creation of new patterns of cultures within social structures. Most researchers have quoted on a forward cultural renaissance of traditional cultures turning towards "commodification".
4.	**Cultural commodification is the erosion of cultural practices until they become meaningless.**
	When the tourism setting is developed and cultural symbols are treated as commodities where they can be bought, changed or sold, cultural and spiritual values may be lost. Often, a defensive mechanism is created in order to keep cultural manifestations from tourists at bay. Some performances will be offered to visitors, know as "staged authenticity", including appropriate interpretation and explanations to visitors.
5.	**Community acceptance of tourism depends greatly on the extent to which the attraction reflects the needs and desires of local people and their integration into the industry.**
	If local residents can participate in tourism-related businesses and have a role in decision-making on visitor management, negative cultural impacts can be minimized. If locals have some autonomy of their land when they are reintegrated into the tourism industry, cultural and economic impacts are reduced. Community acceptance of tourism is generated by access for locals to an attraction, and the perception that tourism brings economic benefits by the formation of jobs or additional income to local economy. Positive development is one that offers free access for locals. If site managers pay attention more on foreign and domestic visitors than locals, the locals will tend to rally against the visitors.
6.	**Conflicts arise when the economic benefits of tourism are unevenly distributed, especially when resulting disparities in wealth are great.**

7.	**Distributing economic benefits to support local populations has been difficult.**
	Where few revenue benefits are generated, direct positive impact on local communities is minimal and not unilateral.
8.	**Economic development from tourism does not readily translate into community participation in conservation and protection actions. The reasons are:**
8.1	Economic benefits from tourism often crate insufficient incentives for local communities to support conservation and protection.
8.2	Strategies for creating ownership of an economic development conservation program are difficult to develop. Often, no mechanisms exist for providing incentives for conservation activities. Donors will often provide infrastructure, schools, clinics, wells, etc., in areas outside protected zones without consulting or engaging local communities. Since these initiatives are seen as grants, people feel little responsibility for their future maintenance. Clearly they are unsustainable.
8.3	The link between tourism benefits and conservation activities may be unclear or nonexistent. For tourism to promote conservation, local people must benefit economically and see a clear link between the benefits and the need to protect the resource. If benefits do not stay in local areas or are narrowly distributed, there is little chance of making these important links.

Source: Pedersen, 2002: 32-34

Table 12 The Classic Community Tourism cycle

• Stage 1: Communities build small bungalows for local tourism. Residential houses are renovated and converted into small hotels and boarding lodges, earning revenue for local people.
• Stage 2: Land values increase and roads and other infrastructure developments begin. Outsiders begin buying land and establishing their own operations on a larger scale than the locals. Local people still benefit economically, although the bulk

of the income goes to a small number of people.

- Stage 3: Hotel construction begins at a faster rate, planning regulations are ignored, and building proceeds haphazardly, causing degradation of the environment. Local people benefit as employees in the local hotels and lodges and in the transport sector.
- Stage 4: Most hotel, bungalow and restaurant owners are from outside the local community. Money begins to flow out. Large developments are implemented without regard for regulations. Large hotels and organizations promote international tourism, and profits stay in the country of origin. Tourists contribute small amounts of money by buying souvenirs. Water supplies and the environment become endangered and developers fear for the future. Local residents may begin to resent tourists.
- Stage 5: Degradation of the environment sparks fears of a decrease in the volume of tourism and prompts calls for action. Remedial action is slow to take effect, and the degradation continues. The local community has benefited all long, but control has been taken over by outside developers, who may decide to abandon the area and move somewhere else.

Source: Pedersen, 2002: 32

Table 13 How local communities can lose out on the benefits of tourism

- Tourism may not attract sufficient visitors quickly enough to generate the quantities of revenue needed to meet the economic expectations of the community. This results from the competitive nature of tourism or the quality of resources in the communities. The inability to meet community expectations can lead to disenchantment with the programe and the belief that the site serves no useful purpose with the community, which is in turn less likely to engage in protection activities.
- Tourism can increase burdens on local populations without producing

mitigating benefits. Tourism revenues often reach a different segment of the population than those who must bear the burden of diminishing resources.

- Most tourist spending – airfares, hotel and tour operators‟ fees – benefits foreign companies.
- Locals may live in scattered small groups or villages and communication may be difficult, limiting fair distribution of economic revenues.
- Developers may deprive locals of anticipated economic benefits, or local power relations may dictate who will benefit from tourism opportunities. For example, well connected individuals may monopolize opportunities to serve as guides or provide transport for visitors.
- Start-up credit may be difficult to obtain. A study in Belize showed that while local investors had extreme difficulty obtaining credit to start tourism businesses, the same banks offered credit if the same investors entered into partnerships with foreign firms.
- Not all tourism activities have equal potential for community involvement. Some more sophisticated activities need specific training before a community can be involved. For example, small community-run hotel projects may be hampered by administrative and organizational problems resulting from a lack of business skills.
- Tour companies and hotels, as a general policy, do not use local guides. In attempts to rectify the situation in some countries, tour operators and hotels are required to hire under-skilled local guides under government rules or regulations or sometimes in the form of a protected area policy. Because these countries often have competent local guides, tour operators resent being required to use them, often seeing them as an additional financial drain.
- Because rural tourism is often seasonal, it tends not to create permanent employment. But the temporary jobs it offers may compete with other seasonal jobs such as agriculture work, leaving no gain for the community.

Source: Pedersen, 2002: 33

3.4 Carrying Capacity

WTO (1998) has stated that guidelines for carrying capacity according to the propose of the WTO as the maximum number of people that may visit a tourist destination at the same time, without causing destruction of the physical, economic, socio-cultural environment and an unacceptable decrease in the quality of visitors' satisfaction.

Creating tourism carrying capacities are based on the concept of maintaining development levels and usage where there are no negative impacts on environmental and socio-cultural resources or the economy. Carrying capacity is analyzed as a basic procedure which can be applied in tourism and recreation planning including wildlife management to successfully sustain development by determining systematically higher development limits, visitor use and the most favorable use of tourism resources. Determination of carrying capacities depends on many concerned factors, including the fact that it will change through time and can be increased when appropriate procedures are adhered to. Nevertheless, it is still a valuable technique as a planning guideline for sustainable tourism.

There primary significant measurements used to evaluate the carrying capacity for tourist destinations, in particular the analyzing of transportation facilities and service capacities used by tourists when traveling to the destinations. Different locations and tourism types have unique development objectives particularly the value on local perception of acceptable physical, socio-cultural, and environmental level of change. There are some regular criteria suitable for all locations. To determine carrying capacities, these are as follows:

1) The original physical, socio-economic, and environment conditions that can sustain a development capacity and usage by tourists which can succeed without impacts to the physical, natural and man-made environments, or generate socio-cultural, and economic problems to the local community. Moreover, there is still required maintenance of appropriate balance and benefit gaining from development and conservation to local community. Permanent damage of physical environment

and economic problems or both are caused by exceeding levels of the carrying capacity. The criteria for determining optimum capacities are as follows:

Physical

1) Acceptable level of visual impact and overcrowding;

2) Ecological systems are maintained to prevent damage;

3) Level of tourism generates conservation of wildlife and natural resources both land and marine based without degradation;

4) Level of tourism generates conservation of archeological, historic and cultural monuments without degradation; and

5) Acceptable level of air, water and noise pollution

Economic

1) Level of tourism that provides optimum economic benefits without economic inflation;

2) Amount of economic benefits gained by local communities; and

3) Level of tourism employment that goes well with human resources in the local communities

Socio-cultural

1) Level of tourism development is not harmful to the lifestyles and activities of local communities;

2) Level of tourism that can be generated to conserve and renew desirable locations, arts, crafts, believing, ceremonies, customs and traditions; and

3) Level of tourism which satisfies the use of attractions and amenities by local residents

Infrastructure

1) Available sufficiency of transportation facilities and services;

2) Available sufficiency of utility facilities and services, water and electric supply, waste management, and telecommunications; and

3) Available sufficiency of other accommodation facilities and services including public health and safety for tourists and employees in tourism

Meanwhile, it is important to consider the carrying capacity according to seasonality. The saturation level of usage can be measured during peak periods or the

high season, as such, carrying capacity is calculated in this period over the span of a year.

3.4 Indicators for Sustainable Tourism Development

The WTO (2004) definition on indicators for sustainable tourism are defined as, "*Indicators are time series information or measurement of the existence of current issues which is strategic to the sustainability of a destination, its assets, and ultimately, the fortunes of the tourism sectors".* Unsustainable situations at any tourism destinations can be protected by the application of these indicators. Appropriated indicators are chosen in consideration of local situations. Indicators are important to measure changes for tourism planning and development, as they can evaluate: a) changes in tourism"s own structures and internal factors, b) changes in external factors which affect tourism and c) the impacts caused by tourism. Moreover, indicators take the action of signals to measure risks or problems.

Selected indicators can facilitate to clarify the issues and responses. The consideration of the use of indicators relevant to the key issues of a destination relate to criteria of logical credibility, clarity, and ability for use as benchmarks.

Increasingly indicator development can clarify the sustainability of tourism and be active as necessary measurement for planning and management at tourism destinations. At the meantime, they are connected component to promote sustainable tourism development at all scales.

Due to inadequate attention to the impacts of tourism and continuing sustainability of destinations, we have a perception to the significance of indicators. According to the WTO"s studies, risks or problems within tourism sectors have arisen in many areas such as contaminated beaches, damaged cultural and ecological assets, and hostile reactions to tourists and tourism development. With this in mind, indicators are providing a key tool to measure changes. Particularly, regarding impacts of tourism in social and natural environments where changes are made in order to make a destination attractive.

Tourism planning and management at destinations requires the reduction of upcoming risks, which can be identified with the use of indicators. There are a number of benefits from the use of indicators:

1) better decision-making – lowering risks or costs;
2) identification of emerging issues – allowing prevention;
3) identification of impacts – allowing corrective action when needed;
4) performance measurement of the implementation of plans and management activities – evaluating progress in the sustainable development of tourism;
5) reduced risk of planning mistakes – identifying limits and opportunities;
6) greater accountability – credible information for the public and other stakeholders of tourism fosters accountability for its wise use in decision-making;
7) constant monitoring can lead to continuous improvement – building solutions into management.

The development of indicators emphasizing current issues can be appropriate to long-term development. Sustainable tourism at any destination needs the process of developing indicators because these can serve as a strategic instrument to solve the impacts of tourism. Important key points on the use of indicators are as follows:

Table 14 Key messages on the use of indicators

1. Indicators are tools, providing accurate information for decision-making, leading to implementation of solutions, development of partnerships, better planning and management. They are not an end in themselves, but rather signals of important trends and changes, a catalyst for discussion on future plans, risks to the destination, and impacts on what is important to all. They can also serve as performance measures for progress towards sustainability.
2. Indicators are not one-time procedures. They are most useful when measured repeatedly and consistently through long term monitoring programs. Only when information is available over time, on a regular basis, can the most effective use of indicators occur, providing context for the understanding of changes and their importance to policy priorities.

3. Indicators must be integrated into decision-making processes. Sustainable tourism development requires good information, and integrated approaches to management, supported by the right indicators. The objective of indicators development is not solely the measurement of factors, production of tables, or publication of reports, but better decision-making for the sustainable development of the destination. Indicators, therefore, should be an integral part of planning, management and monitoring processes.
4. Indicators must be shared. Information generated by government authorities with different mandates and at different levels, by different private and civil sector organizations or through research, can be all important for sustainable tourism indicators and for the decision which indicators support. Indicators at local levels can be built blocks for indicators applications at regional and national levels. Making indicators accessible is the only route to informed decision-making and involvement of all stakeholders in the decision process.
5. Indicators empower destinations, providing the information needed to negotiate future investment, development standards, joint ventures, and the sharing of benefits. They also support approaches to consensus on what is important to sustain and how to achieve it – such as the limits to acceptable change.

Source: WTO, 2004: 463

Hence, identification on the indicators development process requires participation of all stakeholders and definition of key issues within the destinations. Clarifications at the potential impacts or trends of the key issues are recognized for sustainability of economic, social, and environmental assets of a destination. The indicators development process needs to give priority to the dimensions of information and documents of a destination.

Table 15 SWOT analysis

Before starting to select indicators, it is useful to assess a destination‟s Strengths, Weaknesses, Opportunities and Threats (SWOT). A SWOT analysis assesses tourism potential and helps managers to decide what type of indicators will be useful in monitoring trends and progress towards achieving the tourism goals of the destination. In other words, “What have we got, what do we want to do with it and how do we measure success?” A SWOT analysis should give a succinct picture of the destination‟s assets and shortcoming and reveal the opportunities and challenges it faces. It will help clarify issues, and the types of indicators that will be valuable. It is important information which may help to generate consensus on which issues and risks are of greatest importance and to whom.

Guidelines for a SWOT analysis	
Strengths	**Destination assets**: local, complementary attractions, natural and cultural assets, infrastructure and support services; Community support: active participation, common objectives; **Workforce**: availability, skill levels; Management capacity: skill levels, funding available
Opportunities	**Economic opportunities**: for businesses, employment; **Product and market opportunities**: unique, authentic products, product-market match, niche market; Community enhancement: socio-cultural benefits; **Conservation**: tourism‟s contribution to natural and cultural heritage.

Weaknesses	Lack of tourist appeal: few significant or unique tourism attractions, poor accessibility, lack of infrastructure; No vision: uncertainties in direction, lack of understanding or cohesion in the destination community; Preparedness: lack of plans, training needs, funds, alternative priorities.
Threats (and constraints)	Environmental impacts: disturbance of loss of habitat, increased use of resources, waste; Cultural degradation: daily lives, customs and practices disrupted; Poor quality: tourist dissatisfaction, lack of standards; External threats: regulations, travel security, environmental impacts.
A SWOT analysis helps to clarify the risks and opportunities and can assist in discussion of which indicators are most likely to be of use to address the sustainability of the destination and its desired tourism.	

Source: WTO, 2004: 34

However, to obtain and maintain use of the indicators evaluation process needs some criteria to refine and elaborate on the indicators. The elaborated indicators must meet five criteria as follows:

Table 16 Criteria of indicator selection

1. **Relevance** of the indicator to the selected issue. Does the indicator respond to the specific issue and provide information that will aid in its management? The ideal indicator will provide useful information when needed, which will make a difference to a decision affecting the sustainability of tourism and of the

destination. It should also be noted that there can be many issues directly related to tourism that are not managed by the tourism sector directly: (e.g. issues of the management of energy, water, waste, communication and other infrastructure, which are responsibilities of other government departments and private companies). These may be very relevant to the tourism sector and require cooperation between the different sectors of resolution. Indicators may be needed to help guide joint response.
2. **Feasibility** of obtaining and analyzing the needed information. How can the information be obtained? Is there an organization identified as data source? Is it already available or will it require special collection or extraction? To what extent is the data processed, how systematically and in what form is the data collected? What are the staff and cost implications of data collecting and processing. What level of effort is likely to be needed to create and maintain the indicator? This criterion may be used in concern with relevance to address the question – is it worth the cost to obtain the benefit? At this stage, the assessment is in the form of a pre-scan (although as noted above, compilation of some knowledge of key sources and providers prior to this assessment is recommended as one of the initial steps in preparation).
3. **Credibility** of the information and reliability for users of the data. Is the information from a reputable and scientifically sound source? Is it considered objective? Will it be believed by users?
4. **Clarity** and understandability to users. If users receive the information, will they be able to understand it/act on it? Some good technical information may be very difficult to understand unless the user has specialized knowledge. A more understandable indicator addressing this same issue may be percentage of days when the toxicity exceeds the legal limit.
5. **Comparability** over time and across jurisdictions or regions. Can the indicator be used reliably to show changes over time, relative to standards or benchmarks at the same destination, or relative to other destinations?

Source: WTO, 2004: 40-41

Sustainable tourism core indicators are commonly applicable to most tourism destinations and supplementary specific are indicators that can be applied for dissimilar tourism environments. As well as, it is of significant value to develop appropriated sets of indicators by considering one"s own situation. Moreover, indicators can also be changed in different tourism sites and in the local areas to suit individual factors.

Table 17 Core indicators for sustainable tourism

Indicator	**Specific measures**
Site Protection	• Category of site protection according to IUCN index
Stress	• Tourist numbers visiting site (per annum/peak month)
Use intensity	• Intensity of use in peak period (persons/hectare)
Social impact	• Ratio of tourist to local (peak period and overtime)
Development control	• Existence of environmental review procedure or formal controls over development of site and use densities
Waste management	• Percentage of sewage from site receiving treatment (additional indicators may include structural limits of other infrastructure capacity on site, such as water supply)
Planning process	• Existence of organized regional plan for tourist destination region (including tourism component)
Critical ecosystems	• Number of rare or endangered species
Consumer satisfaction	• Level of satisfaction by visitors (survey-based)
Local satisfaction	• Level of satisfaction by locals (survey-based)
Tourism contribution to local economy	• Proportion of total economic activity generated by tourism
Carrying capacity	• Composite early warning measure of key factors affecting the ability of the site to support different levels of tourism
Site stress	• Composite measure of levels of impact on the site (its natural/cultural attributes due to tourism and other sector cumulative stress)
Attractiveness	• Qualitative measure of those site attributes that make it attractive to tourism and can change over time

Source: World Tourism Organization, 1996: 136

3.5 Participation for Sustainable Tourism Development

Catley (1999) stated that participation concepts initiated more significantly in overseas development in the 1970s. Moreover, participation has been materializing in worldwide organizations such as the World Bank, Overseas Development Administration, and the United Nations since 1975. The participation calls for national development strategies, frequently referred to as “popular participation” and “active participation” for development. In addition, Cohen and Uphoff (1980) suggested in Catley (1999) the significance of participation is required for people involvement in decision-making, implementation, and allocation of the benefits from development and evaluation. It agreed with WTO (1998: 109) as it is essential to involve local communities in the tourism development process. That is because local communities are familiar with their society and have good ideas for tourism development. Additionally, guidelines for participation in tourism were required for local communities, as tourism can bring economic benefits to local communities, both through employment and income generated to local residents and through improvement to community infrastructure, facilities and services.

A community has an individual geographic, economy, socio-culture, political structure, as well as shared problems and needs, as Jewkes and Murcott (1996) quoted in Catley (1999). In, applying the participatory techniques it is necessary to understand the characteristics of each local community. For this reason, geographical and social limitations, management, decision-making processes, and other criterions or norms of community structure are to be considered.

In addition to characteristics of participation, Pretty‟s typology of community participation from manipulation to mobilization was also included, as indicated in Table 2.3. The fundamental definitions were related to the balance of decision-making, information and resources between the outsider and community. Those required participation of local people to be involve in the ownership for development activities. In consideration from manipulative participation to self-mobilization, the need of less passive and more active participation of the people. If people pay more active roles in participation, they will be able to achieve their own needs rather than have them perceived wrongly external assessment.

Table 18 Pretty's typology of participation

Type of participation	Description
1. Manipulative participation (Co-option)	Community participation is simply pretence, with people's representatives on official boards who are unelected and have no power.
2. Passive participation (Compliance)	Communities participate by being told what has been decided or already happened. Involves unilateral announcements by an administration or project management without listening to people's responses. The information belongs only to external professionals.
3. Participation by consultation	Communities participate by being consulted or by answering questions. External agents define problems and information gathering processes, and so control analysis. Such a consultative process does not concede any share in decision-making, and professionals are under no obligation to take on board people's views.
4. Participation for material incentives	Communities participate by contributing resources such as labour, in return for material incentives (e.g. food, cash). It is very common to see this called participation, yet people have no stake in prolonging practices when the incentives end.
5. Functional participation (Cooperation)	Community participation is seen by external agencies as a means to achieve project goals. People participate by forming groups to meet predetermined project objectives; they may be involved in decision making, but only after major decisions have already been made by external agents.
6. Interactive participation (Co-learning)	People participate in joint analysis, development of action plans and formation or strengthening of local institutions. Participation is seen as a right, not just the means to achieve project goals. The process involves

	interdisciplinary methodologies that seek multiple perspectives and make use of systemic and structured learning processes. As groups take control over local decisions and determine how available resources are used, so they have a stake in maintaining structures or practices.
7. Self-mobilization (Collective action).	People participate by taking initiatives independently of external institutions to change systems. They develop contacts with external institutions for resources and technical advice they need, but retain control over how resources are used. Self-mobilization can spread if governments and NGOs provide an enabling framework of support. Such self-initiated mobilization may or may not challenge existing distributions of wealth and power.

Source: Pretty, 1995

This is in agreement with Reid (2000: 3) who commented about how power brings sustainable benefits to community and that community participation is of importance to empower the community, where "Participation is the heart that pumps the community"s life blood". This is a significant method for community achievement as well. It is important to create active involvement of people in the development plan and its implementation in order to advance the participation program. Moreover, participation within the community creates a level of satisfaction for the people in their community. It also covers the deeper meaning which notes participation is more than a requirement but it is a condition for success within the community. The end result here is that, the community receives more benefits. Community participation encloses several characteristics as follows:

1) Community participation needs involvement of many people within community activities. Community affairs are not entrusted to one particular partner or elite leadership to run its businesses, but rather it engages them with everyone in community;

2) Community participation involves all groups. The responsibilities are assigned to collaborating organizations and a representative community board by decentralization. Participation engages with many centers of activities in order to achieve the natural enthusiasm and capacity of the people;

3) The business for community participation is publicized for all. People will be acknowledged about community work and given opportunities for involvement in important roles;

4) There are no undervalued ideas in the participating community. All ideas are managed and welcomed respectively as a resource of motivation with potential value for the entire community;

5) In community participation, there is no distinction among diverse groups and personalities who become involved in the community. All people are actively welcomed regardless of color, age, race, prior community involvement, education level, occupation, reputation, disability, religion, and other feature; and

6) The participating community can not be managed by a single organization, group, and philosophy, as it must operate with open-minded values. The leadership should discuss diversity of viewpoints and avoid emphasizing its own outlines. In addition, the leaders can not be ego-driven but must strive for a collaborating for decision-making process.

Moreover, community participation is defined as “a form of voluntary action in which individuals confront opportunities and responsibilities of citizenship. The opportunities for such participation include joining in the process of self-governance, responding to authoritative decisions that impact on one‟s life, and working cooperatively” (Til, 1984 qouted in Tosun, 2000: 615). As stated above, community participation needs adaptation and balance in power, but at the meantime, maintaining the views of the local community in order to avoid local authority which may evaluate on the participation achievements. On the other hand, community participation was also proposed as “development in such a way that intended beneficiaries are encouraged to take matters into their hands, to participate in their own development through mobilizing their own resources, defining their own needs, and making their own decisions about how to meet them” (Stone, 1989: 207 quoted in Tosun, 2000: 615). This suggests that the basis of community participation as a development

strategy is the communities resources, needs, and decisions. That is to say, the most important factor for the community in the development process is the community. In addition, (Brohman, 1996 stated in Tosun, 2000) supports that the resolution to tourism barriers in developing countries is community participation for tourism development. It will achieve more if there is equal benefits distribution, democratic decision-making, and meeting the needs of the local community.

However, it is argued that there the limitations in community participation within developing countries, due to operational, structural, and cultural limits in the tourism development process. Hence, socio-political, legal, administrative, and economic structures of developing countries are required for absolute change in participatory tourism development (Tosun, 2000).

Additionally, the WTO (1998) stated that local authorities have to bear the responsibilities for tourist attractions, facilities, and infrastructure planning and development of an area. However, successful actions for sustainable tourism development require the participation of all sectors of the community which imitates the recommendations of Priority Area IV of the Agenda 21 as indicated in Table 3. It was quoted that participation is very important for tourism development in local areas by providing opportunities equally for all sectors including women, young and old and indigenous people who are knowledgeable in respect to appropriate conduct of their society and culture.

Table 19 Agenda 21 for Travel and Tourism-Priority Area IV: Planning for Sustainable Tourism Development

Objective: To develop and implement effective land use planning measures that maximize the potential environmental and economic benefits of travel and tourism while minimizing potential environmental damage**.**
Tourism has huge potential to bring economic prosperity and environmental improvement to the destinations in which it operates. Poorly planned and managed tourism can, however, harm the very resources on which it is based. Environmental and cultural degradation can be avoided by adoption and enforcement of appropriate planning measures. The organizations addressed in this chapter are

ideally placed to advise on the development of such planning measures and to facilitate discussion with all stakeholders so as to achieve consensus on their enforcement.
In this area, government departments, NTAs and where appropriate, trade organization should:
- Work with local and regional planning authorities to raise awareness of the potential problems associated with poor tourism planning and management
- Advise local authorities on the components of a sustainable tourism destination by providing guidance, such as that contained in the World Tourism Organization: A Guide for Local Planners
- Guide tourism development in particularly sensitive or protected areas; in some instances, this may include recommending a full environmental impact assessment prior to the full development decision or even advising against any development
- Ensure that planning and regulations, measures or guidelines are implementable and capable of effective policing through voluntary or regulatory means
- Help local and regional authorities to assess destination “capacity” as regards to the availability of critical resources (land, water, energy, infrastructural provision, etc.), environmental factors (ecosystem health and biodiversity), and cultural factors
In the area of transport:
- Develop and promote cost-effective, efficient, less polluting transport systems
- Work with local authorities and companies to ensure efficient operation of public transport and maintenance of the transportation infrastructure
- Ensure that new tourism developments are located in areas well served by high-occupancy public transport or where provisions of such transport are include as part of the planning proposal
- Work with government departments, communities, and travel and tourism companies to provide safe cycleways and footpaths for tourist and resident use and to implement other measures to reduce the need to use private motor vehicles for travel to and within the holiday destination
- devote attention to efficient transport management, especially as regards to air and

road transportation
- Integrate land use and transportation planning to reduce resulting demands
- Ensure that tourism and coastal development are complementary rather than conflicting by advising on the adoption of suitable policies, such as the Global Blue Flag, to conserve and enhance bathing beaches used by tourists
- Use tourism as a tool for socio-economic development and environmental protection in sensitive areas such as coastal zones, mountainous regions, and areas of great biological diversity

Source: World Tourism Organization, 1998

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It is confirmed by the WTO, 2004: 464-466 that participation to generate appropriated indicators for destinations is needed from all related stakeholders in order to implement plans and actions which guide toward sustainable tourism development. The table as follow defines the roles of each respective stakeholder in concern to tourism.

Table 20 Roles and Challenges for Stakeholders

All stakeholders need to participate in the definition and implementation of plans and actions to support sustainability goals. The generation and maintenance of indicators as key building blocks requires ongoing action at all levels, in particular regards to the following stakeholders:
National Authorities National governments are central to the development and use of indicators at all levels. If indicators are generated in consistent ways at the destination level they can often be aggregated to produce national and regional indicators. Comparative use of indicators among destinations can show trends and anomalies, and assist in targeting programs to address these. Often national level support (financial and technical) is essential for destinations to be able to create and support indicators programs, and in the implementation of plans and solutions. Effective indicators often may tier upwards providing useful information at all levels. The WTO works with Member States to help establish sustainable tourism programs and support

their efforts. The challenge for national authorities is to support destinations in their efforts to apply sustainability indicators, and where possible, to create a national program to integrate and utilize the results.
Regional Authorities The participation of regional authorities needs to be encouraged. Often key resources central to tourism as well as the information about them is managed regionally, at the level of province, state, canton or region. Maintaining full participation and partnership is important throughout the initial indicators development and for ongoing monitoring. The challenge to regional authorities and ministries is to participate in indicators work, and to facilitate information sharing among their destinations.
Destination (Municipal) Authorities The destination authority is central to indicators application, because the local destination is the level where most issues and their solutions occur, the place where host communities and tourist interact, where there is proximity of stakeholder groups, and where the compromises need to be understood and made. Because so many policy and operational decisions occur at this level, full participation and support of the destination authorities is critical. Destination authorities should be the catalyst and principal coordinators for indicators development and application integrated into strategic destination planning and sustainability programs.
Community members The full involvement of the community throughout the process is important. A challenge can be to engage all elements of the community, and to find means to maintain engagement through an often lengthy process. The community is also important to the maintenance of indicators – and some of the most successful long term monitoring programs succeed due to ongoing demands by the community for information and ongoing participation in the monitoring program. The community can also be an important advocate for changes based on their access to and use of the indicators information.
NGOs Non-governmental organizations can be a stimulus for indicators programs and a

participant and customer for the results. Many NGOs have expertise which can help in indicators programs, including the support of participatory processes. The challenge of some NGOs is to be seen to be a constructive participant rather than just a critic and to be able to mobilize sufficient resources to support ongoing participation. As well, NGOs are often visible advocates who can effectively use the results of indicators to constructively lobby for action in support of sustainability for destinations and for key assets of these destinations.

The academic community

Many indicators begin as measurements done through scientific research. The academic community has been important in initiating indicators studies, developing methodological tools and generating information. Too often, however, academic studies have been one time initiatives, the initial study of a problem and the establishment of baseline information, but without follow up through linear studies and monitoring. A challenge for the academic community is to obtain sufficient resources to support an ongoing role in implementation of key indicators, as well as applied research on the validation of indicators and the evaluation of their impact. Another need is for academic institutions to transform information generated through scientific research into forms where it can be easily understood and used in policy making by practitioners. Finally, in order for future tourism professionals to be familiar with the need for indicators and the practices of monitoring, academic and training institutions should include in tourism studies curricula, cases and methodologies for development and use of indicators.

Tourism enterprises

The private sector has an important role to play in both indicators development and in the effective use of indicators. Many of the most used indicators are gathered from hotels, restaurants, guides and tour operators. Many have their own indicators which are in use on a regular basis. The challenge for tourism enterprises, national and foreign, inbound and outbound, is to find the time to participate effectively in indicators initiatives in each destination, as a contributor to the design and implementation of programs, providers of information and data, as well as in the use of the results.

Tourists Tourists also have a role to play, both as a source of information and as user of indicators. At the point of generation of information, tourists are the source, and without their active participation in exit surveys, response to polls and specific studies, many indicators will not be possible. Informed tourists can be important customers for the information; when tourists are seen to explicitly request information on an indicator (e.g. is the water clean; how safe is the city; do the residents benefits from this development?) they help to validate the use of indicators by all levels of government and other stakeholders. A key challenge remains in making certain that information useful to the tourists is available, understandable and useful to their decisions on where to go and what to do.
World Tourism Organization and other International bodies The WTO has made a commitment to work with nations and destinations to promote the sustainable development of tourism. With rapid growth of tourism, and destinations worldwide, it will be an ongoing challenge to keep pace. As electronic communication spreads, it will become easier to establish ongoing contact and networking between destinations worldwide, to facilitate the sharing of experiences on the use of indicators and promote sustainable forms of tourism. The challenge for the WTO and other international bodies will be to keep abreast with these changes and new experiences, and continue to provide current information and tools to those who can best influence the future of tourism and its destinations.

Source: WTO, 2004: 464-465

3.6 Interpretation and Presentation

The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites is referred to as the Ename Charter. The charter was organized to enhance the deeper public appreciation and encourage heritage conservation. Due to the Ename Charter, goals for conservation, interpretation and presentation of cultural heritage sites require typical terminology, justification, and professional fundamentals. It is in agreement with Walker as cited in Staiff (2003) that "*Conservation cannot be divorced from interpretation*". It focuses on the needs

reasons to conserve historic places. Consequently, this charter aims toward "*a means of enhancing public appreciation and understanding of cultural heritage sites*". The objectives of this charter are applied both to off-site and on-site interpretation which differ from those of the past – McArthur and Hall (1996: 88) claimed that interpretation of heritage sites focuses on on-site or individual artifacts by using reductionism rather than holistic environments. However, current interpretation rather tries to communicate with visitors without reductionism (Walker quoted in Staiff, 2003). Furthermore, the current heritage managers and tourism operators have utilized interpretation for marketing plan development (Commonwealth Department of Tourism, 1994a quoted in McArthur and Hall 1996: 88). This is in correlation with the Ename Charter where interpretive activities were arranged for marketing and cultural heritage sites management.

The Ename Charter is comprised of 7 principles of interpretation and presentation for cultural heritage conservation and management. The followings are the principles of this charter compared with the papers of *Telling Tales:* interpretation in the conservation and design process that belongs to the Australia ICOMOS Annual Conference 2003:

1. **Access and Understanding**: to support understanding and public appreciation for protection and conservation. It was similar with Walker cited in Staiff, 2003 that "*Interpretation required an in-depth understanding of place, not a string of bits of information*". These aims were compared with interpretive objectives in accordance to McArthur and Hall 1996: 88. It was described as; to enhance the experience for visitors; facilitate the visitors on awareness and appreciation; and understanding of heritage sites. They claimed that the initial development of interpretation was guided by Enos Mill. He suggested that it was important to focus on visitors" behavior and action. Because it is said that "*there is no general audience to which all interpretation applied… each audience has unique characteristics and special needs*". It required recognition to the audience in order to draw the effective interpretation (Regnier et at., 1992 cited in McArthur and Hall 1996: 89). The Ename Charter has stated that interpretation and presentation can encourage visitors to learn and discover more on heritage sites. This is in agreement with Harper (1991) cited in

McArthur and Hall 1996: 89, who reported that understanding of heritage can stimulate the interest of visitors.

Accordingly, demographic and psychographic characteristics are necessary criteria to assess the targeting audience. These accomplishments can lead to and get in touch with valuable interpretive programs which would be fitting with respect to segmented visitors. It is in agreed opinion with the Charter, where identification and assessment on the demographics of visitors are involved. Subsequently, interpretive infrastructures must be able to recognize the diversity of language used by visitors, as these can facilitate visitors to enhanceing the values and significance of heritage sites. This is further confirmed by Dierking cited in Uzzell and Ballantyne (1998: 4-57) dealing with meaning-making for visitors should relate to correlation among demographical, cultural, and physical context. She made further discussions on the social factors of the visitors which can impact on their perceptions. She further commented that if heritage managers want visitors to gain and perceive the deep understanding of sites, they should consider a visitor-centered approach, which of note was different from that of the Charter.

In addition, the Charter states that interpretation and presentation should evaluate on the culture of visitors as well as with demographics. However, Saipardist and Staiff 2007: 214 argued that the Ayutthaya World Heritage Site and others like it in Thailand had rejected the evaluation and studying of visitors.

The Charter as well as Mackay"s suggestion in Staiff (2003) express the same initiatives that access to archaeological and cultural sites are restricted, whereby planning and management of both physical access and safety are required.

This is similar in suggestion to that of the Charter and Macno cited in Staiff, (2003) that communication skills are crucial with respect to heritage interpretation. However, the Charter overlooked the importance of conservation work with respect to this, where in fact the use of signs and brochures should be taken into account with construction and restoration projects. It was comparable in context to Cloker reported in Staiff, 2003.

McRae suggested in Staiff (2003) that organized activities including festivals and events could inspire extensive conservation, restoration, and research for cultural heritage sites, which was reported similarly in the Charter.

Comparable with Tilden (1997: 3) – the Charter overlooked translation issues within interpretation. It only stated that a variety of languages should be recognized for interpretation, but there was no comment about how to deal with these languages. Tilden defines interpretation as "*the translation from one language into another by a qualified linguist*". In addition to translation itself, the Charter further ignores interpretation programs for children. It solely states that interpretation should enhance an individual‟s site perception. There are differing suggestions in regards to interpretation for children, in particular there being a requirement for a separate program from adults. Aside from this point, the common idea seems to be that interpretation can enhance the visitor‟s experience and perception.

The Charter only focuses on – why we have interpretation and presentation of heritage sites (the importance of conservation) and to identifying values and the significance of sites, but fails to specify ownership and responsibility issues, which staiff, 2007 criticized. A similar idea was brought forward in Staiff, Bushell, and Kennedy (2002) in Staiff (2008) which asks: who will be responsible for objects illustrated in museums.

The Charter overlooked moral and ethical responsibilities of interpretation between visitors and heritage sites. Because the numbers of multi-cultural visitors were increasing, it could cause overlapping within cultural reactions. It was stated in Staiff (2008) that there were ethical issues for interpretation, and furthermore, he could apply practical techniques to deal with them. Confirmation by Uzzell and Ballantyne (1998: 2) states that interpreters should be considerate of ethical issues in respect to interpretation.

2. **Information Sources**: interpretive programs presenting information of the significance of the heritage site and conveying the meaning to the audience. McArthur and Hall (1996: 95) reported that correctly classifying the vital message along with the communication process is the uncomplicated technique for understanding and meaning-making. This is relatable to the simple concept - if we convey the wrong message, the receiver (audience) will misunderstand the content. Interpretation in the Charter conveys only gathered information to visitors, and it overlooks open-ended meaning-making contemporary issues. This relates with Sitta‟s recommendation in

Staiff (2003) – interpretation should focus on message seeking and offer the approach of "*Infotainment*" to the audience.

The Ename Charter has emphasized the interpretive contents related to heritage, training heritage professionals, and heritage management, but it fails in addressing effective communication. Consequently, the interest of visitors and interpreters was noted by McArthur and Hall, and defined that visitors will not succeed to taking on awareness if they do not possess interests. By overlooking the interests of interpreters, the Charter discourages creativeness which ultimately affects the visitor"s experiences.

Cultural heritage sites are in need of folk story-telling to fulfill interpretive programs. Similarly noted by Beamer in Staiff (2003) – she defined interpretation as "*without stories places are just physical relic*s". This same inspiration thought was cited by Pastorelli in Staiff (2003), mainly that story-telling provides spectacular communication between visitors and sites as well as magnatizing their concentrations.

Information sources on visual reconstruction were expressed by Weiley in Staiff (2003), stating that film and photography can create actual or invented scenarios to enhance visitors" experiences of a place. This differs from that of the Charter, which requires historical documents based on accurate evidence to create a visual presentation. In addition, the Charter overlooks the importance of material culture that changes its design and techniques in respect to contemporary issues. As Laurence suggested in staiff (2003) that she considered the connection of "*science versus art*" in application to interpretive infrastructure. The Charter reported that visual reconstruction and written information can be attribute to site success, which is shared by Mackay in Staif (2003) – interpretation of a site should offer inter-play between written and historic visual records based on documented evidence and along with participation from related professionals.

Young informed in Staiff (2003) that she had not found the issue of heritage literature in her observation. Later, she questioned – Who should take action for heritage literature?. Meanwhile, the Charter is focusing on scientific and scholarly methods through documenting and archiving for future reference.

The Charter reported that traditional storytelling along with active participation of the community is an influential information source of a heritage site. It presented a

similar idea to McArthur and Hall (1996) commenting that demonstration and participation can draw effective interpretation.

There was similar comment forwarded, suggesting that interpretation should be based on information. Moreover, interpretive materials need convergence of art, science, history, and architecture which was revealed in similar statements between by the Charter and Tilden (1997: 9) In addition to this, there was similarity noted between the Charter and Uzzell and Ballantyne (1998: 3-21) for interpretation to be effective, it needs intense hypothetical thinking and research. Later, they indicated the important role of research and theory that will support to propose the interpretation programs.

The Charter and Staiff (2007) agreed to present a technological interpretive infrastructure to ensure the effectiveness of interpretation. He commented on benefits of digital technology which provides stories for the different characteristics of each visitor and that it can be made available for public utilization. These choices of visual reconstructions convey insightful perceptions for visitors, as well visual media can provide a sense of intangible value. A similar testimonial is quoted in principle 3 of the Charter: interpretation should consider intangible values of heritage sites. Compared with the Charter, Staiff exposed a different initiative by commenting on the negative impacts from stand-alone technological interpretation.

3. **Attention to Context and Setting**: interpretation should respect related contexts. This Charter had focused on cross-cultural significance of heritage sites used for interpretive infrastructure, but it did not consider the cross-cultural dimensions of the visitors. The paper of Saipradist and Staiff (2007: 212; 214-215) questioned visitors who were of different culture bases. To determine if they were able to gain experience from the cultural heritage site regardless if the culture presented was distant from theirs or not. It was proved that there are limitations to communication with multi-cultural visitors by Staiff, 2008. This can imply that the Charter ignored the contemporary problem on cultural translation. It has been shown that content analysis of panels and signs was overlooked, leading visitors to misinterpret heritage information content. Interpretation with respect to the Charter did not recognize the complexity of cultural aspects of visitors. It simply pointed to the cultural significance of heritage site itself. Therefore, Saipradist and Staiff made note of the requirement of

cross-cultural translations to visitors who come from different cultures and traditions, Staiff (2007) made mention of a critical issue on cross-cultural translation. Through his observations, he suggested that foreign visitors will enhance their sensitivity of site by cross-cultural translation rather than by simply reading narratives from signs and brochures.

Similar declaration by the Charter and Tilden (1997: 9) suggested that interpretation should consider neighboring landscapes of heritage sites. It was similarly stated with respect to principles of interpretation by McArthur and Hall (1996: 90) that interpretation needs to convey the situation and contexts entirely.

Limitations of interpretation exist between cultural fragility and ideas as well as differing traditions among host communities and its international visitors. This can lead to difficulties in understanding the context of a site, especially, with respect to its heritage significance. This point was clearly indentified in Staiff (2008), but was not stated in the Charter. Consequently, it is suggested that visitors should sympathize with the cultural and social norms of the site. The best opportunities to gain experience and minimize problems arise from cultural and social differences: heritage enthusiasts should be provided intense and complete comprehension of the site for the duration of their visit.

4. **Preservation of Authenticity**: authenticity must be recognized within interpretation. Mackay commented in Staiff (2003) that there were some critical issues with respect to authenticity. Particularly whether or not the heritage significance was created by professional. He commented that significance and value of the community should be initiated within itself, not created from a model.

Interpretations have to enhance the true sense of a site to all kinds of visitors, therefore, cross-cultural translation should communicate original meanings (Saipardist and Staiff: 2007).

5. **Planning for Sustainability**: interpretation plans must contribute towards sustainable conservation. Simpson in Staiff (2003) agreed with the Charter that restoration of cultural heritage sites should also consider budgeting. O'Keefe & Jones in Staiff (2003) agreed with the Charter that interpretation should be included in the conservation plan. In addition, planning processes require involvement from all areas of local communities. This is in agreement with Vinton's suggestion in Staiff (2003)

that development of interpretation calls for planning which comes together with communication of the local community.

6. **Concern for Inclusiveness**: Interpretation requires collaboration from all related stakeholders. The Charter agrees with McArthur and Hall (1996: 91) that to be successful, an interpretation program requires feedback and participation. Both these articles considered the interpretive techniques (comprised of verbal and non-verbal media) which are utilized within interpretation programs. However, the charter did not comment on which media type demonstrate of the better technique for interpretation.

Faggetter stated in Staiff (2003) that because interpretation is a "*creative process*", it requires collaboration from stakeholders such as heritage professionals, communities, and educators.

Charter and Winkworth reported in Staiff (2003) similarly, noting that responsibility and collaboration at the local level, and community-based guidelines should be recognized in the heritage interpretation planning process. Furthermore, the Charter and Trudgeon"s citation in Staiff (2003) comments on the same initiative with respect to convergent new technologies and their application to heritage interpretation.

There is similar endorsement with Staiff (2007) that operation for sustainable interpretation requires involvement and responsibility from the public. It may be prudent to mention that the term "*public*" cited in this principle should include "*visitors*" as well, because they play equally important roles within the interpretation process.

7. **Importance of Research, Training, and Evaluation**: interpretation needs consideration of research, consultation, training, and international collaboration. The Charter and McArthur and Hall (1996: 88; 92-93) express similar comments applied to change management within strategic planning, noting the requirement for constant evaluation, monitoring, and public feedback. However, the Charter emphasized solely to "*physical impact*" in periodic changes, which it was different from their statement that changes need to be undertaken carefully in respect to "*environmental impact*" on natural resources. There were similar suggestions by the Charter and Mackay who reported in Staiff (2003): the involvement between the community and professionals

are to be considered for event and site interpretation. Mackay recommended that society must provide an archaeological education curriculum in schools and archaeological interpretation programs for children and young adults. Conversely, the Charter overlooked an interpretation plan for children, even though it exclusively stated that interpretation should enhance an individual‟s site perception. In agreement with Mackay, Tilden (1997: 9) suggested that interpretation for children requires a separate program from that of adults. Uzzell and Ballantyne (1998: 1-2) delivered comment in further support that interpretation of heritage and the environment should be a complete reactive role for education within the contemporary issue.

Charter and Tilden (1997: 5) revealed the same initiative: due to interpretation being a dynamic process, it needs regular monitoring through effective management and research. Moreover, Alexander suggested a similar idea in Tilden (1997: 5) that research is an important issue for interpretation and presentation.

Research with International participation from ICOMOS and UNESCO were discussed in Staiff (2007) on global trends of interpretation and new technologies applied for interpretive infrastructure.

Before creating an interpretation and presentation program appropriated to the Thai context, it requires deep understanding and perception to characteristics. However, the concise meaning of the term "*culture*" is still confusing for both public and private sections. Even, academics have different frameworks or definitions. With respect to this topic, it has lead to a arise in misunderstanding about Thai culture. Therfore, it is necessity to specify specific regulations which are suitable for context and the environment. This invloves determination of Thailand‟s own "*Charter*" in order to conserve both tangible and intangible cultural heritage within the same direction to the policy of *"Think Global act Local"*. Therefore, the Ministry of Culture should create a "*Cultural Map*" which it can utilize for cultural and environmental management guidelines (Shinnawatra 2007: 95-100).

According to the WTO (1998: 85) has defined within heritage interpretation, that it is one of the key techniques for conservation and sustainable tourism development. The techniques of heritage interpretation have been developed for nature, archaeological or historic and other heritage sites. They have been applied to educate visitors and inspire more interest at tourism sites. The interpretive techniques

include, for example, conventional guide services, audio-visual presentations, sound and light shows, interactive exhibits, re-enactment of historic places and events, use of viewing platforms and canopy walkways in rain forests to view wildlife, information signs along self-guided walking tours and many other features. These are identified within the role and opportunities for interpretation of historic sites that they were adopted by the United States National Park Service.

Table 21 Interpretation of Heritage Sites

Role of Interpretation
Sustainable park and ecotourism development, to be truly successful, needs to anticipate and manage human experiences. Interpretation provides the best single tool for shaping experiences and sharing values. By providing an awareness of the environment, values are taught that are necessary for the protection of the environment. Sustainable design should seek to affect not only immediate behaviors but also the long-term beliefs and attitudes of visitors. Interpretation is the communication path that connects visitors with the resources. Good interpretation is a bridge leading people into new and fascinating worlds. It brings new understanding, new insights, new enthusiasms, and new interests. To achieve a sustainable park or resource-related operation:
• Visitor experiences should be based on intimate and sensory involvement with actual natural and cultural resources. The local culture should be included. The experiences should be environmentally and culturally compatible and, through understanding and appreciation, should encourage the protection of those resources. • Educational opportunities should include interpretation of the systems that sustain the development as well as programs about natural and cultural resource values of the setting. • Site and facility design should contribute to the understanding and interpretation of the local natural and cultural environments. • Interpretation should make the values of sustainability apparent to visitors in all daily aspects of operation, including services, retail operations, maintenance,

utilities, and waste handling. A good example should set in all facets of operation.

Operations for Interpretation

A value-based visitors experience requires interpretation as an essential part of the planning and design process. Interpretative values cannot be successfully added to a development or operation as a last minute enhancement. The primary interpretative resources of a site must be identified early in the planning process. There can be no substitute for a scientific knowledge of the resources involved; however, interpretative opportunities can usually be identified in the planning stages of a new development by answering the following questions:

- What is special or unusual about the site? (consider both the natural and cultural assets)
- What is particularly interesting, scenic, or photogenic about the site?
- What do visitors come to see?
- What is fun to do? (Answer must be resource-oriented and non-consumptive)
- What can be done on the site that is both environmentally sustainable and challenging?
- What resources provide particularly strong opportunities to demonstrate the underlying value system of sustainable development?
- What significant environmental controversies might be illustrated using local resources?
- What connections will the development have with the natural systems and/or cultural values of the area?
- What knowledge do visitors already have about the area?
- What knowledge and attitudes do neighboring residents have about the site and its resources?
- What messages can be offered about sustainability that visions can they use in their every lives?

In addition, interpretation must be reinforce in all visitors experiences and inherent in management"s thinking and in the relationship of the proposed development to the larger cultural context. The value system that interpretation communicates must

pervade the entire cycle of the planning, design, construction, operation and maintenance processess.

Source: Guiding Principles of Sustainable design by the United States department of the Interior, National Park Service, Denver Service Center, September, 1993 sited in WTO, 1998: 87.

Besides, the techniques to communicate on the heritage sites‟ information to tourists are presented as follow:

Table 22 Techniques for Communicating Tourist Information

Techniques for Communicating Tourist Information
Brochures: These should be colorful, attractive and interesting. Some are for wide distribution, such as in tourist offices. They should lure visitors, describe what can be seen or done, explain how to get there, and identify any special preparations required such as reservations, permits, or special equipment. The brochure or leaflet can outline the costs, conditions and facilities available in and around the site or destination. Other brochures (available in several different languages if there are many international visitors) can provide visitors with basic information to help them make the most of their time when on site, including brief descriptions, a detailed map, and a list of regulations or recommendations.
Self-guided trails or tours: Visitors can be provided brochures with maps and other information about individual displays which are marked perhaps by a numbered post or label. Or, instead of a brochure, the information may be on sign boards along the trail or at various spots in an historical building or museum. A self-guided trail or tour can expand the tourists‟ understanding and appreciation of the site, allowing them to move about at their pace, without requiring additional staff.
Guided tours: A trained guide or docent can accompany groups of visitors, discussing features along the way. Such a tour has an advantage because the guide can adapt what is

said to the particular interests of each group. This method is especially useful with school children and formal tour groups, or as a means of controlling traffic flow. In any case, guides must be knowledgeable about many aspects of the attraction, and be fluent in the major languages of visitors.
Visitor Information centres: These are special buildings or rooms in which detailed information can be displayed. Exhibits may include photographs arranged in wall or panel displays, map models, mounted specimens, or diagrams. Visitor centres are very useful for showing processes, histories and other features that cannot be seen on a short visit or understood without explanation. Where necessary, information centres can be enlarged or combined with education centres. In addition, detailed books and guides can be available for sale.
Education centres: These are special buildings, or separate spaces within the information centre, capable of more formal educational activities or displays. They usually have facilities to hold classes or discussion sessions and are often equipped with audio-visual equipment for slide shows, films or video productions. Permanent and continuous audio-visual presentations are frequently used.
Displays and exhibits: Displays and exhibits are useful because they are self-pacing, can be portable, and located indoors or outdoors. The most effective displays and exhibits have a clearly defined theme and have been planned with a specific audience in mind. The variety can include objects and specimens, dioramas, scale models, live exhibits, panels of text, diagrams, and photographs.
Informal contact: As staff moves about their normal duties they can casually engage visitors in conversation, provide relevant information, and obtain some feedback. In order for the contact to be effective, however, the staff must be knowledgeable, which may require training in visitor communication and hospitality.

Source: Guidelines: Development of National Parks and Protected Areas for Tourism, WTO/UNEP Joint Technical Report Series, 1992 quoted in WTO, 1998: 88.

In accordance with this table, the outlined factors and provided information should be considered in the creation of a visitors information centre within the destination. In addition, information should be provided with respect to the whole area or city, not specific to the site alone.

Table 23 Visitor Information Centres

Visitor Information Centres Information centres exist to welcome visitors to the area, enhance the visitors‟ experience, and provide information so visitors will stay longer.
Basic information: • Individual brochures or flyers about local attractions, material resources, activities, events, and local businesses (such as those for shopping, eating, entertainment) • Cultural and recreation calendars • A guidebook of the region (including accommodations directory) • Maps of major roads, back country roads, bicycling routes, hiking trails, heritage walking tour • Referral information for emergency services (health and vehicle)
Other helpful information and services: • Attractions, activities, events, and calendars • Exhibits or displays about the area‟s heritage and natural history • Weather and road conditions • Tide tables, wildflower identification charts (or other information indigenous to the area) • Trip planning with suggestions of things to do or see (tailored to special interests) • Displays of local art, crafts, and other products • A video about the area (with a comfortable viewing space) • Translation services

Source: Rural Tourism: Marketing Small Communities, Arlene Hetherington: Meta-Link, USA, 1991 located in WTO, 1998: 76.

3.7 Cultural Landscape

The idea of cultural landscape was first noted in the 1920s by American geographer Carl Saver, as "the cultural landscape is fashioned out of a natural landscape by a cultural group". A deeper meaning with respect to the statement can be described as "to read the landscape as a document of human history with its fascinating sense of time and layers replete with human values which inform the genius of the place" (Taylor, 2006: 2).

Later on in the 1960s and 1970s, the concept of cultural landscape was further characterized as "the landscape itself, to those who know how to read it aright is the greatest historical record we possess". Therefore, a perception of places or landscapes can be translated as "reflecting everyday ways of life, the way people create places, and the sequence or rhythm of life over time were significant. They tell the story of people, events and places through time, offering a sense of continuity, a sense of the stream of time, and offer a cultural context setting for cultural heritage". In parallel, cultural heritage also needs a cultural context setting to fulfill the story of the place. So, the concept of setting is related to the cultural landscape idea. The International ICOMOS conference in 2005 has realized the role of setting to be applied to cultural heritage conservation. The remarks from conference could be defined as:

> *Setting is not just about physical protection; it may have cultural or social dimension. Tools need to acknowledge both the tangible and intangible aspects of setting. They also need to reflex the complexity of ownership, legal structures, economic and social pressures that impinge on the physical and cultural settings of immoveable heritage assets.*

Subsequently, there were critical progresses during the 1960s and 1970s to 1990s by cultural geographers like David Lowenthal, Peirce Lewis, Donald Meining, J.B. Jackson in America, Dennis Cosgrove in Britain, and Dennis Jeans in Australia. They spoke of landscape morphology as being a "cultural product". This was followed by Franz Boas (anthropologist and geographer) who described the idea of cultural landscape as "different cultures adjusted to similar environments and taught the historicist mode of conceptualizing environment". He discussed that it is necessary to recognize the behaviors, beliefs, and symbols which are needed to

identify the local context of each society. He mentioned the importance of cultural landscape, stating that "landscape is a clue to culture" (Taylor, 2008: 2).

Later in the 1990s, cultural landscapes extensively became more interesting and in consideration of the fact, David Jacques commented that "the rise of cultural landscapes" was associated with diversity of the values system.

Harmonization, history and heritage values of cultural landscapes have shown the latest perception that people can participate in place making. As well visitors will acknowledge and perceive the place through presentations and interpretations. Therefore in the 1990s, the fundamental concept was brought about that cultural landscape should be managed and plotted toward sustainable cultural heritage conservation.

Today cultural landscape is extensively in use worldwide, and in 1993, it was acknowledged by the world heritage body in three categories of outstanding universal value.

- **Clearly defines landscapes designed and intentionally created by man**
- **Organically evolved landscapes in two categories**:

  (i) A relict or fossil landscape in which an evolutionary process has come to an end but where its distinguishing features are still visible.
  (ii) Continuing landscape which retains an active social role in contemporary society associated with a traditional way of life and in which the evolution process is still in progress and where it exhibits significant material evidence of its evolution over time.
- **Associative cultural landscape**: the inclusion of such landscapes is justifiable by virtue of the powerful religious, artistic, or cultural association of the natural element rather than the material cultural evidence.

The cultural landscape idea relates to urban and rural areas, including historic towns and cities. Asia also has outstanding examples of historic urban areas which have been placed on the World Heritage List, including Luang Prabang, Ayutthaya and Sukhothai, and five sacred cities in Sri Lanka.

3.7.1 The root of cultural landscape

Cultural landscape comes from the German term "*Kulturlandschaft*" (Taylor 2006: 1-2; 4-5). It means land developed and cultivated by man, and was coined by Otto Schlütter (German geographer).

The word *Kultur* = culture, civilization (English translation)

The word *landschaft* = countryside, landscape, scene, or in a political sense it can be territory, small administrative unit or bounded area of land.

The comparable word in Latin was specified by Jackson, noting its origin from the Latin *pagus* - a defined rural district. In French the words *pays* and *paysage*. Are used, as well as the word *champagne,* which is arrived from *champagne*, meaning countryside of fields. This is translated in English as *champion*.

The word "cultural" in relation with landscape came from Latin *colere* (culture). It means inhabit, cultivate as in tillage, protect, and honour. Moreover, "culture" within the German *kultur,* means development of human intellectual achievement and care. In French the term *paysage culturel* is used, which was applied in the World Heritage List inscription (2000) for The Loire Valley, which consists of urban settlements as well as rural land. So, the term "Cultural Landscape" not only deals with agricultural settings but also the arrangement of human places and their processes.

The 2000 European Landscape Convention explains landscape as "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors [and which has evolved as] a result of being acted upon by natural forces and human beings [and that] landscape forms a whole [where] natural and cultural components are taken together not separately".

The Convention has discussed Cultural Landscape as being, "at the interface between nature and culture, tangible and intangible heritage, biological and cultural diversity – they represent a woven net of relationships. The essence of culture and people"s identity … they are a symbol of the growing recognition of the fundamental links between local communities and their heritage, humankind and its natural environment". Connection between identity and landscape is the key to understand cultural landscape and relations among people. In particular, identity is a tool to

realize a sense of place. According to the World Heritage category of designed cultural landscapes, its explanation stated, “it is the places, traditions and activities of ordinary people that create a rich cultural tapestry of life, particularly through recognition of the values people attach to their everyday places and concomitant sense of place and identity”.

Additionally, the term “Cultural Landscape” is defined within South-eastern & Eastern Asia (SE & E Asia) context as the interaction between people and their environment not simply as a tangible cultural product but as a resulting cultural process with associated intangible value. Alike with their western counterparts – they are part of a dynamic process by which identities are formed, and also reflect organizing philosophies and perspectives of different cultures imbued with value systems, traditional knowledge systems and abstract frameworks.

Therefore, the term landscape is indicated through international and SE & E Asian regional values as:

> *A way of seeing that has its own history, but a history that can be understood only as part of a wider history of economy and society; that has its own assumptions and consequences, but assumptions and consequences whose origins and implications extend well beyond the use and perception of land; that has its own techniques shared with other areas of cultural practice.*

In consideration to the Thai language, perception of landscape is similar to the Chinese meaning, where, *“tassana”* (Thai word) equivalent to “seeing” means vision or opinion. It is related to landscape or what is seen or experienced. A prefix or suffix can be added, for example *“tassanajon”* means travelling (jon = walking or moving; so travelling to view the scene); *“tassaneeyapab”* means perspective (pab = a picture); *“tiewtas”* means view, scenery, vista; *“poomitas”* which translates from the Thai language as *“landscape”*.

Emphasizing on cultural landscapes in terms of eastern values, there are the topics of **authenticity** and **integrity** (characteristics from Operational Guidelines for the Implementation of the World Heritage Convention) and the relationship of heritage value perception in the Asia-Pacific Region.

Authenticity (para.80 of the Guidelines) “the ability to understand the value attributed to the heritage depending on the degree to which information sources about this value may be understood as credible or truthful”.

Integrity means the wholeness and intactness of the natural and/or cultural heritage and its attributes.

Furthermore, in the draft of the Cultural Environment Conservation System (CECS) which originated in Thailand, the word “landscape” was replaced by “environment”. Because it has been “giving priority to the value of an area rather than any individual assets” (Taylor, 2008: 1-10; 13).

Taylor (2006) stated that the word “landscape” initiated from Europe in the Anglo-German language in 500 AD. The word “landscape” and its perception came to Britain by Anglo-Saxon settlers, and refers to living in the forest with animals, huts, fields, and fences. It was offer a satisfying landscape without wasteland. So, landscape was shown to be a man-made artifact.

Geographers have described landscape as a way of seeing. Landscape can be explained as a cultural construct replete with humanistic meaning and values. It incorporates with the idea of backwoods and authenticity within cultural landscape.

Nevertheless, the connection between culture and nature in terms of the Eastern cultural context has resulted in some differences of the term “cultural landscape”. An example from the Chinese perception was Feng Han‟s argument in contradiction of popular western conceptions, stating that it relates to traditional communities rather than the western idiom of wilderness. With respect to Thai culture, where both culture and nature coexist, it is acknowledged as the relationship between people and nature.

In harmony of this, J B Jackson stated that landscape – is never simply a natural space or a feature of the natural environment. Every landscape is the place where we establish our own human organization of space and time. This statement was introduced in Asia and offers the involvement of culture and nature in definition. Another declaration of cultural landscape was by the ICOMOS International Symposium in March 2004, expressing it as can “interaction of people and nature over time” which repeats the association between culture and nature.

Cultural landscape speaks about human history – It is now widely accepted that landscapes reflect human activity and are imbued with cultural values. They combine

elements of space and time, and represent political as well as social and cultural constructs. As they have evolved over time, and as human activity has changed, they have acquired many layers of meaning that can be analyzed through historical, archaeological, geographical and sociological study.

Landscape refers to people who create it with values and rely on it. The culture is the shaping force (mode of creation). So, landscape is a sum of cultural expressions that was intentionally created and designed through ideologies. The following is a cultural landscape definition:

> *We are surrounded by the landscapes that people have settled, modified, or altered over time. These landscapes are cultural landscapes, the everyday landscapes which surround us and in which we conduct our activities. They are the result of human intervention in the natural landscape and present a record of human activity, human values and ideologies. In this way they do not simply represent physical changes brought about by human intervention. They also represent evidence of material culture manifested in the landscape and thereby reflect human relationships with our surrounds. They are an inextricable and coherent part of our intellectual and cultural background.*
>
> *Cultural landscapes are literally imprint of human history. They can tell us, if we care to read and interpret them, something about the achievements and values of our predecessors. In this way cultural landscapes are symbols of who we are and can serve to remind us of the past. Because they are a record of the past and present actions, cultural landscapes are a product of change. They embody physical changes which in turn reflect evolving attitudes towards the landscape. It is important that we learn to interpret cultural landscapes as a living history and as part of our national identity. They contain a wealth of evidence of our social and material history with which we readily associate heritage values.*

Moreover the US National Park Service, through Birnbaum (1994) defines cultural landscape as, "a geographic area including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic

event, activity, or person or exhibiting other cultural or aesthetic values." These are comprised into four categories within cultural landscape and are described as follows:

Table 24 Definition of cultural landscape

Historic Designed Landscape - a landscape that was consciously designed or laid out by a landscape architect, master gardener, architect, or horticulturist according to design principles, or an amateur gardener working in a recognized style or tradition. The landscape may be associated with a significant person(s), trend, or event in landscape architecture; or illustrate an important development in the theory and practice of landscape architecture. Aesthetic values play a significant role in designed landscapes. Examples include parks, campuses, and estates.
Historic Vernacular Landscape - a landscape that evolved through use by the people whose activities or occupancy shaped that landscape. Through social or cultural attitudes of an individual, family or a community, the landscape reflects the physical, biological, and cultural character of those everyday lives. Function plays a significant role in vernacular landscapes. They can be a single property such as a farm or a collection of properties such as a district of historic farms along a river valley. Examples include rural villages, industrial complexes, and agricultural landscapes.
Historic Site - a landscape significant for its association with a historic event, activity, or person. Examples include battlefields and president's house properties.
Ethnographic Landscape - a landscape containing a variety of natural and cultural resources that associated people define as heritage resources. Examples are contemporary settlements, religious sacred sites and massive geological structures. Small plant communities, animals, subsistence and ceremonial grounds are often components.

Source: US National Park Service, 1994

Additionally, both on urban and rural cultural landscape “reflects everyday lives and ways of living. These include not just places from history, but places that

are part of the vital day-to-day contemporary living." This is ensuring with "sense of the stream of time" (Lynch, 1972) stated in (Taylor, 2002-2003: 172).

3.8 Related Research

The study on community participation and opinions in the Sustainable Golden Triangle Tourist Attraction Development proposed appropriate frameworks for the community to develop this area as a sustainable tourism destination (Rattanaudomsawat, 2002). The study claimed that the community needs to participate in planning, problem solving, and evaluation activities at much greater level of participation. Hence, the study suggested that all stakeholders including government, local residents and business sectors must be collaborative of each other.. Moreover, the sustainable tourism development approach must be specified in a 5 year development plan at both provincial and local levels.

Moreover, (Wichupankul, 2006) has agreed that participation activities of local residents including planning, decision-making, problem solving, implementation, and evaluation were considered. As well, it was recommended that for successful local participation in the tourism plan for sustainable tourism development, local authorities should offer residents tourism education, human resources and financial support. Also, the community should be allowed to manage a tourism plan of their own and share benefits gained from tourism equally. There should also be Emphasizing of environmental benefits, followed by economic and socio-cultural benefits in sustainable tourism development to enhance participation activities of local residents. Lastly, local residents should be informed about tourism information through group discussions or meetings and training.

Pattanakiatichai (2006: 188-194) has stated that encouraging positive attitudes among local residents towards their own communities‟ development should take sustainable development into account. In order to conserve for their posterity and belongings of their community, they should initiate their own self-improvement and develop individual support devices. The study has found that there have not been any serious participation problems of the local people at Ko Kret community with community development.

The community development has undertaken by the management and development of the government in the past with a serious lack of continuity. Due to lack of public participation, the development has failed because local people were uninformed and ignored. The locals were accustomed to involvement by the government, and as such they had neither the chance nor the inspiration to solve problems by themselves. Because of this reason, sustainable development at Ko Kret or any other communities has failed. When development projects are in the action phases, everything is useful, but once they are completed, the outcomes including government officials‟ responsibilities disappear.

Subsequently, the concept of sustainable tourism has focused on local community‟s participation. In order to generate the benefits to local communities honestly, the local community should be completely and continually involved from the beginning of any project. These benefits include conservation and management of revenue generation, better quality of life, and local tourism resources. Therefore, to enhance local community participation, any development projects should be initiated by first creating local‟s knowledge and understanding.

A clear direction on sustainable tourism management and development is one that is systematic, correct, and appropriate if involvement of local community is considered from the beginning. Moreover, tourism development is more focused on the issues of quality and ability to generate maximum benefit and to bring positive impacts on the economy, society, culture, environment, and nature. The conclusion of this will be the effective sustainable development of tourism and success through community involvement. Hence, the host community must be optimized towards tourism impacts according to the sustainable tourism development approach.

Developing a suitable plan to harmonize with local‟s long-term needs and abilities is the key for successful management. In order to reach the value of management, the national, provincial and local governments, NGOs, the Tourism Association of Thailand, tour operators, the public and the private sectors should work with inclusion of the local community. In order to increase Ko Kret community‟s pride and appreciation of their unique culture, ownership, and scenery of resources, it is necessary to enhance the awareness on cultural and natural resources of the local residents. When locals appreciate their resources, long-term preservation is attainable

and so, travel experiences for both visitors and residents will be enriched with more variety and quality. It is said that a sustainable development of Ko Kret could be achieved, if the community convinced of the value and need of self-development.

In conclusion, based on this study, sustainable development can be achieved by applying community-based cultural management. Generating local community involvement and participation should take the process of investigation, planning, management, operation, monitoring, and evaluation into account accordingly. Therefore, the management system should be transferred from a state-based approach (top-down) to a community-based approach (bottom-up). These require the participation and cooperation from local government sectors, community leaders, technocrats, the local community and other local organizations. As a result, adoption of the sustainable development approach needs the government‟s support and locals‟ suggestions and opinions. It should respect and give priority to the needs of local people, and abandon the command structure that has been directed from the central government. The government should however play a role in supporting cultural heritage management and conservation, because they are necessary tools for the local community. Government authorities should act actively on long-term sustainable cultural heritage conservation rather than simply promoting sites to attract more tourists, without focus on the negative impacts to the community. Mr. Arak Sunghitakul, Director of Fine Arts Department, at the ICOMOS Thailand Annual Meeting 2004. Reiterated the importance of cultural heritage by quoting that „*Conservation of our nation' cultural heritage is not the responsibility of a person or a group, not even a task of only organization; but should be the fruit of participation and cooperation by everybody.'* (ICOMOS Thailand, 2004: 4 situated in Pattanakiatichai, 2006: 191.

Additionally, learning, experiencing, and raising consciousness on a community‟s value and significance of its cultural heritage will be created by community involvement. This is indirect on to satisfaction, impression, and strengthening of the local community. The creation of collaboration between the government and locals has resulted in on unofficial rise in community understanding.

Establishing unity and cooperation in the conservation of cultural heritage of a local community will convey an experience or sustainable development approach of

both cultural and the natural environments at any place. Interestedly, this research has shaped sustainable tourism development that in turn becomes crystallized knowledge which is then used for strengthening the community. Tourism development will not be sustained, if the local community is not prepared. Local communities should act exactingly to manage and nourish its own cultural heritage in order to generate long-term benefits from tourism businesses.

From this research, local communities should reach self-immunity and maintain authenticity of its culture. These actions will bring about a suitable cultural heritage management. From the above reasoning, this study has presented the following core processes as illustrated in Figure 21.

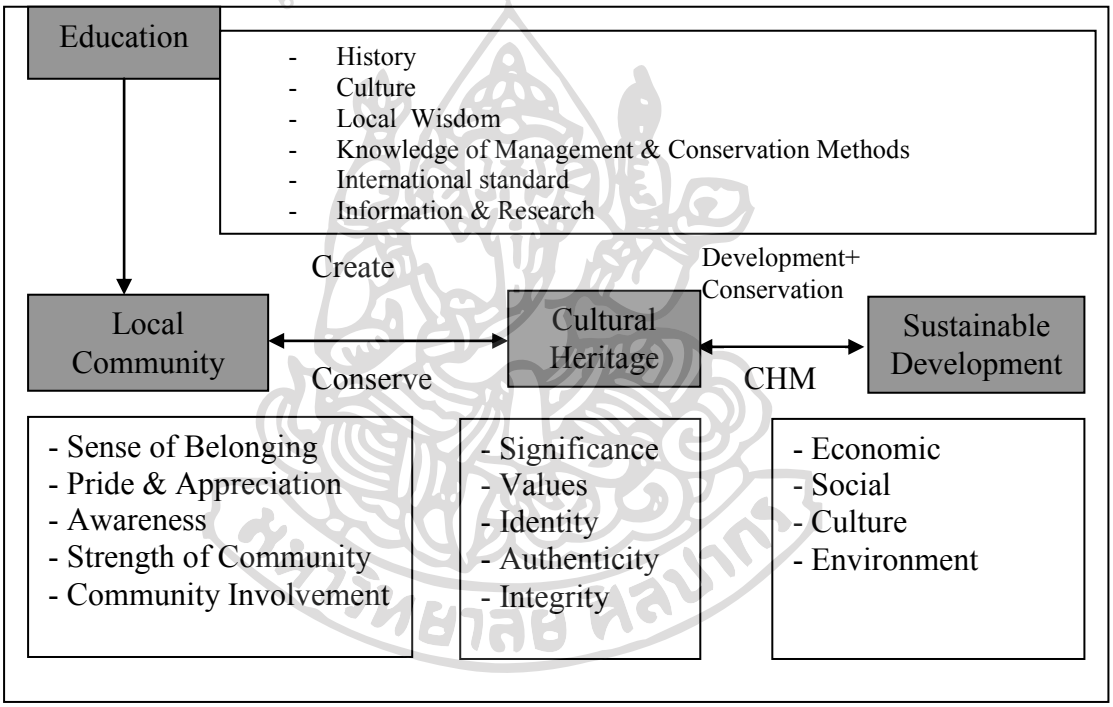


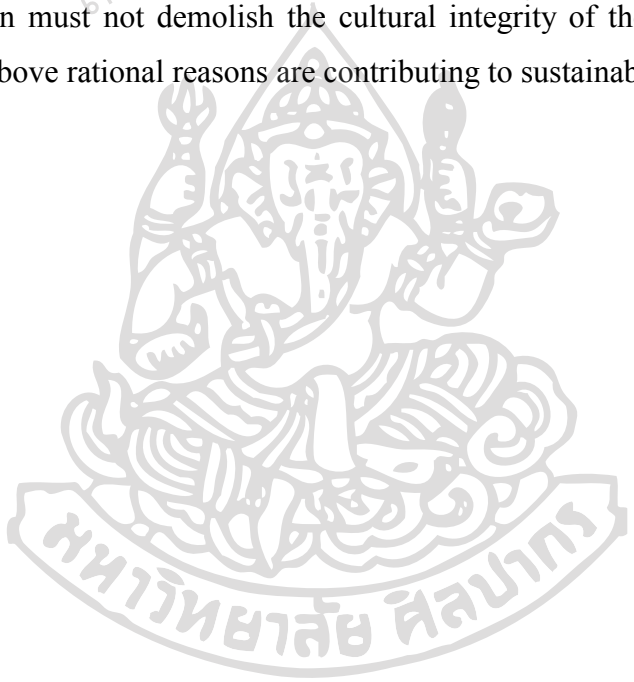
Figure 21 Crystallized Knowledge

Source: Pattanakiatichai, 2006: 193

As the community responds to its own cultural heritage correlatively, the need to conserve its cultural heritage, significance, values, identity, authenticity and integrity of community must be recognized. The community must also raise a sense of belonging, pride, and appreciation of its heritage. Thus conservation awareness and efforts should be maintained for future generations as well.

A cultural vaccination should be provided to local communities by the national government, by encouraging them to learn and understand their distinct knowledge and cultures. This will bring the community‟s immune system to a level that will protect it from all expected impacts.

Reasonably, the transformation of tourism though urbanization, modernization, or globalization must not demolish the cultural integrity of the community. This is whereby, the above rational reasons are contributing to sustainable development.



CHAPTER 4

RESEARCH METHODOLOGY

This is the descriptive research which is comprised of both qualitative and quantitative methodology. The research process was started by reviewing related literature and collecting related information. These are comprised of:

1. Data sources
2. Population, the sample group
3. Research instruments
4. Data collection
5. Data verification
6. Data analysis and result interpretation

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4.1 Data sources

The data sources for this study are separated into two types, consisting of primary data and secondary data sources.

4.1.1 Primary data sources

399 sets of questionnaires will be distributed to the local respondents by means of cluster sampling at each area within the Muang district of Nakhon Sri Thammarat Province. The questionnaires are given to local residents who are at least 18 years old, whom can vote for the official election, and are able to answer and rate the questionnaires efficiently.

Thai and international tourists and visitors who are visiting the Muang district of Nakhon Sri Thammarat Province are also the target of this study. The questionnaires are also rated from their attitudes. The investigation provides opinions and attitudes of four local authorities with the most senior representative responding

for the related planning and management division of Nakhon Sri Thammarat's administration.

A set of questionnaires and issues for interview were written in the Thai language for Thai respondents and were translated into English for publication herein only.

The information with respect to the cultural heritage, cultural ceremonies, and cultural festivals is taken from non-participated observations at the specific time.

4.1.2 Secondary data sources

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This data was studied from related concepts, theories, academic textbooks, printed materials, and researches, as well as articles, press and journal clippings, and texts obtained from use of the Internet. In addition, general information and strategic development plans of the province were obtained from appropriate departments within Nakhon Sri Thammarat Province.

Additionally, this study has assessed and collected all relevant information on significant cultural heritage and values within the Muang district of Nakhon Sri Thammarat Province.

4.2 Population, the sample group and key informants

The targeted population of this study refers to chief local authorities who deal with the construction of Nakhon Sri Thammarat's strategic development plan and local residents who live in the area of the Muang district of Nakhon Sri Thammarat Province.

Furthermore, a set of questionnaires is rated from both Thai and international visitors and tourists.

4.2.1 Local residents

A set of questionnaires is distributed to targeted local residents. The population of this cluster is shown in the following table:

Table 25 Total population of Muang district

Population	Male	Female	Total
Nakhon City	130,377	136,644	**266,499**

Source: http://www.nakhonsrithammarat.go.th/web_52/people.php, Administrative Office of Nakhon Sri Thammarat; census compiled on March 31, 2009.

The sample size of this group was obtained by utilizing the Yamane formula (1973) as follows:

$$n = \frac{N}{1+N(e)^2}$$

n is Sample size

N is Population size

e is Confidence interval at 95% therefore, e = 0.05%

There is given as:

$n = 266,499 / [(1) + 266,499 (0.05)^2]$

$n = 399.40$

The outcome of sample size calculation was completed by applying the Yamane technique and resulting in a group size of 399.40 respondents. This value was adjusted downwards to 399 respondents to form the actual sample size from the total population of 266,499 located within five areas of the Muang district, Nakhon Sri Thammarat Province. The researcher in turn has appropriated this group into has regulated to get a proportional sampling sized for each respective zone. The sample group was calculated into percentages in order to acquire a sample size for each zone. The following table details the sample size for each area.

Table 26 Calculation of the specific sample sizes for each area within the Muang district

Area		No. of population	Percentage	Sample size
	Out of the Municipality area	146,172	54.84%	219
	Pak Nakhon Municipality	6,165	2.31%	9
	Bangchak Municipality	1,806	0.67%	3
	Tha Pae Municipality	4,223	1.58%	6
	Nakhon Sri Thammarat Municipality	108,133	40.57%	162
Total		**266,499**	100 %	**399**

Source: http://www.nakhonsrithammarat.go.th/web_52/people.php, Administrative Office of Nakhon Sri Thammarat; census compiled on March 31, 2009.

4.2.2 Domestic and International tourists

According to the tourist statistics of the Office of the Tourism Authority of Thailand, there were 1,857,246 Thai tourists who visited the area in 2010. In addition the TAT also indicated that there were 18,979 International tourists who traveled to the site in 2010.

Therefore, a sample size of 400 within the targeted group were handled with a set of questionnaires. Determination of sample sizes was calculated using the Yamane formula as follows:

$$n = 1{,}876225 / [(1) + 1{,}876{,}225\ (0.05)^2]$$

$$n = 399.91$$

Table 27 Number of Thai and International tourists visiting Nakhon Sri Thammarat province.

Tourists at Nakhon Sri Thammarat	2007		2008		2009		2010	
	N. of tourist	% Δ	N. of tourist	% Δ	N. of tourist	% Δ	N. of tourist	% Δ
Thai tourists	1,204,874	1.24%	1,335,169	10.81%	1,608,615	20.48%	1,857,246	15.46%
International tourists	28,522	-3.81%	32,037	12.32%	30,431	-5.01%	18,979	-7.63%
Total	1,233,396	1.11%	1,367,206	10.85%	1,639,046	19.88%	1,876,225	14.47%

Source:http://marketingdb.tat.or.th/marketingdatabase/report.php?link=G10_INTERNAL_STAT.mht

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4.2.3 Local authorities

Formal interviews are arranged to search out approaches and thoughts on the provincial planning processes. The in-depth interview would be organized among four executives who supervise the planning and management of Nakhon Sri Thammarat's provincial strategical development plan and would involve applying purposive or judgment sampling. The representatives involved in the interview process included:

1. The chief of Nakhon Sri Thammarat's provincial strategical development plan;
2. The chief of Information Technology and Communication;
3. The chief of Human Resources Administration; and
4. The chief of the Administration Office.

4.3 Research instruments

This study is designed for both quantitative and qualitative research that begins with the review of related literatures and evidences. The quantitative surveys are divided into two series, those for local residents and those for tourists (Thai and International tourists).

Subsequently, series 3 is an in-depth interview with key performances indicates to accumulate attitudes on planning and management guidelines of general and tourism topics of the site.

4.3.1 Series 1, quantitative questionnaire for local residents

This set of questionnaires was designed by applying closed-end questions by self-completing surveys on the issue of the local residents' perspectives towards participation and benefits gained according to the study of the four-year (2010-2013) strategical development plan of Nakhon Sri Thammarat's provincial administrative organization. The questionnaire was comprised of three parts as follows:

4.3.1.1 Part 1: The important level of participation activities of local residents as identified in the "Nakhon Sri Thammarat provincial administrative organization: four-year (2010-2013) strategical development plan"

There were five issues which comprised 34 questions within this part. Each question dealt with local residents' perspective on participation activities with the organization. The issues include planning, decision-making, problem solving, implementation, and evaluation of provincial projects and activities.

4.3.1.2 Part 2: The important level of benefits distribution from the strategical development plan

These were divided into five strategical development plans, as noted below:

1. Strategical development plan on poverty elimination;
2. Strategical development plan on human resource and social development;
3. Strategical development plan on agriculture and tourism revenue allocation;
4. Strategical development plan on natural, environmental and energetic resources development and enhancement; and
5. Strategical development plan on organizational and provincial administrative development

This part comprised of 28 questions related to the benefits of infrastructure, socio-cultural, environmental and economic conditions together with tourism benefits.

4.3.1.3 Part 3: Demographic characteristics of respondents

This part concerned itself with personal information of the respondents. It was designed as checklist format questions, which involved questions on gender, age, education, occupation, monthly income, and the sources of tourism's information and activities.

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4.3.2 Series 2, quantitative questionnaire for tourists

This set of questionnaires was designed by applying both closed-end questions and some opened-ended questions by self-completing surveys, with the main purpose of considering visitors' feelings and visions. This series was comprised of six parts as follows:

4.3.2.1 Part 1: Visitor profile

This part was comprised of eight questions with a choice of answers. These are as follows:

1. Which of the following groups would you agree with yourself?
2. If on holiday, since the beginning of the year, is this trip your…
3. What is the main purpose of your visit?
4. Are you in an all-inclusive tour?
5. How many nights do you intend to stay in the area?
6. Is this your first visit?
7. How many people aged 15 and over, including yourself, are in your group?
8. How many children aged 15 or under are in your group?

4.3.2.2 Part 2: visitor's motivation for coming here

This part was comprised of three questions with a choice of answers. These are as follows:

1. What are the main characteristics of the site that motivated you choose to visit (rank the top three)?
2. Are you acknowledged on attractions?
3. Do you participate in any of these events at a cultural site?

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4.3.2.3 Part 3: questions for transportation and accommodation

This part was comprised of three questions with a choice of answers. These are as follows:

1. How did you get to the site?
2. Where are you staying during your visit to the site?
3. Where did you make your booking?

4.3.2.4 Part 4: questions for evaluating promotional materials

This part was comprised of a question with a choice of answers. This is as follows:

1. Which of the following influenced your decision to visit this site?

4.3.2.5 Part 5: evaluating the visit

This part was comprised of five questions with a choice of answers. These are as follows:

1. If you visited any of these attractions at the site, how would you rate them?
2. If you answered Poor or Very poor, please explain further
3. How likely are you to come back to the site in the future?
4. How likely are you to recommend the site to someone else?
5. Other open questions

1. What is the most enjoyable part of your visit to the site?
2. What have you enjoyed least?
3. Which specific things could be improved to make the site more enjoyable?

4.3.2.6 Part 6: Personal questions

This part was comprised of three questions with a choice of answers. These are as follows:

1. What is your age range?
2. What is your category?

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4.3.3 Series 3, in-depth interview with local authorities

The qualitative survey was conducted by using opened-end questions in order to provide an opportunity for local authorities to propose their perspectives about attitude on sustainable tourism planning and management of the studied site.

4.3.3.1 Part 1: Attitude on Sustainable Tourism Planning and Management

This part was concerned with five main questions which also provide an opening inquiry for respondents to express their opinions and ideas.

4.4 Data collection

4.4.1 Preliminary survey

The related documents, community contexts, and the Nakhon Sri Thammarat provincial administrative organization: four-year (2010-2013) strategical development plan were reviewed at the beginning stage of data collection.

4.4.2 Non- participatory observation

The researcher has already participated in important festivals and activities together with local residents and tourists. The non-participatory observation has divided into four stages as:

Table 28 Non- participatory observation on the site

Phase 1:	**"International Makha Puja Hae Pha Khuen That Festival".** **It is an annual festival and was held on March 7, 2012. The objectives of this festival are 1. To respect the relics of the lord Buddha. 2. To promote religious and cultural tourism and enhance the image of Buddhism tourism of the province. 3. To Promote tourism within the province so it becomes a primary tourist destination.**
Activities	Cultural identity of the province was shown with respect to:
	1. The procession of the holy textile.
	2. The demonstration of the holy textile.
	3. The exhibition of the international holy textile.
	4. The celebration of the royal holy textile.
	5. A cultural demonstration of Japan.
	6. Presentation of the mini light and sound event in "Sri Thammasokarat"
	7. And activity to drive and respect the images of lord Buddha.
	8. A listening of the teaching of lord Buddha.
	9. An academic seminar on "Operational guidelines on tourism development of Nakhon Sri Thammarat" was held at Twin Lotus Hotel.

	10. A presentation of native culture
	11. Presentation of varieties of local products.
Phase 2:	**"Visakha Bucha day" (annual activity) on June 4, 2012 The most important holy Buddhism day for Thai Buddhists. The word "Bucha" means to pay homage. Visakha Bucha day is concerned with the miracle three movements in the life of the Lord Buddha (They occurred in the same period of day and month): his birth, his enlightenment, and his death.**
Activities	Merit making according to the teachings of Buddhism occurred with the following activities:
	1. Food offering to 12,600 Buddhist monks in the morning.
	2. Prayed with respect to the teachings of the Lord Buddha, including practice the meditation
	3. Listened to the first teaching of the Lord Buddha.
	4. The candle lit procession which was done up to three times around the Buddhist temple in the evening.
	5. The Buddhism movie of "the Lord Buddha" was shown.
Phase 3:	**10^{th} month festival (annual festival) on October 1, 2012**
Activities	1. A procession is held within the city.
	2. Merit making to the ancestors.
	3. Presentation of native culture.
	4. Competition of local handicrafts.
Phase 4:	**Flower decorated floats festival (annual festival) in October**
Activities	1. The procession of decorated floats will be celebrated.
	2. Merit making with walking and sightseeing of the procession of flower decorated floats along the street.

4.4.3 Questionnaires

A set of questionnaires with a choice of answers was provided to local residents and tourists on July 1, 2012.

4.4.4 In-depth interviews

The interviews with local authorities were set up in July, 2012. The main issues are:

1. How do you survey the fundamental information and needs of the local community before planning?
2. How can local communities participate in the management process?
3. How do you conserve local culture and custom?
4. What are the strategic management ideas that Nakorn Sri Thammarat Province should utilize to increase efficiency of the development plan?
5. Which obstacles should they solve rapidly and efficiently?

4.5 Data Verification

4.5.1 Questionnaire for local residents

Obtained data from local residents was analyzed by using SPSS 11.0 for Windows program.

These were composed of three parts within each questionnaire and used statistical analysis as follows:

Part 1: The assessment level of community participation in sustainable planning and management was analyzed by using Means.

Part 2: The assessment level of benefits distribution from sustainable planning and management was analyzed by using Means.

Both utilized assessment levels according to the Likert scale or rating scale, shown as follow:

Scale	intervals	Meaning
1	1.00 -1.80	The least
2	1.81 -2.60	Less
3	2.61 -3.40	Average
4	3.41 -4.20	More
5	4.21 -5.00	The most

Each rating scale was classified into 5 scales and calculated as follows:

Class interval = [Maximum value - Minimum value] / Number of classes

The level = [5-1] / 5

= 0.80

Therefore, the approximate class width is calculated to 0.80.

Part 3: Demographic Characteristics were analyzed by using descriptive statistics, and were calculate to frequencies and percentages.

4.5.2 Questionnaire for tourists

The tourists' feelings and views were analyzed by applying the test of percentiles.

4.5.3 In-depth interview for local authorities

The attitude of local authorities was analyzed by content analysis.

CHAPTER 5

SUSTAINABLE TOURISM PLANNING AND MANAGEMENT PROGRAMS

Sustainable development was defined in the 1987. Publication titled "Our Common Future", prepared by the World Commission on Environment and Development (WCED) for the United Nations and quoted in Inskeep (1998) as "meets the needs of the present without compromising the ability of future generations to meet their own needs". The report has observed that environment and development were the world"s serious problems. It was concluded that successful long-term economic outlook should be managed by utilizing the environment"s resources sustainably.

Hence, Bramwell, and Lane (1993) quoted in Fennell and Dowling (2003) stated that the five fundamental principles of sustainability are as follows:

- The idea of holistic planning and strategy making;
- The importance of preserving essential ecological processes;
- The need to protect both human heritage and biodiversity;
- The need to foster long-term sustainable productivity for future generations; and
- The goal of achieving a better of equity amongst the nations.

This was in agreement with the United Nations report of the world summit on sustainable development (2002). As the United Nations conference on Environment and Development had accelerated the awareness of the goals, the present plan of implementation will be held on the achievement. The conclusion here in was the commitment that sustainable development is in actuality the responsible actions and measures at all levels, the enhancement of international collaboration, and the acknowledgement of the Rio principles and common principles. However, it set apart responsibilities as in those principles of the Rio Declaration on Environment and Development. These are promoted for the integration of the three components of sustainable development including economic development, social development, and

environmental protection that strive towards interdependence and strengthening of the requirements for sustainable development. Moreover, the outcomes of the summit should be implemented and recognized with respect to benefits allocation, particularly for women, youth, children and sensitive groups. Furthermore, the implementation should be associated with all relevant stakeholders to achieve the extensive goals of sustainable development especially between governments and major groups. As reflected that collaborations are the key to follow sustainable development in a globalizing world. Strong government in each country and at the international level is fundamental for sustainable development. In addition, environmental, social, economic policies, democratic organization which responds to the needs of the people, the law, anti-corruption measures, equality of gender, and facilitation of environments for investment are of significance for sustainable development at domestic levels. With respect to globalization, external factors have become critical in determining the success or failure of developing countries in their national efforts. As the gap between developed and developing countries continues, there is need for a forceful international economic environment which is supportive of international collaboration, particularly in the part of finance, transferred technology, debt, trade, and efficient participation of developing countries in global decision-making. Absolutely, peace, security, stability and respect for human rights and fundamental needs including the right to develop and respect for cultural diversity, are essential to achieve sustainable development and ensured that the benefits are shared thoroughly.

The World Tourism Organization (2004) commented on the need for integration of sustainable approach and sustainable development principles for tourism planning and development. Therefore, the WTO described sustainable tourism as tourism development that meets the needs of tourists and host communities while protecting and enhancing opportunities for the future. It also stated that the needs of economic and social aspects can be fulfilled while maintaining cultural integrity, ecological processes, and biodiversity.

Sustainable tourism development requires the participation of all related stakeholders, as well as a strong political leadership to ensure active participation and harmony. Achieving sustainable tourism is a continuous process and requires monitoring of impacts and preventive, and corrective measurements. Sustainable

tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability principles and promoting sustainable tourism practices amongst them. Subsequently, sustainable tourism will succeed by planning, development and management of the tourism sector. Sustainable tourism development was defined by the WTO concept and framework as sustainable tourism development guidelines and management practices that are applicable to all forms of tourism in all types of destinations, including mass tourism and niche tourism. Sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability.

5.1 Tourism Planning and Management

Tourism is comprised of several components which are to be emphasized and integrated into the planning and development of the community development. These community tourism planning components are described shown as follows:

1) The tourist market comprises both international and domestic tourists, including business travelers and may be a combination of the two types. There are markets which target both general and special interests of the tourists. Local residents which use tourist attractions, facilities, services and infrastructure must be considered as well with respect to tourism development;

2) Tourist attractions and activities including nature, culture, and traditional activities. Many of these features can be improved as tourist attractions;

3) Accommodation, hotels, other facilities and related services should provide tourists places they can stay overnight. If there are no overnight accommodations provided, tourist visits are restricted to day tours;

4) Other tourist facilities and services which are required for tourism development include tour and travel operations, restaurants or other types of eating establishments, handicrafts, souvenirs, specialty and convenience product outlets, financial services, tourist information, personal services, medical services, and customs and immigration;

5) A sufficient and functional transportation network which tourists can easily access in and through tourism destinations. Necessary transportation facilities and services including aircraft, train and bus capacities, routes and schedules;

6) Other infrastructures which are required include hygienic water supplies, electric power, waste management and telecommunications within the tourist facilities. These facilities are provided by local authorities and service companies; and

7) Educational institutes are needed for development and management of tourism through effective education and training human resources. Moreover, there is need for marketing strategies, hospitality businesses include public and private sectors, legislation and regulations related in tourism, investment policies, and monitoring of economic, environmental and socio-cultural impacts.

Effective tourism planning and management is needed in order to optimize the benefits of tourism and to mitigate any obstacles. However, the objectives of the planning approaches should be integrated into the national tourism development plan. Tourism planning is essential for the following reasons:

Table 29 Importance of tourism planning

1.	Modern tourism is still a relatively new type of activity in many areas, and some governments and the private sectors have little or no experience in how to properly develop it. A tourism plan and development program can provide guidelines in those areas for developing this sector.
2.	Tourism is a complicated, multi-sectoral, and fragmented activity, involving other sectors such as agriculture, fisheries, manufacturing, historic park and recreation features, community facilities and services, and transportation and other infrastructure. Planning and project development coordination are particularly necessary to ensure that all these elements are developed in an integrated manner to serve tourism as well as general needs.
3.	Much of tourism is essentially selling a product of an experience comprised of visitor use of certain facilities and services. There must be careful matching of the tourist markets and products through the planning process,

	but without compromising environmental and sociocultural objectives in meeting market demands.
4.	Tourism can bring various direct and indirect economic benefits that can best be optimized through careful and integrated planning. Without planning, these benefits may not be fully realized and economic problems can arise.
5.	Tourism can generate various socio-cultural benefits and preventing or lessen problems, and especially for determining what is the best tourism development policy to preclude socio-cultural problems and to utilize tourism as a means to achieve cultural conservation objectives.
6.	The development of tourist attractions, facilities, and infrastructure and tourist movements generally have positive and negative impacts on the physical environment. Careful planning is required to determine the optimum type and level of tourism that will not result in environmental degradation and to utilize tourism as a means to achieve environmental conservation objectives.
7.	There is much justifiable concern expressed today about development of any type, including tourism being sustainable. The right type of planning can ensure that the natural and cultural resources for tourism are indefinitely maintained and not destroyed or degraded in the process of development.
8.	Like any type of modern development, forms of tourism change somewhat through time, based on changing market trends and other circumstances. Planning can be used to upgrade and revitalize existing outmoded or badly developed tourism areas, and, through the planning process, new tourism areas can be planned to allow for future flexibility of development.
9.	Tourism development requires particular manpower skills and capabilities for which there must be appropriate education and training. Satisfying these manpower needs required careful planning and programming and, in many cases, developing specialized training facilities.
10.	Achieving controlled tourism development requires special organizational structures, marketing strategies and promotion programs, legislation and regulations, and fiscal measures that through the comprehensive and integrated planning process can be related closely to tourism policy and

	development.
11.	Planning provides a rational basis for development staging and project programming, which are important for both public and private sectors to utilize in their investment planning.

Source: Inskeep, 1991

The connection between sustainable tourism development and environmental planning are increasingly applied. One of the most comprehensive is from The Manila Declaration of the World Tourism organization. The statements emphasized the importance of natural and cultural tourism resources. In addition, it noted the need of tourism resources conservation that provided for benefit of tourism and residents at any tourism destinations (WTO, 1980 sited in Inskeep, 1991).

Before setting a policy for tourism development within the site, the programs should be concerned with the following principles:

Table 30 Principles of the ICOMOS International Cultural Tourism Charter

Principles of the ICOMOS International Cultural Tourism Charter
Policy statements may be based on the following principles:
1. Since domestic and international tourism are among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors experience and understand that community‟s heritage and culture at first hand.
2. The relationship between heritage places and tourism is dynamic and may involve conflicting values. It should be managed in a sustainable way for present and future generations.
3. Conservation and tourism planning for heritage places should ensure that the visitor experience would be worthwhile, satisfying and enjoyable.
4. Host communities and indigenous people should be involved in planning for conservation and tourism.
5. Tourism and conservation activities should benefit the host communities.
6. Tourism promotion programs should protect and enhance natural and cultural heritage characteristics.

Source: the ICOMOS International Cultural Tourism Charter

5.2 Community-Based Tourism and Tourism Development

REST (1997) had stated that nowadays, with the advent of globalization, worldwide local communities including those in Thailand, cannot remain in separation. There is an increasing dependence on the outside „urban world", and for this reason, local communities need strong social, cultural, and economic resources in order to interact with the outside world.

Unfortunately, in Thailand, degradation and destruction of natural resources and local communities" livelihoods are influenced from Mass-Consumerism. Therefore, the value, social, and culture systems are affected and damaged due to materialism and consumerism.

Fortunately, people are building awareness of natural resources, conservation and the importance to protect the environment. This understanding has shown that the rural community is fundamental to the creation and implementation of successful development. Thailand is democratic; people can propose their voice, idea and opinion to the public and can participate play a role in the direction of development. For this reason, the local community is an appropriate level for development because it is focuses on the strengths of the community.

Although the benefits from tourism are accepted worldwide. The fact is that, local communities have to date received very few benefits from tourism, where instead, they have seen damage to their natural resources and their culture. Nevertheless, there is a proposed method to integrate the principles of sustainable development to create sustainable tourism for the present and the future, known as Community-Based Tourism or CBT. It is a unique type of tourism in that its characteristics are dissimilar from mass tourism. Its aims are not for maximizing investor profits, but rather concerning itself with the impacts of tourism on the community and environmental resources. Even so, directing CBT into practice requires the recognition of underlying ideas, principles and components of CBT.

A development strategy for CBT is "using tourism as a tool to strengthen the ability of rural community organizations that manage tourism resources with the participation of the local people".

In addition, Community-Based Tourism (CBT) developed from Ecotourism and become Community-Base Sustainable Tourism (CBST). In Thailand, the Responsible Ecological Social Tours Project (REST) established this form of tourism by emphasizing on "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life".

However, the appropriate development of CBT has to be managed carefully and well-prepared in order to avoid the unmanageable negative impacts.

There are principle concepts of CBT which lead the host community to generate the tourism to develop the community are as follows:

- Recognize, support, and promote ownership of tourism in the community;
- Involve community members from the beginning and in every aspect;
- Promote community pride;
- Improve the quality of life;
- Ensure environmental sustainability;
- Preserve the unique characteristic and local cultural;
- Foster cross-cultural learning;
- Respect to cultural differences and self-respect;
- Distribute the benefits fairly to community members; and
- Contribute the budget to community projects

In developing a CBT approach, it is necessary to promote public awareness and educate locals to understand the importance of CBT that acts as a community tool for resources conservation and cultural preservation.

Meanwhile, host communities should carry the capacity for tourism management by educating people to realize the importance of CBT as a tool for conservation. The primary principles of CBT are as follows:

Natural and Cultural resources

1) Natural resources are well preserved;

2) Local economy and production will depend on the sustainable use of natural resources; and

3) Custom and culture that is unique to the destination will be safeguarded.

Community Organizations

1) The community shares consciousness, norms and ideology;

2) The community elders share local traditional knowledge and local wisdom; and

3) The community has awareness of ownership and provides participation to the development.

Management

1) The community has rules and regulations for environmental, cultural and tourism management;

2) A local organization is generating tourism management for local community development;

3) Distribution of benefits fairly; and

4) A percentage of benefits from tourism is contributed to a community fund for economic and social development in the community.

Learning

1) Foster learning activities between hosts and guests;

2) Educate understanding of diverse cultures and ways of life; and

3) Increasing awareness of natural and cultural conservation between tourists and the local community

Apart from mass-tourism programs, there are programs provide for short visits of visitors for a few hours to local communities for a brief look around. From this situation, short visits are defined as „arts and crafts shopping trips". These are absolute difference from the objectives of CBT. This table describes the comparison between short visits and CBT.

Table 31 CBT and Short Visits

Objective	CBT	Short Visits
1. Duration of visit	Adequate time for understanding, through observation, activities, and discussion.	Short time for observation; little or no time for visitors to participate in local activities. Little or no exchange with the local people to increase cross-cultural understanding.
2. Participation in community activities	High	Low
3. Learning and Cultural exchange	High	Low
4. Pricing and Income	Set by the community	The community has little control except in the case of tours that come for the purpose of purchasing local products from the "One Tambon One Product" scheme.
5. Tourist Understanding of the Community	Possible through meaningful observation, conservation and interaction with the community members as the result of the program design.	Only possible through an outside resource person who has knowledge of the local community and acts as an „expert" intermediary.

Source: The Responsible Ecological Social Tours Project, 1997

Homestay is another type of tourism that promotes interaction between host communities and tourists. It can be used as a development tool to raise awareness within the local communities.

However, homestay is a fragile social and cultural issue for the community, as it requires a prospective change by offering accommodation to unexpected tourists and relatives. This may be to economically oriented but the social and cultural patterns and hospitality can be degraded. For this reason, it is necessary to focus on the advantages and disadvantages before setting up a homestay as an accommodation option. This table notes the difference between CBT and homestay arrangement.

Table 32 CBT and Homestay

Objective	CBT	Homestay
1. Definition	Learning comes from the whole community	Learning comes mostly from the host family.
2. Accommodation	Many types can be arranged including tent, cabins, homestays or guesthouses.	Accommodation in the home of a host family.
3. Learning Process	Possible through interaction with many types of people including host families, local guides and groups that organize activities in the community.	Depends on the enthusiasm of both visitors and the host family.
4. Community Benefits	Community members of different status can benefit by taking various roles in tourism management such as resource person, guides, and hosts. Part of the profits are contributed to community projects.	Often only wealthier households have a chance to provide accommodation and will collect benefits for themselves, except in the case that there are rules ensuring part of the profits are contributed to community projects.

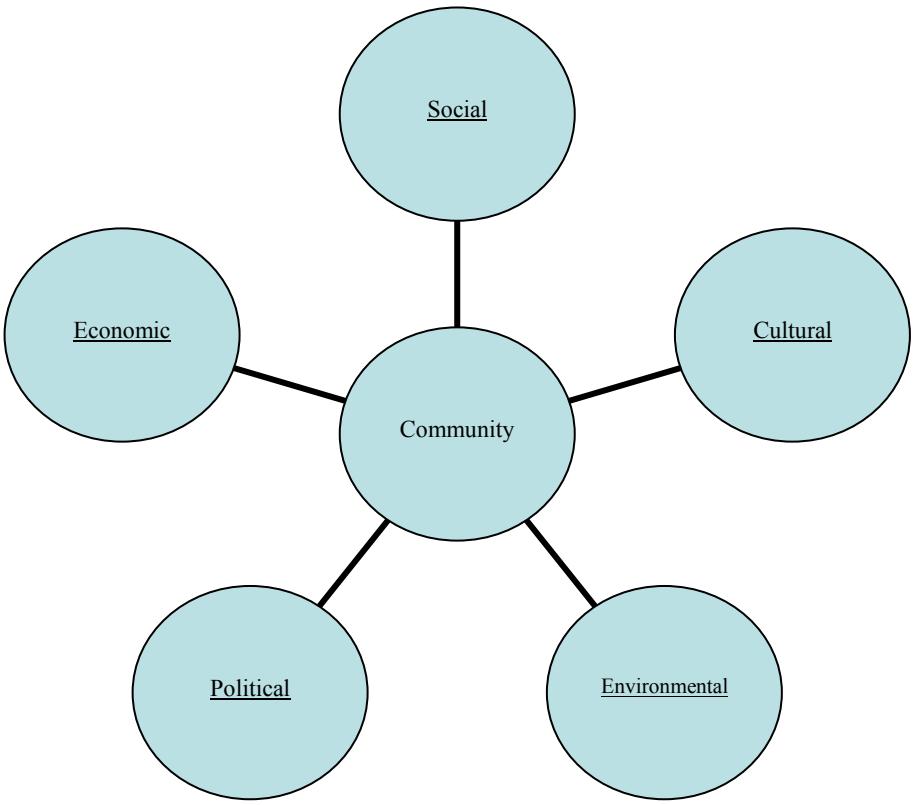
Source: The Responsible Ecological Social Tours Project, 1997

Many communities in Thailand have affected a lot of change since the Thai government implemented its social and economic development plans in 1961. The country felt the impact from globalized trade and investment on local community development. Therefore, when establishing tourism objectives, managers should consider the relationship between the community and its:

1. Natural resources (e.g. , rights, conflicts);
2. Cultural heritage (e.g., continuity);
3. Modernization (e.g., quality of life, consumerism);
4. Economic development (e.g., employment and income stability); and
5. Rights to self-governance (e.g., role of local government, degree of local participation)

Consequently, CBT is used as a technique for community development and conservation. Because of that reason, a „holistic" inspection (includes; a scope of social, cultural, economic, environmental and political development) should be analyzed within the community context. Understanding the community situation will lead the manager to reach an effective and sustainable community development.

This figure shows the five factors that used for community development.

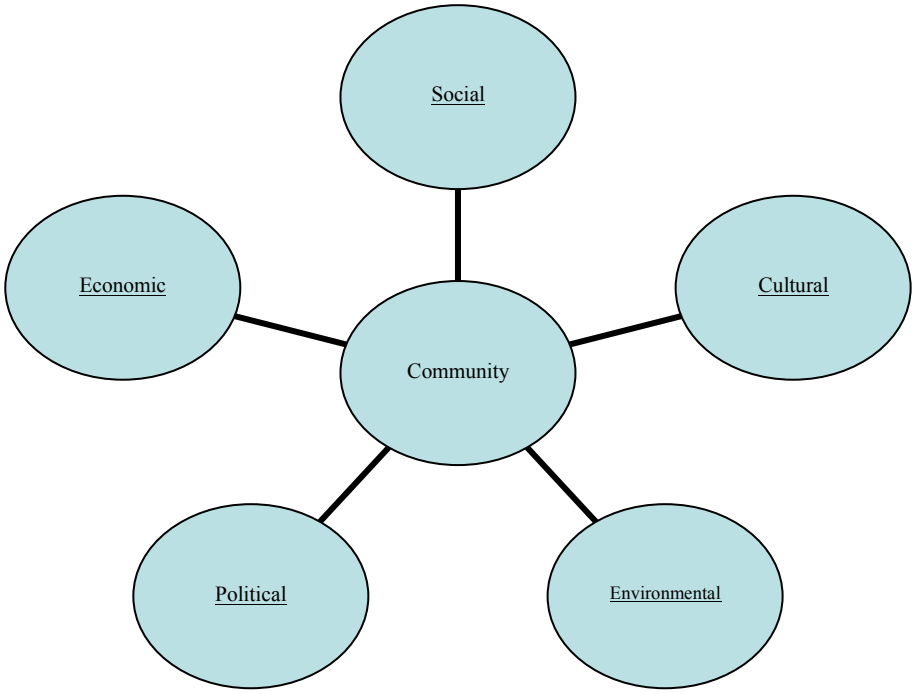


Mention to this figure:				
Social	Cultural	Environmental	Political	Economic
1. People-centered development 2. Social adjust 3. satisfying quality of life 4. Active community organizations	1. Formal and informal education 2. Local culture passed on to the next generation 3. Cultural preservation	1. Natural resources management rights 2. Environmental responsibility 3. Natural resources conservation	1. Community participation 2. development in response to the community needs 3. Democratization	1. Income from local production 2. Diversified local economy 3. Self-reliance

Figure 22 Five Principles for Community Development

Source: The Responsible Ecological Social Tours Project, 1997

For this reason, CBT and community development are connected, as they allocate the same natural and cultural resources. Cultural and social norms have indicated to the structure of internal and external relationships. The relationships between local cultural wisdom and local environmental resources should be internalized and integrated into management. This figure shows the five aspects that are used for community development.



Mention to this figure:				
Social	Cultural	Environmental	Political	Economic
1.Raise the quality of life 2.Promote community pride 3.Divide roles fairly between women/men, elder/youth 4.Build community management organizations	1.Encourage respect for different cultures 2.Foster cultural exchange 3.Embed development in local culture	1.Study the carrying capacity of the area 2.Manage waste disposal 3.Raise awareness of the need for conservation	1.Embed the participation of local people 2.Increase the power of the community over the outside 3.Ensure rights in natural resource management	1.Raise funds for community development 2.Create jobs in tourism 3.Raise the income of local people

สำนักหอสมุดกลาง

Figure 23 How CBT can be used as a tool for community development
Source: The Responsible Ecological Social Tours Project, 1997

Tourism and community development are notably connected. Therefore, tourism can be a commanding implement for community development. The following table proposes means to bring the principles of sustainable development into practice in order to create sustainable tourism.

Table 33 Tourism with holistic development according to the guidelines of Community-Based Sustainable Tourism.

Dimension	Sustainable Development	Sustainable Tourism
Economic	- Income from local production - Diversified local economy - Self-reliance	- Raise funds for community development - Create jobs in tourism - Raise the income for local people
Social	- People-centered development - Social justice	- Raise the quality of life - Promote community pride

	- Satisfying quality of life - Active community organizations	- Divide roles fairly between women/men, elder/youth - Build community management organizations
Cultural	- Formal and informal education - Local culture passed on to the next generation - Cultural preservation	- Encourage respect for different cultures - Foster cultural exchange - Establish development in local culture
Environment	- Natural resources management - Rights - Environmental responsibility - Natural resources conservation	- Study the carrying capacity of the area - Manage waste disposal - Raise awareness of the need for conservation
Political	- Community participation - Development in response to community needs - Democratization	- Enable the participation of local people - Increase the power of the community over the outside - Ensure rights in natural resources management

Source: The Responsible Ecological Social Tours Project, 1997

The following table explains the case study of how participatory management can formulate the form of tourism in Patan, Nepal.

Table 34 Grass-Roots Tourism Organization in Patan, Nepal

Grass-Roots Tourism Organization in Patan, Nepal
Local tourism officials realize that for successful long-term restoration and protection efforts, they need key stakeholders, coordinated by a local tourism organization, to carry out the program, assure long-term support from government,

raise tourism demand, set mechanisms to collect tourism charges and voluntary contributions, and involve local residents directly in tourism businesses. Because of the need to implement practical programs on their own, the Municipality of Patan and local businessmen created a grass-roots tourism organization. They are now developing local tourism to help finance local initiatives and solve local problems. Specific actions include the production of local promotional materials, the use of guidebooks, walking tours of the community and projects to restore local houses. Such community development projects rely on the full range of stakeholders. Notably, tourism can be used to revitalize old communities and pay for the restoration of historic buildings. Success rates have varied from one country to another.

Source: Pedersen, 2002: 43-44.

Moreover, consciousness of tourism markets and trends can provide useful understanding to site managers when planning. Making knowledge of the structure of the tourism industry can assist managers easily in order to identify tourism opportunities and provide assistance in management and protection programs.

Table 35 Understanding specialty markets

1.	**While the bulk of the tourism business continues to be mass-market package holidays, specialized holidays are growing in popularity.**
	Tourism is more than ever before divided into market segments defining different types of experiences. Specialised holidays cater to people"s particular interests, such as sailing, bird-watching, photography or archaeology. Markets or market segments have been developed around the different activities. Specialized holidays have become so popular that whole new categories of travel have emerged, including eco-tourism, adventure travel, heritage tourism and cultural tourism.
2.	**Eco-tourism is one of the most frequently cited categories of the "new" tourism.**
	It is defined by the International Ecotourism Society as, "responsible travel to

	natural areas that conserves the environment and sustains the well being of local people". A number of activities have been labeled eco-tourism, including bird and whale-watching, helping scientists conduct conservation research, snorkeling off coral reefs, game viewing and nature photography. Eco-tourism is linked to and overlaps with heritage tourism and cultural tourism. Surveys show that eco-tourists tend to be young and highly educated, with professional and managerial occupations. Eco-tourism trips tend to be longer, with fewer people in the typical tour group. Researchers report that eco-tourists are more likely to use small independent hotels, as opposed to mass tourists, who tend to stay at chain hotels. As would be expected, the eco-tourist is interested in a more natural environment, preferring less crowed destinations that are off the beaten track and that offer challenging experiences.
3.	**Adventure tourism includes a wide range of outdoor activities.**
	Adventure tourists engage in activities that are physically challenging and sometimes dangerous, or perceived to be so. Examples are sports such as trekking, mountaineering, white-water rafting and scuba diving. Adventure tourism does not necessarily require expensive facilities and infrastructure, but it does require good organization, guides, transportation services, basic accommodation in the field, and opportunities for more comfortable accommodation at the end of the tour. Adventure travel is a rapidly growing sector of the speciality tourism market.
4.	**Cultural tourism is frequently used to describe certain segments of the travel market.**
	It may be associated with visits to historical, artistic and scientific or heritage attractions. The World Tourism Organization (WTO) has two definitions of cultural tourism. In the narrow sense, cultural tourism includes "movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages". In the broader sense it is defined as "all movements of persons, because they

	satisfy the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experience and encounters". Because culture is subjective, definitions of cultural tourism tend to be either too wide or too narrow, limiting their practical use in the field.
5.	**Heritage tourism is a broad category that embraces both eco-tourism and cultural tourism, with an emphasis on conserving natural and cultural heritages.**
	It is a category or market segment that includes visits to historic sites, museums and art galleries, and exploring national and forest parks. Heritage tourism, because of the large number of activities it covers, is difficult to define and measure. In recent years city planners interested in urban regeneration have adopted the term to describe many tourism programs, a strategy that has received support from business and banks. Many other tourism terms reflect environmental ethics and local interests. Environmental preservation concerns have given rise to what is known as green tourism, conservation-supporting tourism, and environmentally aware or environmentally sound tourism. Generally, such tourism favors minimal environmental impact and emphasizes concern over environmental issues. Urban and rural tourism categories have also been created. However, since few countries have made the distinction, quantification has been difficult.

Source: Pedersen, 2002: 23 – 24.

5.3 Tourism Trends

In addition, a comprehension of markets and categories also helps when developing project proposals and reports. It is also provides useful information during the development of promotion and interpretation programs.

Table 36 Tourism trends

1.	**Tourists are becoming more interested in environmental protection.** Consumers are increasingly considering environmentally quality as well as the

quality of services as factors in their selection of tourist destinations. More and more consumers want a high standard of environmental conservation coupled with simple, efficient and pleasant service. It appears that many tourists now prefer unspoiled and uncrowned destinations.

A related trend is that, before the travel, many tourists inform themselves about environmental problems at individual sites. They want destinations to be clean and environmentally sound. Tourists will avoid places that are perceived to fall short of this image. More than ever this information is obtained through the internet.

Environmental degradation can lead not only to declining tourism rates but also to changes in the types of tourists that travel to a site. Examples of this cycle are found in the Mediterranean, where the pattern has led to continued degradation and urbanization of beach resorts.

2. **Interest in cultural tourism seems to be expanding, but the rate of growth is unclear.**

   More quantitative data is needed to verify the trend. For example, attendance at cultural attractions in Britain and the Netherlands over the last five years indicates that cultural tourism has kept pace with the overall tourism market.

   Because the cultural tourism market is difficult to quantify, experts suggest that more research would help to identify broad groupings of cultural tourists based on their motivations. Establishing categories such as arts, archaeology, language learning and so on may be the most practical way to address this issue.

3. **Tourists increasingly want "real" experiences with other cultures and lifestyles.**

   A study of mass market tourists and eco-tourists found that both groups felt that knowledge of folk arts and handicrafts, as well as knowledge about the destination‟s history, was important.

4. **Consumers are seeking more active and education holidays.**

   Specialized markets are experiencing a trend towards energetic, environment-oriented tourism, with healthy menus and plenty of opportunities for exercise.

Although mass-market tourists are less active and adventuresome and less focused on one activity, active holidays at a lower level of intensity area also a growing trend in this market segment. **5. Visits to protected areas are on the rise. In developed countries, tourists tend to travel in smaller groups for shorter time periods.** Smaller group sizes and shorter stays have created a need for greater individual space and more facilities designed to accommodate intense use, with extra services added during certain times of the year. **6. The tourism industry is expected to take more responsibility for sustainable development.** Professionals working in conservation are beginning to ask the industry to be more involved in site management activities. Often this involves assuming a degree of financial responsibility for the long-term maintenance of resources they profit from. Financial support can be in the form of direct or voluntary subsidies to management agencies or NGOs. Involvement may also mean accepting practices that limit the negative impacts of tourism.

Source: Pedersen, 2002: 25.

Table 37 Implications and recommendations for Tourism trends

1.	Tourism definitions can give direction to broad policy guidelines used in the development of goals and objectives for site management. For example, the international Eco-tourism Society‟s definition of eco-tourism states that tourism should maintain the integrity of an ecosystem and generate economic opportunities that make conservation beneficial to local people. This type of a statement can be incorporated into a policy statement defining the type of tourism a site will promote.
2.	Tourism definitions, such as that of eco-tourism, can be used in reports or proposals seeking funding for future projects. They can give documents a positive image and strengthen their attractiveness. Overall development concepts and definitions should match the audience for whom the proposal is being written. For example, the term eco-tourism should be used in place of

	tourism when writing to nature conservation organizations; cultural tourism when writing to organizations concerned with the restoration of monuments, and so on. Market definitions can then be used in promotional materials For example, a brochure may mention that eco-tourism is encouraged at a particular natural or mixed site.
3.	Operators‟ promotional materials give clues as to whether their products are compatible with site objectives. Tour operator literature can also help managers determine whether operators contribute locally to protection efforts such as educating clients in low-impact practices. Promotional literature will also reveal the types of clients they are targeting, what kind of experiences they value and their particular needs. For example, an operator may specialize in tours geared to a serious, single-minded bird-watching group or an amateur archaeology group.
4.	While knowledge of tourism definitions and speciality tourist markets can help managers set policy guidelines and understand visitor interests, the categories are general and tend to overlap. For management purposes it is useful to classify and analyze tourists according to their preferences and behaviors. Categories such as “hard” and “soft” class provide a helpful start. These categories, which focus on visitor needs and expectations, are important for elaborating management plans and setting objectives including infrastructure development.
5.	Knowledge of the different market segments and the general behaviours and preferences of tourists can help managers decide which segments to promote. Different tourist present different management opportunities and requirements. For example, tourists seeking more demanding or “harder” experiences are more likely to be content with a minimal infrastructure than those seeking a “softer” experience. Tour operators such as those working with keen bird-watchers or clients interested in archaeology may have special market demands. These specialized operators may want strict regulation of tourist numbers and noise to permit them to practice their activities undisturbed by other groups. In view of the range of preferences among

	nature-oriented people, the market should offer a range of accommodation.
6.	An analysis of the structure of the tourism industry surrounding a site can reveal opportunities for involving stakeholders in management. NTO officials could be involved in future promotional efforts. Tour operators and hoteliers who may also help with monitoring activities or establishing codes of conduct and minimal impact practices. They may also make direct financial contributions for on-site projects. Interviews with tour operators and hotel directors could determine what mechanisms, administrative and financial, would facilitate their contributions to conservation and protection efforts.
7.	A proactive approach will yield benefits if market trends are addressed. Continued growth in international tourism is predicted, particularly in special interest tourism. The growing concern over environmental and socio-cultural issues suggests the existence of a large potential source of support for the site. Socio-economic profiles suggest that more and more tourists will have the means to contribute financially towards protection of the site. Consequently, if a site is planned and managed well, within defined limits, an increase in arrivals can potentially bring new financial rewards.
8.	Because tourists are more conscious of, and interested in, the protection of the natural, historical, cultural and social environment, it will be increasingly important to inform tourists and tour operators, through site interpretation and promotional activities, of the efforts that management is making to maintain the site.
9.	A preference for protected areas is a growing trend in tourism. Managers must be increasingly cognizant of these visitors‟ profiles and of visitation trends specific to each site.

Source: Pedersen, 2002: 25 – 26.

WTO and UNEP (1982) in Inskeep (1991) recorded a coordinated statement on the topic of tourism and environment between interagency bodies from the Manila Declaration, the Joint Declaration of the World Tourism Organization and United Nations Environment Program (UNEP). The statement read as follows:

> The protection, enhancement and improvement of the various components of man"s environment are among the fundamental conditions for the harmonious development of tourism. Similarly, rational management of tourism may contribute to a large extent to protecting and developing the physical environment and the cultural heritage, as well as improving the quality of life…

National and regional tourism planning is an important technique for conservation and sustainable development.

This topic was discussed at a WTO and UNEP environmental workshop in 1983. The outlining report is as follows:

> Regional planning provides probably the best opportunity for achieving environmental protection goals through the use of zoning strategies. Thus zoning strategies and regulations can be used to encourage the concentration in some areas and / or dispersion in other areas of tourist activity so the extreme pressures are restricted to resilient environments and fragile environments can be given the most rigid protection measures, e.g. Coto Donana, in Spain. In this manner, nature conservation interests can be accorded their appropriate priority where it is the prime land use designation…(WTO and UNEP, 1982 in Inskeep, 1991)

Furthermore, the WTO has made mention on the relationships between tourism and natural and sociocultural environments. This was adopted from the Tourism Bill of Rights and Tourist Code during its Sixth General Assembly (WTO, 1985 in Inskeep, 1991). This declaration stated that:

1. In the interest of present and future generations (States should) protect the tourism environments which, being at once human, natural, social and cultural, is the legacy of all mankind…
2. The populations constituting the host communities in place of transit and stay are entitled to free access to their own tourism resources…
3. They are also entitled to expect from tourists understanding of and respect

for their customs, religions and other elements of their cultures which are part of human heritage.

4. To facilitate such understanding and respect, the dissemination of appropriate information should be encouraged on:

   4.1 the customs of host communities, their traditional and religious practices, local taboos and sacred sites and shrines, which must be respected;

   4.2 their artistic, archaeological and cultural treasures, which must be preserved; and

   4.3 wildlife and other natural resources, which must be preserved.

5. Tourists should, by their behavior, foster understanding and friendly relations among peoples, at both the national and international levels, and thus contribute to lasting peace.

6. At places of transit and stay, tourists must respect the established political, social, moral and religious order and comply with legislation and regulations in force. In these places, tourists must also:

   6.1 show the greatest understanding for the customs, beliefs and behavior of the host communities and the greatest respect for their natural and cultural heritage…; and

   6.2 refrain from exploiting others…

The importance of integrated planning of tourism was emphasized by the Inter-Parliamentary Union and the WTO in 1989. It was named as The Hague Declaration on tourism (WTO, 1989 in Inskeep, 1991). The relationship between environment and tourism was pointed out as follows:

> An unspoilt natural, cultural and human environment is a fundamental condition for the development of tourism. Moreover, rational management of tourism may contribute significantly to the protection and development of the physical environment and the cultural heritage, as well as to improving the quality of life.

Additionally, the conference of sustainable development was held in Vancouver, Canada in 1990. It indicated that planning for sustainable tourism development is increasing at the international level. Apart from this, the Tourism Stream of Globe‟ 90 published An Action Strategy for Sustainable Tourism Development, which is outlined in the following table.

Table 38 An Action Strategy for Sustainable Tourism Development

An Action Strategy for Sustainable Tourism Development
1. Definitions
The definition of sustainable tourism development is elusive. It is a relatively recent concept whose definition will undoubtedly continue to evolve over the next decade. However, a number of notions have been advanced in the Bruntland report on *Our Common Future* that contributes to a definition. Sustainable tourism development can be thought of as meeting the needs of present tourists and host regions while protecting and enhancing opportunity for the future. Sustainable tourism development is envisaged as leading to management of all resources in such a way that we can fulfill economic, social, and aesthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.
2. Implications for Policy
a. The introduction of the idea of sustainable development is shifting the focus away from the traditional “growth versus development” argument. The focus is increasingly on opportunities for employment, income and improved local well-being while ensuring that all development decisions reflect the full value of the natural and cultural environment. b. Tourism development involving any loss of existing natural or cultural wealth or environmental capital will increasingly indicate how future generations will be compensated. The loss of natural and cultural assets can no longer simply be substituted for by capital wealth created by new development. c. Tourism, as an industry, can enhance environmental quality and at the same

time create jobs. This provides a positive relationship between tourism and the environment. While some tourism salaries may not be as high as other sectors, tourism jobs do provide for long-term development opportunities where other industries are not sustainable.

d. Economic growth must be adequately measures. It must include the real cost of protection and recycling not only in the present but also the future when these costs will be much higher. When tourism is compared to other industry sectors in this way, its image will greatly improve.

e. Sustainable tourism development must provide for intergenerational equity. To be fair to future generations of tourists and the travel industry. We must leave them a resource base no less than we have inherited. Each generation of tourism developers, planners, and operators is obliged to look after the generations that follow.

f. Sustainable tourism development must avoid all actions that are *irreversible*. Some natural and cultural resources can be replaced. But old-growth forests, wildlife species and similar features, once lost, can never be enjoyed by future generations. As well, ancient monuments, historic urban areas, and district landscapes are irreversible.

g. Development which causes major changes in the environment usually has a greater impact on the poor than the rich. In the cases of relatively poor or developing regions, the preservation of sustainable livelihoods must be taken into account. This is a concern where there is dependence upon fish stocks, wildlife, water supply, and other resources upon which tourism can have an impact.

h. Development in one region or country clearly can have positive or negative effects on other regions or countries. Therefore countries should work together to ensure that tourism is integrated in to the overall planning and management of the environment. Cooperation in establishing and attaining economic, social and environmental goals in regard to tourism is necessary.

i. In situations where the resource base has been seriously degraded, mitigation and rehabilitation actions must be undertaken to reflect the

concept of Sustainable tourism development.

j. Sustainable tourism development involves promoting appropriate uses and activities that draw from and reinforce landscape character, sense of place, community identify and site opportunity.

k. Sustainable tourism development must be given policy definition and reaction for each country, region and locality where it is to occur. This must be done in the light of environmental, social and economic conditions and requirements that exist there.

l. Sustainable tourism development requires guidelines for levels and types of acceptable growth but does not preclude new facilities and experiences.

m. Sustainable tourism development means promoting working partnerships among the network of actors and linking scientific research and public consultation to decision-making.

n. Sustainable tourism development involves the establishment of education and training programs to improve public understanding and enhance business and professional skills.

o. Sustainable tourism development involves making hard political choices based on complex social, economic and environmental trade-offs in a more extended time and space context than that traditionally used in decision-making.

3. Implementation

3.1 Role of Governments in Promoting Sustainable Tourism Development

Governments should:

1. Undertake area and sector specific research into the environmental, cultural and economic effects of tourism.

2. Support the development of tourism economic models to help define appropriate levels and types of economic activities for natural and urban areas.

3. Assist and support lower levels of governments to develop their own tourism development strategies in conjunction with conservation strategies.

4. Develop standards regulations for environmental and cultural impact assessments, monitoring and auditing of existing and proposed tourism

developments.
5. Apply sectoral and/or regional environmental accounting systems for the tourism industry.
6. Design and implement public consultation techniques and processes in order to involve all stakeholders in making tourism-related decisions.
7. Develop and implement new economic indicators which define national well-being in the sustainable development sense. These indicators, such as those for "sustainable-income", must incorporate environmental and resource services and resource depletion.
8. Design and implement educational and awareness programs which will sensitize people to the issues of sustainable tourism development.
9. Develop adequate tools and techniques to analyze the effect of tourism development projects on heritage sites and ancient monuments as an integral part of cultural and environmental impact assessment.
10. Develop design and construction standards which will ensure that tourism development projects are sympathetic with local culture and natural environments.
11. Ensure that carrying capacities of tourism destinations reflect sustainable levels of development and are monitored and adjusted appropriately.
12. Enforce regulations for illegal trade in historic objects and crafts; unofficial archaeological research; the prevention of erosion of aesthetic values and desecration of sacred sites.
13. Regulate and control tourism in environmentally and culturally sensitive areas.
14. Include tourism in land use planning.
15. Create tourism advisory boards that involve all stakeholders (the public, indigenous populations, industry, NGOs, etc.).
16. Ensure that all government departments involved in tourism are briefed on the concept of sustainable development. The respective Minister (e.g., Environment, Natural resource, etc.) should collaborate to achieve sustainable tourism development.
17. Ensure that tourism interests are represented at major caucus planning meetings that affect the environment and economy.

18. Ensure that national and local tourism development agreements stress a policy of Sustainable Tourism Development.
3.2 Role of Non-government Organizations in Promoting Sustainable Tourism Development
Non-government Organizations (NGOs) represent and protect the interests of the public. They also have access to local information, expertise and labor.
1. NGOs should be part of sustainable tourism advisory boards at all levels of governments and/or industry and offer input into sustainable tourism planning and development. This would include assessment of regional as well as site-specific development plans and the appropriate mix and location of different land use designations.
2. NGOs should continue to seek local support for appropriate sustainable tourism development as well as opposition to inappropriate tourism development. They should also support the protection of an adequate sustainable tourism resource base.
3. NGOs should promote the use of local residents to assist in sustainable tourism research and data collection.
4. NGOs should offer to other agencies information on locally innovated sustainable tourism products and proposals, including the use of locally appropriate technologies.
5. NGOs should become more involved in public education concerning: a. the economic importance of sustainable tourism development; b. the need for a secure resource base (particularly natural landscapes); c. sustainable tourism development projects; and d. appropriate behavior related to sustainable tourism on the part of government; industry and tourist.
6. NGOs should be encouraged to identify and communicate to the appropriate agencies those issues related to sustainable tourism as well as solutions to these problems. This includes monitoring: a. impacts of sustainable tourism on the local culture and environment; b. equity participation in local sustainable tourism development; c. impacts of other sectors of the economy on sustainable tourism; and

d. government and industry commitments to sustainable tourism.
3.3 Role of Tourism Industry in Promoting Sustainable Tourism Development
The private sector is responsible for delivering products and services to the tourist. In this regard it is imperative that the industry support sustainable tourism development through the following actions:
1. Protecting the Biosphere, for example, by minimizing and eliminating pollution which causes environmental damage (e.g. use of herbicides on golf courses, artificial snow-making on ski hills) and by supporting parks and reserves at key sites.
2. Sustaining the Use of Resources, for example, by ensuring sustainable use of land, water, forests in tourism activities.
3. Reducing and Disposing of Wastes, for example, by recycling, reusing, and reducing wherever possible and by having high standards for sewage treatment and waste disposal.
4. Adopting Energy Efficiency Practices, for example, by maximizing when possible the use of solar power, wind power, etc.
5. Minimizing Environmental Risks, for example, minimizing environmental health risks (e.g. avoid hazardous locations such as near malarial swamps, favored wildlife areas, unique features, ancient sites).
6. Undertaking Green Marketing, for example, by promoting “soft” tourism that minimizes adverse environmental and cultural impacts (e.g. nature tourism) as well as informing tourist of the impacts of their presence.
7. Mitigating Damage, for example, by replacing or restoring degraded environments and compensating for local adverse effects.
8. Providing Complete and Credible Information to Tourists, for example, by disclosing hazardous locations.
9. Incorporating Environmental Values in Management of Operations, for example, by ensuring environmental representation at the executive level on board or management groups.
10. Conducting Regular Environmental Audits, for example, by conducting independent assessments of environmental performance of the entire business

operations (e.g. monitor water quality, carrying capacity, energy consumption, environmental aesthetics, sewage, etc.).
3.4 Role of the Individual Tourist in Promoting Sustainable Tourism Development
As the ultimate user of the environment, it is important that tourists undertake activities which support sustainable tourism development. In this regard, their behavior should be focused on:
1. Choosing an operator which has the reputation of being ethical and environmentally responsible.
2. Learning about and respecting the human and natural heritage of the host communities, including the geography, history, customs and current local concerns.
3. Traveling in a culturally and environmentally sensitive manner, refraining from inappropriate behavior which negatively affects the host community or degrades the local natural environment.
4. Refraining from purchasing or using those products, services and transportation which endanger the local ecology and culture.
5. Practicing minimal-impact travel and following environmental regulations in natural and cultural heritage areas.
6. Supporting resource conservation activities that require assistance in the host countries.
3.5 Role of International Organizations in Promoting Sustainable Tourism Development
The Globe‟ 90 Conference delegates wanted immediate action to ensure better dialogue at the regional and local level.
In recognition of the influence that international organizations have on the distribution of information and motivating actions, it is suggested that all organizations interested in tourism should undertake the following:
a. Develop and disseminate applicable information among their members, particularly with respect to: - a sustainable tourism awareness program; - a framework for integrated community planning; and

- a Code of Ethics.
b. Establish stronger links with other international organizations that are involved in sustainable tourism development.
c. Accelerate efforts to protect the world‟s cultural and natural heritage through international legal instruments such as the World Heritage Convention.

Source: The Tourism Stream Action Strategy Committee of the Globe‟90, cited in Inskeep 1991: 459-467.

5.4 Approaches of Cultural Resources Planning and Management for Tourism Development

สำนักหอสมุดกลาง

It is also suggested that effective management of tourist flows and tourist facilities, as well as continuous monitoring of tourism activities are the key aspects to reach success with urban tourism. The general fundamental principles for urban tourism planning are organized in order to prepare the tourism plan. These are including:

1. Location of hotels and other accommodation in conveniently accessible areas with attractive, safe surroundings, and near to at least some attraction features, shopping, dining, and entertainment facility areas.
2. Related to the above, clustering accommodation, some attraction features, and other tourist facilities and services within walking distance or conveniently accessible by public transportation to one another.
3. Provision of a wide range of types and price ranges of accommodation and other tourist facilities and services within the framework of the type of market targets.
4. Provision of good public transportation that connects the various accommodation and facility areas and attractions, or availability of reliable taxi services.
5. Pedestrianization, to the extent possible, of the tourism areas to allow for and encourage walking with a well-developed sidewalk system, walkways through parks, and pedestrianization of shopping areas by closing off

streets and providing these areas with landscaping and street furniture. Development of an “urban trail” system that visitors can follow through interesting parts of the city and connecting the attraction features. However, pedestrianization is not an automatic cure for central city problems and needs to be carefully investigated in order to determine its optimum patterns before implementation.

6. Where necessary, improvement of the city appearance with landscaping, interesting architectural styles, a park system, and opening up views.
7. Taking advantage of waterfront areas by locating interesting types of shopping facilities, plazas, and walkways along the waterfront oriented to water views, or taking similar advantage of other interesting environmental features.
8. Encouragement of good urban design by controlling height limits to maintain view planes and corridors, providing plazas and sitting areas, and so forth.
9. Conservation of historic buildings and districts through historic preservation regulations and incentives, with complete preservation and small museum development of very important buildings and, for other buildings, exterior preservation with renovation of their interior for modern functions, some of which are tourism-oriented. Total historic district preservation is preferable to individual building preservation in that the historic urban character is retained; however, new building development may sometimes be allowed if it is in the same historic or a compatible natural style.
10. Improvement of tourist attractions where needed and control of visitors flows to prevent congestion or environmental degradation of the attractions.
11. If central city congestion (exceeding the carrying capacity) is a problem, encouragement of development of some accommodation in the city periphery and at the airport (to serve certain tourist markets) in order to relieve the pressure on the central city, and decentralization of tourism to

other parts of the region (this is not always easy to accomplish if the major central city attractions are unique). Development of more than one accommodation and related facilities tourism area in the city will distribute tourism development more widely.

12. In addition to good transportation services, ensure provision of adequate water supply, sewage, and solid waste disposal so that infrastructure systems are not overloaded, leading to environmental problems.
13. Provision of good information services to tourist about what to do and see and the availability of tourist facilities, and of multi-lingual capabilities in tourism enterprises where necessary. Development of a visitor information center in a strategic location is often important; in intensively used tourism areas and streets, tourist information booths located on street concerns and properly identified information officers strolling along the streets are useful techniques to assist tourists.
14. In high crime areas, attempt to control the crime in tourism areas (as well as elsewhere) with sufficient police security, and inform tourists about how to avoid becoming crime victims by taking protective measures and staying away from crime areas in general or at certain times. Make certain that adequate medical facilities and services are available to tourists, and information about these is promoted in hotels.
15. Plan tourism development so that it also directly benefits and can be used by residents, does not preempt residents‟ enjoyment of their urban environment, and reinforces residents‟ sense of well-being about their city.

Planning and management approaches of cultural attraction resources have been important complementary features to tourism. The program should be considerate to conservation and educational functions, and it also relates to establish new facilities as attractions used for tourists and residents. There are some patterns for planning cultural attraction resources:

1. Establishment of a policy basis for planning and management;
2. Use of environmental (for built attraction features) and cultural (for other

types of attractions) conservation approach with a balance maintained between conservation and visitor use;

3. Application of the planning process, techniques, and principles where relevant;
4. Organization of visitor use; and
5. Continuous management of the resources.

Subsequently, the educational and aesthetic values of cultural attractions should be considered in order to accomplish the successful presentation to tourists.

Unfortunately, there are a lot of aspects of traditional cultures that almost disappear at some stage in modern development. This occurs, where communities see a loss in sense of authenticity because of their enthusiasm for economic activities. Through awareness programs, unique characters and aspects of traditions, such as language, music, dance, crafts, architecture, festivals, and some customs have been reconsidered and revived by residents or people in the society. It is suggested that the revitalization of traditions can in some cases be accomplished. However of course, when possible, it is better if cultural resources be carefully managed before they lose their authenticity, through integrating the cultural resources into modern development. The important requirements for the management of cultural resources includes compatibility with their historical development, characteristics, cultural and religious significance, and authentic form. Successful conservation and presentation to tourists requires understanding the background of the cultural resources.

Moreover, arts and handicrafts tend to be the most interesting attractions for tourists. They are good sources to generate income for residents of an area while they represent the unique aspects of cultural heritage for each area. The concept of management of arts and handicrafts, illustrates the need for respect authenticity by utilizing local traditional skills, techniques, motifs, and materials. The designs of which can be applied to be in harmony with the demands of the tourist market, but ensuring that authenticity of skills, techniques, motifs and materials are maintained.

When, making authentic handicrafts it is important to adhere to origin and design. Due to problems associated with this issue, each area has to deal its own decision making. Souvenirs that do not need to represent the authenticity of the site,

may be produced and sold to tourists, providing employment and income to the residents. However it is vital that generic are handicrafts are differentiated from the authentic handicrafts of the site to maintain cultural identity.

It is mentioned that to guarantee authenticity of arts and handicrafts, governments should create effective technique to establish minimum quality standards. This should include inspection of all handicrafts for approval and to identify each item meets the standards and receive a stamp of certification. When tourists pay for handicrafts, they are informed and guaranteed of the procedure of authenticity of the items. As the price of certified authentic handicrafts tend to be higher than noncertified ones, this provides an incentive to artisans and shopkeepers to make authentic crafts available.

Additionally, various types of cultural resources are needed for management to achieve tourist appreciation and meet conservational objectives. The main types of cultural resources are explained in the following table:

Table 39 Management of cultural resources

1. Performing Arts
The management of cultural resources such as dance, music, and drama must be tailored to each specific situation. For performing arts in a modern setting, the main considerations are development of suitable theaters or halls in convenient locations and organization and training of the performing groups. Because these arts are developed primarily for residents" enjoyment with tourists providing supplementary, although often substantial support, planning of these facilities and organization of the performing groups are the responsibilities of the residents and their governments. These facilities are typically an aspect of urban tourism planning, although they may also be developed in small town or rural settings.
For traditional dance, music, and drama unique to distinct cultural groups and often an important type of attraction in cultural tourism, a decision must often be made as to whether the performances are more effectively presented to visitors in their original setting, usually a village or town environment, a hotel performance stage, a separate performance hall, or a combination of these in one destination area. The

traditional village setting imparts a greater sense of interest and authenticity to the performance and may bring more direct benefits to the villagers, but also may be disruptive to normal village activities. In any case, adequate access, parking, and performance facilities are required so that the performances do not generate undue congestion. The authenticity and quality of performances should be maintained, even if somewhat adapted for tourist"s schedules and understanding.
For traditional performances, special training programs may be required, as was described for the visual arts and handicrafts of local people such as through dance and music schools or cultural institutes. If some of these traditional arts are being lost, research into their original forms may be necessary. A commonly-used approach for research and training of traditional art forms (including the visual arts and handicrafts) is to develop a multi-purpose cultural center or institute where many of these activities can take place in one location. Visitor facilities can be included for performances and exhibits, with tourism helping to financially support the institute. A cultural institute can also include replicas of traditional architectural styles and building forms.
2. Special Cultural Events
Special cultural events such as religious carnivals, art fairs, dance, music, drama, or general cultural festivals can be significant attractions for residents and tourists, and can be an important technique for reviving and focusing interest on the preservation of the local cultural expressions that otherwise might be forgotten. If special cultural events already exist, then tourism needs to be organized to take advantage of these without generating any serious problems, such as congestion or violation of religious codes. Sometimes, the special event will need to be further developed or improved and promoted. If no special cultural events exist in an area, it may be possible to organize one based on some unique aspects of the culture, such an annual arts, music, or cultural festival.
3.Traditional Cultural Patterns
Traditional cultural patterns of life-styles, belief systems, customs, ceremonies, dress, and economic activities comprise an important component of cultural tourism as an attraction that can also educate tourists and bring economic benefits

to an area, but they are the most difficult to portray to tourists in an authentic manner without the danger of some disruption to the local communities. Places of traditional cultural patterns are typically associated with less developed countries and regions, but are also an attraction in more developed countries.
Exposure to traditional life-styles and activities is most effective if it takes place in the original, authentic settings such as traditional villages, although this is not always possible. If tours are organized to the villages, visitor use must be carefully organized with knowledgeable guides, explanation to tourists of local customs and protocol, control of where the tourist can go, and what can be photographed. Visits should be allowed only during certain time periods. Much of the success of this approach depends also on controlling the number of tourists in each group and the number of groups allowed each week, where small-scale, locally styled and managed accommodation is allowed in or near the village.
If it is decided that no tourists should visit authentic traditional villages or rural areas or if it is not feasible for them to make these visits, a common approach is to develop model villages, farms, or other types of replicas as authentic reconstructions, which can also include demonstrations of traditional activities. These are, of course, artificial environments, but they can still educate tourists about the traditional life of the region or country in an interesting manner.
3.1 Model village design considerations
• Local Styles and Motifs. If there are distinctive local, traditional, or historic architectural styles already developed in the area, these should be incorporated into tourist facility designs to the greatest extent possible so that these facilities fir into the local environment, reinforce the architectural character of the area, and impart a distinct sense of place to the facility development. In some cases, there is a problem of completely transferring the local style because of differences in scale and function, but usually some local motifs can be utilized. Local motifs, including handcrafted materials, can also be incorporated into the interior décor of the facilities. If no local styles prevail, sometimes a neutral international but environmentally-oriented style is appropriate, rather than importing a style from elsewhere that is not related to the area.

- Use of Local Buildings Materials. To the greatest extent possible, local building materials should be utilized, especially if they relate to the local architectural style, as is often the case with wood, brick, or stone construction. Also, use of local buildings materials may be less expensive than imported materials and provides employment and income for residents of the area. Exceptions to this standard are where use of traditional local materials, even though attractive and functional, may create environmental problems.

4. Museums

Museums perform an essential role in cultural management and education through artifact preservation and educational exhibits and programs for residents of the area, as well as domestic and international tourists. Culturally-oriented museums include those on the visual arts, history, ethnography, crafts, and many specialized areas. Many tourists make an effort to visit the museums in the area they are touring and, as a form of special interest tourism, special museum tours are organized for a country or several countries. In addition to major museums are small site museums located at archaeological, historical, and natural sites that help in explaining the feature to visitors.

In the detailed planning of tourist attractions of an area, recommendations should be made on improvements needed to existing museums to make them interesting and educational for tourists, and on any new types of museums needed and their locations. Determination of improvements required should be made within the framework of basic facilities such as space availability and lighting and also contemporary museum management approaches. In contrast to the traditional museum approach of only displaying art works or artifacts, the present museum approach is to, through imaginative exhibits; explain themes such as the historical evolution of an area, the development of certain art styles, and the cultural patterns and typical daily life of societies, to re-create street scenes, and many other subjects. For cultural tourists, these types of exhibits are especially interesting in helping them understand an area. Good museums also have continuing educational programs, including “hands-on” participatory activities and special short-term exhibits designed primarily for residents but also if interest to tourists when they

are in the area. Museums attracting international tourists usually require multi-lingual labeling and guide services or multi-lingual portable cassette players for visitors to rent.
5. Cuisine
The local cuisine reflects the history and culture of an area and can be an attraction for many tourists. In addition to providing good quality food for tourists, effort should be made to promote any dishes unique to the area-most tourists enjoy at least trying the local cuisine. Wider use of local cuisine also brings the economic benefit of utilizing locally produced food items and local skills. In some areas, the cuisine needs to be adapted for tourists tastes but can still remain its unique character and use of local ingredients.
6. Antiques and Important Cultural Artifacts
Legal provision should be made to prohibit the export of important antiques and cultural artifacts so that these remain in the country for residents to appreciate as part of their cultural heritage. These artifacts, if available for public viewing, also help tourists to understand the culture of an area. In addition to antique value, some items have religious significance. Most countries have adopted antique export control legislation, but sometimes enforcement of these laws is not fully effective, especially in the face of international illicit demand. Tourists should be informed of the local antique export laws and which agency to consult if in doubt about particular items.
An approach that can be used to discourage casual tourist purchase and removal of antiques is to have good reproductions available and so labeled for sale to tourists and, for antique craft items such as wood carvings and textiles, attempt to revive the craft to produce items as authentic as the antique originals. Through this approach, local employment and income are provided, traditional skills are revived, and tourists‟ needs can be satisfied.

Source: Inskeep, 1991: 282-287.

Landscaping design and management is such a vital element to create attractive tourist facilities and for use within functional purposes. Creating a character of the facility requires exterior and interior landscaping designs. Landscape architecture

must be compatible with the appearance of the entire environment by means of applying particular plants and landscaping features such as footpaths, outdoor furniture and lighting. Providing a unity between man-made features and the natural elements situated in the local environment is considered to serve as appropriate landscaping design.

Specific principles involved in the use of plant materials and other features in tourism areas include:

1. Creating an attractive setting conductive to relaxation and recreation.
2. Screening objectionable views and providing privacy.
3. Providing vegetative buffers to absorb unpleasant sounds, smell, and dust.
4. Arranging plants to provide relief from intense sun glare and rain, as well as to reduce surface temperatures.
5. Minimizing the effects of high winds particularly along coastal areas, yet still allowing for the flow of gentle breezes.
6. Organizing the plant material to complement a landform, to enhance a building line or façade, to gradually unfold an attractive vista or to frame a major entrance area. In some cases, the plants themselves can be used to provide focal points and major visual features.
7. Situating plants in strategic places where they can be best appreciated. Many plants are more attractive if planted in mass and seen from a distance whereas others must be seen at close range to be fully appreciated.
8. Arranging and massing trees and shrubs, particularly native flowering species, to provide dramatic color and textural variation.
9. Introducing tourists to new species and varieties of plants, especially from the local area.
10. Local indigenous plant material should be utilized in landscaping because local plants grow well in their own environment and reinforce the natural vegetative character of the site.
11. Footpaths are an important element of landscaping hotel, resort, and visitor facility sites. In addition to serving their pedestrian function, footpaths should be attractive, safe, and practical to use, as well as be designed to

offer interesting views. Outdoor furniture (benches, tables, etc), shelters, and kiosks are often important to include when landscaping tourist facilities; these should be suitably designed reflecting the building design, properly located, and well constructed.

12. Night lighting in landscaped areas is important for both functional reasons of safety and security and for aesthetic appreciation of buildings and landscaping. Lighting is used at entrances, access drives, and parking lots, along footpaths, in recreational areas, to illuminate interesting building and landscape features, for information signs, and in service yards.

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Planning should be prepared for a specific period of time and a framework for launching development targets and monitoring the process. Basically, the plan is prepared in the long-term outlook of about 15 years, with recommendation for development and action carried out in the short or near term, within the first years of the plan. On the other hand, some authorities tend to focus on a short-term outlook of two to three years with recommendations being made in the medium-term of five to ten years (Inskeep, 1991).

Moreover, Gunn and Var (2002) stated that the objective of tourism planning is a socio-economic benefit to society and the maintenance of tourism sustainability by both protecting the environment and the local culture. Planning at any level should regard all these components: tourist attractions and activities, accommodation, other tourist facilities and services, transportation, and other infrastructures and institutions.

Tourism planning respectfully will be conducted according to the systematic process as follows:

1. Studying the system, including the written documentation of a reference report for any planning project;
2. Determine the objectives of tourism development;
3. Survey and evaluation of significant components;
4. Analysis and synthesis of the survey"s result;
5. Formulation of a tourism policy and plan;
6. Formulation of other recommendations; and
7. Implementation and management.

Hall and Richards (2000) stated sustainable tourism planning with community participation is comprised of certain fundamental approaches to planning. These can be utilized in combination, and are flexible, comprehensive, integrated, environmental and sustainable, community-base and implemental. They are outlined as follows:

1. Continuous and flexible approach. The development of a plan should be formulated within a framework of achieving objectives and concepts of sustainable tourism;

2. Comprehensive approach. All components of tourism system as stated above must be considered in planning;

3. Integrated approach. The tourism sector is integrated into general development policies and plans. Moreover, local plans are integrated into national and regional tourism policies and plans;

4. Environment and sustainability approaches. Tourism is planned in an environmental way. Therefore nature and cultural heritage are conserved and quality of the environmental area is maintained or improved. In addition, benefits from tourism are maintained for society and tourist satisfaction;

5. Community-based approach. Planning and development should involve local communities and provide benefits to indigenous people;

6. Implementation approach. Tourism planning can lead development to practical implementation. Planning must be applied to contemporary and creative concepts of development; and

7. Planning strategy approach. It is focused more on identification and resolution of a situation changing immediately. It may be applied to a framework of long-term policy and planning.

5.5 Tourism Planning and Management Levels

Tourism planning and development levels are carried out from macro or general levels to local or more detail levels. Macro levels are initially organized and followed with local level planning within the framework of the macro level. These are explained as follows:

1) **International level**. This level involved with international transportation services, tour programming that operates among different countries, joint product development and major attractions and facilities, joint tourism marketing strategies and promotion programs and collaborative activities which were received from the international level through organizations. Some examples of these include, the World Tourism Organization (WTO) and its regional commissions, the International Civil Aviation Organization (ICAO), some United Nations agencies and regional commissions, the International Air Transport Association (IATA), the Pacific Asia Travel Association (PATA), the Caribbean Tourism Organization (CTO), the Tourism Council of the South Pacific (TCSP), the Sub-Committee on Tourism (SCOT) of the Association of Southeast Asian Nations (ASEAN), the Tourism Coordination Unit (TCU) of the Southern Africa Development Coordination Conference (SADCC), the World Travel and Tourism Council (WTTC) and International Hotels and Restaurant Association (IHRA). An international body that operates under the direction of the UN to carry out related tourism projects;

2) **National level**. This level focuses on various components as follows:

- Tourism policies;
- A physical structure plan including identification of major tourist attractions, indication of regional tourism development, and international access and domestic transportation facilities and services;
- Consideration of other main infrastructures;
- Quantity, types, and quality of accommodation and facilities and services are required;
- Connections of tour routes within country and nearby regions;
- Tourism organization structure, government legislation and investment policies;
- Tourism marketing strategies and promotion programs;
- Education and training programs;
- Facility development and standards design;
- Consideration to socio-cultural, environment, economy impacts; and

- Implementation techniques of national level including period of development

3) **Regional level**. This level is encompasses states or provinces. It is more specific than the national level. Specific measurement of the level base depends on the size of the country or region. Initial collaboration of education and training programs in tourism will be important. As well, tourist facility development and standards design may be prepared at the regional level;

4) **Local or community level**. Tourism planning at this level includes local areas or sub-regions, cities, towns, villages, resorts, rural areas and some tourist attractions which are more specific to the regional level. The local level carries out special tourism programs such as ecotourism and village or rural tourism. The local authority must consider regional and national policies and plans;

5) **Site planning level**. This level refers to specific locations or buildings, commercial centers, recreation facilities, conservation and landscape areas, parking, and other facilities on development sites. However, the local level carries out site planning which is based on a land use plan; and

6) **Architectural, landscaping and engineering design level**. This is the most detailed level which includes zoning regulations and the specified design of buildings, structures, landscaping, other development sites, buildings, and infrastructure engineering. Also included here are feasibility studies and evaluations on environmental and socio-cultural impacts, which are required in order to achieve success through development, organization, and finance.

In addition, to complete tourism plans, there must be a concentration on certain tourism aspects. To develop special types of tourism, it is necessary to study and analyze environmental, socio-cultural, and economic impacts, as well as marketing strategies.

Therefore, successful tourism planning must integrate all of the above levels. This requires that local development policies and planning agree with that of the regional level, and the regional level in turn must agree with the national level as it reflects to international policies and plans (WTO, 1998).

5.6 Local Actions for Sustainable Tourism Development

The office of Tourism Development (2004) stated that in Thailand, the government has restructured the management of tourism by establishing the Ministry of Tourism and Sports on October 3, 2002. It has stated its mission to the development of tourism and sports sustainability through integrated management in order to enhance on human resources, increase income, and to be leader with respect to regional and international levels.

However, tourism is a national agenda which requires a combination of inter-ministry plans. It needs to be integrated with regards to governmental and local authorities and private sectors.

In practice, there is a proposed strategic implementation of tourism development by the collaboration of the hospitality industry and education institutions to generate direction. Directly responsible stakeholders at the local level include the Ministry of Tourism and Sports, the Tourism Authority of Thailand (TAT), and the Local Administration Organization. The duty of local administrational organizations is to protect tourism resources, cultural, local community, and the hospitality industry. It agreed within Tosun (2000) that formulation and implementation of community participation needs political, administrative, and financial control decentralization from the central government to local government. However, the UN (1981: 15 quoting Tosun, 2000: 618) stated that in many developing countries planning is still a highly centralized activity, where by the planning organization is established at the national level and is under the direct management of a national chief political executive. The effect of this can lead to a limitations at the community level in the planning and implementation process. Moreover, centralization has been approved for participation in the planning process as it can enhance the vertical distance between planners and residents. It has been argued that participation of tourism development does not cooperatively enhance the tourism development under the present control organization of developing countries. It also requires empowerment to indigenous local communities through particular education programs, financial and fiscal instruments, and political decentralization. However, empowerment to local communities needs a strong political alternative, certain decision-making process, and

collaboration with donor agencies. Furthermore, Mathur (1995 stated in Tosun, 2000) noted that unorganized groups might occur from participation tourism development into the policy-making process. Hence, there is need for a legal structure to ensure and support that the community participation is done correctly.

Inskeep (1998) stated that many aspects of tourism development and management were concerned with local authorities who are responsibility for countries, districts, cities, towns, villages, rural areas and tourist destination areas. The rules of many countries for decentralization center on focusing more responsibility on the local authorities. The underlying aim being that the local development objectives will be achieved by the performances of these authorities. Moreover, it has been shown that tourism involvement with the community is garnered by the participation of the local community and local authority in tourism planning and development.

The WTO (1998) suggested that advice of committees is required for preparation of tourism plans and should include a community spokesperson as well. Moreover, meetings should be organized with local residents including local traditional and religious leaders to discuss tourism benefits and problems, to hold tourism development discussions, and to discuss techniques that local communities can use to participate in and gain the benefits from tourism. There are a variety of techniques to gain benefits from tourism generated in local communities. However, they require continuous monitoring of community involvement. These techniques need a determination for each local situation, with the general approaches noted in WTO (1998: 111) and outlined as follows:

1. Give priority to employment in the tourism enterprises being developed for local residents. This will usually require special training programs for local people and, in some backward communities, may even require that remedial basic education in reading, writing, mathematics and hygiene be given in order for the students to be qualified to take the hotel, catering and tourism courses. Foreign language training may also be needed;

2. Assist local entrepreneurs to establish small-scale tourism enterprises through technical assistance and small business loans. After the tourism enterprises are started, they will need to be monitored and continued assistance provided if necessary;

3. Improve basic infrastructure, such as roads, water supply, electric power and waste management for the communities, as part of the infrastructure development program for tourism development;

4. Apply techniques for some of the revenue from tourism, such as admission fees to parks and archaeological/historic sites, to be used for improving general community facilities and services such as schools and medical clinics;

5. If local crafts are produced in the communities, organize the craftsmen to produce and sell items to tourists. This may require special training and development of sales outlets, and guidance on maintaining a good quality level of the crafts;

6. If the local communities have traditional dance, music or drama encourage them to organize performances for tourists, but still maintaining the authenticity of the performances;

7. If the local economy is based on agriculture or fishing, develop a program to use these products in the tourism enterprises without depriving the communities of their own food supply. This may require improving the quality of local products, ensuring a steady and reliable supply and developing marketing and delivery mechanisms;

8. Encourage the tourism enterprises to use to the extent possible local products in the construction and furnishings of the tourist facilities, but without creating any environmental problems; and

9. Organize some community-based tourism projects such as village tourism and ecotourism.

Moreover, collaboration and management are required responsibilities of local authorities from both regional and national government tourism departments, tourism enterprises, non-governmental organizations (NGOs), and tourists in order to achieve sustainable tourism. It is noted that local authorities have to organize a powerful tourism department, that has efficient leadership, suitable funding, and can persuade organizations to retain operations for tourism management. There are lists of these responsibilities in Table 40.

Table 40 Roles in Supporting Responsible Tourism: A Checklist

What can government do?
Government can incorporate sustainable tourism development in the planning process by:
- Working with inter-governmental organizations (IGOs)
- Undertaking research into the environmental, cultural, and economic effects
- Establishing economic models to help define appropriate levels and types of economic activities for natural and urban areas
- Developing standards and regulations for environmental and cultural impact assessment
- Monitoring and auditing existing and proposed tourism development
- Implementing regional environmental accounting systems for the tourism industry
- Government can include tourism in land use planning to minimize conflict with traditional uses of land and ensure that carrying capacities of tourism destinations reflect sustainable levels of development and are monitored and adjusted appropriately
- Government can develop design and construction standards which will ensure that tourism development projects are sympathetic to local culture and natural environments
- Government can develop adequate tools and techniques to analyze the effect of tourism development projects on heritage sites and ancient monuments on integral parts of culture and environmental impact assessment
- Government can enforce regulations to prevent illegal trade in historic objects and crafts, unofficial archaeological research, erosion of aesthetic values, and desecration of sacred sites
- Government can create tourism advisory boards that involve indigenous populations, the general public, industry, NGOs and others, and include all stakeholders in the decision making process
Government can promote and support sustainable tourism development by:
- Developing educational and awareness programs for the public
- Briefing all governmental departments involved in tourism or any related

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department such as natural resources, historic preservation, the arts, and others
- Ensuring that tourism interests are represented at major environmental and economic planning meeting
- By including a policy of sustainable tourism development in all national and local tourism development agreements

Source: Action Strategy for Sustainable Tourism Development (1990 quoting WTO, 1998)

In addition, government, national tourism administrations (NTAs), and trade organizations should incorporate and launch the systems and procedures for sustainable development consideration at the decision-making process. More notably it also requires the identification of specific actions to carry out the actual sustainable tourism development. These actions were classified into nine priority areas in accordance to Agenda 21 which is an extensive program on actions adopted by 182 governments at the United Nations Conference on Environment and Development (UNCED) at the Earth Summit in June, 1992. The nine priority areas for actions are as follows:

1. Assessment of existing regulatory capacity, economic, and sustainable tourism framework;

2. Assessment of economic, social, cultural, and environmental concern with procedure of the organization;

3. Awareness of training, education, and public;

4. Sustainable tourism development planning;

5. Simplify the information, skills, and technology transferring concerned with sustainable tourism between developed and developing countries;

6. Offer the public participation;

7. New tourism products were designed with sustainability;

8. Progress was evaluated to achieve sustainable development; and

9. Partnerships for sustainable development were required.

5.7 Participatory Management

Sustainable tourism development needs collaborations with stakeholders among governmental agencies, conservation bodies, non-governmental organizations, developers, and local communities. Their participation is playing an important role in the tourism planning and management process. Tourism-related participation is a necessary requirement to avoid drawn out issues and unnecessary conflicts. Here, there are some reasons why participation from tourism-related stakeholders must be involved in the process of tourism planning and management:

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Table 41 Why involve stakeholders in planning and management?

1.	**Involving stakeholders saves time and money.**
	Involvement between communities and conservation authorities can diminish the expense and increase practicals on law enforcement and productivity.
2.	**Failure to understand stakeholder positions can delay or blocked projects.**
	Consideration in meeting with key stakeholders is required in order to view and define the tourism issues on the site. If it lacks effective communication, any development project could risk being blocked.
3.	**Stakeholders can inform managers about easily misunderstood local cultural differences.**
	If local communities are not involved in the planning and management, religious or cultural values that are important functions can be overlooked. For example, while site staff may justifiably consider certain valleys, rock formations or archaeological sites as natural or anthropological resources, the sites may actually be seen as sacred sites of the host community. If there are any developments in such areas, the locals should be consulted to avoid compromising the site"s cultural values.
4.	**Stakeholders can help identify problems areas that may have been overlooked by the experts.**
	When evaluating local conditions, experts will need to judge the perceptions,

	preferences, or priorities of host communities. Also, the locals offer a whole point of view of the ecosystems that create the connection between forests, watershed, area‟s land use history and their livelihoods. If the broader picture had been appreciated, more effective collaboration could have been fostered.
5.	**Stakeholders can provide useful input regarding desired conditions at a site.**
	Stakeholders can arrange negotiation to establish visitor conditions, set quantifiable standards, and impact limitations. For example, participation from the community should be encouraged in decision-making on visitor management.

Source: Pedersen, 2002: 38

The following case for participatory management was conducted in Patan, Nepal, as and is outlined in the table 42.

Table 42 Participatory Management: Patan, Nepal

Participatory management can foster better relations between a site and the local community. In addition, resources are managed in a more cost-effective way. Long-term protection may require major attitudinal changes on the part of staff and all stakeholders. To find out what local people really wanted and needed, managers of a German development project in Patan, in Nepal‟s Kathmandu Valley, began by organizing young people into self-help groups for community action. The young people reported a desire to study English. An organizational base was created in the form of English language study groups. Soon, these groups became active in community development issues and their efforts motivated others to participate in community actions including the construction of community sanitation facilities and toilets. As community involvement increased, local businessmen and government leaders looked more and more to tourism to help generate economic development opportunities and to help pay for restoration efforts. With this in mind they formed the Patan Tourism Development Organization to help attract tourists to the community.

Source: Pedersen, 2002: 39

CHAPTER 6
BACKGROUND OF NAKORN SRI THAMMARAT PROVINCE, SOUTHERN THAILAND

6.1 Context of Nakhon Sri Thammarat Province

Nakhon Sri Thammarat offered long importance history where confirmed by archaeological evidences such as both ancient sites and objects. Subsequently, it is stand for the most significance surviving structure of the great reliquary name as Wat Phra Mahathat Woramaha Vihan, the greatest religious structure. This region was also investigated as a relation of international traces because they traded with both the east and west (Munro-Hay, 2001).

It has comprised of twenty-three districts. As follows:

1. Muang Nakhon Si Thammarat
2. Phrom Khiri
3. Lan Saka
4. Chawang
5. Phipun
6. Chian Yai
7. Cha-uat
8. Tha Sala
9. Thung Song
10. Na Bon
11. Thung Yai
12. Pak Phanang
13. Ron Phibun
14. Sichon
15. Khanom
16. Hua Sai
17. Bang Khan
18. Tham Phannara
19. Chulabhorn
20. Phra Phrom
21. Nopphitam
22. Chang Klang
23. Chaloem Phra Kiat

6.2 Cultural Heritage Significances of Nakhon Sri Thammarat Province.

Due to, the perception of significance and meaning of cultural heritage require assessment and analysis of objective facts of cultural traditions which these can generate the structure of cultural landscapes. So, there are needed to assess their significances for heritage management process. There are various charters to deal with assessing the values of cultural heritage places. Therefore, recognition of the responsibility of each Charter may be seen necessary for different setting. The characters of Charters are embodied with statements, principles and guidelines, and professional ethics for conservation process of cultural significant places when these places are considered for developments. So, Charters operate for conservation method to manage and maintain cultural significance in specific places.

6.2.1 The Venice Charter

The Venice Charter or The International Charter for the Conservation and Restoration of Monuments and Sites. It initiated from International Congress of Architects and Technicians of Historic Monuments in Venice on May 1964. Its contents is emphasizing on historic monuments and buildings. The Charter identify on the interrelationships of traditions and human values on monuments and buildings. It is comprised of a series of 16 Articles which described the concept of primeval monuments, structures, setting of architectural works, and guiding principles for management. Restoration guidelines could be scoped for conservation. The Charter highlighted on physical fabric rather than its meaning. However, it is the initiative principle to encourage establishing of other instructions arranged for conservation practice.

6.2.2 The Australia ICOMOS Charter for Places of Cultural Significance: The Burra Charter

It is promoted in 1999. Its objective is “sets a standard of practice or those who provide advice, make decisions about, or undertake works at places of cultural

significance including owners, managers, and custodians". It is encompassed with 34 Articles which include the main topics. These are Definitions, Conservation Principles, Conservation Processes, and Conservation Practice. Furthermore, it presents more aspects on Establishing cultural significance, Development of Conservation Policy, and Procedures for Undertaking Studies and reports. The Charter applies the term "place" to identify the notion of cultural heritage resources. So, place means "site, area, land, landscape, building or other work, group of buildings or other works and may embrace with components, contents, spaces and views". Places are related with human movements and cultural traditions that have influence on their result. The Charter encompasses a philosophy and methodology for conservation management, assessment of cultural values of significant places, and writing a statement of significance. It represents the meaning and physical components and structures of places. The Burra Charter defines the term of "Cultural Significance" as "a concept which helps in estimating the value of places. The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations". The significances of places are analyzed into four classifications. There are aesthetic value, historic value, social value, and scientific value.

The procedure of the Burra charter is shown in following figure.

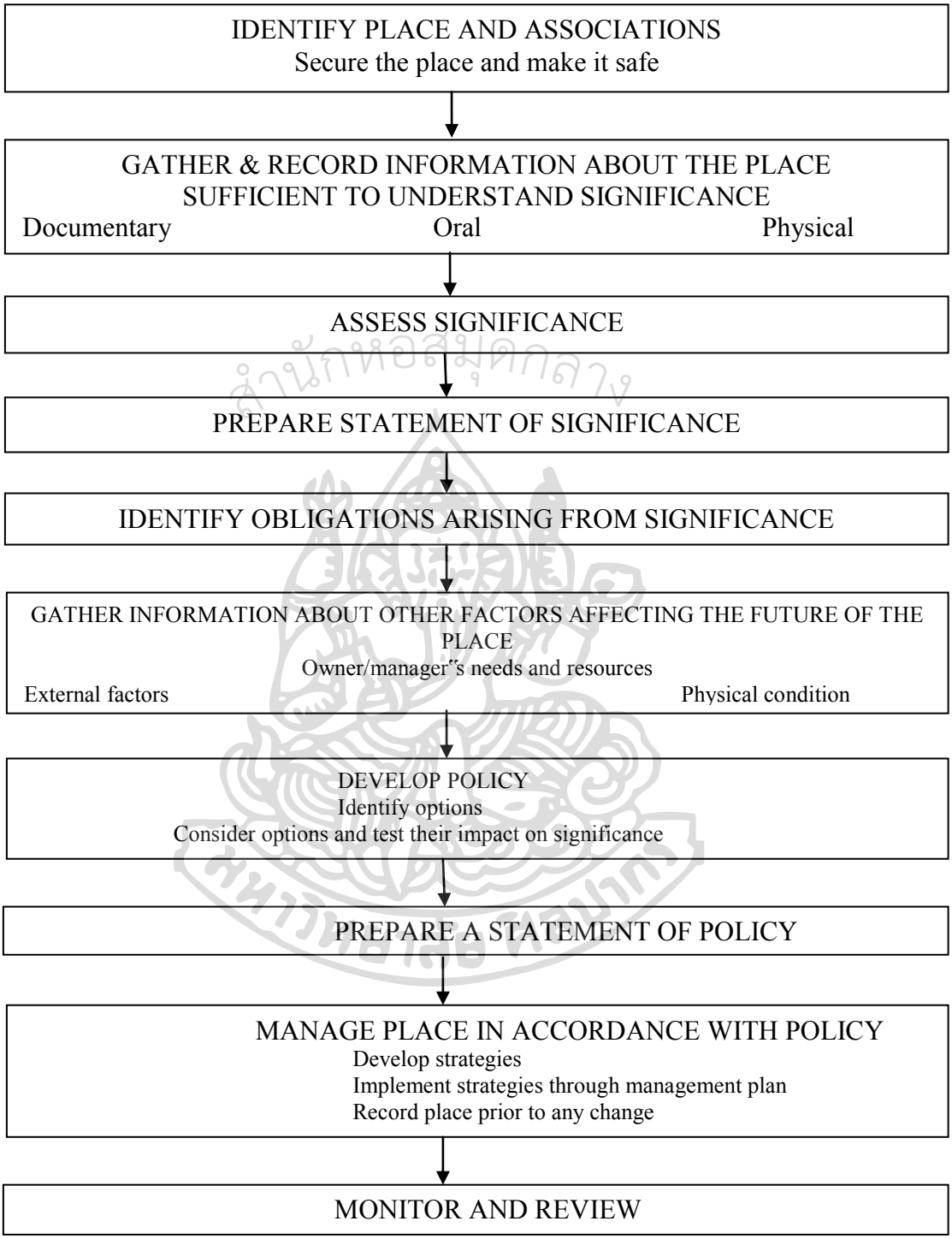

Figure 24 The Burra Charter Process: Sequence of Investigations, decisions and actions

6.2.3 Principles for the Conservation of Heritage Sites in China (China ICOMOS)

These principles collaborated with the Australian Heritage Commission and the Getty Conservation Institute. Identification and conservation process of the Burra Charter and American knowledge were generated guidelines for China. The Chinese principles provide framework of laws and regulations recounted to conservation of heritage sites. The guidelines for conservation practices and evaluation criteria are acknowledged. The Principles are comprised of two sections. Firstly, there are containing 38 Articles. They are General Principles, Conservation Process, Conservation Principle, and Conservation Interventions Additional principles. Later, there is Commentary on the Principles which take account of 16 directions – accomplishment for a site to be designed as heritage site; retention of historic condition; social and economic benefit; assessment; conservation management plans; conservation process; management; maintenance; interpretation; restoration; reconstruction; treatment of setting; archaeological sites; commemorative sites.

In Articles 3 had verified on heritage values to historic value, artistic value, and scientific value. The assessment process had demonstrated the value of site, preservation, and management techniques in Article 11. The terms of „authenticity" and „setting" of cultural heritage values are defined. However, there is different meaning of authenticity between Asian and Western cultures. So, Chinese Principles determined the notion of authenticity – true+fact/real. The perception of setting is symbolized the concept of cultural landscape which illustrate how and why people have created their surroundings harmonize with their ideologies or beliefs.

6.2.4 The Nara Document on Authenticity (International ICOMOS 1994)

It offers framework for conservation which was organized by the World Heritage Committee. It realizes of social and cultural values of cultural properties offered to the World Heritage List. The Document admires cultural diversity and belief systems to determine the issue of authenticity.

6.3 Heritage Values of Nakhon Sri Thammarat province

Subsequently, It would be suggested that the Burra Charter applies to assess and analyze characteristics of Nakhon Sri Thammarat because the guidelines of this Charter can be adjusted to learn in Australian acknowledged internationally especially in an Asian context. Its identification method is considering both of tangible heritage components (archaeological sites, buildings, planting, structures, open space, land – use patterns) and intangible heritage values (traditions, beliefs, and ideologies).

The guidelines of the Burra Charter are appropriate for management and assessment of cultural landscapes. It is recognized for living sites where represent a sense of continuity, interrelationships, and layering. Moreover, the Charter requires pertinent information in the identification and assessment processes (Taylor, 2002 – 2003: 170-181).

Consideration of the setting of Nakhon Sri Thammarat, it could be assessed its significances and values according to guidelines of the Burra Charter. There are described as follow:

6.3.1 Historic value

Nakhon Sri Thammarat is a choice of southern provincial beside the eastern seaboard of peninsular of Thailand. The city embraces with long period of inscriptions, temples, chedis and shrine, and the great reliquary of Wat Phra Mahathat Woramaha Vihan, and also includes other ancient sites, religious images, and antiquities.

The name of Nakhon Sri Thammarat had translated in a choice of ways. These could be justified as *Nakorn* means city. *Sri* means glorious, respected, or sacred. *Thamma* indicates to the Lord Buddha"s teaching. *Rat* means royal or king. Its name would designated to different titles as "*The City of the Glorious Dharma King(s)"*; indicated to king or kings who follow the teaching of the Buddha. Or it could summarized as *"Sri Thammarat"s city"* or "*City of the Dharma – raja*". The name adopted from ruler whose royal name was Sri Thammarat refered to "*Glorious Dharma – observing King"*.

Previously, Nakhon Sri Thammarat has known as the name of “Ligor” (Malay name), basically called by Europeans as well. This name was first point out by Tomé Pires in early sixteen century (Pires, 1944 cited in Munro-Hay, 2001).

Nakhon Sri Thammarat has begun a long history for two thousand years ago, confirmed the importance of the city by prosperous sources of ancient objects such as coins, porcelain from China, metal works and statuary, and inscription. The city was not discarded because it was a network of international connection by traded both east and west.

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6.3.1.1 Prehistory

The civilization of Thailand was influenced from Indian culture, at least at levels of religion and monarchy. However, the merchants, Brahmins and others first arrived and bought trade goods in the early of the Christian era.

Before the beginning of the Christian era, the people of the area which was become southern Thailand doubtless already practiced rice cultivation, employed the ox and the buffalo and were organized in some sort of stratified society under the control of chief (O‟ Connor, 1986 cited in Munro-Hay, 2001). Conforming by there are a large numbers of stone tolls, pottery, ornaments, and beads. All these were excavated from prehistoric sites at this area and shown in the National Museum of Nakhon Sri Thammarat. Moreover, various prehistoric axes and adzes were found around these sites, some of them are gorgeous ancient objects, skilful shaped and shined, with hafts of handles. They are called “*khwan-fa*” or “sky axes”. In archaeology, “Hin Khwan-fa are supposed to fall to earth when it thunders and lightens. They are considered to be the most valueable medicine, and are powdered and taken as a specific in various ailments” (Bourke, 1905 and 1986 cited in Munro-Hay, 2001).

Yet, several prehistoric stone tools were found in Chumphon, trang, Songkhla, Yala, Phang Nga, Krabi, Surat Thani, and in different sites in Nakhon Sri Thammarat. Yellow chert axes together with others from Lansaka; a sandstone implement from Sichon; and stone axes from Tha Sala. Other prehistoric stone tools and pottery from

Tha Rua (south of Nakhon Sri Thammarat). Characteristic objects of prehistoric period such as fine stone bracelets are displayed at Nakhon Museum.

6.3.1.2 Nakhon Sri Thammarat, the Peninsular State

Nakhon Sri Thammarat is situated on the Thai-Malay peninsular. According to the Chinese annals, the records were interpreted as the Chinese dynasties that liked to emphasise the "tribute" visits of embassies from far-flung places to the Middle Kingdom. However, another interpretation document of geographical information is expressed by M.C. Chand Chirayu Rajani "nevertheless, bearing in mind their tendency to concentrate almost exclusively on kings, courts and commercial products – with the occasional comment on hair-styles, clothes and some particular or peculiar customs – these Chinese annals and encyclopaedic summaries do provide an impression of some aspects of life in the Nakhon Sri Thammarat region in the early centuries of our era" (Bourke, 1905 and 1986 cited in Munro-Hay, 2001).

Nevertheless, early documentation of European was unclear. The guideline of merchants and navigation at first century called "the Periplus of the Erythraean Sea mentions great ships called *kolandiophonta* which traded from eastern India. They went to Ganges (noted as both a river and a town), and to *khruse* (chryse), meaning „the golden", described as „the last of the mainland towards the east", or „an island in the ocean, the last part of the inhabited world towards the east, under the rise sun itself". The name has been taken to represent south-east Asia in general or perhaps the island of Sumatra. The Alexandrian geographer Claudius Ptolemaeus also mentions the „Golden Khersonese", apparently the Thai-Malay peninsular, with a few notes about its ports. In Ptolemy"s time, the mysterious Takkola, once identified with Tkua Pa on the west side of the peninsular, but nowadays generally located in Trang region, was an important port. The identification with Trang is significant, since it was from Trang that access via trans-peninsular rivers and roads to Nakhon Sri Thammarat was easiest.

However, the Chinese records stated as "the Chinese connection with south-east Asia was much more intimate than any Graeco-Roman contacts for simple geographical reasons, and some of these accounts date from as early as the third

century AD. They tell of more than ten small kingdoms, mainly based on riverine estuaries, lying along the coastline of the peninsular. Apart from the evident natural development of prosperous local life permitted by exploitation of the rich rice plains surrounding favored sports like Nakhon Sri Thammarat, these kingdoms would have been their ability to participate in the potentially rich trade opportunities provided by their position on the peninsular. The Chinese records make this quite clear. The peninsular kingdoms lay astride a key point on one of the world‟s great commercial routes linking the Far East with India, Arabia, Persia, and the west, and as long as peaceful conditions and a constant demand prevailed in China, their prosperity was guaranteed. They could collect valuable products from the interior of their own lands, to offer in exchange for the products Indian, Chinese and other merchants brought from east and west, or they could act as reception centres on tans-isthmian portage routes for foreign products. If a kingdom was large enough to span the peninsular, it could act as middleman between these two regions; if not, it could share the profits with a neighboring state. Whatever the position trade profit or taxes would swell the coffers of the states involved. They would also be exposed to cultural influences from the Indian and Chinese worlds which flanked their own. In case of Nakhon Sri Thammarat and its predecessors, river routes like the Maenam Trang offered relatively easy access to the central and west coast parts of the peninsular. This route is alluded to in the Nakhon chronicles and in the legend of *Nang Leuat Khao* and was still in use when the British were embroiled with the governor of Nakhon in the early nineteenth century. It is of interest to note that when *Chao Phraya Nakhon (Noi)*, the governor of Nakhon, was preparing an invasion of Kedah in 1825, it was to the mouth of the Trang river that the British sent the inevitable gunboat to prevent his fleet from emerging.

6.3.1.3 Tambralinga Period

Subsequently, the peninsular kingdom stated above were the important regional neighbors of the ancient state that controlled the area where Nakhon Sri Thammarat would rise to prominence – Tambralinga. This kingdom may, perhaps, have been

centred further north at Chaiya, where substantial amounts of archaeological material and important inscriptions have been found.

Coedés and Damais (1992) cited in Munro-Hay (2001) about the name "Tambralinga" may derive from the Prakrit form of *tamra* meaning something like „copper, copper-coloured or cuprous, red". *Linga* in Indian place-names has the connotation of „creation", and an association with Siva. This would seem to give the name Tambralinga a meaning very similar to the „red Earth land", not surprising if one considers the colour of the soil in many places in the peninsular.

Throughout its history, from the commercial point of view the region could collect and export valuable local trade products, and it could also act as middleman and trans-shipper of others" goods by virtue of its position and port facilities. It possessed useful local resources in rare woods, tin, iron, and other exportable items including costly exotica, and at times those states that had access to port on both side of peninsular would have been able to profit from trans-peninsular portage. Evidence of maritime activities comes from several period of Nakhon"s existence, either employing ships of its own, or acting as a supply base for others. As a site it was relatively easily defensible, and, with the arrival of Buddhism, seems to have become an important place of pilgrimage and religious dissemination as well. The building of the Great Reliquary (Wat Phra Mahathat) and many others temples, and the later records of their lavish endowment in lands and slaves, seem to confirm that the region was populous and settled, though at times epidemics or other events may have caused some depopulation. However, after each of these incidents the local chronicles record new immigrations, replenishing the manpower resources so that new efforts in forest clearing and rice planting could be undertaken. Naturally, given the nature of the sources, it is always emphasized that immediate attention to the restoration of the Great Reliquary was a priority.

The peninsular kingdoms warred among themselves, boundaries fluctuating as conquests or marriage alliances expanded or reduced their territories. Kingdoms disappeared, and were replaced by others – though we must remember that we have only the episodic Chinese records, with their variant names at different periods, to rely on to interpret this. They left few records of their own, except for what has been or might later be discovered by archaeology; though the physical antiquities are

fortunately augmented by a handful of inscriptions. Nevertheless, the Chinese and other evidences show quite clearly that the peninsular trading kingdoms were both well organized and prosperous during the „Indian" period.

6.3.1.4 Srivijaya Period

Soon, a new power rose to the ascendant. We have already noted that some of the peninsular states are recorded as tributary to the maritime power called Srivijaya. In 682 the first known inscription of a king of Srivijaya was incised on a river boulder at Kedukan Buket, in Palembang, Sumatra. The inscription implies a victory for Srivijaya. This is an early date for the beginning of the expansion of the kingdom. A certain Jayanasa, king of Srivijaya, is named in another inscription dated two years later, and some authorities suppose him to have been the conquering king. By 695, and probably some twenty years earlier, this kingdom of Srivijaya was sending embassies to China. The Chinese pilgrim, I-Ching, who visited Srivijaya in the 670s, found the Buddhist faith well-developed there. He recorfed in 692 that Srivijaya had by then absorbed Malayu (Jambi, south-eastern Sumatra). All this points to expansion of the new power, which was soon to dominate the Sumatran and the Thai-Malay peninsular regions; it was the only state in history the solved the problems of security of the Straits of Melaka by dominating both sides.

The expansion continued. By 775 the kings of Srivijaya were seemingly able to construct buildings on the peninsular. This information derives from an inscription, no. 23 in the *Nanhseu Prachum Sila Jareuk Siam* (Collected from Inscriptions of Siam) formerly said to have come from Wat Sema Muang at Nakhon Sri Thammarat. The inscribed stele, often referred to as the „Ligor inscription" because of this now-disputed provenance, is dated in B.E. 1318, on a day equivalent to 15 April 775 AD. It is written in Sanskrit using late Pallava letters, on a stone shaped like *bai sema*, the markers for the sacred area around the *ubosot* of a Thai temple. Interpretation is difficult, but it appear that the king who had it curved was a *maharaja* of Srivijaya, possibly called Dharmasetu, and that he had caused three *chedis* to be built, dedicated to the Buddha and to the *bodhisattvas* Padmapani and Vajrapani (Coedés, 1968 cited in Munro-Hay, 2001). This, like the *bodhisattvas* images found in the region,

indicates the presence of Mahayana Buddhism. The claimed provenance of the inscription has given rise to much speculation about Nakhon Sri Thammarat‟s supposed Srivijayan past. There now seems to be good evidence that when Prince Damrong Rajanubhab was collecting inscriptions and other antiquities in Thailand (Boribal and Griswold, 1950 cited in Munro-Hay, 2001).

6.3.1.5 The chronicles of Nakhon Sri Thammarat

The chronicles (tamnan, religious history) of Nakhon Sri Thammarat deal with the legends of the founding of the city, with the rulers called *Sri Thammasok* and their acts, and later, rather more specifically, with events in the Ayutthaya period. Their evidence needs to be used with caution, but there is some fact intermingled with some mythic elements Naga kings, giant garuda-birds, remarkable gems, or a hero who can cut off a head with a child‟s wooden sword.

6.3.1.5.1 The chronicle A

This chronicle was designed by Wyatt, named as *Chronicle of the City of Nakhon Sri Thammarat (Tamnan Muang Nakhon Sri Thammarat)*. It considered on its legend and history about the ancient city and temple. It was reproduced in the seventeenth or eighteenth centuries (Wyatt, 1984 quoted in Munro-Hay, 2001).

6.3.1.5.2 The chronicle B

Named as *The Chronicle of the Holy Reliquary of Muang Nakhon Sri Thammarat (Tamnan Phra That Muang Nakhon Sri Thammarat*). It focused on the history of the great relic and Wat Phra Mahathat.

6.3.1.5.3 The chronicle B1

Named as *Original Draft Chronicle of Muang Nakhon*. This chronicle agreed with a section of information in chronicle B, but it was more comprehensive.

6.3.1.5.4 The chronicle C

It concerned on the relation with immigrants from Pegu to Nakhon Sri Thammarat. In conclusion, all the information of chronicles was emphasized on Nakhon‟s role in maintaining and disseminating Buddhism. Particularly, highlighting on Nakhon‟s great relic and its wealth and the wealth of the temples and monastery.

6.3.1.6 The Legend of Sri Thammasok I

Chand (1976) stated in Munro-Hay (2001) stated that another name of "*Sri Thamma*" had related with the history of Nakhon Sri Thammarat. There was a proposed inscription which referred to a king of the *"City of Sri Thammasok"*. As "The homage which the great king by the name of Krung Sri Thammasok paid to the relics of the Lord Buddha whose name is Kamara Te-nga Chataka Sri Thammasok… the chief minister named Sri Phuwanatit Isvarathaweep brought the king‟s command…" Yet, another different interpretation stated that "the Maharajadhiraja (king of king), also named Asokamaharaja and Sri Thammasoka, issued and edict to King Sunata of Dhanaypura to detach certain paddy lands for upkeep of (the stupa containing the ashes of Kamarateng Chakata Sri Thammasoka…". He suggested these names were concern in the Srivijaya‟s history where centered on Nakhon Sri Thammarat (Tambralinga). The name "Sri Thammasok" was the title of the "first king" of Srivijaya, while the "second king" was realized by the name as "Chandrabanu).

There are different recognitions for "Sri Thammasok". One suggested that this king was a Lopburi ruler, whose dynasty might later have been driven out by the conquests of Jayvarman VII (1181-c. 1218) and gone to rule in Nakorn. Alternatively, Sri Thammasok could be a dynastic title, like Ramathibodi in Ayutthaya or Mahathammaracha in Sukhothai. The king would indeed have been a ruler of Nakhon Sri Thammarat (Vallibhotama, 1978 stated in Munro-Hay, 2001).

Another theory takes the story further, looking at it in dynasty terms, and attempting to marry the historical facts in the inscriptions and Chinese annals with the legendary accounts in the chronicles of Nakhon Sri Thammarat and Wat Phra

Mahathat (Sukhapanit, 1978 stated in Munro-Hay, 2001). In 1167,Sri Thammasok was a ruler belonging to a dynasty originating from somewhere in the Chao Phraya basin. Around 1115 this dynasty had become independent, and sent an embassy to China. After a forty-year eclipse under Suryavarman II (whose connection with"Siam" and Lopburi is illustrated by the famous reliefs at Angkor depicting troops called "Syam Kuk" under their elephant riding chief, followed by Lopburi trops under a certain Jayasinghavarman), the Sri Thammasok dynasty regained their independence and sent another embassy in 1155, five years after Suryavarman‟s death. The 1167 Sri Thammasok of the Nakorn Sawan inscription, or a successor who employed the same title, was driven out by Jayavarman VII‟s conquests near the end od the twelfth century and went south to a new kingdom in the Nakhon Sri Thammarat‟s region. In corroboration of this idea, the Phimeanakas inscription of 1195 can be cited. It mentions a son of Jayavarman VII ruling at Lopburi, Indravarman lord of lavodaya (Coedés, 1942 stated in Munro-Hay, 2001).

The displaced ruler became the Sri Thammasok II of the local Nakorn chronicles. Sri Thammasok had two broters, his successor Chantrapanu (Chantrapanu Sri Thammarat of the 1230 inscription) and Pongsuraha. Chantrapanu or Chandrabanu was an epithet (it means something like „Moonlight‟); several persons in succession might have employed the title. Chandrabanu‟s city (kingdom?), Tambralinga, would have changed its name to Nakorn Sri Thammarat by the time of Ramkhamhaeng of Sukhothai in the later thirteenth century, perhaps to indicated that it was the city of Chandrabanu Sri Thammarat (Vickery, 1979 cited in Munro-Hay, 2001).

The chronicle tale of Sri Thammasok I, legendary founder of Nakhon Sri Thammarat in 1176-1177 AD, and relates how he rediscovered the Tooth Relic, built the Great Reliquary, and established the *naksat* cities tributary to Nakorn, only to flee from a plague and leave the city abandoned. Given its emphatic Buddhist content and legendary (Na Nagara and Griswold, 1992 stated in Munro-Hay, 2001).

6.3.1.7 The Legend of Sri Thammasokarat II

Depending on chronicle A, Nakorn Sri Thammarat was found in 1176-1177 AD. By Sri Thammasok I. Later, approached by the history of Sri Thammasok II.

According to chronicle B, the *second* ruler of Nakorn Sri Thammarat appeared the legendary history in the *tamnan Phra That Muang Nakorn Sri Thammarat.*

6.3.1.8 The Old City Wall, Moats and Landing

The earliest refer to city wall of Nakorn Sri Thammarat with agreement to chronicle B of Nakorn Sri Thammarat, King Sri Thammasok II, who re-founded Nakorn at some date before 1278 AD, ordered his men to „set up a secure enclosure, and then had them grow rice, and he ordered them to make bricks and mortar for the construction of a wall around the (city) (Wyatt, 1975 stated in Munro-Hay, 2001).

Furthermore, it is to be expected that the earliest city at the site would have been furnished with a strong city wall or at least a palisade, like those reported by the Chinese in the early peninsula states period. Some sort of city wall may have been first constructed as long ago as the time of the kingdom of Tambralinga, perhaps in the days of King Chandrabanu if Chao Ju-kua‟s remarks about Tan-ma-ling refer to tambralinga, and if that Tambralinga was actually at Nakorn. At any rate, the Nakorn city wall is reported to have been restored by prisoners from Lanna (Chiang Mai) who were captures by King Ramesuan (1369-70, 1388-95) and transported to Nakorn.

Other records mention that there were once four corner-forts or bastions attached to the wall. The north-eastern section of the wall on Thanon Mum Porm has been restored, though the rest of it has completely disappeared. On old photographs the wall looks much the same as the small part surviving today, except that some parts (the corner forts) do not have the *bai sema* style of battlements, but exhibit instead, a broader type of crenellation (According to the Encyclopaedia 1 stated in Munro-Hay, 2001). The north-east corner was in the vicinity of the present Wat Mum Porm on Thanon Sri Thammasok. The south-east fort was at the junction of Thanon Sri Thammasok and Thanon Pratu Chai Tai. This fort apparently had, within living memory, an iner staircase of some twenty steps leading to an upper level (Khun Thaweyot Sophon stated in Munro-Hay, 2001). The fort overlooked the town moat on this side, *Klong Pa Low*, which still runs along the south side of the college gounds. The north-west fort was at the north-west corner of the prison, and the south-west fort was near the Water Purification Plant on Thanon Chonwitee. A drawing by H.

Warington Smyth presents a view of the „North wall, Lakawn‟ with the fort to the left with a single embrace in its wall, and the crenellated city wall running off to the left (Smyth, 1898 stated in Munro-Hay, 2001). A small bridge is shown over a stream in front. The view must be of either the north-eastern corner fort, or of the western bastion of the north gate. A note, possibly referring to one of the wall forts, occurs in Nakorn Chronicle C in which „off season lands west of the Tha Yang fort on the city moat‟ are listed (Wyatt, 1975).

Moreover, there was Captain Burney‟s 1827 report notes briefly that “La Loubère in his *Historical Relation Of Siam* mentions the following anecdote of a French engineer, M. de Lamare, whom M.Chaumont left siam: When the king of Siam‟s order, he went to Ligor to take a draft there, the Governor would not permit him to go round it under two days, though he could have done it in less than half an hour”. According to the paragraph heading in la Loubère‟s book, this restriction relates to the „superstitions or vanities of the Siamese concerning the wall of cities‟ (Jacq-Hergoualc‟h, 1987 stated in Munro-Hay, 2001).

Repairs to the walls were begun during Lamare‟s visit. Forts were constructed in the western fashion, one being finished in three months, before he left. The length of wall now surviving was that built or rebuilt in Phra Narai‟s reign under Lamare‟s supervision. Later, King Taksin ordered the ruler of Nakorn, Phra Chao Nakorn Sri Thammarat to the repairing of the wall, moats and gates of Nakorn.

Furthermore, in a copy of Chronicle A of Nakorn Sri Thammarat, two letters are preserved dealing with restoration of the city walls. The first is dated to October 7, 1789. Another letter of October 19, 1789 reported that „the provincial forces, parties, and groups dependent on *Muang Tha Tong* to go to re-build the walls of *Muang Nakhon*‟

After that, the walls were abandoned. They gradually collapsed or their bricks were used for other works. Some bricks were used to construct the prison, temples or *chedis* and roads.

> Later in 1884, Phra Chao Borommawongter Chao Fa Panurangsisawangwong Krom Phraya Panuphantuwongworadet, the one of the royal princes, paid a visit at Nakhon Si Thammarat. He described about the walls, moats, and gates of Nakhon: The city of Nakhon Si Thammarat‟s

front side is to the north, the rear side to south. Front and rear are the wide sides, the walls 30 *sen* long (1 sen = 40 metres). The east and west sides are the long sides, the wall 80 *sen* long. On the north side is the city moat, about 6 *wah* distant from the wall, the moat about 7-8 *wah* wide, the water about 2 *sok* deep (1 *sok* (elbow to finger tips) = 0.5 meter; 4 *sok* = 1 *wah* = 2 metres). There is a wooden bridge leading to a concealed gate in the width of the west side. The gate which enters the city is a wall with some square *(bai) sema*. In front of the town wall it projects about 5 *wah*. The side is chiseled out, built as a screen standing against the entrance wall. The west side is the way up. It is like a fort hiding a gate. The gates of the town have nothing particular of note. There is an open gap straight into the concealed gate mentioned already. The town gate is about 6 *wah* wide. The wall is built of small bricks of old type. The height from the floor to the top of the *bai sema* is 3 *wah*. There is a road at a distance from the fortifications about 4 *wah* from the wood. The north side of the city wall is (in) better (condition) than any side, but some of the *bai sema* are a little damaged. One can note a very little thin (stucco?). The western city wall has a central gate. There is a wall, a hidden fort, like the gate in the middle of the north side. But it is very damaged and little can be noted about it. There are two more big gates at a distance from the central gate. There is no wall which makes a fort, the wall is equally high and wide. But an earth fortification can be seen on this long side, it is an earth fortification reaching the *(bai) sema*, but the wall and the fortification is dangerous, very much damaged. There are almost none of the *(bai) sema* intact. The remaining wall is about 6-8-10 *sok* high. There are some places where there are gaps where people can walk across the fortifications, several places where they can go out from their houses. Beside the wall outside the city there are houses built along for some distance. There are many trees, a forest, and there are some gardens. The city moats are at the end of the klong mentioned already, about 8-10 *sok* wide. The water is shallow enough to walk across. Next to the city moat on the west side there are fields and gardens, and one can see many hills far way. Inside the wall is a road beside the fortifications about 5-6 *wah* wide. Beside the

road entering into the city, there are bamboos and coconut gardens. There are peoples‟ houses built alongside the city walls. The south side of the city is probably like the north side but very damaged like the west side. Outside the city wall there is a moat like a klong. Out from the moat on the west side there is some forest, some few fields. The city wall on the east side is like the west side, similarly destroyed. There is a similar moat. Beyond there are wide large fields. This city has four fort, at each of the four corners, 4 *wah* 6 *wah* wide, of equal height with the wall. There are square *bai sema*. The form of the forts extends out from the wall as a hexagon. Considering the concealed gates which are similar to the fort, they could be used as forts. In the middle of the walls on the four sides there are four of them, which together makes 8 forts. There is a road inside the city around the edge of the city wall. There is a big road running along the length of the centre of the city, about 8 *wah* wide, from the gate in the middle of the north side straight until it reaches the central city gate on the south side; it is the central part of the city‟. (According to the Encyclopaedia 1 stated in Munro-Hay, 2001).

Figure 25 The surviving part of the north gate of Nakhon Si Thammarat.
Source: Munro-Hay, 2001

Figure 26 The north-eastern section of the walls of Nakhon, with *bai sema* crenellations.
Source: Munro-Hay, 2001

6.3.1.9 History of Wat Phra Mahathat Woromaha Vihan

The history of Wat Phra Mahathat relates with the history of Nakhon Si Thammarat because they are reflecting the matching chronicles by themselves.

Figure 27 The Great Relliquary was surrounded by 173 small *chedis*
Source: http://www.thailandphotomap.com/nakhon-si-thammarat/wat-phra-mahathat-woromaha-vihan/

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The temple is a great complex including various different structures. The great *chedi* is surrounded at the base by a gallery called *Vihan Tap Kaset*, decorated with Buddha figures interspersed with the foreparts of elephants emerging, as it were, from the *chedi* itself.

Figure 28 The Great Relliquary was decorated with Buddha figures
Source: http://www.shutterasia.com/forum/showthread.php?t=19464

Figure 29 Elephant statue at the base of the great *chedi,* Wat Phra Mahathat,
Nakhon Si Thammarat
Source: Munro-Hay, 2001

An extravagantly ornamented chapel called *Vihan PhraSong Ma* or *Phra Ma* leads to a staircase mounting to a terrace around the *chedi*

Figure 30 Ceiling and standing Buddha figure, Vihan Phra Ma.
Source: Munro-Hay, 2001

Figure 31 Guardian figures, staircase, and doors carved with Vishnu and Brahma, Vihan Phra Ma.
Source: Munro-Hay, 2001

At the base of the stairs are guardian animals or *yak* demons, other figures and symbols adorn the staircase itself, and two magnificent carved doors depicting Vishnu and Brahma lead to the *chedi* terrace. Below, flanking the staircase, and giving the Vihan its popular name, are two beautiful gilded plasterwork reliefs of great delicacy, depicting the departure of the Buddha from his palace and family to take up his mission.

Figure 32 A guardian lion in the Vihan Phra Ma.
Source: Munro-Hay, 2001

Figure 33 Guardian demon or *yak* in the Vihan Phra Ma.
Source: Munro-Hay, 2001

Figure 34 Four-armed deity in Vihan Phra Ma.
Source: Munro-Hay, 2001

Figure 35 One leaf of the Ayutthaya period door.
Source: Munro-Hay, 2001

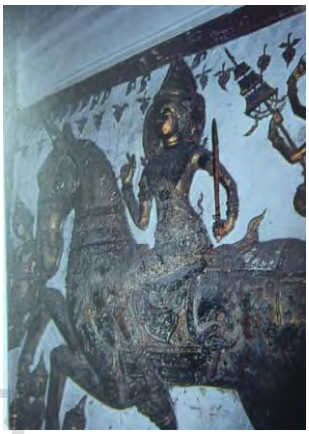

Figure 36 The great Retirement. Gilded plaster reliefs in the Vihan Phra Ma.
Source: Munro-Hay, 2001

Next to this *Vihan* northwards is the building used today as a museum, the Lacquer pavilion or *Vihan Kien*, and the vestibule of *Phra Puay*, which is the *Vihan Po Lanka.* The whole of this area is filled with lesser *chedis*, (including one exceptionally large one housing a substantial image called *Phra Panya*), and surrounded by the *phra rabieng* or cloisters, also filled with Buddha images. There are two separate chapels, *Vihan Phra Et* and the *Sri Thammasokarat* chapel. Outside the cloisters is the large *Vihan Phra Suthorn* or *Vihan Thammasala (Dharmasala)*, and further south is the very large and imposing *ubosot*, the Vihan Luang. Small *chedis* outside the entrance to the cloisters are said to be models of the two older structures enshrined within the more recent great *chedi*. The great *chedi* appears on

the modern municipality crest, surrounded by twelve animals representing the *naksat* year circle. Each animal symbolizes one of the territories which the chronicles claim were once controlled from Nakhon Si Thammrat; the:

Mouse of Saiburi in Naratiwat province

Ox of Pattani

Tiger of Kelantan

Rabbit of Pahang, a city in the Pahang region said to have disappeared under a lake

Large snake of Kedah

Small snake of Phattalung

Horse of Trang

Goat of Chumporn

Monkey of Bantaysamer (Krabi region or Chaiya?)

Cock of Sa-ulau (for the whereabouts of which town there have been several suggestions: Songkhla; Tha Thong (Kanchanadit) in Surat Thani; or Pla Tha (Sathing Phra) in Songkhla)

Dog of Takua Pa

And the Pig of Kraburi in Chumporn province.

Figure 37 The symbol of modern municipality crest, which the great *chedi* was surrounded by twelve animals representing the *naksat* year circle.

Source: http://tiwan2538-pop.blogspot.com/2009_01_01_archive.html

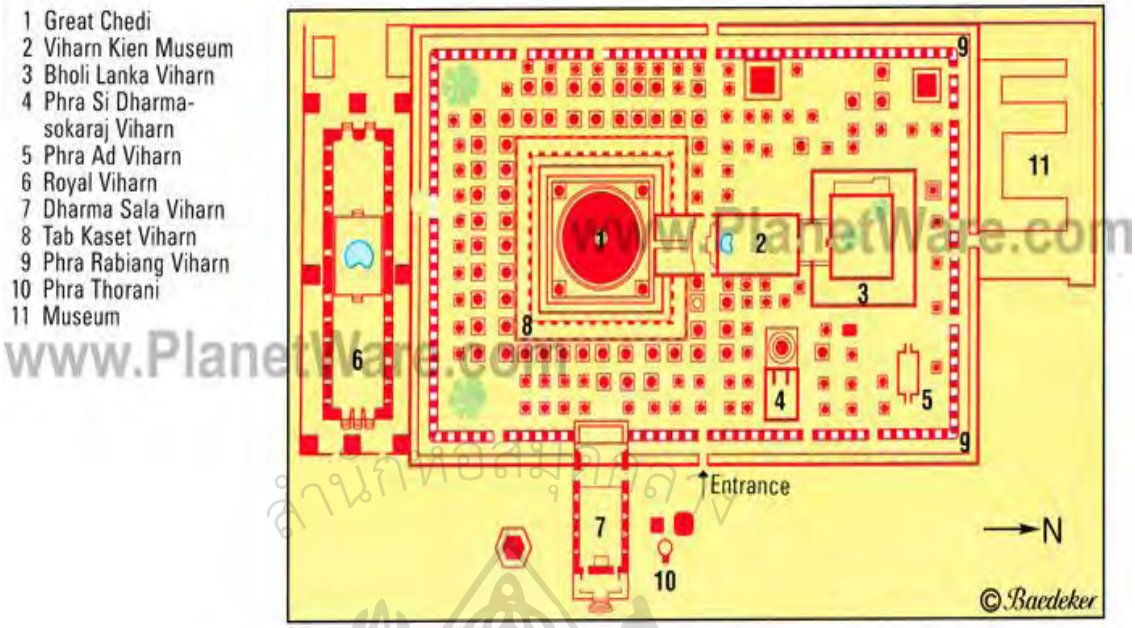

Figure 38 Map of Wat Phra Mahathat

Source: http://www.planetware.com/map/wat-mahathat-nakhon-si-thammarat-map-tha-tha260.htm

Figure 39 The model of Wat Phra Mahathat's complex.
Source: http://www.sanookholiday.com.

Figure 40 The great Reliquary (Wat Phra Mahathat) was situated within Nakhon's city.
Source: http://thailand.sawadee.com /nakhonsithammarat/

Besides this, a copy of the old chronicle of the city of Nakhon Sri Thammarat (*Tamnan Muang Nakhon Sri Thammarat*), called Chronicle A by Wyatt, and two slightly differing versions of the Chronicle of the Holy Reliquary of the city of Nakhon Sri Thammarat (*Tamnan Phra That Muang Nakhon Sri Thammarat*) have

been preserved. The latter have been labeled Chronicles B and B1 by Wyatt. Document B was thought to date from the time of King Narai (1656-88), largely because it is written on imported foreign paper, but Wyatt preferred to assign a nineteenth century date to the copy.The chronicles contain a legendary account of the building of the *chedi*, the *wat* and the city. They detail the supernatural events surrouding the original construction and the subsequent improvements and repairs of the famous *chedi* enshrining a Buddha relic, *Phra Borommathat*, and its associated monastery. The original temple was constructed at *Hat Sai Keo*, the Beach of Crystal Sand, later to be included in the southern part of the old walled city (Wyatt, 1975 stated in Munro-Hay, 2001).

สำนักหอสมุดกลาง

6.3.1.10 A legend of the Tooth Relic

Legend – the chronicles, which Wyatt aptly calls a „blending of myth, literature and history" – records that long ago two Indian cities disputed possession of a Buddha tooth relic. This is a well-known story, recorded in a Pali chronicle. The affair dates to the fourth century of the Buddhist era, the mid-second to mid-third centuries BC, but here it is given a peninsular significance and is directly attached to Nakhon Sri Thammarat.

An Indian prince Nondagumara (Tontakumara) and princess Himajalagumari of the city which lost the war, Tontaburi (Dantapura, „City of the Tooth", in the Kalinga country in India), fled with the relic to Lanka (Sri Lanka). Their junk or sampan was eventually wrecked, but the sea, anxious to conserve the relic, cast it and its guardians up at a place called the Beach of Crystal Sand (Nakhon Sri Thammarat). This would be a truly miraculous journey for voyagers in transit from India to Sri Lanka, though one Nakhon chronicle (A) which adds the princely couple „struggled through a thick forest until they came to a crystalline beach" gives scope for imagining that they crossed the peninsular from Trang or some similar west coast spot. The couple then encountered a *mahathera* (senior monk) called Brahmadeva, who was capable of flying, and who had been attracted by the brilliant rays emitted by the Tooth Relic. He venerated the relic, prophesied that a ruler called Sri Thammasok would build a city

and a great reliquary there, and then offered his assistance to the prince and princess; they merely had to think about him and he would come.

Taking the relic, they went to Trang; another realistic touch. From there they continued on to Lanka in another vessel, though they needed to be saved from the superstition of the crew by the intervention of the *mahathera*. A calm had induced the sailor to prepare to throw the prince and princess overboard, as evil influences, but the *mahathera* saved them by appearing as a vast *garuda*-bird, explaining that the calm was due to the king of the Nagas (divine serpents) having come to revere the relic. When they reached their destination, the king of Lanka received the Tooth Relic, and enshrined it. A little later, the princely couple, with the relic, some Brahmins and a letter from the king of Lanka quaranteeing them safely if they went back to live in Tontaburi, departed again. They diverted first to the Beach of Crystal Sand, then situated, one presumes, not too far from the seaside on the sand spit created by the rivers running from the western hills of the peninsula. There with the aid of the four Brahmins from Lanka they buried part of the Phra Borommathat, the „Most Precious Relic", on the Beach of Crystal Sand and erected a *chedi* over it. The other part was to return to Tontaburi. The Brahmins also prepared a magical guardian to watch over the relic.

6.3.1.11 Foundation of the Great Reliquary: King Sri Thammasok I

Some centuries later the lands of *Phraya Sri Thammasok* (King Sri Thammasok I) of Hongsawadi (Pegu in Burma) – the monarch is named Phraya Narapatirajaraja in Chronicle A, and identified by Wyatt as King Narapatisithu of Pagan, 1174-1211 – were suffering from the ravages of an epidemic. The King, his family and people departed to establish themselves elsewhere. Sri Thammasok sent out some scouts, who came to the Beach of Crystal Sand. There, while hunting, a certain Brahmasuriya discovered a great gem, which was taken back for presentation to the king. The king then sent four of his councilors to investigate the area, after which they were sent on with a hundred men to Sri Lanka. There they told the reigning king of Lanka about the new site for Sri Thammasok"s city, gaining his approval and also accepting his offer to sent monks to provide for the religious needs of the new establishment. King

Sri Thammasok thus prepared to found a new city at the Beach of Crystal Sand. However, another epidemic induced him to change his plans, and build on a hill on the beach instead of on the beach ieself. Thus, „in the year 1098" (apparently 1176-77 AD) Nakhon was founded. A *chedi* was constructed for the relic, though at this point none of the different versions of the chronicle actually mention the finding of the relics. The texts then digress to mention that the Sihing Buddha also came there, floating up to an island called Pinang and back to the Crystal Isle (Ko Keo) or Beach of Crystal Sand.

The next episode concerns a king of India, also called Sri Thammasok (Asoka). He heard of King Sri Thammasok"s achievements, and wrote to ask for 84,000 relics for the *chedis* of his country. This is the point when the discovery of the relics is indicated. A local man was found, one hundred and twenty years of age, who point out the location of the relic buried by the four Brahmins. Various ceremonies had to be enacted first to propitiate the spirit guardians that the Brahmins had to left to guard the relic. Fortunately the son of the man whose father had been to „Rome" (*Romabisaya* – the Eastern Roman Empire) and learned magic, had had the forethought to copy the tattooed texts on his father"s legs when he had been executed, and so knew what to do. When he had found, plucked and fried a certain leaf, the guardian was neutralized, and the relic was dug up with the help of Vishnukarman, craftsman of the gods. The relic was divided to supply the 84,000 relics, and part was enshrined in a new *chedi* – according to one version of the chronicle, with the aid of the twelve *naksat* cities. This was the foundation of the Great Reliquary.

Sri Thammsok (I) thus became king of Nakhon Sri Thammarat. The chronicles go on to say that the city and the kingdom developed apace until it was able to send its armies out to Sri Lanka itself – perhaps a memory of King Chandrabanu"s Sri Lankan expeditions – and far south into the peninsula. The city became known as the City of Twelve Stars from its twelve subject towns. But at this point another epidemic broke out, and the city suffered its fist abandonment. It is interesting to observe that the period when Nakhon is said to have dominated these twelve subject provinces is around the same time when Srivijaya or San-fo-shih also dominated ten or so tributary peninsula states, as well as Sri Lanka (Silan). The compilers of the Nakhon tradition naturally bestow the preeminence among the peninsular towns on their own city, but

perhaps it is not inconceivable that they retained some memory of the tributaries of Srivijaya that they employed to the glory of Nakhon.

Other legends, noted by Wavell, 1964 sited in Munro-Hay, 2001, offer Nakhon only a subordinate place in the story. Wavell collected one story from Wat Machimawat in Songkhla, which related to the king of Chaiya and Sathing Phra arraged a marriage between their children, agreeing to build them a city half-way between their own capitals. This city was Siritham Nakhon. A pagoda was constructed by the new queen to enshrine a relic of the Buddha from Sathing Phra, which was brought by a procession of elephants up to Nakhon. The relic had come to Sathing Phra in the first place with the Indian royal couple Tontakumara and Hemachala, who were wrecked at Songkhla; part of the relic was enshrined at Sathing Phra, another part going on to Nakhon Sri Thammarat.

In other chronicles there are completely different stories about the origin of Sri Thammasok and his city. The *Jotmai Het Tamnan Muang Nakhon Sri Thammarat* of Wat Wiang Sa, Wiang Sa, in Surat Thani province, and another in Ban Tung Teuk, Kuraburi, in Phang Nga province, relate that he was Brahmin from India called Mali, who fled with his companions in several hundred ships, to escape Muslim persecution in India. They arrived at Tung Teuk near Takua Pa on the western coast of the peninsula. Here they founded their new community, crowning Mali as their king with the title *Phra Chao Sri Thammasokarat*. His younger brother became *phra uparat.* They also brought a relic with them. Unfortunately the Muslims had followed them, and attacked them. Then followed a series of migrations: north-west to Ban Nam Rorp, Phunpin, in Surat Thani province, where they found conditions not conductive, then south-west to *Klong Thom* in Krabi province – near which, incidentally, is Kuan (or khao) Lukpat, Bead Hill, where many Mediterranean-style beads, gold coins of local type, and carnelian intaglios have been found. Here the same thing happened again, so they moved north-east again to Wiang Sa, where fever struck them, and finally south-east to a large beach near the seaside where conditions seemed at last to be good, with water and land suitable for farming. Here, doubtless with a feeling of considerable relief, they built a city with walls, a *chedi* for the relic, temples and a royal palace; Nakhon Sri Thammarat.

6.3.1.12 Restoration of the Great Reliquary: Sri Thammasok II

In the chronicles, restorations of the temple are frequently mentioned. Chronicle A relates that King Sri Thammasok II arranged for „the erection of a great reliquary like that which (Phraya) Sri Dharrmasokaraja had made earlier". Later, when Sri Thammasok II returned from his meeting with *Thao U Thong*, he quickly had everyone set about building the Great Reliquary and finish gilding it. On completing the task, he ordered the twelve vassals of the twelve (cyclical) years to build rooms of Buddha images. Then Phraya Sri Thammasokarat had an imposing *vihan* constructed, called the „Great Vihan".

Chronicle B reports that „*Thao Sri Thammasokarat* founded monasteries, erected *chedis*, and planted Bodhi trees all the way back to Muang Nakhon". It was this Sri Thammasok who had two brothers who both succeeded him, each in turn taking the title Chantrapanu, a name perhaps to be identified with the historical king of Tambralinga, Chandrabanu.

6.3.1.13 Second Restoration of the Great Reliquary: Sri Racha (Sri Thammasok V)

The Great Reliquary was already ruined, according to Chronicle A, when Sri Racha was raised to the rank of the ruler Nakhon Sri Thammarat with the title Sri Thammasok V. He ordered bricks to be made, rebuilt the Royal *vihan*, then Wat Phra Derm, and the „Bang Keo pond" Fifteen tributary cities assisted in the restoration. After Sri Racha"s death, when *Nai U* and *Nai Yu* had succedded to the governorship, a certain *Nai Saming Katopramma* „who had lost his boat and come to live" in Nakhon, was made a white-robed Ariyapong (ascetic), guardian of the Great Reliquary.

This text is much concerned with *suay*, taxes and labour obligations. In contrast, Chronicles B and B1 are concerned with responsibilities for construction work at Wat Phra Mahathat, and with temple lands and temple slaves.

6.3.1.14 Ariyapong and Subsequent Restorations of the Great Reliquary

It is possible that the previous tale about Sri Racha of Nakhon Sri Thammarat and Ariyapong, from Chronicle A, and the story of SriMaharacha of Lantaka and Ariyapong of Chronicles B and B1, have the same origin. Otherwise, Nakhon Sri Thammarat, left prosperous in the previous episode, is suddenly found abandoned again for the third time. According to the much more elaborate version in Chronicles B and B1, it seems that in early Ayutthaya times, Wat Phra Mahathat and Nakhon itself were in ruins.

Chronicles B relates that „a Thai chief" came to the Nakhon estuary, and released a kite. Following it, he came across the ruins of the *chedi*, the latter „destroyed down to its platform". He took two monks to have a look as it, but they seem to have been put off by tiger tracks. Later (Chronicles B and B1) an ascetic called Ariyapong from *Krung Sri Ayutthaya Krungthep Mahanakhon* came by boat to the Phraya river estuary. Meeting the two monks, he recounted how another ascetic Ariyapong had come from Hongsawadi to live at Nakhon. He had found a text stating that this earlier Ariyapong had constructed a Great Reliquary there. This would seem to refer to the time of Sri Thammasok I. The two monks said that they had discovered the ruined Great Reliquary. Ariyapong went with them to see the site, cleared the jungle, surveyed the temple ruins, and reported back to Krung Sri Ayutthaya. The king sent an ecclesiastic from Hongsawadi (Pegu). Who had lived at Angkor and at Ayutthaya, called Dasasi, together with Ariyapong himself, to restore the Great Reliquary. Many other monks and leaders, like Sri Maharacha II of Lantaka, were invited to come and help, and the chronicles mention the building of numerous temples (Wat Mangkut, Wat Candamauli, Wat Fang, Wat Agane Phrathat, Wat Pratu, Wat Tanot) and monastic cells. Among others, *mahathera* Hemarangsi came from Ong Pathan and built Wat Khanun. The *mahathera* Mangala brought s Bo tree cutting fro Sri Lanka which he enshrined in Wat Plaap, north of the Great Reliquary. It was planted with a bench all round, and three Buddha images. East of the Great Reliquary, they built a reclining Buddha image called Bodhimontien, surrounded by a gallery. Other monks came from Yassodara and from Phetchaburi and Khanom, and other places. The reliquary was decorated and then consecrated. Sri Maharacha of Lantaka

seems to have acted prominently, building *wat* Harati Phradhatu (though a mahathera, too, is recorded as being involved in the construction of this temple). The *mahathera* Mongkonpracha from *Krungthep Phra Mahanakhon,* was invited to live at the temple in the „Nine-rommed Chinese cell". But after all this activity, and the death of Sri Maharacha II and the succession of his son *Khun Indara* (who was executed), the text unexpectedly adds that the town was „deserted for a long time".

Additionally, Lajonquière, 1912 quoted in Munro-Hay, 2001 indicated that according to Lajonquière"s publication that offers most information, providing a description and a plan which detail the arrangement of the temple as it was early in the twentieth century.

Lajonquière"s plan of the temple shows the Phra Rabieng with the great pagoda and surrounding *chedis*, the *Vihan Phra Ma* and *Vihan Kien* (the Lacwuer *vihan*, now part of the museum), but between these and *Vihan Po* is a gap. A large *chedi* with a columnar building attached, opposite and east of this gap, where now the *Phra Puay* vestibule is, represents the Sri Thammasokarat chapel"s predecessor (*vihan Sam Chom.* Lajonquière described some of the stucco decoration of the façade. A haloed *bodhisattva*, richy robed, was seated on throne decorate with lotus flowers, cutting his long hair using a straight sword with a wide short blade. Brahma, with four faces, his two hands extended, offered him folded monastic vestments. To his left, a horse knelt; above, a divine figure flew, crowned and with joined hands, with the right knee folded to such an extent that the heel touched the neck. There were seated Buddha images inside the building. In front of the entrance was a tall statue completely gilded, in the position of a seated Buddha, representing a crowned personage with nacre inlaid eyes; this seems to be the Sri Thammasokarat image. In addition, Lajonquière"s plan shows the Hemachala chapel built into the Phra rabieng to the east, and another chapel opposite, marked as interrupting the line of the cloisters on the west side. This no longer exists. Lajonquière also noted older, reused decorated granite fragments in the structure o the temple.

The temple has received other repairs since. For example, in 1922 Prince Lopburi Ramesuan, *uparat* of the southern region *monthon*, ordered the governor of Nakhon to repair the *vihans* in Wat Phra Mahathat, involving such works as replacing or repairing the *chofa* and *bai raka* ornamentation on the roofs, the ceiling in the

Vihan Luang, and other works in the *Vihan Phra Song Ma* and the *Vihan Kien*. As a result of this, *Phraya Rstsadanupradit*, the governor, evolved the idea of holding a fair in the area then called Flower Garden, south of the *Vihan Luang*, to earn money towards the works, an idea which seems to have inspired the annual festival called *Ngan Deun Sip*, Tenth Month Fair, Nakhon‟s biggest annual festival today.

6.3.1.15 Other Wats, Chedis, and Shrines

In reference to legendary history and chronicles of Nakhon Sri Thammarat connected with a large number of temples, chedis, and shrines within its region. Furthermore, ancient objects, ruined chedis, and linga or statuary were found, which remain *in situ*, at this area. Nowadays, they were reserved for protection at Nakhon Museum. In the other hands, some temple compounds or supplementary structures remain intact. There are descriptions of temples and structures where situated from north route to south route in the town.

1. Wat Chaeng

The temple is said to date back to 1777, and to have been constructed by *Khun Chi*, elder sister of *Chao Phraya Nakhon (Phat)*. In the ground of this temple, which was built to north of the walled town in the late eighteenth century, is the old chapel, *keng chin,* in which the ashes of *Chao Nakhon (Nu)* and his Chinese wife *Mom Thong Neo* are enshrined. The *keng chin* has a court with gateways decorated with plaster-work, and consists of a single chamber with some Chinese-style wooden screens on one side. Within are the two *chedis*, also elaborately decorated, which enclose the cremated remains of the deceased governor and his wife. The *chedis* are said to have been constructed by Governor *Phat* and *Khun Ying Chum*. Another structure, now disappeared apart from some steps, was the *teuk maha ut*, built around 1897 in a small lake. A number of *chedis* were later built near the *ubosot*, for the burial of various members of the family of *Chao Phraya Nakhon (Noi),* such as his daughter *Khun Noi Ying,* and his son Phraya Borirakputhon, governor of Kedah, later demote to Phang Nga. Today only the platforms of these *chedis* remain, south of the *ubosot maha ut*.

Figure 41 The *keng chin* at Wat Chaeng.
Source: Munro-Hay, 2001

2. Wat Pradu

Wat Pradu is claimed as an original foundation of King Ramesuan. During his wars he imported captives from Lanna and Isan, and in the time of *Phra Panom Wang* and *Nang Sadieng Thong* they assisted in the work of increasing local prosperity. These, with other people led by a *mahathera*, Anurut, who came from Yasothon at King Ramesuan‟s request, built the temple. It fell into ruin, but was later re-founded, apparently by *Khun Ying*, mother of *Chao Phraya Nakhon (Phat*), in 1791. The *ubosot* was embellished by Governor Phat, and was later restored by the Na Nakhon family in 1927.

In the grounds is a *keng chin* pavilion like that at Wat Chaeng, but rather more elaborate. The single *chedi* it encloses apparently enshrines the ashes of *Chao Phraya Nakhon (Phat*), and even those King Taksin. Some records suggest that the *keng chin* was built by *Khun Ying* between BE 2358-60 for her son *Chao Phraya Nakhon (Phat*) who died in 1814. Others state that *Chao Phraya Nakhon (Noi),* who was governor from 1811-1839, was buried here, and that temple was built by *Khun Ying* Ying in 1777, the same date attributed to the construction of the twin temple, Wat Chaeng, by *Khun Chi*, elder sister of *Chao Phraya Nakhon (Phat)*. The notice displayed at the *keng chin* itself attributes the construction of the *keng chin*, or the *teuk Chao Tak*, to *Chao Phraya Nakhon (Noi Klang),* son of *Noi*, putative son of King Taksin of Thonburi. In this version it was built in BE 2385 (1842) to enshrine the *chedi* containing Noi‟s ashes, but, it is claimed, the shrine is called *teuk Chao Taksin* because the King‟s ashes are also enshrined there. This add that after Rama I had held the funral of Taksin, the king‟s ashes were later collected by his son Noi, who awaited an opportunity to bury them suitably. This never came, so it fell to Noi Kland, at the

favourable moment of his father‟s funeral, to bury the ashes of his father and grandfather together. Other stories, of course, relate that Taksin did not die at the hands of Rama I, but was smuggled to Nakhon, where he lived first at Wat Tha Po, then at Phrom Kiri.

A *chedi* said to commemorate the *sangharat Nakhon Sri Thammarat*, a pupil of *mahathera* Anurut, was built in a *Vihan* in front of Wat Pradu. It fell into ruin, but was later restored.

Figure 42 The *keng chin* at Wat Pradu.
Source: Munro-Hay, 2001

Figure 43 Wat Pradu.
Source:
http://watpradoo.blogspot.com/2011/06/blog-post.html

3. Wat Tha Po

Wat Tha Po Wara Vihan is situated beside *Klong Tha Wang* in *tambon* Tha Wang, once the site of Nakhon‟s commercial quarter, deputy-governor‟s palace, and port. A temple is said to have been built near here beside *Klong Tha Wang* by people from a village called *Tha rua* on *KlongTha Wang* in 1484. Wat Tha Po was named after a Po (Bo) tree which grew nearby. However, Malay pirates arrived a few years after 1535 (or in 1627 in another version of the Nakhon chronicle). The pirates succeeded in burning this older temple and its surrounding village. Centuries later, in 1784, *Chao Phraya Nakhon (Phat)* established another temple here, where he had previously built a palace when he became deputy ruler of Nakhon Sri Thammarat, before moving to the governor‟s palace inside the town. The old palace caught fire and was burned down. Governor Phat planted a new Po tree as well as at Wat Tha Po. A *chedi* here is said to have been built by *Chao Phraya Nakhon* (Noi) to house the

ashes of his predecessor Phat (though as we have seen it is also said that the ashes of Governor Phat are enshrined at Wat Pradu). By 1871 the Wat was once again in ruins, and was again restored by *Chao Phraya suthammamontri* (Nu Prom) who brought in an abbot from *Wat Maheyong*. In 1884 the *palat* or deputy governor sirithammaborirak (Tak Na Nakhon) helped the abbot with further restorations. Building or rebuilding of the *ubosot* and other structures, including a school, continued later.

4. Wat Buranaram

The legend about this site of this temple relates that, in 1598, in the days of King Naresuan of Ayutthaya (1590-1605), the king appointed Ram Decha or Decho as governor of Nakhon Sri Thammarat. Malay pirates descended on the town from Yihon, but their attempt to lay siege was frustrated by Ram Decha, whe sent them fleeing out to the sea again. The place where the troops were assembled was a public space, the site of the present Wat Buranaram. In 1601 the same thing happened again, but on this occasion Phraya Ramrachatayanam was *chao muang*. He made the people dig moats on the east or sea side of the city, the outer moat being 1 *yot* from the sea. He gathered the people for the corvèe work at the same place as RamDecha had assembled his troops. The people gave a name to the gathering place of all these people in the local language, Hua Mro, which later became the name of the first temple erected on the spot. In 1628, at the end of the reign of King Songtham of Ayutthaya and the beginning of that of KingChetta, the pirates returned again. Phraya Ramrachatayanam established two camps to ensure the safety of the town, at Wat Chum Pu Por (now disappeared) and at Hua Mro. He fought for seven days and seven nights to chase the pirates away, and died on the field of battle; but two other leaders, *Khun Benja* and *Phraya Keo*, the latter a relative of the dead man,manages to break the enemy. After this the street in front of Wat Mum Porm was called Thanon Ramrachatayanam in memory of the governor‟s bravery. Conceivably, his outer moat was in the area of the present eastern road, called Thanon Phathanakan Ku Kwang.

5. Wat Wang tawan Tok

The temple was formearly the site of a palace, called Wang Tawan Tok (western Palace) belonging to Mon Prang. In the *ubosot* of this temple is the Buddha image called Phra sung, presented by Chao *Phraya Nakhon* (Noi) around 1832. I was

originally named Phra Sri Thammasokarat after Noi himself. Governor Noi is also said to have been responsible for the other Phra Sung image in Nakhon Sri Thammarat, *Vihan Phra Sung*.

Figure 44 Thai-style Monk's residence at Wat Wang Tawan Tok
Source: http://nakhonsithammarat-traval.blogspot.com/2010_11_01_archive.html

It is a Thai-style Monk's residence includes three houses, and connected with the roof installation, the doors, windows and vents, decorated with a unique pattern of Nakhon. Moreover, the "Monk's house in Wat Wang Tawantok" was selected for the first class award of building conservation by Association of Siamese Architects.

6. Suan Phra Ngern

In the present garden beside the *chedi* here, there was formerly a temple called Wat Chedi Yak. The legends narrating the construction of the *chedi* that still stands here offer several different accounts about the origin of this structure. One tale tells of its construction by a wealthy Mon man from Burma in 1003. This evidently derives from the story of Kotakirisensati of Pagu, who came, according to Chronicle C of Nakhon Sri Thammarat, some time after the death of a king *Srapetch Phra Buddha Chao*, who died in BE 1535, equivalent to 991 AD – the story is detailed below, see Wat Sema Thong and Wat Tha Chang Luang. The text does stipulate „eleven years later," hence the calculation of the date of 1003, but it is not clear if this actually means eleven years later than the date of the death of the king. This date did indeed mentioned, but it is next stated that „not long after", King Sri Thammasokarat completed the great *chedi*, then that „not long after", King Sri Thammasok died, and his son Suwannakuta was crowned king by „King U Thong, the lord of Krung Sri Ayutthaya". Thus the „eleven years later" may not actually be eleven years after 991-

92, even without the problem of contemporaneity with King U Thong – who supposedly came to the theone and founded Ayutthaya in 1351 (unless another U Thong is meant)l. The link between U Thong and Sri Thammasok, according to the other Nakhon chrnicles, relates to Sri Thammasok II, who died in 1278 AD and was succeeded by his brother Chantrapanu I.

Another legend claims that Sri Lankans built *Chedi Yak* in the 1200s or 1300s, perhaps an allusion to King Chandrabanu‟s known connections with that country, or its legendary connections with Sri Thammasok as related in the Nakhon chronicles. A third legens tells of its erection by *yak* (demons) in competition with King Sri Thammasok‟s construction of the great *chedi*. Excavations near *Chedi Yak* have revealed Sangkolok (Sawankhalok) ware pottery from the Sri Satchanalai kilns dating to the fourteenth or fifteenth to seventeenth centuries AD.

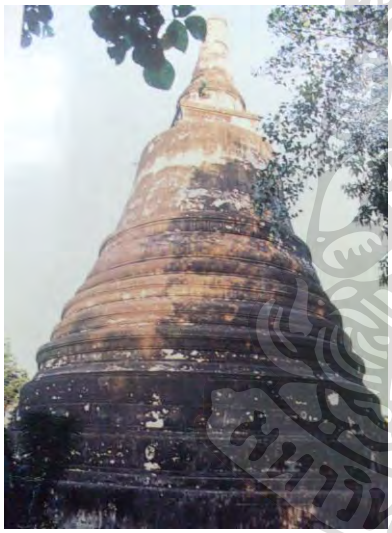

Figure 45 The *Chedi Yak*.
Source: Munro-Hay, 2001

7. Wat Maheyong

One of the oldest inscriptions known from Thailand comes from the grounds of this temple. However, apart from this there is no further information about the building or reconstruction of the *wat*, nor are there any traces on the ground of old installations, *chedis* or the like. Nevertheless, Wat Maheyong did usually taken to be an ancient foundation. For example, it is described in the 1904 compendium the *History of Siam* written for the Louisiana Purchase Exposition as being, with Wat Na Phra That, a very ancient foundation, probably because of the discovery of the inscriptions there.

Figure 46 Wat Maheyong
Source:
http://www.geolocation.ws/v/P/50874863/maheyong-buddhist-temple/en

สำนักหอสมุดกลาง

8. Wat Pratu Kao

This temple has now vanished, but a pond near its former site (near the Galyani School opposite Sanam Na Muang in Nakhon) still recalls a famous Thai poet who is said to have met his end here because of the jealousy of a governor of Nakhon Sri Thammarat. The pond is called Sa Lang Dap Sri Prat (Wahing sri Prat‟s Sword Pond). Durig the reign of King Narai, the poet Sri Prat was exiled to Nakhon Sri Thammarat as a result of his indiscreet verses. It may be that the famous *nirat* (a Sanskrit word for banishment or separation, applied to poems of farewell) called *Khamsuan*, relating the glories of Ayutthaya. And addressed to his beloved there, was written as he descended the river towards the sea when departing in exile. Sri Prat became tutor to the governor of Nakhon, but once again his attentions to a lady of the gubernatorial court caused trouble. When Sri Prat‟s execution had been ordered by the governor, he composed a *klon*-verse, writing with his foot in the sand as he waited, bound to the execution post, for the executioner:

Torani in pen payan
Row ko sit mi ajan neung bang
Row pit tan prahan row chorp
Row bo pit tan prahan dap ni keun sanong
Which translates approximately as:
This earth is witness,
I am a student who has a master.
If I am guiltly and you kill me, I submit,

But if I am not wrong, and you kill me,

This sword will return an answer.

The allusion to a master was to King Narai, who is said to have avenged him by having the governor executed with the same weapon.

9. Vihan Phra Sung

The Phra sung chapel stands on a mound beside thd TAT office in the Sanam Na Muang, the Municipal Park. The chapel is supposed to cover the site of a mass grave for Burmese soldiers killed in one of the late eighteenth century incursions to Nakhon, and the small hill it stands on is therefore called *Nern Luat*, or Hill of Blood.

Figure 47 The Vihan Phra Sung.
Source: Munro-Hay, 2001

10. Wat Sema Muang, Wat Sema Chai

It was formerly believed that the inscription of a king of Srivijiya, which bears a date equivalent to 775 AD, and which is now in the National Museum at Bangkok, was found at Wat Sema Chai. This was a temple, now vanished, which was situated close to Wat SemaMuang, where the school called *Rong Rien Tetsabahn Wat Sema Muang* stands today. Interestingly, O‟ Connor, 1975 cited in Munro-Hay, 2001 commented on this inscription when studying Srivijayan-Tambralinga links, which he found very meager: it is as if the undoubted bright and clear light of the Ligor inscription of 775 AD has become a false beacon,‟ he wrote. This proved quite true as far as the significance of the inscription for Nakhon Sri Thammarat is concerned, for it is now generally accepted that it actually came from Chaiya. But the story has had an important effect of the „history‟ of this temple. Some book, like the gistory of

Nakhon Sri Thammarat by Vichiyen na Nakhon et al., present as fact an early foundation date, a Srivijayan pedigree, and a triple dedication to this temple, on the strength of this inscription alone.

Wat Sema Muang appears on Lamare‟s map of 1687, one of two structure marked *grande pagoda* just inside the north gate; the first was doubtless Wat Sema Chai. Apparently at Wat Sema muang there was formerly a large *chedi* and three smaller ones. Now the only trace of ancient structure is the brick structure (a *chedi* base) hidden right behind the school in a corner near the prison wall. This brick-built platform, restored in 1958, supports a number of remains of old Buddha figures, and a large tree whose roots have damaged both it and the main figure, the head of which has now fallen off.

Chronicle A of Nakhon Sri Thammarat tells the story of *Phra Panom Wang* and *Nang Sadieng Thong*. They were sent with their son *Chao sri Racha* to build *Muang Nakhon Don Phra*. When *Phra Panom Wang* died, *Chao sri Racha* became ruler of Nakhon Sri Thammarat, where he did much good work, including building Wat Sema Muang. This may have been restoration work, since a legend claims that the first Sri Thammasokarat, just after completing *Phra Borommathat chedi*, built *WatSema Muang* in the centre of his new city; the first of the many temples of the city to be built. Because of its boat-like shape, the *vihan* was called *Vihan Sampow*, sampan-shaped, the name it retained through various rebuilding as time went on. Several hundred years later, Phraya sri Thammasokarat V (Sri Racha) rebuilt the *Vihan Sampow*, restored its Buddha image, and added several *chedis.*

Chronicle C mentions that in the time of a King Sri Thammasok (III), Wat Tha Chang was constructed. Among its nine dependent monasteries was Wat Sema Muang.

Figure 48 Wat Sema Muang
Source: http://www.panoramio.com/photo/44635237

11. Hor Phra Isuan, Hor Phra Narai, Bot Prom

Today, only two shrines or chapels (*hor, bot*) dedicated to Hindu deities survive in Nakhon Sri Thammarat, the Hor Phra Narai east of Thanon Rajdamnern, and the Hor Phra Isuan on the west side near the *ching cha thong daeng* (copper swing), site of former Brahmin ceremonies. Some time ago, an old shrine called Bot Prom, the Brahma chapel, also stood on the west side of the main road through Nakhon Sri Thammarat, very close to the Phra Isuan shrine (some 10m. to the south of it). The Brahma chapel has now vanished complete, but is noted in some books on local history, where photographs show it next to the Isuan shrine. When Lajonquière recorded information about the Hindu chapels in Nakhon as they were before 1912, he noted this shrine, which he described as coarsely constructed in brick without any kind of roof, completely enclosed in a second structure, the walls of which were made of woven bamboo. Inside were a Ganesh on a pedestal with an inscription, a dancing Siva in bronze, a standing female figure and an image of a goose. Among its former contents were a Siva *linga*, a *linga* base, and various carved wooden panels, now preserved in Wat Phra Mahathat Museum, since Braminical processions and festivals no longer take place in Nakhon. Sometimes it is said that the shrine was built of wood, but a 1927 photograph shows a brick building, preserved to a fair heigh, sheltered under another, with a Siva *linga* in front of the old shrine and one of the carved panels fixed to the wall of the shelter. It also illustrates the four-armed bronze Vishnu found in this shrine. A further figure from this shrine is a superb *hong* (goose or swan) vessel in bronze, perhaps seventeenth or eighteenth century, beautifully decorated with elaborate patterns. This, now in the Nakhon Museum, served as a vessel for the holy oil.

Old photographs indicate that the bronze figure of the dancing Siva, now in the Narai shrine opposite, once stood on the altar of this shrine, with the *hong* vessel in front flanked by Ganesh and a female figure. Wales (1935) quoted in Munro-Hay (2001) also noted the:

> *Brahmin temples, where Hindu ceremonial was performed until about thirty years ago and which are still in the care of a small colony of Brahmans of Indian descent. The Bot P „rahmis a modern structure containing only a few bronze images of Indian style.*

To add to the confusion in the identification of these shrines, Claeys (1931) quoted in Munro-Hay (2001) noted that „by error (Lajonquière) gives the name *Na P'ŕa Narai* to a sanctuary which is in reality called *Bot P'ŕahm'*. He stated that both the Hor Phra Narai and the Hor Phra Isuan had been rebuilt since Lajonquière‟s visit.

Lajonquière supplied a sketch of the facade of the chapel, which he called „Na Phra Narai, the face of Vishnu‟. This façade had columns flanking the door, their capitals supporting a wooden lintel; the upper part had gone. He suggested that the building was a relatively modern construction in comparison to those at „Xaya" (Chaiya), which he had also visited. There was a *linga* outside and four inside, together with a badly damaged statue of Ganesh in sandstone, and a worm-eaten wooden carving of a divinity holding a flower.

The Isuan (Siva) chapel was photographed by Wales(1935) quoted in Munro-Hay (2001). It was brick-built with stone capitals on the entrance pillars, a triangular pediment above the lintel, and a stone *linga* to the left of the doorway. A *linga*-base can be glimpsed inside. Wales considered this shrine „of much greater interest‟ than the Vishnu shrine. He noted that:

> *Modern roof…shelters the remains of an older brick structure practically hidden by a wooden partition… Despite the fact that its small and coarsegrained brick (10" * 5 ½" * 1 1/3" ; 12" * 6 ½" * 2") were unlike those we have seen used elsewhere, being of the type used in Siamese building of the Ayuth „ya period and joined with mortar, I was immediately struck by the strong "Indo-Javanese" style of the building, a fact already noted by M. Claeys. Indeed it seemed to me that the style was even more primitive than anything found on the Dieng Plateau, West Java.*

Some of the diminishing number of adepts of Brahminism prepared a chronicle of its history and functions in Nakhon Sri Thammarat in 1734. This was presented to the *palat* (deputy governor) of Nakhon Sri Thammarat, so that he could take measures to help preserve the traditions which were fast dying, either from natural inertia or in the face of the rapid spread of Islam in the region. The chronicle was prepared by *Khun* Promsutthichat, Yot and *Khun* Wasutep. The chronicle mentions the arrival of Brahminism in 950, brought by a king from a Benares family; though as we have seen the Chinese records confirm a much older origin for Brahminism in the Thai/Malay

peninsula. Images, shrines, customs and rituals are also discussed in the chronicle, as well as the privileges and property of the Brahmins.

Originally, the document relates, *mahevariborommahon* (the divine swan), the *ching cha thong daeng* (copper swing) and images of Phra Narai and Sri Lakshmi were sent with five priests by Phra Narai Ramatirat of Ramarat, Benares, in 1350 to king Ramathibodhi I (U Thong) of Ayutthaya. But, as so often in the religious legends of Nakhon Sri Thammarat, the winds and the seas decided otherwise. The junk carrying the images and the priests was driven after seven days and seven nights of storms to take refuge at Trang, whence the priests and cult objects were conveyed to Nakhon. There, the current *chao phraya Nakhon* gave them refuge. He informed Ayutthaya accordingly, and the minister of the treasury was sent to bring the objects to the capital. However, another storm prevented this, and Phra Narai himself told the minister in a dream that the images wished to remain in Nakhon. The images were installed in *tambon* Tha Ma in the town (where the shrines still are, near the Tha Ma market). King Ramathibodhi commanded the celebration of certain cerenomies, particularly the annual swinging ceremony, *triyambavaya*, in the first lunar month of each year. At first an official came each year from the capital, but, when on one occasion he was delayed, the Brahmins sent messengers to the capital with the mission taking the gold and silver tribute trees to request that they perform it on the king‟s behalf. This was granted, together with considerable property and privieges to the brahminical community, which were confimed by King Naresuan (1590-1605).

There are similarities between this tale and another recorded by Jeremias van Vliet, set in the time of Ramathibodhi II and King Ramarat of the Coromandel Coast. This long tale begins with an account of how the latter king was annoyed with the former because he shared the same name and titles. After many bizarre but unsuccessful efforts to kill him he eventually gave up, and sent Brahmins instead who installed the swings. Peace was established, and Brahmins continued to be sent over the years.

Wyatt (1975) quoted in Munro-Hay (2001) comments that the Nakhon document is of „some ironic significance‟, since it depicts the declined state of Brahminism in Nakhon at a period not long before the fall of Ayutthaya in 1767. Some results may have come from the production of the chronicle, as it was from

Nakhon Sri Thammarat that the new dynasty in Bangkok obtained experts and documentation to restore the Brahmin court ceremonial, which is practiced there to this day. Wales‟s view differs, discounting the Nakhon Sri Thammarat influence. He states that in 1767 it was the Ayutthaya Brahmins themselves who fled to Nakhon, to be recalled later by King Taksin. He adds that, at the time he was writing Brahminism was still found only at Bangkok, Nakhon Sri Thammarat and Phattalung. It is difficult to be sure of Nakhon‟s claim in the restoration of the ceremonies without knowing the origin of the statement; Aymonier (1900) quoted in Munro-Hay (2001), in a relatively early reference to this subject, merely stated that „unlike the Brahmans of Cambodia, the Siamese Brahmans are not relics of a once powerful religious caste, but have been brought in later (from Ligor to elsewhere) to conduct the court ceremonies…‟.

Figure 49 The Brahmin swing near the site of the Brahma shrine, and the Hor Phra Isuan.
Source: Munro-Hay, 2001

12. Wat Suwan Pan

Although nothing much of interest survives today, an old photograph shows one of the great local ceremonial occasions of the past held at Wat Suwan Pan. In 1905 the *meru*, or funery pavilion of two noblewomen was erected here. The women were *Chao Chom*, wife of Noi Yai of the governing family of Nakhon Sri Thammarat in the reign of Rama III, and *Mom Ratchawong Ying*, the wife of *Chao Phraya Sutammamontri*. The photo shows the meru, representing the mountain at the center of the Buddhist world, with its striped awnings and raised central pavilion. Inside, on a dais, are the two containers for the remains, to which respects would be paid before the final cremation.

13. Phra Sayom (Phra Sayom Puwanat)

Only a small ruined shrine remains at this site near Thanon Tachee and Wat Suwan Pan, together with some ancient objects, including a *linga* and a base, and part of a stone door surround or lintel. This is probably the old *hin lak* that once stood in the centre of the Thanon tachee crossroad nearby. Pan Sukhum had it moved to the side of the road when he came to supervise the administration of the new *monthon* Nakhon Sri Thammarat, and it must later have been taken to the Phra Sayom shrine. It was popularly thought to be an ancient city pillar. However, the granite fragments looks more like ancient stone threshold or lintel, of the same type as those found in quantity at Mok Lan and other places. It is perhaps the remant of some other ancient installation. Is this another of those small and until now inconclusive hints as to the ancient foundation of the city, a question that still awaits solid confirmation from archaeology. Like so much else of the old material at Nakhon, we cannot prove that it might not be something brought at a later date from Tha Rua, Mok Lan or elsewhere.

The shrine, *Tan Phra sayom* – the pedestal of Phra Sayom, so called in consideration of its ruined state – was published and photographed by Wales. The *linga*-base outside and the *linga* within were both in position at that time. Wales described and made a plan of the structure, and excavated the area around it:

> *About six hundred yards to the south I was shown the remains of an old Siva temple, deserted about thirty years ago, and the existence of which does not seem to have previously been placed on record. Only the lower part of the walls were still standing, and it was what remained of the little shrine at the west end that was of chief interest. Although it had obviously only been built up in comparatively recent years from loose bricks of late manufacture there was again no doubt of the survival of the same style of early „Indo-Javanese" architecture that had been apparent in the other Hindu temple, and the double wall at the back also testifies to the former independent existence of the little sanctuary.*
>
> *Excavation tended to confirm what I suspected. The site had had a busy history during the last few hundred years, and was almost the only definitely stratified site we had found, there being two district brick floors. On the lower one was found a reliquary containing a silver coin apparently dating*

from one of the earlier reigns of the Ayuth „ya period, and many potsherds of Sung type were found even at the lowest levels. This indicated that the site could not date from a period earlier than the tenth or eleventh century, and is probably a good deal later. Nakhon Sri Thammarat is reputedly a very ancient city, but no actual remains beyond a few ancient images and one or two early inscriptions are known from the more remote period, because the site of the ancient Indian settlement, which seems to have existed, probably did not coincide with the present city and its location is unknown. But just as the little colony of Brahmans, who trace their descent from India, exist in this great centre of Buddhism as a survival from an earlier order, so they have preserved in their little temples the memory of an early Indian type of architecture.

Wale‟s plan show a brick wall all round the shrine about to where the raod is now, and some worked stone at the east end of this enclosure. The west or back wall of the shrine rested right against the west part of the enclosure wall, the two side walls only about two feet away. Wale‟s plan seems to show the *linga* standing on a circular base with a runnel emptying to the north; the base is no longer visible.

Figure 50 *Linga* base at the Phra Sayom shrine, Nakhon Sri Thammarat.
Source: Munro-Hay, 2001

Figure 51 The *linga* in the Phra Sayom shrine, Nakhon Sri Thammarat.
Source: Munro-Hay, 2001

Figure 52 Phra Sayom shrine, Nakhon Sri Thammarat.
Source:
http://www.panoramio.com/photo/4457436

14. Wat Sa Riang

Although nothing now survives of the old structure on this site, the Nakhon Museum preserved a wooden gable end from the original temple built in 1769. The carving depicts a crowned figure dancing on a squatting demon, flanked by two other divine figures against a background of vegetation. Also in the Nakhon Museum are two gilded terracotta seated Buddha figures which came originally from this temple. They are of the Nakhon Sri Thammarat School and date from the nineteenth century.

15. Phra Puttha Sihing

Perhaps the most important Buddha image in Nakhon Sri Thammarat is the Phra Puttha Sihing, which has its own chapel in Nakhon Sri Thammarat between the Provicial Administration building and the court.

The small bronze statue, dated from the thirteenth and the sixteenth centuries, belongs to the Nakhon School, and has been called the supreme example of the *Khanom thom* (plump/chubby) style. The Buddha is seated in the *maravijiya* (subduing Mara) attitude-his costume is distinguished by thepleated flap that falls over the Buddha‟s left shoulder, the right being left bare. In the shrine, a filigree-work parasol shades the image.

Legend claims that the image was created magically by the Naga King. In the chronicle *Jinakalamali*, the story is told of how it was sent from Sri Lanka to King Siridhamma at Siridhammanagara (Nakhon Sri Thammarat) in the thirteenth century, while King Rica of Sukhothai was his guest. King Roca had learned about the miracles the Buddha image had performed in Sri Lanka from King Siridhamma. King Roca wanted to go there himself to see the image, but was warned against it. A message was sent instead, and the Sri Lanka king dispatched the image on a ship. In spite of shipwreck, the image floated up to Nakhon Sri Thammarat on a plank of wood, and was rescued by King Siridhamma, who in turn gave it to King Roca. According to this story, it was then taken to Sukhothai.

In the Nakhon chronicles there is a variant, set in the reign of Sri Thammasok I, immediately after his founding of Nakhon Sri Thammarat in (1176-77 AD). Chronicle A reports that the the image left Lanka to float across the sea to „Pinang‟ and the Crystal Isle of monks,Ko Keo, while Chronicle B notes that it left Pinang „and crossed over to the crystalline beach on which the great reliquary was to be built‟. The next

time the chronicles mention the image is immediately after the death of Sri Thammasok and the abandonment of Nakhon, but with a date nearly s hundred years later. A ruler called *Phya Sri Saiynarangka* or *Phraya Sri Sainarang*, who had come to Nakhon from the west in 1274 AD, enshrined the Phra Puttha Sihing in the Great Reliquary at Nakhon for seven days before it departed for Chiang Mai.

Further episodes in the legend describe the image‟s journey to Sokhothai. While U Thong was king of Ayutthaya, the future King Borommaracha I took it there. Mae Luang widowed mother of he ruler of Kamphaengphet, and a wife of U Thong, had it secretly removed to Kamphaengphet, but it was captured by Chiang Rai troops. Later it was taken to Chiang Mai where it remained for two hundred years. When King Narai captured Chiang mai, the image returned to Ayutthaya, only to be carried back to Chiang Mai when the Burmese sacked Ayutthaya in 1767. In 1795, Rama I had the image taken finally to Bangkok. It was there placed in the *wang na*, the Front Palace, the seat of the deputy king of Rama I. This building is now the National Museum, and the image is in the Buddhaisawan Chapel in the grounds there, enthroned on a high altar under a gilded canopy.

Other versions of the legend claim that the true image is either still in Nakhon, or in Chiang Mai, the theory being that only substitutes would have had to endure these peregrinations about the country. As experts have noticed, the Nakhon Phra Puttha Sihing appears to be in a southern style closely related to that of Chiang Saen in the north. This peculiarity might owe its origin to some Indian style which was exported to both region of Thailand and copied there with local modifications. The Chiang Mai image, which is enshrined in the *Vihan* Lai Kam at Wat Phra Sing Luang, is in a fifteenth century Lanna style, while that of Bangkok is of the later Sukhothai atyle. None of the three show any sign of Sri Lanka influence. All three may have originated as replacements of some lost original. Interestingly, though the Sihing Buddha of Nakhon has good title to be the oldest of the three images known by this name in Thailand, the Nakhon chronicles themselves do not claim that the image stayed in the city. There is no effort to explain away its departure as that of a copy or some similar ruse. Whatever its origin, the Nakhon Phra Puttha Sihing was frequently copied locally; one example in the Nakhon Museum has an inscription which refers to it as a „Phra Puttha Sihing‟ and says that it was cast in 1694 in Wat Sarayon Nitharam.

The chronicle of the First Reign follows the old records when it reports that the Phra Puttha Siging statue, which *Phraya* Chiang Mai presented to the heir apparent of Ayutthaya in BE 1157 (1701 AD), had been made in BE 700. It remained in Sri Lanka until BE 1500 (957 AD), when the king of Sukhothai, Sainarong, was on the throne and Nakhon Sri Thammarat was one of his vassals. The king of Nakhon acquired the Buddha image and gave it to Sainarong, who was at Nakhon on a visit. He took it to Sukhothai, where it remained until Ramathibodhi of Ayutthaya removed it to Ayutthaya, when by a trick it was conveyed to Kamphaengphet. It was taken then to Chiang Mai, and then to Chian Rai, and back later to Chiang Mai. In 1661 it is said to have been taken to Ayutthaya by King Narai, but either King Phetracha or King Thai Sa ordered its return to Chiang Mai. In the version of this story translated by Notton (1926) quoted in Munro-Hay (2001), the king of Sukhothai is named as Sayarangsa-all of whom Notton identified with Phra Ruang – whose realm „ran in the north to Menam Nan and beyond Ayodhaya to Siridhammaraja in the south.

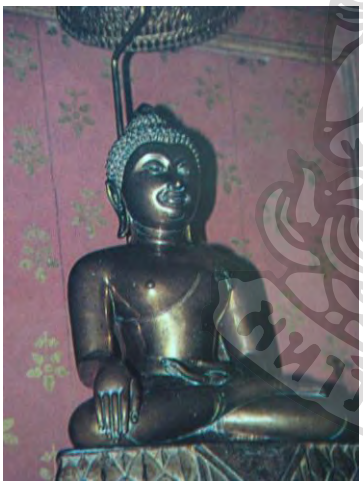

Figure 53 Nakhon Sri Thammarat's Phra Puttha Sihing image.
Source: Munro-Hay, 2001

16. Wat Na Phra Lan

At Wat Na Phra Lan there is a fresh-water well, associated in legend with *Phraya* Sri Thammasokarat. Anyone who left the city is said to have been deprived, by magic talismans operating at the main gates, of certain mental capabilities until he returned and drank its water. The water is supposed to possess special virtues, and was included when it was necessary to send sacred water to the capital for the *apisak* anointing ritual in the royal coronation ceremonies there.

17. Wat Thao Kot

There are a number of legends about this place. One tale statues that it was *Phraya* Sri Thammasokarat I who gave it its name; he was also known at first as *Thao* Kot. He ordered the construction of dug moats and made the earth walls of the town, setting up large water jars at each corner. He erected the city pillar there as well, and established a temple, Wat Thao Kot, as a centre for Brahminical religion. He built a round brick chimney-like structure (of which details of the measurements are given) with, instead of a pinnacle, a platform with a dais on the eastern side in front of which was a square white stone, 2*3 sok in size, in which was a depression for catching rainwater, sent down from paradise by Brahma. There was also a flat upper part. Sri Thammasok is said to have been cremated at this temple. After this, the place fell into ruin, and reverted to field or forest.

Around the end of the tenth century, with the decline of Brahmanism, a Buddhist temple, named Wat Thao Kot, replaced the now-ruined structure; it was reportedly founded by *Nang Leuat Kao*. Other temples came to occupy the sacred area as well: Wat Pratu Thog lay behind, Wattarawadi or wat Fy My lay to the north, and Wat Sop Derm occupied the land where the Brahmin temple had been, and the area to the north of it. A palace is also said to have been built to the west, called *Wang* (palace) *Nang Leuat Kao Chao Mae Yu Hua*. People called this *(Wang) Wat sop*, alluding to the cremation (*the remain*) here of Sri Thammasok I. According to the Nakhon chronicles, when *Chao Sri Racha* became ruler of Nakhon Sri Thammarat he built several temples, including Wat Phra derm, identified by Wyatt (1994) quoted in Munro-Hay (2001) as Wat Sop Derm, now combined with wat Thao Kot. A number of small temples in the neighborhood were amalgamated with Wat Thao Kot around 1909.

All that now remains of ancient installations at Wat Thao Kot is a very large brick-built *chedi* base, and it was doubtless this that gave rise to the description of the chimney-like Brahmin temple. The entire area between *Klong* Pa Low and *Klong* Suan Luang, including the area of the now-vanished Wat Sop, and Wat Thao Kot, is an area of ancient occupation; Chinese and local pottery from excavations here id now exhibited in the National Museum at Nakhon. There are also votive tablets of Mon (Dvaravati) and Khmer (Lopburi) style which may have come from *chedis* in the area.

In the old *ubosot* of this temple are exhibited some scenes of the life of the Buddha painted on wooden panels.

Figure 54 Painted panels depicting episodes in the life of the Buddha, Wat Thao Kot.
Source: Munro-Hay, 2001

18. Wat Suan Luang Tawan Tok

A *chedi* here with a low square base and round upper part has been identified as showing late Srivijayan influences. From this temple came a broze decorative item, of Lopburi style and dated to the eleventh to thirteenth centuries, perhaps an illustration of Khmer influence in the region, and some ancient pottery, including *kendi* water pots, dating from the time of the ancient site of Muang Phra Wiang. The site of this temple was at the northern end of the old city. The Objects found here are now in the National Museum.

19. Wat Sema Thong and Wat Tha Chang Luang

These temples are the subjects of an untitled chronicle, registered by wyatt as Chronicle C, which relates their building and the history of the builders. The chronicle is particularly valuable in that it doffers from the other chronicles in its themes of interest, and in the personalities mentioned. Depending on the version, it was written at Wat Sema Muang by Phra Kru Taderm or by Rajakavi Sri Prijapala and Debaraja Sri Salak Aksara Sri Samuhahraja. It tells at complicated story, set around BE1535 (991-92 AD) after the death of a king called Sarbejra Phra Buddha Chao. *Phra Chao* Sri Thammasokarat died after completing the Great Reliquary. He had three sons, two of whom, called Piri Pi and Piri Muy, were the children of a minor wife called *Nang Matsaraperi*. There was also the heir, *Chao* Suwannakuti. The latter went with a royal daughter, *Chao* Chantwara, to offer her to king U Thong of Ayutthaya (who reigned

from about 1351-69), and there he was recognized as the next *Phra Chao Sri Thammasokarat*. Eleven years later some Mon immigrants led by Kotakirisensati and his wife *Nang* Maratanpiri arrived with various relatives and followers. They brought considerable goods, including two *kian* of gold and four of Pegu silver, with three junks and seven hundren people. In return for being allowed to settle in three villages north-west of Nakhon in *tambon* Tha Pratu Chang, the Elephant Gate Landing district, they arranged for the *chedi* of Wat Phra Mahathat to be covered with ten catties of gold flattened into sheets.

Kotakirisensati had two children, a boy called Nontakumar and a girl, *Chao* Suwannamala. The former became an official in the palace of Phra Chao Sri Thammasokarat, the latter married Chao Suwannakuti, and gave birth to a son called Potakumar. When his son was ordained as a monk, his relatives built him a monastery ‚north of the city, east of the Elephant Gate landing and south of the village of Kotakirisensati,‟ calledWat Tha Changaram Luang (the royal Elephant Landing monastery). Potakumar was elevated to the rank of *Somdet* Chao Phra Bodhisambhara, abbot of this monastery, which was well endowed with lands to maintain it and to provide gold to gild its Buddha image. The abbot was given the attributes suitable to his rank, the royal tiered parasol, palanquin, umbrella, fan alms bowl and richly decorated tray. The two younger brothers of Kotakirisensati built another temple, Wat Sema Thong, to the east, with a wall around it, a four-head elephant *chedi*, four stupas, *vihan*, and *ubosot* with verandas. It too was richly endowed with lands for its upkeep. Wat Tha Chang was in the area of the present Salah al-Din mosque, presumably just outside the gate called Pratu Chang, Elephant Gate. The king, suitably enough, gave to Bodhisambhara a herd of albino elephants, which wandered with their keepers all over Khao Luang hills and the region. These keepers captured and trained other elephants, and employed them in carrying bricks to build the monasteries. An additional note in the chronicle mentions that in BE 2211 (1667 AD), which would fall in the reign of King Narai, a descendant of Kotakirisensati called Thong Ay, of Hua Thale district, sent elephants t oAyutthaya at the order of *chao phraya Nakhon Sri Thammarat*, and as a reward was appointed to a local administrative rank. In response to another request, a relative, Phra Buddhapada, was appointed abbot of Wat Tha Chang, and Thong Ay‟s son was made abbot of Wat

Sema Thong. The copy of the document arranging all this is dated CS907 (1545 AD), in conflict with that mentioned above.

Nine monasteries depended on Wat Tha Chang, of which some still exist. Wat Kapang may be unidentifiable with *tambon* Kapang in Tung Song, Wat May could be the Wat May in tambon Tha Sala, Wat Chanpo is in tambon Don Tako in Tha Sala, and Wat Sema Muang is in the old walled city of Nakhon. All the arrangments concerning the government and endowments of monasteries were sealed with curses, that if the descendants of the founders failed to maintain them, they might „fall into the hell of everlasting fire, the great hell of a hundred incarnations".

สำนักหอสมุดกลาง

6.3.1.16 Other religious images and antiquities

Furthermore, a number of ancient arts works which were in form of religious images and many extraordinary antiquities are found in Nakhon Sri Thammarat province. There are named as follows:

1. Vishnu Statues

Statues of Vishnu, and Siva *linga*, apparently dating from as early as the fifth century, together with other statuary and architectural elements, have unequivocally revealed the close connections between the Nakhon Sri Thammarat region and India during the earliest of these periods. Vishnu statues have been found in fairly large numbers, dating from the period of the peninsular states, at Chaiya, as well as at Takua Pa on the west coast, and in and around Nakhon Sri Thammarat. These presumably relate to the Dan-sun and P"an-P"an kingdoms, If their approximate boundaries have been correctly established. The Nakhon figures have local features, which have led some art historians to date them to the Srivijaya period, around the eight-ninth centuries, but one among them is supposed to be much earlier. This strange figure is small, and stands in a curious bent-backwards pose. Traces of its four arms are visible, and it is more complex than, for example, the Tha Sala Vishnu figures described below. It has been dated to the fifth century; and if this is correct it is one of the oldest in southern Thailand, indeed in the whole of South-East Asia. It came from Hor Phra Narai in Nakhon Sri Thammarat, where it was identified in 1927.

Two stone Vishnu figures found at Wat Phra Narai, Tha Sala, and dated to around the seventh-ninth centuries AD, are in the Nakhon Museum, with the lower part of another from Wat Tumpang, Tha Sala. All are of South Indian style. Another stone Vishnu came from Ban Pangkam, Sichon, and a further figure of a deity from Sao Pho, also in *amphur* Sichon.

Figure 55 The stone Vishnu figures which represent to Indian style.
Source:
http://www.thailandmuseum.com/nakhon_si_thammarat/hilight1.htm

2. Linga

Linga or *lingam*, pillar-like phallic stones representing Siva (Shiva), and the bases (*phitika*) into which they were inserted, are also very common from the area of Nakhon Sri Thammarat province. Generally these are dated to the period of the seventh-ninth centuries AD. Relatively recently O‟ Connor (1983) quoted in Munro-Hay (2001), accepting a new dating by Piriya Kririksh of a Chaiya *ekamukhalinga*, has re-dated several Nakhon *linga* from the Phra Narai shrine in Nakhon Sri Thammarat to the fifth century or earlier in one case,and to the late fifth or early sixth centuries for two others. There are several examples in the NakhonMuseum; two, and a third intact with its base, came from the Hor Phra Narai in *tambon* Ny Muang, *amphur* Muang. Another came from near the Muslim chapel at Tha Rua, and three, with two bases, camefrom Wat Na Khom, Sichon. A *linga* base was found at Khao Kha, Sichon, another at Wat Hua Tung, Phrom Kiri and two further bases came from Wat Petcharik and Wat Chantaram in *amphur* Muang, Nakhon Sri Thammarat. Many other *lingas* and linga bases.

A passage at the beginning of O‟ Connor‟s study comments on the difficulty of drawing stylistic or typological inferences from „a relatively undifferentiated column of stone‟. The *linga*, as seen in Nakhon Museum and other places, are merely that, but O‟ Connor, waxing lyrical, attempts to bring them to life in their original setting. He first notes that they indicate that „devotion to Siva was a powerful force in the early city states,‟ and that each monumental *linga* indicates the existence of a temple. In

addition, that entrains „an architectural enframement with all that is implied in the way of resource allocation, specialized craft skill, and the general level of economic development‟. Then:

> *Radiating from a linga, when set in the field of its dynamic relationships, were the religious specialists who presided over the daily and seasonal calendar of religious practices, and the villagers whose duty it was to maintain and support the temple. We should see too the intricate web of well-worn foot paths leading to the temple hub from remote hamlets, neighbouring villages, and adjacent towns for the daily honouring of the linaga. Each of the ancient carved stones was daily wreathed with incense and flowers. They were fitfully and mysteriously lit by light from oil lamps waved by priestly attendants. They were worn smooth by lavings of water and milk and the innumerable touches of loving hands. Add to this the flux, commotion and social contagion of crowned festival days with music, entertainments and gorgeous costumes and we have some echo, however faint, of the vibrant religious enthusiasm which a linga once focused.*

A far cry indeed from the shabby Phra Sayom shrine, or even the Hor Phra Isuan of today‟s Nakhon Sri Thammarat. This neglect, symbolic of the decline of Brahminical practices, also perhaps reflects a decree of Rama I commanding the construction of the *linga*; though, in distant Nakhon Sri Thammarat and its province, the injuction was evidently not followed to the letter.

3. Buddha Images

Of similar date (according to the Nakhon Museum) to the early Vishnu is the elegant small standing bronze Buddha in the Indian Kubtha style (fifth-sixth centuries AD; but it has also been dated to the ninth-tenth centuries AD). It came from Wat Chom Thong in Sichon, and ancient establishment from which also came three stucco heads dating between the sixth and tenth centuries (alternatively dated to the Ayuthaya period), and a stone Vishnu figure dated between the seventh and ninth centuries.

There are several other very ancient Buddha images in the Museum‟s collection. Two of these date from the Dvaravati period (somewhere between the sixth and eleventh centuries) and doubtless indicate that influences and contacts, as might be

expected, were maintained with the central part of the country. One is a seated stone figure, much damaged, from Wat Phra Mahathat. The other is an elegrant, though headless and handless, standing stone figure of Buddha descending from the Tavatimsa Heaven, from the site of the ruined Wat Wayan, dated to the late seventh century. A stone Buddha head of Dvaravati style, dating between the sixth and the tenth centuries, and a bronze figure representing the Hindu deity, an amalgam of Siva and Vishnu, called Hari-Hara, came from Wat Khannaram, in *tambon* Na Son, *amphur* Muang, between Nakhon Sri Thammarat and Ron Phibun. In addition, a Dvaravati style terracotta fragment, dating between the sixth and the tenth centuries, from a Wheel of the Law (a common Dvaravati motif), was found in *amphur* Ny Muang in the centre of the town.

A Mon-style stone Buddha image of some renown, which is now in Wat Phra Mahathat Museum at Nakhon, came from Wat Yai, Ban Koh, Prom Kiri in Nakhon Sri Thammarat province. It probably dates from the eighth century. The figure is rather squat and not very elegant, but has a certain grace in the way in which the robe flows down into a curve at the front.

From Nakhon Sri Thammarat province there are also Buddha images which indicate the continuance of Indian influences. A ninth century image in Nakhon Museum is a beautiful example. It is a bronze standing Buddha some 20 cm. high, which has been associated with the Later Amaravati style of the Andhra region in the south India. It came from Wat Chom Thong in *amphur* Sichon.

A fourteenth century Buddha image of bronze in the U Thong style in the Nakhon Museum came from Wat Yai, in *tambon* Phrom Lok, amphur Muang, Nakhon Sri Thammarat.

From wat sai Ngam, at Lansaka, came a Buddha figure of the Nakhon School dating to the Ayutthaya period - Nakhon Sri Thammarat‟s production of Buddha images was sufficiently varied to be now generally accepted by experts as constituting a distinct school. It is not one of the elegant bronze standing figures of this period and school of which there are also examples in the Museum‟s collection, but a seated figure with the same rather squat characteristics as the Phra Puttha Sihing image. Like the earth to witness‟. A further, stone, figure of this style and type in the Museum is a good seventeenth century example from Wat Na Khon in Sichon.

An Ayutthaya period figure in coralline in the Nakhon Museum, a seated Buddha, is vagued dated between the fifteenth and the nineteenth centuries. It came from Wat Wayan, in *tambon* Mamuang Song Ton (two mango tree District) just outside the town.

Figure 56 The bronze Buddha image of Ayutthaya period
Source:
http://www.thailandmuseum.com/nakhon_si_thammarat/hilight1.htm

4. Other Antiquities

The Nakhon Museum Houses a collection of ancient artifacts from the entire region. Among the ceramic wares of many kinds are several examples of a very characteristic type of pottery, thee *kendi*, or *kunti*. The *kendi* is a type of round-bodied water-pot with a spout. It is described as local because it is found locally, although no traces of kilns have yet been identified in the Nakhon region. Perhaps the vessels were imported from, say, Sathing Phra to the south, where numbers of them have been found (a provenance also suggested for some of the beads found in the Nakhon region). Kilns producing *kendi* have been excavated in the Sathing Phra-Songkhla region. Examples have been found at sites belonging to the old city of Muang Phra Wiang, such as Wat Suan Luang Tawan Ok. The type was also used in Malaysia and Indonesia. They frequently turn up in excavations in Surat Thani, Nakhon Sri Thammarat and Songkhla provinces particularly. Numbers were found at the site of the present Nakhon Museum, where they are now exhibited.

Generally the *kendi* have a wade ledge round the rim, a restricted neck swelling below into a rounded body, and a ring base or sometimes a pedestal base. A slender spout emerges from the upper body. They are generally undecorated except for some simple cordons at the shoulder, and are of a pinkish or whitish colour. Dating is rather complicated, with such a wide range of variant from so many places, but in general they seem to fit around the thirteenth to fourteenth centuries AD.

An unusual vessel with scroll-foliage decoration, which was found on the site when the Museum itself was being built, is dated to the eight-ninth centuries AD. It is said to be of Srivijaya type.

Figure 57 The unusual vessels which were found on the site when the Nakhon Museum was being built
Source: http://www.thailandmuseum.com/nakhon_si_thammarat/hilight.htm

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

6.3.1.17 Additional Ancient Sites in Nakhon Sri Thammarat Province

In ancient period, sites in Nakhon Sri Thammarat province were organized from a larger network such as Chaiya, Kanchanadit and Wiang Sa in Surat Thani province across to Takua Pa, and down to soutern sites as Khao Lukpat in Trang province or Sathing Phra in Songkhla.

Ancient structures, particularly shrines are found in the northern part of Nakhon Sri Thammarat. The reason for this is: most shrines and temples were brick-built and consisted of stone architectural elements like columns, door frames and lintels so some of these have existed. A number of the *linga*, *linga* bases, stone architectural elements or fragments of sculpture are exhibited in Nakhon Museum. But the sites themselves are scores of worth for visiting.

Apart from ancient sites, there are numerous places where connected with legends of Nakhon Sri Thammarat. These sites are also conveyed the local beliefs in historical importance. The value of these sites and places are evidenced in the Nakhon‟s chronicles. Occasionally, the tales of these submit evidnces to relatively current times. Whilst citing to Sri Thammasok and other kings, the popularity heroes or excellent events of the past and the estabiahing of the Great Reliquary of Nakhon

Sri Thammarat. Hence, the ruined places are stand for considerable structures, now are excavated. These sites and objects are summarized as follows:

1. Nakhon Sri Thammarat: *Muang* Phra Wiang

According to the Nakhon Chronicle (B), it was *Phraya* Ponsasura, who succeeded to the rule of Nakhon as *Phraya* Chantrapanu II, who established himself „south of the Great Reliquary" at *Muang* Phra Wiang. The place is supposed to be the same as one sometimes locally known as *Muang Kramon Kok*, Crown of the Head Knoll. *Muang* Phra Wiang is identified with a site situated well south of Wat Phra Mahathat in modern Nakhon Sri Thammarat, stretching from about the present position of the Nakhon Museum to the Maharat Hospital in *tambon* Sala Michai. Since the Wat Phra Mahathat chronicles mention such a place, the name has been adopted for this area by modern archaeologists and historians on the strength of the position of an ancient site called by local people „Wat Phra wiang".

The area attributed to the old city of *Muang* Phra Wiang is situated between *Klong* Ku Pai in *tambon* Sala Michai, and was once the site of a number of temples. Various remnants of *chedis* have been identified, and pottery sherds and Buddhist votive plaques were excavated here. Just over the *Klong* to the left or east was Wat suan Luang Tawan Ok (east), with Phra Sadet a little further on, where the National Museum is now, then Wat Petcharak Tawan Ok, opposite the still-surviving Wat Petcharik Tawan Tok (west). Facing the former site of Wat Suan Luang Tawan Ok is Wat Suan Luang Tawan Tok. Opposite the Museum is the site of another temple called Wat Bor Pong, wih Wat Kuti west of it. Part of the compact earthen walls of *Muang* Phra Wiang lies behind the western temples. These old ramparts are now not visible, except for a short section, a tree-covered bank overlooking the old western moat in the graveyard behind the Wat Petcharik Tawan Tok enclosure, though more of it is shown behind Wat Kuti in a plan by Nikom Suthiragsa. These seem to be the only recorded traces of the earthen rampart of the old city of Phra Wiang, originally apparently about 1 km. long north-south by 600 m. east-west. The old town seems to have stood like its predecessor and neihbour on a sandy ridge between two areas of low-lying flooded ground suitable for rice-planting. In fact, the area of ancient

occupation in this region stretches from about the position of Wat Thao Kot and the now vanished Wat Sop, right down to Chang Hun in Tha Rua.

On or near the site of the present orphanage, Ban Sri Thammarat, were two buildings that must have been features of the old town of *Muang* Phra Wiang, the palace nad te old temple of Wat Phra Wiang. The site is commemorated by a street name, Tanon Phra Wiang; when Nikom Suthiragsa was written, the office of the Department of Public Welfare stood on the former temple site. Many unfired clay votive tablets have been found here. The palace site is identified by the „old" name Ban Phra Wiang, and from a large raised area of land in which many brick and stone traces were found, according to the landowner at that time. *Klong* Ku Pai represents the southern moat of *Muang* Phra Wiang, beyond which is the Maharat Hospital, formerly the site of the palace of the Prince of Lopburi Ramesuan, called *Wang* 30 Yai Rot. The prince, who died in 1932, was appointed administrator with the title *kha luang tetsaphiban monthon Nakhon Sri Thammarat* from 1910-26, and had *Klong* Ku Pai newly dug. Between the hospital and the main cross-roads further south is another area in which traces of ancient occupation have been found outside the *Muang* Phra Wiang area.

Presumably Chantrapanu"s city – the text does not actually state that he was the fouder – was a successor to Sri Thammasokarat I"s city by Hat Sai Keo, the Beach of Crystal Sand. It may have been connected to Tan-liu-mei, Teng-liu-mei, Tan-ma-ling, the state of Tambralinga; perhaps it was the eponymous capital of the state. Nikom Suthiragsa suggests that *Muang* Phra Wiang was the name of the city, and Tambralinga that of the country – though when identifying Tambralinga with Nakhon Sri Thammarat in the customary way he later writes that „the name „Tambralinga" was changed to Nakhon Sri Thammarat". The chronicl"s brief mentions of *Muang* Phra Wiang rather leaves the impression that it may have been nothing more than a separate walled suburb of Nakhon Sri Thammarat, rather like the establishment of the *wang na*, or front Palace, in later times.

There may have been some activity at *Muang* Phra Wiang well before Chandrabanu of Tambralinga"s reign in the thirteenth century. Excuvation there have revealed a certain amount of pottery, including Chinese ware dating from Tang Dynasty (618-907) times, and coins attributed to Srivijaya; perhaps the reference to

Chantrapanu II in the chronicle means no more than that he augmented or fortified an existing suburb of the neighbouring urban centre.Work undertaken during Chandrabanu‟s reign in Tambralinga might account for Chao Ju-kua‟s mention of Tan-ma-ling‟s fortifications, which were lacking in the earlier days of Teng-liu-mei; these fortifications could have consisted of wooden palisades defending the earthen core of the walls, which was all that survived later. The chronicle only mentions that Chantrapanu II – by this time described, if the sequence of the text in Chronicle B is followed, as „the ruler‟, presumably Sri Thammasok IV – had a moat excavated round *Muang* Phra Wiang.

สำนักหอสมุดกลาง

2. North: Nakhon Sri Thammarat to Khanom

- **Mok Lan**

An important archaeological site, just north of Nakhon Sri Thammarat, is Mok Lan, which is situated beside *Klong* Pak Paying, between Nakhon Sri Thammarat and Tha Sala. The ruins stand in the grounds of the modern temple, Wat Mok Lan. They consist of brick-built *chedi* bases, three close together in a line running east to west, together with stone architectural elements, some clearly re-used. These include pillars, thresholds, lintels, and door-frames, some decorated, and *linga*-bases. Like many of the other ancient installations in the region, it seems probable that Hindu deities were worshipped here, including Siva. Among the small finds from the site were considerable amounts of pottery sherds, and some whole vessels, with white or orange body and a variety of decoration: wavy grooves on the orage ware, or more formal incised floral decoration on the white. Some brown glazed wares, some celadon and some blue and white Chinese wares, were also found. There was also a lead-silver mix earring.

Some of the decorative work on the architectural remains resembles material from Anuradhapura in Sri Lanka, and similar connections have been proposed for some of the votive plaques found at Mok Lan. Experts have also found similarities in material from south India between the seventh and ninth centuries. Later architectural material shows relationships with Khmer work of the eleventh and twelfth centuries.

The Mok Lan complex seems to have been basically one smallish walled inner area containing the *chedis*, with an outer wall all round, which goes under part of the

modern school nearby. There were ancient inked wells, lined with tapering pottery rings inserted one into the other, connected to the complex, as well as three ancient lakes or ponds in the vicinity. There are traces of re-use of stone in some places which seems to indicate several building phases (apart from alignments of stones used as pillars, presumably formerly supporting a dwelling, near the present temple to the north of the site). The original establishment here was evidently very old, founded during the „Indianising" period on the peninsula, probable, according to present archaeological evidence, even before Nakhon itself. Hindu deities were worshipped. Two much damaged Siva *linga* from Mok Lan are now in Nakhon Sri Thammarat Museum. A short verse, which seems to be based on a true estimation of their relative ages, illustrates local opion about the rival claims of Mok Lan and Nakhon (*Muang* Khon) to precedence in the matter of age;

Tang din, tang fa,
Tang yah ket morn,
Mok Lan tang korn,
Muang Khon tang lang.
Which means approximately
When the earth was established, the heavens made,
The vegetation planted, Mok Lan was there before,
Nakhon Sri Thammarat was founded later.

Local people say that when this establishment was in use, the waters of a bay came inland as far as Mok Lan, and given the general coastal development this seems very likely. It has been suggested that the earliest settlement was at Tha Sala at Pak Nam („river mouth") Tha Sung, and later at Wat Dow Mor (Wat Chontaram today). Mok Lan itself is built on a sand dune some three kilometers west of the main coastal dune which runs from Sichon right down to Chian Yai.

In February 1994 scientists from the archaeological section at Nakhon Sri Thammarat National Museum resumed the work. The whole site was cleared, and has now been consolidated and restored.

- **Tha Sala**

A short distance away from Mok Lan is Wat Nya Plorng, where a large *linga* base in excellent condition can be seen. It was apparently brought here from a ruined temple site, Wat Na, at *tambon* Don Tako in Tha Sala.

Also near Tha Sala is Wat Nang Tra in *tambon* Thaburi, on the road from Tha Sala to Nop Phitam. Legend claims Princess Supatra of Srivijaya built it. She arrived, shipwrecked near Tha Sala – then, of course, nearer to sea coast – in transit with three hundred ships laden with construction materials for Wat Phra Mahathat. She therefore decided to build a temple here near the sea, called after her Wat Nang Supatra, now abbreviated to Nang tra. A not dissimilar tale is told of Wat Maheyong (Heyong), *tambon* Sa Keo, Tha Sala. In that case a certain Yong and his people who had come to help the construction work at Nakhon heard that the *chedi* was already finished, and so they built a shrine on the banks of the Klai river instead.

There are other ramifications of the story of people who set out to help with building Wat Phra Mahathat *chedi*, but arrived too late; it is one of the classic legends about the origin of *chedis* or Buddha statues in the whole region formerly dependent on Nakhon. One such tale is told of Patiu, Chumporn, where a couple from Ayutthaya landed, only to discover the building already finished. They accordingly built a *chedi*, with the materials they were carrying, on a hill top at a place now called Wat Khao Chedi, and remained to live nearby at Don Ta Ter and Don Yai Chi. In the same way, the Buddha images at Tham Khao To Bun, *tambon* Panom Wang, amphur Kuan Khanun, Phattalung, were supposed to have been constructed by a monk with a party he had led from somewhere south of Phatthalung with materials to help build Wat Phra Mahathat, only to learn of its completion before they arrived. Other Buddha images, built for the same reason, are to be seen at Wat Tham Phra Puttha, in *tambon* Nong Bua, *amphur* Huay Yot, Trang, built in this case – supposedly – by *Nang* Leuat Kao, wife of *Chao Muang* Phattalung. She led her retainers here, intending to help the *thao, phraya*, and *chao* of the region who went to assist Sri Thammasokarat in the building of the great *chedi* (an other example of the strange geographical problems the local legends set). Learning that the Wat Phra Mahathat *chedi* had been finished, she selected a hilltop and had her retainers build a Buddha image, even mixing honey with the water used for the building. The image was 35 *sok* high, and surrounded by

smaller figures. Lost in the forest after this, the site was later rediscovered, and the present temple built.

There are few traces left at Wat Nang Tra. Some votive plaques have been found here and a thirteenth century Buddha image of bronze, which came from this temple, is now exhibited at Wat Phra Mahathat Museum in Nakhon Sri Thammarat. Excavaions near the principal *chedi*, called Nang Chi, are reported to have revealed a stone cover, but work proceeded no further.

Wat Maheyong is remembered in local legend for an incident during the wars with Burma in the late eighteenth century. Apparently many people fled to Wat Maheyong from Chum Long when the forces of *Chao Phraya Nakhon* (Phat) ambushed the Burmese there, taking their property to be buried for safety. Votive plaques and a Buddha image dating to the Dvaravati period are said to have been found there.

There are various other sites in *tambon* Klai which have yielded Siva *linga*, bases, stone thresholds and other architectural fragments, some of which are now in the Nakhon Museum. Torsos of Vishnu figures of the late seventh century AD, which came from Wat Kow Phra Narai in *tambon* Thaiburi, Tha Sala, are also now in the Nakhon Museum.

Tha Sala appears, as one might expect, to have been early under Nakhon's influence. Local legends relate that in the eleventh Buddhist century (mid-six to mid-seventh century AD, *Phra Chao Sri Maharacha chao muang Nakhon Sri Thammarat,* was engaged in repaired at Wat Phra Mahathat. He sent men to work the fields at Tung Kadon and Tung Nong Py in Tha Sala region and to look after Wat Panang Tra or Nang Tra, while others went to live in Krung Ching in *tambon* Nop Phitam, *amphur* Tha Sala. This doubtless derives from records like the complex registers of temple lands, recorded in Chroicles B, B1 and C as being the work of Sri Maharacha, though these places do not appear in the documents published by Wyatt (1975) quoted in Munro-Hay (2001), nor do the dates agree. The same records add that, in the time of King Borommakot of Ayutthaya (1733-58), a certain *Okluang* Thaibuti Srimahasongkram was sent to govern Thaiburi, rated at 1200 *sakdi na*, assisted by *Khun* Ratchaburi, 400 *sakdi na*. *Khun* Dechathani governed Nop Phitam, and *Khun* Pichaithani Sri Songkram was sent to govern Klai (as Tha Sala was called until 1916),

rated at 600 *sakdi na*. *Khun* Chaiburi went to govern Ron Karo, and *Khun* Tanthani was sent to govern Wat Mok Lan. *Okluang* Thaiburi accompanied the nakhon governor under Rama II to fight in the Kedah war, and returned bringing Malay captives back to the region.

An unusual Neolithic clay tripod pot in the National Museum at Nakhon also came from this district, from Khao Ang cave at Nop Phitam. Krung Ching has an old history, but this has been recorded very imprecisely. Apparently M.C. Wipawadi Rangsit „suspected that Krung Ching had perhaps been Tambralinga", but supporting evidence seems to be limited to a number of unconfirmed reports – a 2 km. long stone wall in the forest, sightings of statues, bronze objects in a cave, and pottery.

- **Sichon**

The region around Sichon was evidently the site of a considerable number of religious installations in the period of the peninsular states. South of Sichon, at the site of the former Wat NaKhon, stone *linga* and traces of buildings indicate a former shrine. There were six *linga* in 1966, one of which is now apparently in Pak Panang, though the one there in Wat Nantaram, set up behind the main temple building, is said to have come from Wat Theparat. A clay votive tablet of Khmer type, found at the Wat Na Khom site, has been dated to the thirteenth century AD. Other similar tablets, O"Connor notes, were found in the cave at Khao Jum Dong (Chom Thong, not far from the temple of that name) and in Wat Na Son, Wat Phra Wiang, and Wat Tha Rua, all in amphur *muang*, Nakhon Sri Thammarat, as well as at Wat Nang tra in Tha Sala. In addition, therea are several other sites known in *tambon* Chalong and *tambon* Sow Tow in Sichon where *linga*, *linga* bases, Vishnu figures or architectural fragments have been found, many of which are now in Nakhon Sri Thammarat Museum.

An impressive site not far south of Sichon is the excavated brick construction crowning a long hill, with a summit at 72 m. above sea level, called Khao Kha, in *tambon* Saopow. There was a substantial complex of buildings within an outer brick wall and platform, apparently centred on a columnar hall. The (temple or shrine?) complex is situated in a dominating position on its platform on the hill. A number of stone thresholds and column bases are also visible, and there are severeal, apparently ancient, ponds and wells on and around the hill. It may have been a Hindu sheinw,

dedicated to the worship of Siva, flourishing between thte twelfth and fourteenth Buddhist centuries (mid-sixth to mid-eighth centuries AD).

Figure 57 Ruins at Khao Kha, *tambon* Saopow.
Source: Munro-Hay, 2001

A little to the north of the town of Sichon, Wat Chom Thong shows similar traces of ancient materials. Several architectural fragments have been found here. Some ancient sculpture from the site, including standing figure of Vishnu attributed to the eigth centuer, is now exhibited in Nakhon Museum. Stucco heads, also in Nakhon Museum, are there dated to the sixth to tenth centuries, but O'Connor suggests that they are in fact of the Ayutthaya period.

- **Khanom**

At Wat Chedi Luang, in Ban Tha Ny, *tambon* Kwan Thong, several kilometer south-west of Khanom, traces of ancient foundations were found, and some stone architectural fragments and a *linga* base can still be seen at the site. Nearer to Khanom, above Wat Chantataram, part of an old coral-built *chedi* can be seen. Some fragments of sandstone Buddha figures were also found lower down the hill.

- **Phipun**

North-west of Nakhon, on the western side of the Khao Luang montains, in Phipun. From a mine in this district came a decorated bronze mirrowback, dating to the Chinese Han Dynasty (206 BC – 220 AD).

Figure 58 A decorated bronze mirrowback was found at Phipun district
Source: http://www.rachandam.com/web/?p=154

3. South: Lansaka to Cha Uat

- **Lansaka**

About 25 kilometres south-east of Nakhon is Lansaka district. Lansaka is said to have been founded „at the end of a landing" by a certain Sri Maharacha (I). His descendant, Sri Maharacha II, also helped the ascetic monk Ariyapong with restoration work at the Great Reliquary in Nakhon in (apparently) the late fifteenth century; the town waas then called Lansaka.

The most interesting relics in the district are the four *chedi* at Wat Wang Sy in *tambon* Kam Lon. The *chedi* are constructed of brick, but some of the stucco work which decorated them has survived, and demons, divine figures, friezes and the foreparts of elephants can still be seen. The *chedi* date to the Ayutthaya period, and are of mixed Srivijayan-Sri Lanka style. Other objects found here were some smaller models of a *chedi* and a Khmer style „prang" or steeple, and a *yak* or demon or guardian figure in pottery.

There are the usual legends about Lansaka/Lansaka and Sri Thammasokarat. The ruler and his younger brother Phra Nontarat are said to have left the beach of Crystal Sand and their new city on the future site of Nakhon Sri Thammarat when pestilence struck. They led their people for safety to Lansaka"s hills, forests and caves. Sri Thammasokarat there built a palace, on a site reputed to lie on a small hill in Nakhon range in *tambon* Lansaka, the name of which, Khao Wang („Palace Hill"), reflects this belief. The story is evidently a version of that related above when *Chao* Sri Maharacha founded „Lansaka", but this version takes the legend back to the dawn of Nakhon"s history. It was apparently at this time that Sri Thammasokarat built the temple now called Wat Lansaka, sor the ascetic Brahmin Phra Putthakampiyen. Another part of the story states that when Sri Thammasokarat eventually returned home, he met a Buddhist ascetic, who enquired after his health. Sri Thammasokarat replied that his body was well but that his spirit was sad because of the troubles which had fallen on his people through the pestilence. The monk said that he could help. Coins of refined silver bearing the Pallava letters *na-mo* must be struck, and immersed in consecrated water, which would be sprinkled over the people. Some of the coins must be scattered in various places, and the plague would go away. When all this had

been done, the king and his brother returned safely to their city on the beach of Crystal Sand where their great pagoda awaited them. Other versions of the famine and *na-mo* legend refer to the three brothers, Phraya Sri Thammasokarat II, Chantrapanu and Pongsasura.

This „palace", or possibly another, is recorded in a different context. Apparently a local legend claims that the remains of a building called „Taksin"s palace" exist at Lansaka. Could this actually be a confusion of the „Palace Hill" just discussed, and the cave where King Taksin is supposed to have lived until his dealth in 1825 at Phrom Kiri just north of Lansaka district.

The two chronicles of Wat Phra Mahathat, B and B1, preserve some further stories about Lansaka. The date seems to be in the Ayutthaya period, since later in the text the date 1415 *mahasakkarat* (1493 AD), is suppied. The tale relates that a certain Sri Maharacha, son of Nak, a brewer, set himself up with his hundred followers at a landing, which he called Lansaka. His son was called La, and his grandson Sri Maharacha II. It seems to be this latter who assisted at the restoration of the Great Relquary by the ascetic Ariyapong, and built Wat Harati Phradhatu. Sri Maharacha also constructed an altar and a *vihan* – at Nakhon Sri Thammarat or Lansaka – before he died and was succeeded as ruler of Lansaka by his son *Khun* Indra I. The chronicles differ a little in their records. In chronicles B and B1 *Khun* Indra"s wife was called *Nang* O"ay, and his son and daughter were Nai Sri and Nang Rama, while in Chronicle A, Nang O"ay marries „Phra Lan, who was a ruler who lived in Lansaka", by whom she had seven children.

Khun Indra I was unlucky. When a royal command came for his daughter Rama to be sent to the kin, he sent an elephant doctor"s daughter instead, rather foolishly allowing her father to accompany her. The father told the truth to the king, and a royal commissioner came down to enquire. Indra was beaten to death „by the Nun"s Landing Gate" – if this occurred at Nakhon, such a place, Tha Chi, is mentioned in several documents in the chronicles concerned with labour and with temple lands. After this story, the text states that Nakhon Sri Thammarat was „deserted for a long time," before, in 1493, Sri Danu was appointed as Khun Indra II. Sri Danu is called the son of *Khun* Indra in one place, though in another place in the same chronicle (B1) the title is supposed to have been given to the royal servant called *Nai* Dharmarang

who was appointed to investigate the case of *Khun* Indra I. It was Khun Indra II who reorganized, with the ascetic Ariyapong – still alive, so not too much time can have elapsed – the affairs of Wat Phra Mahathat. *Khun* Indra II was in due course given the title Sri Maharacha III, and replaced in the governorship by *Khun* Ratanakan, in order that he, with his assistant *Nai* Sam Chom and his deputy Nai Ratana could dedicate his time to organizing religious affairs. They particularly investigated the question of monastic endowmwnts in the region. In due course, Nai Kumara, Sri Maharacha‟s son, was appointed to the title Khun Indra III, to rule Lansaka as his ancestors had done.

Lansaka seems to have always been a richy wooded area. Local legend reports that, in the days of „Lansaka‟, hunting helped to feed the new town. Ropes made from hide, and amed elephants, were early sent to King U Thong in Ayutthaya from this region; several village names seem to preserve a memory of elephants here, as Ban Na Pang (female elephant), Ban Na Play (male elephant, and Ban Rong Chang (elephant shed).

- **Tha Rua**

Tha Rua, immediately south of Nakhon Sri Thammarat, has yielded a number of very ancient objects. The name indicated a landing or port. It lies on a creek in which the remains of a boat and some glazed wares dating to the Sung dynasty (960-1280) were found. The site of the former Wat Po in *tambon* Hua Mina, Tha Rua (now the grounfs of the Dramatic Arts College, *Witayalai Natasin*) has yielded evidence for early occupation. Granite capitals of Tamil type from this site are kept in the inner courtyard of Nakhon Museum. Some other granite fragments, a plinth with a carved lotus, and te remain of foundations were excavated here. A small *linga*, and some clay sections for building wells, were among the finds, with some Sung dynasty pottery fragments. In the era of the old temple a Buddhist votive plaque of clay, dating to the thirteenth century AD, was recovered.

A bronze image of a four-armed Bodhisattva Avalokiteshvara, dating to the ninth century, and a bronze female statue (Prachyaparamitra), dated to the twelfth century and now in the Nakhon Museum, also came from Tha Rua. Apart from the Chinese ceramics noted elsewhere, some sherds of unglazed local pottery, decorated with simple incisions, also came from Tha Rua.

Figure 59 An Indian style capital from Tha Rua, Nakhon Sri Thammarat.
Source: Munro-Hay, 2001

- **Tung Song, Ron Phibun**

In the Tung Song chain of hills is the Khao Hin Tok cave, near *Klong* Sao Tong in *amphur* Ron Phibun. Stone tolls, glass and shell beads, bones, shellfish remains, and cord decorated pottery bowls, with fragments showing that there were tripodal vessels among them, were found at anexcavation here. Another cave occupied in prehistoric times in the same area and environment is the Tow Wong Chang cave in *tambon* Khao Keo, *amphur* Lansaka; the stram called Klong Khao Keo is known in the neighbouring district, amphur Ron Phibun, as Klong Sao Tong.

More stone tools and pottery were found in the Tham Lort or Tham Talort cave in a rocy outcrop on the edge of the town of Tung Song, in *tambon* Nam Tok. In the cave called Tham Khao Saeng, in amphur Ron Phibun, a Buddhist votive plaque in bronze was gound which has been dated to the seventeenth Buddhist century (mid-eleventh to twelfth centuries AD).

- **Tha Samet, Cha Uat**

Finally, though hardly an ancient site, Tha Samet near Cha Uat has an interesting history in relatively recent times. It was originally called *Muang* Pran. When Ayutthaya fell in 1767, the Nakhon governor, Nu, assumed the government of he south. The government of Phattalung was shifted to *Muang* Pran (Tha Samet), under a relative of his, *Phraya* Tha samet, known also by the official title of Phraya Keo Korop Pichai. He remained in office for two years before he was replaced by Phraya Pimonkan (husband of Thao Thepkasatri, one of the famous female defenders of Phuket during its invasion by the Burmese), who moved the government back to Phattalung. *Chao* Nu was defeated shortly after this.

6.3.2 Social value

6.3.2.1 Nakhon Sri Thammarat : The Tin trade route of southern Thailand

Ligor and „Junk Ceylon‟ (Phuket) were the earliest recognized for foreign trading business in the southern Thailand because they served with the plentiful supply of tin.

Tin has long been one of the most valued exported of the south. The earliest we hear of it is in a Chinese record of the fourteenth century, a report about the state of Tan-ma-ling from which we learn that in marriage arrangements the local people employed satins, brocades or a measure of tin. Local indigenous products included high quality tin. In return for this, and other exotic items, they received cottons, blue and white porcelain bowls and drums.

There are some interesting early indications of the importance of tin in the Nakhon Sri Thammarat region in its use in local coinage. From this and the Chinese records we can see that, long before the arrival of the first European traders, tin, locally available and easily processed, was an important product of the Nakhon Sri Thammarat or „Tambralinga‟ region. The tin-bearing earth was excavated and washed, leaving the grains separated, or sometimes the tin was simply collected after the rains. It was then smelted in clay moulds and cast into slabs. Bourke (1905) quoted in Munro-Hay (2001) found some hemispherical ingots, and others of a long narrow type, in *monthon* Phuket at Takua Pa, Phang Nga, Phuket and Trang. Bourke also noted shaft working sunk to reach the tin-bearing gravel in Phuket, Phang Nga and Trang region. There were slag heaps as well. All this provided evidence, he considered, for „a large and industrious mining population settled there, for a considerable period of time‟. He seemed to think, though, that many of these traces were very old, and belonged to early Indian workings. He remarked, too, on a route transporting tribute to Bangkok from Takua Pa, passing the mountains to the Bandon River, and thence by boat to Bandon (Surat Thani).

The amounts of tin collected at nakhon, deriving from both local production and in tribute form from other southern regions, were substantial. For example, in 1657 a Dutch ship exported 75 tonnes from Nakhon Sri Thammarat to Batavia. When the

europeabs began to arrive, the tin trade was one of the chief items that attracted them, though pepper was also of interest earlier. Nakhon Sri Thammarat or Ligor was one of the centres for this trade. Near the city there were tin producing areas and companies were still working there in the not too distant past, for example at Ron Phibun.

The earliest Europeans to establish trading posts in Thailand‟s south were the Portuguese, after their conquest of Melaka in 1511. They installed themselves at Nakhon Sri Thammarat (Ligor) and Pattani.

The Dutch, when they established commercial relations with Siam, were much interested in tin. Their profits, according to one source, were in the region of 84% for the Indian market. They established a trading post at Ligor in 1642. The same interest led them to open brances at Queda (kedag), Junkceylon (Phuket) and Singora (Songkhla), all places which fell under the control of Siam and the Nakhon Sri Thammarat government. There were soon to be fears of other nations „stealing‟ the trade. In late 1686 a letter from the factors at Batavia to the VOC (Dutch East India Company) council notes that the Ligor factory is to be repaired and that attention should be paid to the smelting of tin, and to the purchasing of it to cut out possible English or French competition.

Figure 60 cannon testify to the town's association with the Dutch East India Company.
Source: Munro-Hay, 2001

There is no doubt that the fears of the Dutch were justified. The British East India Company in 1679 sent their representatives Samuel Potts to the peninsula to explore the peper and tin trade, and in the 1680s, during the negotiations between Phra Narai and the French, a tin monopoly at Phuket was offered to the French. A 1687 plan of Ligor by M. Lamare, a French engineer whom King Narai sent out to

inspect and improve the fortifications of several southern cities, noted a tin warehouse among the more prominent buildings in the walled city.

The Dutch tin monopoly caused problems with King Pheracha (who in 1700 sent a tin model of a hat to be copied in Europe). There were many ups and downs, but the trade continued until the Dutch finally departed in 1756.

Turpin (1771) quoted in Munro-Hay (2001)mentions a type of tin from Ligor called calain, which he later describes in more detail; „to make it harder and whiter, the Indians put cadmie with it, which is a sort of mineral stone easy to powder, which being melted wit copper makes it sharper, and it is this tin thus prepared that is called *toutenague*". This *tutenague* or *tutenak* is apparently metallic zinc or spelter.

The local tin trade did not die without the Dutch and the French. John Crawford"s 1822 mission was in part concerned with settling trade issues such as the tin supplies from „Junk Ceylon", and he noted tin among Ligor"s exports. Henry Burney (1910) quoted in Munro-Hay (2001) too confirmed that in 1825 there was still tin to be had in the area controlled from Nakhon Sri Thammarat, and that the son of the Nakhon governor who governed Kedah was careful to take possession of the rice, timber and tin staples of the region. Burney also included tin among the principal exports of Ligor, but it seems that the tin production of Nakhon Sri Thammarat region itself was no longer very important, for he added that „the tin mines are much neglected and said to be exhausted". Even so, Malloch (1852) quoted in Munro-Hay (2001) reported tin as still forming part of the town"s exports.

Local revenue, before and after Burney, evidently depended on tin to a large extent. The fragmentary documentation preserved with the chronicles makes this clear. In the official documents preserved with Nakhon Chronicle A, an officer „in charge of a party of people rendering their taxes in tin" is mentioned, and there is mention of a gathering at Tha Thong of parties carrying tribute, taxes and tin. A large quantity of tax tin was to be conveyed to the capital with the royal tin, and gunboats were required to protect it from pirates. Later, in an 1874 *bai bork* or official report to the government, information about tin revenues was included. In 1885, foreign interest in Ligor tin briefly revived when Angelo Luzzatti, an Italian engineer and geologist, surveyed for minerals and reported on Ligor tin and Bang Taphan gold. Tin and its mining had meanwhile had an impact on the very structure of the population,

and on local politics, the workings and exploitation of the mineral having attracted large numbers of Chinese. Trocki comments that „in southern Siam the proportion of Chinese was much higher in relation to the general population, particularly in the tin-mining areas around Phuket, Ranong and Nakhon Sri Thammarat. Here the Thai rulers had appointed Chinese headmen to become provincial goernors".

H. Warington Smyth (1898) quoted in Munro-Hay (2001) (himself as mining engineer) supplied considerable information about the tin mines of Nakhon Sri Thammarat at Ron Phibun. He observed that:

> *The tin mines, which Leal (around 1825) declared were much neglected and said to be exhausted, are situated twenty miles south-west of the city, in a valley on the south-east slopes of the kao Ron, and have, in the last fifty years, produced enormous quantities of ore. Tradition says they were first worked by Siamese as Meung Len, and then the Chinamen came, some sixty years ago, and began the extendsive paddock workings which have upturned the whole valley to a depth of 60 feet.*

Smyth commented that only one small area, considered to be the dwelling of an unlucky spirit, and the region around Wat Ron Nai, were still untouched, and that the valley would soon be exhausted. However, he ascertained that the hills could be worked, and that other parallel valleys contained tin, though there would be difficulties in preparing the infrastructure for this exploitation (clearing the jungle, building roads and the like). Smyth added:

> *Ban Ron is the tin market of the province, as well as the mining centre. All the tin is smelted in a government smelting house…The slabs are stamped and royalty and stamp fes paid to the smelting officer, and then the tin is ready for the market… most of the tin was being exported by the buyers, chief amongst whom is the governor, to Bangkok for the Chinese market…*

He adds further details about the quality of the ore, about the chainpumps employed to drain the deep open cast workings, about blast furnaces, smelting, and even the carts used to transport the tin. He made a drawing of a „Wheel. Lakawn tin cart". The tin was carried on these carts „the only ones in the province, to Kokram, on the banks of *Klong* Pakawn, six hours distant".

Extensive remarks on tin and its earlier mining or working, on ingot finds and other details of tin production in Phuket, Ranong, Takua Pa, Phang Nga, and Trang, can be found in the report by Bourke, cited above. He remarks that in the old *monthon* of Phuket, tin working were found everwhere except in Krabi, and that they were all near the coast and thus more accessible than the Malay ones.

Apart from tin, and the precious metal used for the local manufacture of niello, silver or gold vessels, iron, too, is occasionally noted by nineteenth century visitors to the region. Burney mentioned that a little iron was among Nakhon‟s exports in the first quarter of the century, derived from a place called Lamphoon (Lamphun). Arthur Harris quoted in Munro-Hay (2001) allows us to be more precise, since he recorded that near Ban Kuang, by *klong* Kuang, not far from Tha sala, was Lamphun, where the iron mines were, near the sea shore. Two days travel north was Khanom. Lamphun‟s exact location is uncertain, as the name does not seem to be known now; it may have been part of the same extensive district as the *amphur* Lamphun mentioned by Lajonquière in which, he records, Muang Bandon, Muang Kanchanadit, and the ruins of Wiang Sa were all situated.

6.3.2.2 Nakhon Sri Thammarat: Coinage

As a corollary to the mineral production of the region, the coins found at or near Nakhon Sri Thammarat are of very great interest. In later times, the coinage was actually produced by some of the local tin-mining companies, and a substantial amount of tin was included in its composition, but for long ages past, Nakhon was among the coin-using, even coin-producing states of what is now Thailand. In 1993 there was an excellent display of coins exhibited at the Nakhon Museum, the property of Khun Chavalit Angwitayatorn.

The earliest coins of the region were die-struck metal discs, a type which went out of favour for a very long time before the Thai „bullet‟ currency was changed to resemble European currency in the nineteenth century, thus reverting again to flat metal discs after nearly two thousand years. Such coins disappeared after the end of the Indianised kingdoms like Funan and Dvaravati. As Gutman (1978) quoted in

Munro-Hay (2001) remarks, all these coins bear „auspicious symbols of Indian kingship and its function of assuring the prosperity of the realm".

An early southern coinage, apparently consisting of „local gold issues based upon the Pegu Conch-Srivatsa prototype" is known from finds of „hundreds" of examples from Kuan Lukpat, in *amphur* Klong Thom, Krabi province. The beads, glass seals etc. found here at „Bead Hill" date to the first half of the first millennium AD, like similar objects from U Thong and Oc Eo. The coins were of three types, average 9 mm. in diameter and about 0.5 g. in weight. Apart from the type based on the Pegu silver, there was a Conch-Swastika pattern, and a design with Conch-striated lines. None of these have been found so far at Nakho, and perhaps they were associated with trade in the Mon sphere.

The earliest silver pieices known from the Nakhon region belong to the so called „Rising Sun" coinage, the type with the most widespread circulation of all ancient south-east Asian coins. Because of this they have been variously attributed, but the true place or places of issue still remain uncertain. Some come from Burma, mostly from the Shan region. The Mon region of Thailand and southern Burma, and the Pyu cities of Beithano, Halin and Sriksetra produces coinage in ancient times, and both regions have been associated with these Rising Sun coins. Other Rising Sun coins come from Thailand, where a connection with Dvaravati has been mooted. Further examples from Cambodia and southern Vietnam have been taken to represent the currency of the ancient Cambodia state of Funan, sometime suzerain of some of the peninsular states, from about the first to the sixth centuries.

The coins are imprinted with „*Phra Athit Uthai*" the Rising Sun symbol – or, according to other interpretations, the quarter moon or a lotus flower - on one side (obverse). This is depicted as a straight line with a shorter arced line joining it, forming a flattish half-moon shape. From this central motif six upper and six lower lines radiate to meet an inner border round the coin. Between the radiate spokes are large dots, and around the coin between the inner linear border and another outer one are more such dots. The other face (reverse) shows the *srivatsa*, a complex design interpreted as depicting a stylized temple building containing the image, reduced to dots and lines, of the ancient mother-goddess Sri. Around the outside are a number of ancillary symbols, such as the sun and moon at the top, a swastika to the left, and the

bhadrapitha throne – sometimes called, because of te old attribution of these coins, the „Funan symbol" – to the right.

Those coins of this general type designed Class A, with clear designs and good flat flans, seem to be the earliest. The majority of such coins come mainly from Burma (Halin and Binnaka), whence the type is now considered most likely to have oriinated, rather than from Funan as proposed earlier. As might therefore be expected, those found so far in Thailand have come chiefly from the central region. They have been found in *amphur* Sri Maha Po, Prachinburi; *amphur* U Thong, Suphanburi; *amphur* Muang, Nakhon Pathom; amphur Manorom, Chainat; *amphur* Banglamung, Chonburi; Sawankholok; Sukhothai; and Taphanhin, Pichit; as well as Vietnam (Saigon and Oc Eo), and Cambodia. The size of the coins ranges from about 1.55-3.3 cm. Weights vary around 9.2-9.4 g. fractions are also known, apparently quarters weighing about 2.2 g., and even eights.

A hoard of some one hundred and fifty silver Rising Sun coins was found in 1968 at Tung Nam Kem, about two kilometers north-west of the ancient site of Mok Lan in *amphur* Tha Sala just north of Nakhon, and occasional pieces have also been found there since. Wicks (1992) quoted in Munro-Hay (2001) mentions „several hundred full-unit silver Rising Sun coins as well as a large number of segments cut from the larger coins". This find near the important ancient site of Mok Lan, now excavated, is interesting as being the southnmost of all finds of the Rising Sun coins. The nearest other finds of such coins have been in central Thailand and across the Gulf of Thailand at Oc Eo in Vietnam and in Cambodia. This distribution might well indicate the sort of foreign contracts to be expected for the Nakhon region at this time. The Tung Nam Kem find would certainly seem to hint that the coins were spread by sea-borne traffic, which distributed them around the Gulf from the central region, where the type spread from Burmma. There are no reported finds inland to link the different areas.

More or less contemporary with these, dating from perhaps the fifth to mid sixth centuries, and falling into disuse in the ninth century, were struck silver coins of the Dvaravati kingdom, the namw bestowed on what may have rather been a group of Mon states. Examples come from the central area of Thailand (Nakhon Pathom, Chainat, Inburi, U Thong). Some casttin or lead alloy pieces are known as well. In the

south, however, the coinage of Srivijiya – or at least, coinage now attributed to Srivijiya – appears to have circulated. This was entirely different from the Dvaravati-Mon coinage, and, as with the Kuan Lukpat coins, gold was employed in their manufacture. Gold and electrum (an alloy of gold and silver) pieces with the imprint of a sandal-wood flower on the obverse, and an inscription, sometimes said to represent the old Sanskit word *vara*, or „sublime" (or perhaps, the letters *pa* or *ma*) on the reverse, have been found at Sathing Phra, Nakhon Sri Thammarat, Surat Thani and Songkhla. A smaller type in gold or electrum comes from Sumatra, and some silver pieces are also known from there. There are silver examples too reported from Nakhon, Surat Thani and Songkhla (measuring c. 12 mm.) Gold or silver finds of these sandalwood flower coins are reported from Krabi and Chaiya. One twelfth century silver piece, weighing 2.09 g., was found at Fustat (old Cairo) in Egypt.

Another type of silver (and, more rarely, gold) coinage – which Wicks believes to be „modern fantasies" related to the Ayutthayan and Bangkok „bullet" coinage – is imprinted with the Pallava letters *na-mo* (namor). There are local legends about these coins and the reson for their striking. Such coins have been found at Nakhon Sri Thammarat, Surat Thani, Phitsanulok and apparently also in Java. The *na-mo* sign, which is a development of two Pallava letters „na" nad „mo", appears to have become favoured at Nakhon Sri Thammarat. It is still regarded as a special symbol of the city. Some very rare silver pieces exhibit what is considered and early from of the sign. They are of two types: both are very small, one with flattened ends and an elongated swollen central part, the other rather more oval in shape. Other silver pieces with the sign as stamped on the gold type are attributed to the Srivijaya period, by those who accept them as genuine. A round type is said to date from the eighteent Buddhst century onwards. The silver pieces marked with the sign *na-mo* are found in three sizes, all very small: they weigh from about 1.0 to 1.4 g.

A type of money found at Nakhon Sri Thammarat is of a small cockleshell design. These may – again, the attribution is completely speculative, none of these pieces deriving from any kind of stratified excavation – date to the thirteenth or fourteenth century (the Sukhothai period). These „coins" are made of tin, not surprising considering the local deposits of the metal, and perhaps other alloys. They are nicely shaped. With the ribs of the shell marked along the edges, but bear no other

sysbol. Numbers of such pieces have come from thr canals or ancient moats of the city.

More extraordinary are real cowry shells, a well-known form of currency in many Indian Ocean and African regions, often originating from the Maldive Islands, filled with an alloy of about 50% tin. These may date to the early Ayutthya period. They have been recorded at Nakhon Sri Thammarat, Phetchaburi and Ratchaburi. Most frequently the cowry-shaped tin alloy filling survives, with only a few tiny traces of the shell still trapped in the folds, but there are a few near-perfect examples also known. Cowries, known as *bia*, were used during both the Sukhothai and Ayutthaya periods in Siam, and, as might be expected at any port city accessible ot the Indian Ocean and its neighbourhood, numbers have been found at Nakhon Sri Thammarat.

Further „coinage" found at Nakhon Sri Thammarat resemble the *larins* or fish-hook money used in Sri Lanka and the Persian Gulf for a considerable period of time. These are elongated metal strips, in shape rather like a necktie, with a broad pointed end and a tapering end. Nakhon had a long and sometimes intimate connection with Sri Lanka, and the presence of such currency is perhaps a reflection of this. These local ones are not silver, but made of a soft tin and lead mixture.

At the beginning of the Bangkok or Rattanakosin period, in the late eighteenth century, the central government continued to mint *pod duang* or „bullet money", the same as that employed in Siam during the Sukhothai and Ayutthaya periods and during King Taksin"s reign. Early travelers from Europe more accustomed to the flat stamped coinatgegs used there from Greek times onwards, often remarked on it. Bullet money is a ahaped lump of silver stamped with various regal symbols. As an examples, in the *Chronicle of the first Reign* we read:

> *The coinage used during the First Reign consisted of the bullet coins (Photduang money) formerly in used. In the earlier part of the reign, some coins were stamped with the chakra-wheel mark and some with the trident mark. After the second coronation, the king ordered the trident mark replaces by the mark of the buaphan symbol. The chakra-wheel mark remained the same.*

Bullet money may have developed out of the northern *chieng* or bracelet money, a silver bar cut and bent into a bracelet shape and stamped with royal and weight marks. Some examples of bullet money have been found at Nakhon Sri Thammarat. In the reign of King Mongkut. Rama IV, a mint was established for the production of flat coins, with a machine bought in England by King Monkut‟s ambassadors to Queen Victoria.

Nakhon‟s independent coinage was to continue, reflecting in its constituents the available minerals in the region. At the same time as the early Bangkok bullet money, the southern states or provinces of Nakhon Sri Thammarat, Songkhla, Phattalung and Pattani issued their own supplementary coinage, known as *ee-pae*, to replace the *bia*. This was a coinage in imitation of the pierced round Chinese base-metal „cash‟, cast in an alloy of local tin and lead. Chinese characters appear on one face, and Chinese, Arabic or Thai on the other. The issuing authority might be the governor, or a local mine-owner, and many of the companies issuing coins are known from the legends on the coins. It seems that about one hundred of these „cash‟ were equivalent to just under one *baht*. The form obviously reflects the importance of the Chinese in almost all business and trading ventures in the Siam of the day.

Some of the clay moulds for these coins survive. A method of multiple productions was the branch mould, where the channels for the molten metal were arranged like a fish spine leading by smaller branches to each coin, six a side snd one at the top. When the molten metal had solidified the result was a series of coins attached like fruit to a branch. They could then be broken off for use.

Ee-pae coins were issued in numerous parts of Nakhon Sri Thammarat province. The Pak Panang coins, issued by the Nakhon governor, and some of those of Nakhon itself and Ron Phibun, are sometimes pierced by square central holes; the name Nakhon is written Lakhon or La-kung. The Chinese Ma-Huan in the fifteenth century mentioned a Liu-k‟un which semms to be Nakhon. Ron Phibun mine companies issued them, and they were also produced in Tha Sala and Sichon. There are many in the Nakhon Museum collection, with one of the moulds. Their use in local trade is evinced by the discovery of *ee-pae* in wrecks off the southern Thai coast.

A few interesting foreign coins have been found in Nakhon. A very early piece belongs to the Ikshvaku dynasty of the Deccan, which lasted from about 227-306 AD. The kings of this dynasty struck lead coins, and one found its way into the moat T Nakhon Sri Thammarat. Another coin found at Nakhon comes from Sri Lanka-it dates to the reign of the Pandya Queen Lilavati, 1197-1200; a further coin of this queen was found at Kota Cian in north-eastern Sumatra. A third coin, of silver, belongs to one of the Sassanian kings of Persia, Peroz, who reigned from 457-83 AD. There are many other coins found at Nakhon Sri Thammarat which still remain unidentified- the numismatic history of this region is still in its infancy.

สำนักหอสมุดกลาง

6.3.2.3 The Legend of 'Lady White Blood'

Other literature survives which support to historical information is the legend of „Lady White Blood" *(Nang Leuat Kao*). The legend of *„Nang Leuat Kao*" consists of some references to Nakhon Sri Thammarat and other places in the province. *Nang Leuat Kao* is also locally called *Mae Chao Yu Hua* (queen mother). The tale is in southern dialect, and relates the adventures of two people of Indian origin, Nang Leuat Kao (Lady White Blood) and her husband Kumar, who after various adventures became the founders of Phattalung.

In BE 1493 (950 AD), according to the chronicle (Encyclopaedia version), *Phraya* Kumar and „Lady White-Blood" heard the news that *Chao Phraya* Sri Thammasokarat I, the ruler of Nakhon Sri Thammarat, was sending an embassy to Sri Lanka to enquire about relics of the Buddha. The embassy mounted their elephants for the first stage of the journey, then traveled by the stream called Huay Yort to Trang, and on the port at Kan Tang via the Trang River. Here Kumar and Nang Leuat Kao (after adventures with a large bear at Ban Tha Mi Ram, Phattalung) built Wat Phra Ngam before joining the embassy from Nakhon Sri Thammarat in their ship, and departing for Sri Lanka. The Nakhon embassy and the Phattalung rulers returned with a Buddha relic and the Phra Puttha Sihing Buddha image.

Kumar and Nang Leuat Kao built Wat Sri Sanphet Phra Puttha Sihing, the temple of the Omniscient Sihing Buddha, near their arrival point at Pak Nam Muang Trang, installing a copy of the Sihing image. They also constructed a reclinging Buddha image at Wat Tham Phra Puttha at *tambon* Nong Bua, *amphur* Huay Yort,

Trang. On their return home they installed the Buddha relic in the *chedi* of Wat Kien Bang Keo, and, on the neighbouring beach, built Wat Phra Non, a facsimile of Wat Phra Puttha Sihing at Trang, in BE 1496 (953 AD).

Kumar and Nang Leuat Kao then traveled on to Nakhon Sri Thammarat, stopping for one night at Ban Nong Hong near Tung Song. At Nakhon they made offerings at the burial place of the ashes of *Chao Phraya* Sri Thammasokarat and undertook public works in several local districts, including digging a pond at Wat Khao Khun Panom (in Phrom Kiri). Meanwhile, *Chao Krung Sukhothai* had heard rumours of the beauty of Nang Leuat Kao, and sent *Phraya* Phitsanulok and Nang Thong Chan with ships to Nakhon for her. Kumar returned home to Ban Phra Koet. After some adventures in Sukhothai, including giving birth to a son who was to be brought up by the king, Nang Leuat Kao returned home via the Pak Panang river, stopping at a place called Ban Kuang, off *Klong* Kuang, a branch of the Kaket river in Chian Yai district. There she built a temple called Wat Mae Yu Hua Leuat Kao (*tambon* Mae Yu Hua, Chian Yai). She then proceeded on to Phattalung. Later thre couple built several other temples in Sathing Phra. They were succedded by Nang Leuat Kao‟s son, *Chao Fa* Ko Lai, next ruler of Phattalung.

Other places too claim „Lady White Blood‟ in thir legends. *Tamnan Wat Na Sang* concerns Wat Na Sang, *amphur* Tha Sae, Chumphon, and is similar to a tale concerning Wat Phra Nang Sang in *amphur* Thalang, Phuket. In the first case, in the eighteenth century BE (mid- twelfth to mid thirteenth centuries AD0, Nang Leuat Kao was the beautiful daughter of Pang Pakan, living in the domain of Nakhon Sri Thammarat. *Chao* Sri Racha became *Phraya Nakhon Sri Thammarat*, moving to the city, and expanding the empire. However, he lost his independence and the whole area became a *prathetsarat*, or tributary state belonging to Ayodhya. The king heard about Nang Leuat Kao, and sent Phraya Phitsanulok to collect her. (Munro-Hay, 2001).

Figure 61 The statue of 'Nang Leuat Kao' which situated in front of the entrance way of Wat Phra Mahathat
Source: http://www.hflight.net/forums/topic/5479-trip-nakhon-si-thammarat

6.3.2.4 Traditional festivals

- **Hae Pha Khuen That Festival (ประเพณีแห่ผ้าขึ้นธาตุ)**

It is celebrated at Phra Borom That Chedi. The pagoda is considered to be the representative of Lord Buddha and is believed by locals to possess unsurpassed might of righteousness as it contains holy relics. Every year Buddhists pay homage to the pagoda by organizing a procession bearing a religious cloth to wrap around the pagoda to bring good fortune and success. This festival is held twice a year during Makha Bucha Day (the 15th full-moon night of February) and Wisakha Bucha Day (the 15th full-moon night of May).

Figure 62 Hae Pha Khuen That Festival at the great *chedi*, Wat Phra Mahathat
Source:
http://www.culture.nstru.ac.th

Figure 63 Hae Pha Khuen That Festival at the great *chedi*, Wat Phra Mahathat
Source:
http://www.kroobannok.com/28795

Figure 64 Hae Pha Khuen That Festival at the great *chedi*, Wat Phra Mahathat (at the past time)
Source:
http://www.pandintong.com/2010/View_content.php?ContentID=6766

Figure 65 The crowd respect the great *chedi* at Hae Pha Khuen That Festival, Wat Phra Mahathat
Source: http://travel.mthai.com/travel-news/41386.html

- **Festival of the Tenth Lunar Month (ประเพณีเทศกาลเดือนสิบ)**

It is a grand event of the province and of southern Thailand. This festival is held from the 1st waning-moon night to the 15th waning-moon night every September. It is held to pay respect to deceased ancestors. According to Buddhism beliefs, the dead had many sins and were sent to hell to become a demon. The demons are allowed to come up to meet their relatives for 15 days in September, but must return to hell before sunrise of the 15th day. The living tries to appease the spirits by taking food to temples to make merit. Beginning on the 13th day, people will go shopping for food to be given. The 14th day is spent preparing and decorating the food tray, and the 15th day is the actual merit-making day. The tray presented nowadays has elaborate designs but still retains traditional components. Contests to find the most beautiful tray are held. A magnificent procession proceeds along Ratchadamnoen Road on the 14th day.

Figure 66 Festival of the Tenth Lunar Month, Wat Phra Mahathat
Source: http://www.zone-it.com/stocks/data/10/104936.html

Figure 67 Five kinds of dessert symbol of festival of the Tenth Lunar Month
Source: http://www.nakhonmuseum.com/detail_sanpipit.php?n_id=268

- **Chak Phra or Lak Phra Festival (ประเพณีชักพระหรือลากพระ)**

It is influenced by Indian culture, which expanded into the province a long time ago. The festival signifies the joy that people had when Lord Buddha returned from a star and the Lord was invited to sit on a throne and carried to a palace. In practice, locals would bear a Buddha image holding a bowl in a procession around the city. This is a great way for escape from daily routine and it is a fun competition to find

who is the most religious. Held in October, the festival is preceded by activities 7 days before, such as beating drums, playing castanets and decorating the ceremonial throne for the image. The actual ceremony is usually held only on the last day of the Buddhist lent. In addition, there is a water-borne procession on Pak Phanang River in Pak Phanang, which coincides with an annual boat race for a trophy from the Crown Princess.

Figure 68 The procession via river inder to respect the Lord Buddha at the present time
Source: http://nana5528jm.blogspot.com/p/1-11-7-15-11-1-11-1.html

Figure 69 The procession on the street inder to respect the Lord Buddha at the present time
Source: http://www.nakhontourism.org

Figure 70 BM Add. MS 27370, f.7. The procession of a *rua phra* or ceremonial chariot during a temple festival in southern Thailand. From Low's album*. Courtesy of the Trustees of the British Museum.
Source: Munro-Hay, 2001

Remark**:** Low‟s album*

* Low‟s album is a large pencil drawing in the British Library, entitled „reception of James Low by the young prince of Nakhon Sri Thammarat in 1824, with dancers and masked drama‟, is a remarkable record of this occasion. It was apparently drawn by the Thai artist Bun Khong, employed by Low at this time.

- **Traditional textile (Pha Yok) (ผ้ายกนคร)**

Moreover, Low‟s remarks about *pa-yok,* the famous Nakhon cloth product, cloth woven in the region was recorded in the accounts of the Chinese in their records of Langkasuka, even as the history of the Liang, when *kan-man* of *ki-pe* cotton were worn. Later, records of the Song dynasty „list the various types of produce offered as trade tribute…during the Song (960-1279).

> *In the year 1000, Ligor, a small state located near the present-day town of Nakhon Sri Thammarat in southern Thailand, offered dyestuffs in the form of 100 kati of madder for purple, 10.000 kati of sappan wood for red dye. One box of blankets and four pieces of floral textiles were also presented*.

The textile tradition may have lapsed in the many centuries since „Ligor‟ presented this tribute, but it was revived by *Chao* Phraya Nakhon (Noi). It was apparently during the 1811 Kedah troubles that Noi took back Malay weavers as prisoners, settling them in *tambon* Mamuang Song Ton;

> *Malay-style looms were made, and local women were drafted to learn the art of pha yok, which is very similar to Malay songket in that patterns are created by metallic and coloured supplementary weft yars. Using local cooton and silk from the north east, Nakhon Sri Thammarat was at one time famous fot its delicate, gold-patterned textiles woven for the exclusive use of the ruler and high-ranking city official.*

Figure 71 Pha Yok, the famous Nakhon Sri Thammarat cloth product.
Source: http://bsd.nstru.ac.th/~E-marketing/index_nakhon.php

- **Cow fighting (กีฬาชนวัว)**

It is an identity of southern Thailand and is an ancient sport of Nakhon Sri Thammarat. Many details are involved in staging a contest. Cows selected will have the best breeding and will be trained and carefully looked after. The contest itself is held weekly with districts not far from the city taking turn to host, which are Mueang, Pak Phanang, Chawang, Thung Song, Hua Sai, and Ron Phibun (Wikipedia: http://en.wikipedia.org/wiki/Nakhon_Si_Thammarat_Province, 2011).

6.3.3 Scientific Value

สำนักหอสมุดกลาง

The important inscriptions recounted to the history of Nakhon Sri Thammarat are described below. They are preserved in the Nakhon Museum and in Wat Phra Mahathat Museum but a small number of inscriptions are incomplete conditions. There are:

- **Hup Khao Chong Koy inscription**

A Sanskit inscription written with Pallava letters was found at Hup Khao Chong Koy, now in *amphur* Chulabhorn near Ron Phibun. It is thought to date from the sixth or seventh centuries AD. The inscription is roughly picked out onto a huge stone lying near a watercourse in the hills. This and the Wat Maheyong inscription are probably the oldest inscriptions yet discovered in Thailand. Several lines are inscribed irregularly and in different places on the rock; one commemorates Siva, another the local forest spirit, while a third invokes happiness for good men.

Figure 72 The inscription found at Hup Khao Chong Koy
Source: http://www.nakhonsithammarat-travel.blogspot.com

• No. 23 Srivijaya-Sailendra inscription

This famous inscription in late Pallava letters ans Sanskrit language, labeled no. 23 in the *Collected Inscriptions of Siam*, was formerly attributed to Wiang Sa, then to Wat Sema Muang in Nakhon, but apparently actually comes from Wat Hua Wiang, Chaiya. The evidence is very uncertain. Over the years it has been suggested that the inscription came from Wiang sa, but a monk from Nakhon Sri Thammarat appeared in Bangkok and claimed that it actually came from the Wat Sema Muang in Nakhon. Old people interviewed later claimed that it had been found at the site of the neighbouring ruined temple of Wat Sema Chai. Three old *chedis* which supposedly once existed at Wat sema Muang could represent the three shrines that the Srivijayan king mentions in this inscription. According to the informants the inscription was placed on a shrine at Wat Sema Muang, but after its removal by Prince Damrong, this shrine fell into ruins and a well was later dug on the site. Now there are no traces of ancient structures visible at the site of Wat Sema Chai except a *chedi* base. It seems generally accepted today that the provenance of inscription no. 23 was Chaiya. Theories based on the possible provenance of this inscription are best avoided.

The inscription is date to year 697 of the *mahasakkarat* era, i.e. BE 1318, or 775 AD: the stone is in the shape of a *bai sema*. There is an inscription of a king of Srivijaya on one side, which begins with several paragraphs of hyperbole:

> *Rendered imperishable by caution, modesty,wisdom, equanimity, patience, courage, liberality, majesty, pity and other qualities, his glory, as it spreads, completely outshrines the effusions of glory of kings, just as the light of the autumn moon the rays of the stars…etc.*
>
> The royal command to construct *chedis* is next related:
>
> *Victorious is the king of Srivijaya, whose Sri has its seat warmed by the rays emanating from neighbouring kings, and which was diligently created by Brahma, as if this God had in view only the duration of the famous Dharma.*
>
> *The lord king of Srivijaya, only supreme king of all the kings of the earth, has erected these three beautiful brick edifices, home of Kajakara (Padmapani), of the destroyer of Mara (the Buddha), and Vajrin.*
>
> *This divine home, made up a group of three chedis (like a) precious diamond of this mountain of the universe's defilement, and giving the three worlds a*

remarkable splendour, was given to the best of all the Jinas residing in the ten points of space.

Next, the royal chaplain named Jayanta, having received from the king this excellent order „Build three stupas", builtthem.

When this (Jayanta) had died, his disciple the sthvira Adhimukti built two brick chedis near the three chedis (erected by the king).

Sakaraja (era) 697 (=775 AD)… the king of Srivijaya, resembling the king of the Devas, superior to other kings, having the appearance of the cintamani, attentive to the three worlds, erected here…stupa…

On the other side is a short inscription of a *maharaja* of Sailendra lineage, whose personal name was Vishnu. In 1959 Coedès translated it as follows:

This supreame king (rajadhiraja) who, by his energy (or: by his brilliance), is unique like the sun dispersing the darkness that is the troop of all his enemies, who, by his charming beauty (or: by the beauty of the mon), is the spotless autumn moon, and who by his charm in the semblance of Manmatha, this (king) named Vishnu, who, by his prowess is a second (Vishnu) destroying the pride of all his enemies, and who is named *Sri Maharaja* to indicate that he originates from the Sailendra family; of him.

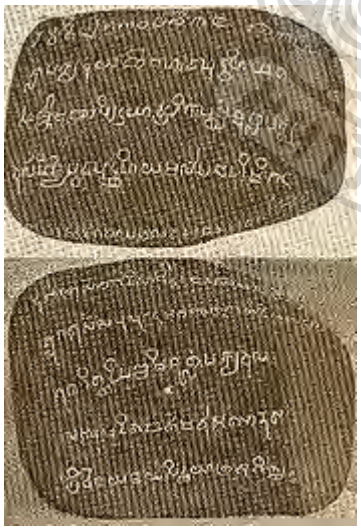

Figure 73 No. 23 Srivijaya-Sailendra inscription
Source:
http://www.jbdirectory.com/chronology/sivijaya.com

- **No. 24 Chandrabanu inscription**

This is another inscription apparently from Chaiya, though sometimes said to be from Nakhon Sri Thammarat. It is of King Chandrabanu Sri Thannarat of

Tambralinga and dates to 1230 AD. The inscription is in Sanskit but written with Khmer letters. The text reads as follows:

Fortune! There was a king Sri Dharmaraja, lord of Tambralinga, procuring extreame felicity in the religion of the Buddha…having for his origins this lamp which is the family of those who beget the Lotus Family, whise form resembles Love, whose brilliance is like the moon (candrabhanu), who is able in politics like Dharmasoka, head of the family of five…

Fortune! Happiness! There was a king, the support of the Lotus Family, Lord of Ttambralinga, with a powerful arm… by the power of his good works toward all men, (possessing) in a certain way the power of the sun and the moon… brilliance of the moon (chandrabhanu), repository of his glory celebrated in the world, king Sri Dharmaraja. In kaliyuga 4332 (1230 AD…)

A rather different English version follows (emended):

Glory! The noble Chief of Tambralinga graciously grants goodness and beauty as if he were an immortal. He was born to free a people from the domination of a lesser nation and he broght them light and prosperity. The noble one is a Dharmaraja, a just and powerful king, like Chandra, the Moon, Aditya, the Sun, and Kamadev, the God of Love, all in one perfection. He is as well versed in the laws made by kings as King Asoka the great. He is the great chief, greater than all other royal families… The noble one"s honour throughout the whole world. He is indeed as great as the Sun and the Moon. He has therefore borne within the Palace the name Chandra Bhanu, the Sun and the Moon (or, the Moon"s beams). He is a fortunate king. May the Eternal Not-Self bless you with devotion. Recorded on stone in the year of the Kali Yuga 4332.

Figure 74 No. 24 Chandrabanu inscription
Source: http://www.board.palungjit.com

- **No. 27 Wat Maheyong inscription**

This Sanskit inscription in Pallava letters, came from Wat Maheyong in Nakhon Sri Thammarat. It is thought to date from about the sixth to eighth century AD, and is thus among the oldest inscription yet found in Thailand. It is a Buddhist inscription, giving details about various arrangements, apparently chiefly rules and regulatuions, in a temple.

Figure 75 No. 27 Wat Maheyong inscription
Source: http://www.sac.or.th/database/inscription/en/main.php

- **No. 28 Wat Phra Mahathat inscription**

Another very ancient inscription, written in the old Mon language with Pallava letters is now in Wat Phra Mahathat Museum. It is supposed to have come originally from Wat Sema Chai. There is not sufficient of it remaining to translate anything, but the letters forms, Coedès thought, could date to the fifth or sixth centuries.

Figure 76 No. 28 Wat Phra Mahathat inscription
Source:
http://www.sac.or.th/database/inscription/en/main.php.

- **No. 29 Wat Phra MAhathat inscription**

A Tamil inscription, also now in the Wat Phra Mahathat Museum. It is written in Tamil-Pallava letters, dating somewhere around the ninth to eleventh centuries. The inscription mentions Brahmins and a person called Dharmasenapati, with a Saka era date of which only the words „hundred and five" remain.

Captain Henry Burney mentioned in 1827 that „The mission (which he led as envoy to Nakhon Sri Thammarat and Bangkok) could learn no intelligence of the ancient inscriptions on stone said by Leyden (1808) cited in Munro-Hay (2001) in his dissertation on the languages and literature of the Indo-Chinese nations to exist in the

vicnity of Ligor among the ruins of a very ancient temple belonging to the former Thay jai race". Possibly this referred to inscriptions reported from Wat Phra Mahathat. Leyden"s text states that:

> *The Siamese nation, properly so called, consists of two tribes, the T"ayand the T"ay-j"hay, for so the names are properly written. Of these the most ancient are the T" hay-j"hay, formerly famous for their learning, and the power of their empire. It is added, that many monuments of this ancient race exist in the kingdo of Siam; and I am informed, in particular, that in the vicinity of Ligor… there are various ancient inscriptions, on stone, among the ruins of a very ancient temple, which are attributed to the T"ay-j"hay, but which no person among the modern T"ayis able to decipher.*

- **Khao Phra Narai, Phang Nga inscription**

A stone inscription, in Tamil, of the seventh to ninth centuries is also exhibited in the museum. It came from Khao Phra Narai in *amphur* Kapong, Phang Nga, and tells of the digging of a pond at a place called Nangur by a person called… ravarman, perhaps (Coedès) to be restored as Bhaskaravarman. Another interpretation by Boeles suggests that the pond was named Avani-Naranam, dug by the chief of Nangur; Boeles proposed that as Avani-Narayana was the surname of the Pallava king Nandivarman III, 826-49, that might indicate an approximate date for the inscription.

Figure 77 Khao Phra Narai, Phang Nga inscription
Source: http://www.sac.or.th/database/inscription/en/main.php.

- **Wat Sema Muang inscription**

On the front, the first lines of the inscription sing the praises of the greatness of the king of the Srivijaya kingdom. The following part mentions his royal command to a senior monk named Jayanta to construct three stone sanctuaries to offer as the abodes of the Lord Buddha, Bodhisatva Padmapāni and Bodhisatva Vajrapani. When the senior monk passed away, a monk named Adhimukti, who was his disciple, built

the last two sanctuaries nearby. On the reverse, the inscription says that the previously mentioned king of Śrivijaya kingdom was king „Śri Maharaja‟ of Śailendra of Java. He surpassed all kings and was revered as a second Lord Vishnu.

Figure 78 Face 1 and face 2 of Wat Sema Muang inscription
Source: http://www.sac.or.th/database/inscription/en/main.php.

6.3.4 Aesthetic Value

One of the cultures which spread into this region was the one now termed Dong Son, after its type-site in Tonkin (now northern Viet Nam). Characteristics of the Dong Son culture‟s artistic products were the bronze drums, called *klong mahoratheuk* in Thai. These intricately decorated ceremonial instruments have been found in a number of places over a vast region stretching from Yunnan-where scholarly consensus now suggests that they originated-and Burma, across Thailand to Vietnam, and even into Indonesia as far as Bali. Of course, the presence of the drums does not mean that all those who possessed them shared precisely the same modes of living and cultural attainments. The drums are variously dated. Some of the people of present day Yunnan are reported still to employ similar types of drums in various rituals, and the Karen, too, possess them. Drums too are mentioned in several Chinese texts as a feature of local rituals among the Peninsular States, and as a trade item. The ancient variety represented by southern Thai finds seems to belong somewhere around the period between 300 BC and 200 AD. In the south, three are known from Chumporn province, five from Surat Thani (including Chaiya), one from Songkhla, and three from Nakhon Sri Thammaratprovince. Two examples, ones from Wat Khi

Lek, Phunphin, Surat Thani, and aother from Tha Rua just south of Nakhon, are now in the Nakhon Museum.

The Tha Rua drum, much damaged, was once a magnificent piece, the largest yet found in Thailand. The top is almost complete; it is decorated with the characteristic raised sunburst motif at the centre. Surrounded by engraved designs, one panel depicting a procession of pterodactyl-like birds. Four rather lionesque are also added, modeled in the round. The drums are thought to have served in rain-making ceremonies (Munro-Hay, 2001).

Figure 79 Bronze drums or *klong mahoratheuk* found at *amphur* Tha Rua, which it is the largest yet found in Thailand
Source: http://www.sujitwongthes.com/2011/08/weekly19082554=klong1

สำนักหอสมุดกลาง
มหาวิทยาลัย ศิลปากร

CHAPTER 7

RESULTS, DISCUSSIONS AND RECOMMENDATIONS

7.1 Results, discussions and recommendations in regards with Objective 1: Review plans of the Nakhon Sri Thammarat Provincial Development strategies of the years (2010-2013).

From the study of the "Four Year Development Plans (2010-2013)" of the Nakhon Sri Thammarat Provincial Administration Organization**,** it was found that budget allocations had been allocated to the area which were identified by project specifications under its vision of "the city of twelve constellations, the twelve of strategical development plans" as described previously in chapter 2.

Table 43 Comparison between development plans and allocated budget

Project specification	Allocated budget (Baht)	Percentile
1. City of Fruits	46,110,650	12.04
2. City of Livestock	33,187,035	8.66
3. City of Fisheries	39,813,960	10.39
4. City of rubber plantation, palm oil and rice cultivation	40,688,355	10.62
5. City of Sufficiency	44,800,000	11.69
6. City of Good governance	8,000,000	2.08
7. City of Learning	10,800,000	2.81
8. City of Welfare	10,000,000	2.61
9. City of Natural resources and environment	25,042,700	6.53
10. City of Green energy	20,557,300	5.36
11. City of World-class destination	31,150,000	8.13
12. City of all season destinations	72,850,000	19.02
Total	383,000,000	100

Source: Four Year Development Plans of the year 2010-2013

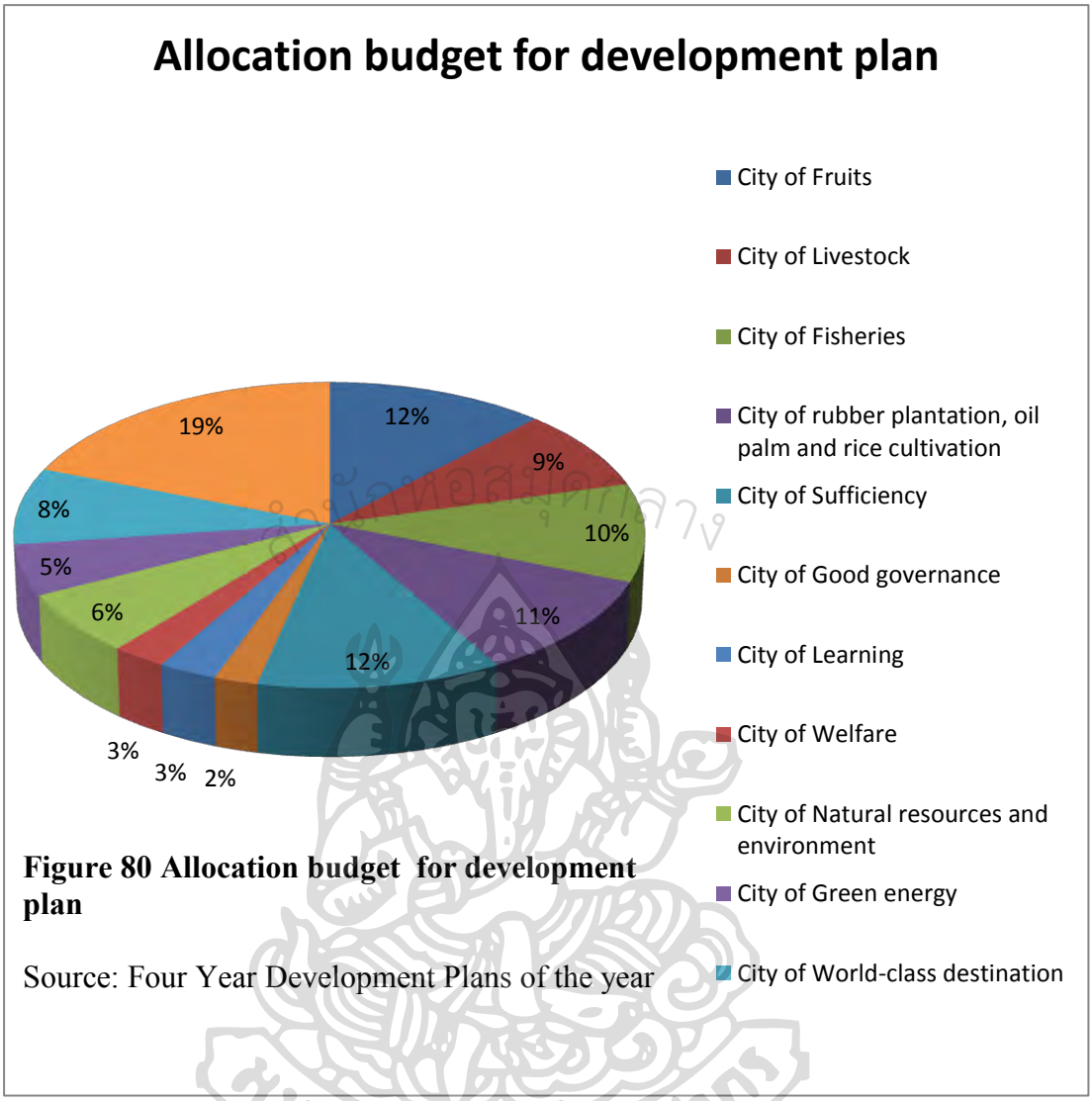

Figure 80 Allocation budget for development plan

Source: Four Year Development Plans of the year

7.1.1 Recommendations of local authorities of the Nakhon Sri Thammarat Provincial Administration Organization

The attitudes and comments on the topic of sustainable tourism planning and management were here in gathered. The recommendations were collected from in-depth interview of four local authorities of the Nakhon Sri Thammarat Provincial Administration Organization, who are the chiefs of each department. The recommendations and suggestions were designed by providing four open-ended questions and fifteen multiple choice questions. These groups of respondents could propose their attitude confidently and their suggestions were kept confidential. The suggestions of these authorities were analyzed by using a content analysis method. The questions were shown as follows:

7.1.1.1 The question on "How do you survey the fundamental information and needs of local community before planning?"

They claimed that they have organized some public hearings in order to know and understand the needs of the local residents. After presenting the objectives of the meeting, they would address the occurring problems urgently. Next, solving of the problems was undertaken between local authorities and community together. As the, community development plan is arranged and proposed, it is done so with respect to responsible organization**.**

7.1.1.2 The question on "How local community can participate in the management process or share their attitudes and suggestions?"

Local residents have chatted and shared their ideas through coffeehouse forums. Consequently, these points would be discussed in formal meetings which are organized by local authorities. Finally, the problems will be ranked to search for priority issues and then they will be comprised in the development plan.

7.1.1.3 The question on "How do you conserve local culture and custom?"

They have claimed that they participated in and supported every local festival. Moreover, they supported and motivated the locals to organize local festivals. Only one authority has claimed that he/she has studied the history of local culture and festivals. The participants stated that budget allocations will be made to local communities to conserve their culture and festivals.

7.1.1.4 The question on "Which strategic management that Nakorn Sri Thammarat Province should do more to increase efficiency of the sustainable tourism development plan?"

In order to get sustainability in tourism management, local residents will be educated on the importance of conservation and the values of their resources. Additionally, the locals will be educated on the correct methods of conservation. One respondent said that the participation from local communities should be encouraged and given priority. Half said local residents should explore potential tourism sites

within their areas and present them to the responsible body. Development plans on infrastructure at tourism sites would also be considered. Furthermore, they have stated that tourism sites should be developed according to their environments and contexts.

7.1.1.5 The question on "Which obstacles should be solved rapidly and efficiently?"

One-fourth rated for their priorities starting with; "Local enterprise will be supported in order to strengthen the community", "Morality in local community will be promoted", "Infrastructure and public utility to be enhanced", "Collaboration with government sector and local community must occur before implementation of projects or activities", "Acknowledgement of the local community"s approach to sustainable tourism", "Access to information of tourism resources", and the last was "Tourism planning and management, by emphasizing marketing and public relations" respectively. Subsequently, the others have stated that all of these problems must be solved rapidly and efficiently. The urgent problems that need to be solved rapidly and efficiently are listed as follows:

- Tourism planning and management, by emphasizing marketing and public relations;
- Access to information of tourism resources;
- Development on the quality and quantity of tourist guides;
- Acknowledgement of local community"s approach to sustainable tourism;
- Collaboration with government sector and local community must occur before implementation of projects or activities;
- Infrastructure and public utility to be enhanced;
- Allocation of land use for development of tourism destinations;
- Conservation for local environmental and natural resources;
- Local enterprise will be supported in order to strengthen the community;
- Morality in local community will be promoted;
- Specification on town planning and restoration of landscapes;
- Development of product and packaging;
- Development of labor"s skill;

- Development of educational institutes and enhancement of lecturers; and
- Development of medical personnel and hospitals.

However, half of the respondents suggested that the development plan and project should be evaluated after the process.

These problems will be positioned by classification according to the dimensions of environment, socio-culture, economic, and tourism development in the process of monitoring and evaluation below.

7.2 Results, discussions and recommendations for local residents that responded to objective 3: Development of a management process to maintain the balance between heritage conservation and the development for tourism opportunities.

According to the study of Nakhon Sri Thammarat Province: Problems in Heritage Conservation and Tourism Development, the results of local residents have been verified and shown by using descriptive, frequency and percentage analysis. All of the data were analyzed by using SPSS 13.0 for Windows. The Mean, maximum, minimum and standard deviations were calculated for the test. The results are indicated as follows:

7.2.1 Demographic characteristics of respondents,

7.2.2 The important level of community participation within the planning and management process of the provincial development,

7.2.3 The important level of benefits distribution received by local residents from the development plan and project according to the provincial development.

7.2.1 Demographic characteristics of respondents

The demographic characteristics of respondents were calculated by using frequency and percentage. This section is comprised of the ranges of age and occupations of the local community at the studied area.

1. Ranges of age. The respondents fell into a variety of age ranges. These started from 18-25 years old (289 people), 72.4%; 26-30 years old (83 people),

20.8%; 41-45 years old (2 people), 0.5%; over 45 years old (25 people), 6.3% respectively.

Table 44 Age of respondents

Demographic characteristics		Frequency	Percentile
Age	18-25 years old	289	72.4
	26-30 years old	83	20.8
	41-45 years old	2	.5
	over 45 years old	25	6.3
	Total	399	100.0

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2. Occupations. The respondents were employed in: agriculture, including fishery, fruit, palm oil, and rubber (49 people), 12.3%; officer (62 people),15.5%; private employer (2 people), 0.5%; tourism business (31 people), 7.8%; other respondents were students and retirement people (255 people) or 63.9% respectively.

Table 45 Occupations of respondents

Demographic characteristics	Frequency	Percentile
agriculture	49	12.3
officer	62	15.5
private employer	2	.5
tourism business	31	7.8
other	255	63.9
Total	399	100.0

3. The source of tourism information and activities obtained through local cable television. 346 local residents were acknowledged about tourism news and activities from local cable television or 86.7%. Nowadays, local TV is familiar with most local residents because it broadcasts interesting formal news programs that cover local politics or current affairs and entertainment.

The remaining at 13.3% of residents were impacted more so throughcommercial television in Thailand. This is because most of these respondents were 18-25 years old, and thus would focus their attention more on entertainment in commercial TV.

Table 46 Acknowledgment on tourism news by local cable television

To be acknowledged on tourism news from local cable television	Frequency	Percentile
no	53	13.3
yes	346	86.7
Total	399	100.0

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4. The source of tourism information and activities through local newspapers. 327 local residents or 82% were acknowledged about tourism news and activities from local newspapers**.** The 18% of local residents that received no tourism news from local newspapers, likely were more their attention from to reading larger national commercial newspapers such as Delinews, Thairat, Mathichon or Kaosod newspaper.

Table 47 Acknowledgment on tourism news by local newspaper

To be acknowledged tourism news from local newspaper	Frequency	Percentile
no	72	18.0
yes	327	82.0
Total	399	100.0

5. The source of tourism information and activities received through Government newsletters. 291 local residents or 72.9% were acknowledged about tourism news and activities from government newsletters or journals**.** The majority of these respondents were retires, as such they would be sent newsletters or articles from their respective club or party.

Table 48 Acknowledgment on tourism news by government newsletter

To be acknowledged tourism news from government newsletter	Frequency	Percentile
no	108	27.1
yes	291	72.9
Total	399	100.0

6. **The source of tourism information and activities through local news public announcements**. 246 local residents or 61.7% were acknowledged about tourism news and activities from local news announcements. Priority to activities or festivals and important days or situations, including tourism or religious activities, the local residents regularly hear the news through community public announcements.

Table 49 Acknowledgment on tourism news by local news speaker

To be acknowledged tourism news from local public announcements	Frequency	Percentile
no	153	38.3
yes	246	61.7
Total	399	100.0

7. **The source of tourism information and activities through provincial websites.** 252 local residents or 63.2% were acknowledged about tourism news and activities from the Nakhon Sri Thammarat provincial website. The majority of these respondents were 18-25 years old, comprising most of the so called Y-Generation or IT addicts. Therefore, they would more commonly access the news and activities information through surfing the internet.

Table 50 Acknowledgment on tourism news by provincial websites

To be acknowledged of tourism news from a provincial website	Frequency	Percentile
no	147	36.8
yes	252	63.2
Total	399	100.0

8. The source of tourism information and activities through a local developer or local officer. 373 local residents or 93.5% were not acknowledged about tourism news and activities from local developers or officers. This might be because of a shortage of efficient communication between local communities and government departments. It may also occur due to distance between administration of the governmental body and the local community or community leader.

Table 51 Acknowledgment on tourism news by local developer or local officer

To be acknowledged tourism news from a local developer or local officer	Frequency	Percentile
no	373	93.5
yes	26	6.5
Total	399	100.0

9. The source of tourism information and activities received through the Tourism Authority of Thailand. 370 local residents or 92.7% were not acknowledged about tourism news and activities from the office of the Tourism Authority of Thailand in Nakhon Sri Thammarat province. This could be because the TAT focuses mainly on marketing and promotion of tourism products, and does not promote tourism news and activities effectively. Advertisement boards were present at specific main tourism destinations but were not displayed at the minor tourism sites or within communities.

Table 52 Acknowledgment on tourism news by Tourism Authority of Thailand

To be acknowledged tourism news from the Tourism Authority of Thailand	Frequency	Percentile
no	370	92.7
yes	29	7.3
Total	399	100.0

7.3 The important level of community participation and benefits allocation to the local community in the process of planning and management

This section ranks community participation and benefits allocation to the local community for sustainable tourism planning and management within the level of local administration organization of the Nakhon Sri Thammarat Provincial Administration Organization. In order to simplify the interpretation of the results, a test of Mean and Standard Deviation were determined to get the test results. Furthermore, the rank of local community participation for sustainable tourism planning and management was measured according to five rating of Likert scale as shown in the following:

Scale	**Intervals**	**Rating**
1	1.00-1.80	The least
2	1.81-2.60	Less
3	2.61-3.40	Average
4	3.41-4.20	More
5	4.21-5.00	The most

7.3.1 The assessment level of community participation activities

The participation activities were evaluated by calculating the Mean among selected participative issues in the process of planning, decision-making, problem solving, implementation and evaluation.

As indicated in table 53, the highest rank of community participation in the process of implementation was on the issue of “Improve the access and equity of social welfare” with “the most” scale rating and a Mean of 4.87.

All of the issues related to planning activities were rated at an “average” rank of participation.

The issue of “Determine and prioritize the importance of the needs of residents” in decision-making activities was rated as “average” in level. The other issues on “Organize rules and regulations”, “Determine and priority of the project”, and “Find the solution of the problem” were rated as “less” in level of participation in this part.

The problem on “Analyze the cause of problems” was ranked as “less” in level. While the others on “Cooperate to solve problems” and “Prevention of following problems” were rated as “average” in level of participation.

The test results for implementation activities were found upon analysis presented as to fall within the “less” degree of participation were fort the issues that follow; “Develop agriculturally transformational industry that take environment into account”, “Create innovation and research by enhancing the product quality”, “Generate a complete marketing plan of the tourist destination. That can reach both domestic and international tourist targets through advertisements and public relations”, “Standardize and develop the labor skills and increase the choice of occupations, with respect to the needs of labor market”, and the last issue on “Standardize formal and informal education, and develop them in response to the needs, problems, and contexts of the community”.

The test results for implementation activities have found upon analysis to fall within the “average” degree of participation, were for the issues that follow; “Promote and standardize a safe technological agriculture that is environmentally friendly”, “Improve service, infrastructure, and manufactured factors”, “Standardize on quality and enhance agricultural products for internal use and export”, “Improve completely the agricultural business and marketing”, “Create an assistant system on the basis of culture and custom”, “Develop and integrate a community‟s knowledge and wisdom

into practice and respond to the needs of the community", "Develop an effective tourist destination in order to motivate the provincial creative economy", "Enhance tourism activities to become international tourism", "Operate excellence in service/create an impression on tourists", "Increase capacity of tourism management", "Rehabilitate local wisdom, culture and religion", "Strengthen the family system and community", "Participate to protect both locals and tourist‟s security and safety", "Strengthen the community leader", "Strengthen the local politics", "Participate in natural resource and environmental management and conservation", "Strengthen laws and regulations on natural resources and the environment", "Participate in energy conservation and encourage the use of appropriate alternative energy", "Create technological and innovative forms of alternative energy", and the last topic on "Shape healthy according to hygienic practices".

With regards to the issues on follow up and evaluate activities, analysis revealed an "average" level of participation. The occurred problems here were "Follow up and evaluation on project" and "Approve development projects".

There was suggestion that the level of participation from local residents did not match the level required of tourism development. However, the active participation is important to develop sustainable tourism at local level. Participation is needed in order to allocate equal opportunities for all sectors including women, the young, the old and all local residents in an appropriate manner with respect to their context, society and culture. Sustainable tourism will be achieved by consideration on planning, development and management of tourism sectors (WTO, 1998).

Local participation levels were calculated through the research question "What is the participation level regarding all aspects of local participation?". The test has shown that participation activities of local residents within the studied area was at "average" rank of participation. Therefore, it could be concluded that the participation of local residents does not accomplish the deals on the concept of sustainable planning and management within the area. These findings are in contrast to the bodys claimed vision of "Town of learning, town of agriculture, town of tourism, town of

vigorous, town of strengthening community and town of sustainability", as stated in chapter 2 at table 2 (under the name of Definition of its vision).

Table 53 The classification of participation activities and their meanings

Participation activities	rating	Mean	S.D.
Planning activities			
1. Survey the community's requirement before planning the development plan	Average	2.76	.893
2. Propose ideas to prepare and organize the plan or project	Average	2.74	.859
3. Let local people propose ideas	Average	2.69	.867
4. Be a member of a committee	Average	2.63	.873
5. Let the community participate in the public hearing stage	Average	2.74	1.070

Decision-making activities	rating	Mean	S.D.
6. Determine and prioritize the importance of the needs of local residents	Average	2.85	1.218
7. Organize rules and regulations	Less	2.55	.998
8. Determine and priority of project	Less	2.58	1.009
9. Find the solution of problem	Less	2.51	1.022

Problem solving activities	rating	Mean	S.D.
10. Analyze cause of problems	Less	2.42	.913
11. Cooperate to solve problems	Average	3.41	.602
12. Prevention of resulting problems	Average	3.41	.611

Implementation activities	rating	Mean	S.D.
13. Promote and standardize a safe technological agriculture that is environmentally friendly	Average	3.16	.842
14. Improve service, infrastructure, and manufactured	Average	3.38	1.025

factors			
15. Standardize on quality and enhance agricultural products for internal use and export	Average	3.39	.996
16. Develop agriculturally transformational industries that take environment into account	Less	2.58	.989
17. Create innovation and research by enhancing the product quality	Less	2.36	.862
18. Improve completely the agricultural business and marketing	Average	2.82	1.054
19. Create an assistant system on the basis of culture and custom	Average	2.79	1.060
20. Develop and integrate a community‟s knowledge and wisdom into practice and respond to the needs of the community	Average	2.63	.890
21. Develop an effective tourist destination in order to motivate the provincial creative economy	Average	2.91	.840
22. Enhance tourism activities to become international tourism	Average	2.70	.930
23. Operate excellence in service/create an impression on tourists	Average	2.98	.792
24. Generate a complete marketing plan of the tourist destination that can reach both domestic and international tourist targets through advertisement and public relations	Less	2.54	.958
25. Increase capacity of tourism management	Average	3.00	.822
26. Participate in natural resource and environmental management and conservation	Average	2.80	.921
27. Strengthen laws and regulations on natural resources and the environment	Average	3.01	.634
28. Participate in energy conservation and encourage the use of appropriate alternative energy	Average	2.80	.989

29. Create technological and innovative forms of alternative energy	Average	2.61	1.031
30. Shape healthy according to hygienic practices	Average	2.62	1.000
31. Standardize formal and informal education, and develop them into response to the needs, problems, and contexts of the community	Less	2.35	1.073
32. Standardize and develop the labor skills and increase the choice of occupations, with respect to the needs of labor market	Less	2.33	1.043
33. Rehabilitate local wisdom, culture and religion	Average	2.86	1.040
34. Strengthen the family system and community	Average	3.23	.766
35. Participate to protect both local"s and tourist"s security and safety	Average	2.97	.789
36. Strengthen the community leader	Average	2.75	.954
37. Strengthen the local politics	Average	2.70	.916
38. Improve the access and equity of social welfare	The most	4.87	9.264

Follow up and evaluate activities	rating	Mean	S.D.
39. Follow up and evaluation of the project	Average	2.84	.936
40. Approve development projects	Average	2.80	.817

Furthermore, the approach with respect to sustainability indicators is defined as "to identify and measure the entire range of impacts that tourism can have in a particular area or society, preferably in advance of any development, so as to guarantee that such development will be sustained in long periods of the economic, social, cultural and environmental points of view" (WTO, 2004: 2). As a result, measuring the sustainability indicators is required for planning and management at every tourism destination.

In response to this, the suggested baseline indicators to evaluate participation activities of local residents have been developed for area of Nakhon Sri Thammarat province. The participation activities include stages of planning, decision-making,

problem solving, implementation and evaluation and are rated and ranked by local residents. The points of suggested participation indicators were applied in the Nakhon Sri Thammarat provincial strategical development plan. Following the revision of the plan and context of the province, the supplementary indicators were chosen and implicated from the (World Tourism Organization, 1998: 185-188). The suggested baseline indicators of participation activities are classified by consideration through a survey-based on local residents. The outcomes of suggested indicators should be at least a "More" level or 61% of the local residents" agreeable level.

The evaluation of suggested baseline indicators for sustainable development in the issues of the participation process should be accepted at a "More" ranking. The ratings of indicators are recommended as follow:

Table 54 The recommendation of participation activities and benefit allocations

Rating scale	Meaning	Equivalence	Sustainability
1.00-1.80	The least (agreeable, satisfactory)	0-20	Unsustainable
1.81-2.60	Less (agreeable, satisfactory)	21-40	Unsustainable
2.61-3.40	Average (agreeable, satisfactory)	41-60	Unsustainable
3.41-4.20	More (agreeable, satisfactory)	61-80	Sustainable
4.21-5.00	The most (agreeable, satisfactory)	81-100	Sustainable

Table 55 Suggested baseline indicators for participation activities for Nakhon Sri Thammarat province

Participation	Issues	Sustainable indicators
Planning	Survey the community's requirement before planning the development plan	% of active participation in advocacy/outreach % of active participation in negotiation
	Propose ideas to prepare and organize the plan or project	Number of existing community tourism plans
	To be a member of a committee	Number of committees that are voted from local residents
	Let community participate in	% of frequency of community

	the public hearing stage	meetings and attendance rates
Decision-making	Determine and prioritize the importance of the needs of local residents	% of survey of a households capability to fulfill and prioritize their livelihood (rating level from food safety, physical security, ability to withdraw the financial capital, ability of local empowerment, policy, and cultural values) % of annual audits of the contributions of different activates according to the needs of community
	Organize rules and regulations	Number of local committee
	Determine and prioritize development projects	% of formal and informal meetings to discuss upcoming issues before the policy is implementing
	Find the solution of problem	% of locals who understand tourism development and its impact
Problem solving	Analyze cause of problems	% of local resident with an understanding of what contributes to sustainable tourism practices and development
	Collaborate to solve problems	Number of active community organizations
	Local wisdom is applied to prevent and mitigate resulting problems	% of local community who agree that the local culture, its integrity and authenticity are being preserved % feel that local wisdom is adopted to manage the current situation

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		Number of local philosophers
Implementation	Promote and standardize a safe technological agriculture that is environmental friendly	% of Increasing level of environmental agriculture % of decreasing level of tax on environmental technological agriculture
	Improve service and infrastructure sectors, and manufactured factors	% of accepted satisfaction by local resident
	Standardize on quality and enhance agricultural products for domestic and export consumption	% of decreasing use of chemicals with agricultural products
	Develop an agriculturally transformational industry that takes environment into account	Number of innovative agricultural products that are environmentally friendly
	Create innovation and research by enhancing the product quality	Number of innovative and quality local products or handicrafts
	Improve completely the agricultural business and marketing	% increasing market opportunity of agricultural products
	Create an assistant system on the basis of culture and custom Develop and integrate community‟s knowledge and wisdom into practice and response to the needs of community	% of local wisdom that is adopted to manage the current situation and problem
	Develop an effective tourist destination in order to motivate the provincial creative economy	Increasing of provincial tourism destination is developed and supported for domestic and

		international tourists
	Enhance tourism destinations and activities towards international tourism	% of interpretation signs with foreign language % of tourist guidebooks and direction signs with foreign language % of local residents (local guide, youth are included) and tourism employees who can communicate with foreign languages
	Operate excellence in service and produce handicraft to create an impression on tourist	% of tourist"s satisfaction and response to the needs of tourists Increasing of certified and guarantee programs for authentic handicrafts and art
	Generate a complete marketing plan of a tourist destination. It can reach both domestic and international tourist targets through advertisement	Increasing of promotion and advertisement on tourism resources at the domestic and international level
	Increase capacity of tourism management	Number of local business collaborations % of employees in tourism businesses who come from local communities Number of natural and cultural conservation sites Number of conservation groups who coordinate and respond to tourism activities % of active local involvement in conservation activities Increasing number of locals who understood and are educated on

		the right method of conservation for both natural and cultural resources Increasing number of locals who appreciate their natural and cultural resources
	Participate in natural resource and environmental management and conservation	Decreasing pollution Increasing effective sewage treatment and environmental control by applying local wisdom
	Strengthen laws and regulations on natural resources and the environment	Laws and regulations on natural resources and the environment are enforced
	Participate in energy conservation and encourage the use of appropriate alternative energy	Number of households, public sectors and tourism sites that are applying alternative energy
	Create technological innovation of alternative energy	Increasing competition on energy conservation that can be applied into households
	Shape healthy according to hygienic practices	Decreasing statistics on disease % of clean public parks for locals to exercise or relax
	Standardize formal and informal education. They are developed to respond to the needs, problems, and contexts of the community	Increasing number of educated local residents on history, culture and context of the community Increasing number of local residents who can communicate with a foreign language
	Standardize and develop the labor skills and increase the choice of occupations and	Increasing income Variety of choice of occupation is increased

	develop to response the needs of labor market	% of local residents with on-the-job training
	Rehabilitate local wisdom, culture and religion	Increasing number of new generations that are informed and appreciate cultural values % of local residents who continue using local dress, dialect, customs, music, performance, cuisine, religion, and cultural practices
	Strengthen the family system and community	% of community activities that include indigenous people, the young and the old % of anti-drug activities Decreasing volume of social problems such as homeless people, reported abortions, violence, addiction to drugs and neglecting the old
	Participate to protect both locals and tourist"s security and safety	% of decreasing number and types of crimes
	Strengthen the community leader	Number of community leaders who are incorporated in the set up of the provincial development plan and project Number of community leaders who have a clear vision on sustainable tourism planning (such as what is the meaning of sustainable tourism? or how does the management method of sustainable tourism?)
	Strengthen the local politics	Number and type of development plans and projects that serve to

		the needs of locals % of public hearings for future development plans and projects
Evaluation	Follow up and evaluate on the project	% of effective projects to support the needs of local community
	Approve development projects	% of approved projects Number of committees from locals

The province has identified its vision as reaching the "City of World-class destination" and "City of all season destinations" in the four year development plan. Because of this reason, there are the requirement of additional indicators in order to manage sustainable tourism with regards to the before mentioned approaches and visions. Consequently, supplementary indicators of sustainable development according to the WTO (1998) are selected with emphasis on the context and situation of Nakhon Sri Thammarat province as indicated in the following table.

Table 56 Supplementary indicators of sustainable tourism for Nakhon Sri Thammarat province

Coastal zones		
Issue	**Indicators**	**Suggested measures**
Ecological destruction	Amount degraded	% in degraded condition
Beach degradation	Levels of erosion	% of beach eroded
Fish stock depletion	Reduction in catch	Effort to catch fish Fish counts for key species
overcrowding	Use intensity*	Persons per metre of accessible beach
Disruption of fauna (e.g. whales)	Species counts	Number of species Change in species mix Number of key species sightings
Mountains		
Loss of flora and fauna	Reproductive success of	Species counts

	indicator species Continuing presence of wildlife at traditionally occupied sites	Changes in mix of species Number of road kills of specified Visual inspection and photographic record
Erosion	Extent of erosion caused by tourists Rate of continuing erosion	% of surface in eroded state Visual inspections and photographic record
Lack of solitude	Consumer satisfaction	Number of people at peak period (accessible area only)
Loss of aesthetic qualities	Site attraction	Visibility of human presence (e.g., litter counts)
Human encroachment	Human population in park and surrounding area Activities of people in park and surrounding area	Number of people within 10km of boundary % of park area affected by unauthorized human activity (squatting, wood cutting) % of surrounding land being used for human purposes such as agriculture (10km radius)
Urban environments		
Lack of safety	Crime level Types of crimes commited Traffic safety	Number of crime reported (e.g., thef and assault) Traffic injuries as a % of population
Uncleanliness	Site attraction	Counts of level of waste
Crowding at key urban attributes	Use intensity	Traffic congestion Length of wait
Health threats	Air pollution measurements	Air pollution indices (e.g., sulphur dioxide, nitrogen oxide, particulates)

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	Drinking water quality	Number of days exceeding specified pollutant standards Availability of clean water (e.g., can tap water be consumed on site)
	Type and extent of communicable diseases	Statistics on disease prevalence
	Noise levels	Records on decibel count at key locations
Diminished water quality	Pollution counts	Measures of fecal coliform and heavy metal
Cultural sites (built heritage and traditional communities)		
Site degradation	Restoration costs	Estimated costs to maintain/restore site per annum
	Levels of pollutants affecting site	Acidity of precipitation
	Measures of behavior disruptive to site	Traffic vibration (ambient level) Number of incidents of vandalism reported
Determining tourism capacity	Use intensity	
Lack of safety	Crime rate and type	Number and type of crimes against tourists reported
Violation of social and cultural norms	Languages spoken by locals	% of community speaking a non-local language
Displacement of members of local population	Social impact	Average net income of tourists/ average net income of local population Number of retail

	Local satisfaction	establishments/number of establishments serving local needs (as opposed to tourists) % of local establishments open year-round Number and type of complaints by locals
Currency leakage	Measures of capital flight	% of exchange leakage from total tourism revenues
High levels of foreign ownership	Value of foreign ownership	% of foreign ownership of tourism establishments
Lack of jobs for local population	Local jobs created through tourism	% of jobs supported by tourism % of seasonal jobs
Fresh water shortage	Fresh water availability	Volume of water used by tourists/volume used by local population on per capita basis Cost to supply water Cost to supply water for tourists Estimates of capacity (e.g., volume of remaining reservoir/aquifer)
Electricity shortage	Electricity availability	% of brown outs Restrictions on use Changes in cost for electricity use
Sewage disposal	Sewage treatment facilities	Volume of sewage treated/total volume of sewage Level of treatment

Source: WTO, 1998: 185-188.

7.3.2 The assessment level of benefits allocation to the local community

This evaluation method was tested on issues of benefits allocation from the development plan and project to the local community. The benefits allocations were classified into five current strategical development plans according to the four year development plan of the Nakhon Sri Thammarat Provincial Administration Organization.

Benefits allocations were evaluated by calculating the Mean among selected strategic applications and were classified on the issues of:

1. Strategical development plan on poverty elimination;
2. Strategical development plan on human resource and social development;
3. Strategical development plan on economic, agricultural and cultural tourism management;
4. Strategical development plan on natural, environmental and energetic resources development and enhancement; and
5. Strategical development plan on organizational and provincial administrative development

Under the heading of „Strategical Development Plan on Poverty Elimination" data analysis revealed the following results:

Consequently, as indicated in table 57, local residents" that they obtained benefits allocation from the strategical development plan on poverty elimination within the perspectives of; "Management process to strengthen the family institution", "Application on „Sufficiency Economy" to reduce one"s expense and increase revenue", "To be offered occupational opportunities and alternative choice", and the last point "To be offered equal and effective education, public health, and welfare" at an "average" level of benefits allocations from provincial develop projects.

Whereas, all issues on the strategical development plan on human resource and social development were rated at an "average" rank of benefits allocations to the local community. These included; "To be learnt about the knowledge and information of religion, cultural, and local wisdom conservation", "Safety and security are

concerned", and finally "The child, elder, and disadvantaged person are developed to become to be an active persons".

The question concerned with the strategical development plan on economic, agricultural and cultural tourism management, being "Education and investment are improved to motivate the investor" was ranked at a "less" level.

The remaining other questions under this grouping being; "Develop continually on technological infrastructure", "Technology is used for increasing agricultural, industrial, and service products", "Accessible to capital markets to improve the system of production and marketing", "Capital is distributed to local creations", "Improve the service provider"s skill in order to create a unique appearance", "Culture and value are conserved in order to create the unique appearance", "Western culture and consumerism will be corrected", and the last "Paying attention to safety and security of tourists", all rated at an "average" level.

All the viewpoints of local residents were scored at a "less" level of benefits allocations according to the strategical development plan on natural, environmental and energetic resources development and enhancement and included the following five topics; "Natural resource and environment are managed and appropriate applied underneath community participation", "Improvement on energy consumption and development of alternative energy", "Community network will be created for natural resource and environmental conservation", "Forest zone, town planning, river bank protection zone, and waste management are managed systematically and rapidly", and finally "Agriculture is conserved and rehabilitated towards sustainability".

In conclusion, all of the characteristics of the questionnaire related to benefits allocations from provincial development plans to local residents at the studied area were at an overall "average" rank of benefits allocations.

In case of responses to the research question "What is the most benefit gained to local residents?", The results indicated a "more" level of response for only the point of ***"Good governance principle is developed".*** This may be because the central government has claimed that systematic connection of administration sectors must be

reorganized into a one-stop service. The people herein would be offered improved and faster service than that provided by current management structures. Furthermore, this would suggest that transparency of administration systems and anticorruption campaigns are promoted from central government to local levels efficiently. Another suggestion is that the people are educated with the appropriate techniques and value systems in order to act in accordance with socially acceptable practices. As Nakhon Sri Thammarat is known as the city of Buddhism or city of good people, Buddhism teachings of Lord Buddha are done respectively.

The success of this social diligence can be noticed through the allocation activities on the issue of "*Good governance principle is developed*" to local people, which drew the least amount of funding from the financial statement. At the same time the highest rating level was indicated within the associated fifth strategic category, "Strategical development plan on organizational and provincial administrative development". The financial outlay for the strategic plan was allocated the financial, mentioned can be seen by examining the budget allocations for the sector of administration and education. To which it is included specified within the provincial "Four Year Development Plans of the year 2010-2013". This development sector as a whole employs only 7% or 36 million Baht of the total financial statement. This subdivided sectors financial allocations per division are as follows;. City of Good governance - 8 million, City of Learning - 10.8 million, and the City of Welfare - 10 million Baht.

The achievement of actions within the guidelines of cultural morals can be further attributed to the principles of good governance with respect to thoughts and consciousness. This form of consideration is rooted in the training provided by elders within the community and comes without financial outlay. This goodness and cultural strength and knowledge is passed on to the future generations by the building of proper values, respect, and personal cultural identity.

Furthermore, existing community leaders and local administration organizations must work in synergy and closely with the local community to address needs and

problems. Though this interaction, local residents are ensured a good quality of living, respectful of comfort, safety, and happiness.

Finally, the governmental sector has clarified the financial and development details of any upcoming plans or projects and existing problems to public. Here by, the local residents are completely acknowledged to all aspects thus leading to then satisfaction of the operation of the administrational unit. Success here builds a level of trust and respect between the community and government bodies.

By examining Table 53, it can be noticed by the rate of participation activities that all issues of the planning process, decision-making activities especially those to determine and prioritize the needs of local residents, and evaluation activities fell within the “average” level of rating.

Furthermore to participation levels, it was observed that issues of “strengthen the community leader” and “strengthen the local politics” were also rated at an “average” level. These could reflect that an increase in participation activities would result in a raised level of benefits allocation by locals.

It can be seen from the test results on implementation activities that the highest participation value was awarded to “improve the access and equity of social welfare”. In can be concluded that this issue provides the best record of participation activities from local people. This indicated that, there are community leaders present who work closely with their villagers, to observe for insufficient households that need urgent assistance from the government. This is notable since, the province has claimed that Nakhon will be called “the City of Welfare”. This point was regarded as the first area that reaches the achievement of sustainable development. Once more, if the province intends to achieve its stated vision (as described in chapter 2), all issues of benefit allocations must be rated at least at a “more” level of acceptance as defined previously.

These back up the notion that the local authority has to arrange and take responsibility for planning and development of tourist attractions, facilities and infrastructure of the area respectful of the concept of sustainable tourism development. The guidelines for sustainable tourism development mentioned by

WTO (1998) state that tourism can bring both benefits and disadvantages to an area. If well planned, developed and managed, tourism can generate jobs and income to local residents. While also giving, local entrepreneurs opportunities to establish local business. This in turn can improve the resident‟s standard of living. Also, tax revenues generated from tourism can be applied to improve community facilities and services. Tourism requires improvement of infrastructure which can be used by local residents and tourists. Tourism can stimulate the expansion of other economic activities such as agriculture, fishery, manufacturing, and handicrafts. Tourism also stimulates the improvement of cultural sites and public facilities which can be used by locals as well as tourists. Moreover, tourism provides opportunities to support conservation of natural resources, archaeological and historic sites, arts, crafts, cultural traditions and festivals and quality of the environment because these will be presented to both locals and tourists.

Table 57 The assessment level of benefits allocation to local community

Benefits allocation	**rating**	**Mean**	**S.D.**
1. Strategical development plan on poverty elimination			
1.Managemnt process to strengthen the family institution	Average	2.86	.953
2.Application on “Sufficiency Economy” to reduce one‟s expense and increase revenue	Average	2.79	.919
3.To be offered an occupational opportunity and alternative choice	Average	2.79	.939
4.To be offered equal and effective education, public health, and welfare	Average	2.76	.917
2. Strategical development plan on human resource and social development	**rating**	**Mean**	**S.D.**
5.To be learnt about the knowledge and information of religion, cultural, and local wisdom conservation	Average	3.26	.710
6.Safety and security are concerned	Average	3.15	.621

7.The child, elder, and disadvantaged person are developed to become active people	Average	3.10	.632

3.Strategical development plan on economic, agricultural and cultural tourism management	**rating**	**Mean**	**S.D.**
8.Develop continually technological infrastructure	Average	2.78	.946
9.Technology is used for increasing agricultural, industrial, and service products	Average	2.74	.864
10.Accessible to capital markets to improve the system of production and marketing	Average	3.24	.871
11. Capital is distributed to local creations	Average	3.17	.855
12.Improve the service provider‟s skill in order to create a unique appearance	Average	2.85	.714
13.Culture and value are conserved in order to create a unique appearance	Average	2.80	.839
14.Western culture and consumerism will be corrected	Average	2.76	.776
15.Education and investment are improved to motivate the investor	Less	2.53	.918
16.Paying attention on safety and security of tourist	Average	2.64	.845

4.Strategical development plan on natural, environmental and energetic resources development and enhancement	**rating**	**Mean**	**S.D.**
17.Natural resource and environment are managed and appropriately applied underneath community participation	Less	2.40	1.301
18.Improvement on energy consumption and development of alternative energy	Less	2.52	1.268
19.Community network will be created for natural resources and environmental conservation	Less	2.48	1.211

20.Forest zone, town planning, river bank protection zone, and waste management are managed systematically and rapidly	Less	2.24	1.143
21.Agricuture is conserved and rehabilitated towards sustainability	Less	2.32	1.181

5. Strategical development plan on organizational and provincial administrative development	**rating**	**Mean**	**S.D.**
22.Government officials work efficiently	Average	2.64	.847
23.You are acquired the information from government	Less	2.54	.825
24. Transparency of information systems and public services are enhanced. And the difficulties in operation processes is reduce due to facilitation by locals	Less	2.55	.809
25.Good governance principle is developed	More	3.79	4.709
26.Community plan is promoted	Average	2.65	.883
27.Provincial development plan and budget proposals are managed to deal with the needs of each region	Average	2.62	.823
28.Integrated management is applied to provincial improvement	Average	2.64	.848

The test results on benefit allocations from the provincial development plan and project to the local community has indicated an “average” level of acceptance. However, this fall short of terms of sustainable development, the outcome must be at least at a “more” level or 61% of satisfaction by local community (as described on the above table). Therefore, suggested indicators are proposed in the following table.

Table 58 Suggested indicators of benefit allocations for Nakhon Sri Thammarat province.

Strategical development plan	Sustainable indicators
1. Strategical development plan on poverty elimination	% of sufficiency economy is put into practice Increasing number of local savings group or volume of saving capital
2. Strategical development plan on human resource and social development	% of convenience and safe means of transportation % of clean drinking water (can tap water be consumed on site) % of tourism development that includes infrastructure development and allocates benefits to locals (includes sewage and waste treatment) Decreasing volume of rate and type of crime % of financial statement has been allocated for sufficient and maintenance of infrastructure all year-round % of available space for all kinds of religious activities % of the young who are growing up with a sense of morality and ethics % of access to qualified public health % of local residents who have a pride in culture and community % of local residents who adapt the meaning of one"s religious practice into daily life % of scholarship and training opportunities for youth % of special curricular programs for

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	youth who are at risk % of possibility of on-the-job training % of qualified/certified students/schools % of academic programs/institutes which consider the practice of sustainable tourism into their curriculums
3.Strategical development plan on economic, agricultural and cultural tourism management	% of tourist participating in local activities or festivals % of financial plan for restoration and conservation of cultural resources % of sustainable approach is supported and applied by local residents % of promotion opportunity and techniques relating to sustainable/cultural tourism % of employees in local tourism businesses provided free/subsidized health checkups and clinic visits for themselves and family members % of revenue generated from tourism activities Increasing % of net income of local residents % of local GDP
4.Strategical development plan on natural, environmental and energetic resources development and enhancement	% of degradation on natural condition (includes beach, mountain and land erosion) % of rehabilitation activities on natural and environmental resources % alternative power is applied into practice on household units
5. Strategical development plan on	% of local authorities who have a

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organizational and provincial administrative development	strong understanding of the role and principles of sustainable development % of sustainable principle is applied into provincial strategic planning % increasing actions of local administrative bodies working efficiently and in a timely manner

7.3.3 Suggested indicators by means of community-based tourism

The concept of community-based tourism was defined in chapter 3, and is stated here again as "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about community and local ways of life" (REST 1997: 22).

Tourism impact areas with respect to this theory were classified to evaluate the development plan of Nakhon Sri Thammarat province in the case of benefits allocations to local resident. The impact areas can be categorized as economic, social, cultural environmental, and political, and are indicated in the following table.

Table 59 Indicators for sustainable tourism with holistic development

Type of impact	Indicators
Environmental	Increase/Decrease in: Number of wild flora/fauna Garbage Water quality Natural resources management
Cultural	Increase/Decrease in: Degree of cultural revival Behavior/speech to show that they are shy/proud to present their own culture Cultural adaptation/modification to attract tourists
Social	Increase/Decrease in:

	Social conflict in the community Concrete plans/activities for environmental conservation Local awareness of the need for sustainable resource use Behavior/speech to show that local people are proud of themselves New community leaders Quality of life
Economic	Increase/Decrease in: Income sources related to tourism such as sales of agricultural products or handicrafts Household expenses Fund raising for community developments/activities
Political	Increase/Decrease in: Strength of community organizations to negotiate with other stakeholders Community participation for negotiation

Source: The Responsible Ecological Social Tour Project, 2003: 101.

Additionally, the accompanying indicators with regarding to its objectives were created for specific local situations and are listed in Table 60.

Table 60 Identifiable indicators for sustainable tourism accompanied with objectives of community-based tourism

Objective	Indicators
To build local initiative in natural resource conservation	Increase/Decrease in: The quality of local conservation activities
To preserve, revitalize and pass on culture	Increase/Decrease in: Cultural stability (e.g., changes specifically to impress or accommodate tourists) The extent and quality of activities that help new generations to learn their cultural heritage
To generate income and increase the	Increase/Decrease in:

quality of life	Income Environmental or cultural impacts that results from income generating activities Quality of life Contribution of income to community development activities
To encourage social participation	Increase/Decrease in: Participation in meetings or training courses Distribution of roles and responsibilities in community management Fairness in the distribution of benefits from tourism among local people
To create a learning process among all parties involved	Increase/Decrease in: Tourist understanding of the local way of life

Source: The Responsible Ecological Social Tour Project, 2003: 100.

7.4 To apply an Objective 4: Developing a "branding" strategy for destinations in Nakorn Sri Thammarat and manage "brand" sustainability. In this context, the hazard of heritage marketplaces needs also to be consumed.

Outstanding questions from the questionnaire have been studied by calculating percentiles. By means of finding the highest and lowest entries to respond the needs and motivations of visitors and tourists in the first stage directly. The results can be seen in table 61, 62, 63, 64.

Table 61 Personal information of respondents

Personal information of respondents		Frequency	Percent
Age	15-24 yrs	62	15.5
	25-34 yrs	150	37.5
	35-44 yrs	70	17.5
	45-54 yrs	66	16.5
	More than 54 yrs	52	13.0
	Total	400	100.0

The largest group is in the 25-34 years old bracket, and fall within the range of working ages. This group likes to travel to different or distinct places and require more facilities. Moreover, this group has more purchasing power than teenagers or retired people. They may not generally carry any social or family responsibilities, so they could be motivated to stay within the place longer than usual. They are also able to participate in various activities such as cultural and adventure based more easily.

People 55 years of age and older and retired people form the lowest group. They often think that they cannot travel well with their younger counterparts. Most of the elderly (in Thai culture) often go to temples or religious places after their retirement because they feel lonely. Therefore, they could be motivated to travel more by creating more facilities and soft activities that are health, cultural and religious based.

Table 62 Period of stay at the area

Nights of stay at the area	Frequency	Percent
day visit	362	90.5
1-3 days	30	7.5
4-7 days	3	.8
8-28 days	5	1.3
Total	400	100.0

Excursionists or day visitors are the top visiting group at the place as noted in Table 62. The province has claimed that their individual local resident‟s revenue, that is allocated from the tourism sector, will be increased by up to 21.10 % by the year 2013. Therefore, visitors will need to be motivated to travel, spend money and stay much longer. Hence, the tourism resources of Nakhon Sri Thammarat have offered various types of natural and cultural attractions, as such it is not difficult to imagine the possibility to inspire the tourists.

Once again, the province will be known as the “City of all season destinations”, this being the project which it has focused the most financial allocation to. So, tourism resources and facilities will be upgraded to welcome tourists for extensive length of stays.

Another factor affecting the duration of stay among tourists is motivational factors with respect to the tourist site or destination. These factors are outlined in the results of the questionnaire in Table 63.

Table 63 Visitor"s motivation to visit here

Motivation of visitor for coming	Frequency	Percent
Accessibility	182	45.5
Historical interest	220	55.0
Peace and quiet	86	21.5
Entertainment and recreation	179	44.8
Quality of accommodation	30	7.5
Scenery	159	39.8
Particular activities	192	48.0
Friendliness and hospitality	42	10.5
Visiting friends and relatives	82	20.5
Just passing through	22	5.5
Specific attractions	1	0.3
Each was accumulated from 400 respondents		

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The most unimportant motivation among visitors is the characteristics of specific attractions at the place. The province has claimed that it will be the “City of World-class destination” and for that reason, the place must be renovated and promoted to be the outstanding tourism destination. It could reach this objective if visitors and tourists are acknowledged about the performances of the site.

The outcome of the survey has revealed that there is little lingering interest. Within the place, and for this reason, the majority of visitors did not stay overnight.

Table 64 Promotional materials which influenced your decision to travel

Promotional materials	Frequency	Percent
A previous visit	200	50.0
Advice from friends or relatives	232	58.0
Advice from a tourist information centre	60	15.0
Brochure or leaflet	71	17.8
Tourist guidebook	5	1.3
Newspaper or magazine	62	15.5
Radio program	21	5.3
TV program	32	8.0
Advertisement	21	5.3
Holiday or tourism exhibition	81	20.3
Each was accumulated from 400 respondents		

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The least influential promotional material to visitors is a tourist guidebook. After the proposal on budget allocation in the Four Year Development Plans of the year 2010-2013 has reviewed that the financial statement for tourism sector ("the City of World-class Destination" and "the City of All Season Destination") was supported 27% or 104 million Baht. That was second rank of the total budget allocation. Hence, all kinds of promotional materials should be developed and supported from these projects.

The most influential promotional materials were shown to be word of mouth and experience from previous visit. They are priceless promotional techniques, but they require dealing between the visitors, tourism destinations, and local residents to be done carefully to grow the appreciation and honesty. Furthermore, these kinds of promotional materials require maintaining and developing towards sustainability regularly.

In relation, primary and secondary heritage attractions are defined in the marketing terminology of (McKercher & du Cros 2002 quoted in du Cros 2002, p.319) as: Harmoniously, excellent management plan is about orientation, strategy,

and direction for selling and advertising of products. One factor of marketing mix that influences to this marketing program - that is *„Brands: The consumer needs help in remembering your products. Names, trademarks, labels, logos, and other identification marks all assist the consumer in identifying and recalling information about your product"* (Goelder and Ritchie, 2003: 526-27).

There are a large number of heritage places for public visitation. Because of this reason, it is important to carefully select places to present to visitors (Pearson and Sullivan, 1995: 279).

Focusing on a hierarchy of tourism attraction, being primary or "icon" heritage sites, can guide tourist to renowned destinations. For example, there is a magnificent Big Buddha at the Po Lin Monastery in Hong Kong or other countless primary attractions that are presented as rare World Heritage sites McKercher and du Cros (2002) cited du Cros (2002: 319). In addition, Weaver and Lawton (2002: 164-151) have cited the term "Iconic attraction" as *„anattraction that is well-known and closely associated particular destination, such as Mt Fuji (Japan) or the Statue of Liberty (USA)".* For instance, primary heritage destinations have relevance to the broad tourism market, as theme parks or particular market segments, as battle re-enactments or hunting excursions.

World Heritage sites are operated by the World Heritage Committee which provides implementation guidelines with completed legislative protection and a management plan for the administrative organization in order to ensure long-term site control. Furthermore, the World Heritage sites are provided technical assistance, emergency assistance, and training from the World Heritage Fund (Lean 1993: 8). Agreeably, this allows for large-scale development for cultural tourism improvement such as that at the Sukhothai World Heritage site, which is represented as a primary cultural heritage attraction of Thailand. It is invested in and supported by governmental bodies that have resulted in major development including restoration, infrastructure upgrading, and investment promotion of hospitality industries, such as hotels, restaurants and other facilities of the private sector (Phayakwichian 2008: 1-2).

However, secondary attractions can also inspire tourists when they reach the destination. Moreover, tourists will study the options for their visitation cautiousl,. because they wish to spend their time valuably (Jacobs and Gale, 1994) quoted (du Cros, 2002: 320). Small temples, separated buildings, and remote villages, which hide themselves from major populations, are examples of secondary heritage attractions. Generally, schools or pilgrimages tend to be the main groups of visitors to these sites. Nevertheless, these assets are generally not planned for conservation and funding. Even support from community and charity organizations are not available to restore and maintain them for presentation to tourists. Heritage funding is not provided to these places because they mostly frequented by schools or locals for educational and religious purposes (Mckercher and du Cros 2002, Chow et. al 2002 cited du Cros 2002: 319). This is in accordance with Weaver and Lawton (2002: 151) who state that secondary sites draw mostly local residents, of which the sites and events are not included in tourist orientations.

It is necessary to determine the concepts of economic and social development, by means of consideration to the framework of cultural dimension which can lead to balanced and effective development. In order to using it as the technique to stronger and promote Thai society. Moreover, UNESCO has declared cultural improvement as the core of its development on December 8, 1986. Its objectives are as follows:

1. Assign cultural aspects to be the development center;

2. Enhance historic heritage conservation;

3. Boost on cultural by passing on to the next generation; and

4. Enlarge active participation including creativity within the local community.

One particular policy is to set up direct collaboration with the tourism industry as a development strategy. This will be done by utilizing the existing cultural resources and can lead to enhance residents‟ income and their standard of living (The Fine Arts Department, 1992: 120-125).

It has been stated that people are becoming aware of natural resources, conservation and the importance to protect the environment. This understanding has shown that the rural community is fundamental to creation and implementation of successful development. For this reason, the local community is an appropriate level for development because it focuses on the strengths of the community. In addition, community-based tourism (CBT) has developed along with the ecotourism framework and become community-based sustainable tourism (CBST). In Thailand, the Responsible Ecological Social Tours Project (REST) established this form of tourism by emphasizing on "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life". (REST, 1997: 22). This is in accordance with the National Economic and Social Development plan which has promoted the community-based tourism to generate income to local residents. Thailand is providing a selection of traditional and cultural attractions classified by region and its geography (Chamkrachang, 2006: 20).

Subsequently, the Nakhon Sri Thammarat community is a good illustration of how the traditional ways of life of local people are justified by the connection among residents, culture, and nature. Therefore, setting goals and implementations to manage the community are required and conservation management programs must be organized to maintain its cultural heritage and biodiversity**.** This will help set the achievement goals for managing the province"s "tourism brand". Sub-objectives for this place are identified as follows:

1. The community is positioned to be the new destination for living cultural heritage tourism; and
2. Management of existing cultural and natural heritage resources under a sustainable development framework.

7.4.1 Implementation Programs for Cultural Heritage Management

The following conclusions were based on inspections of the sites and the analysis of the outcomes of questionnaires and open-ended questions aimed at visitors and tourists.

7.4.1.1. Programs for heritage-led regeneration for cultural heritage tourism. All of the programs examined here have definite values to the community and the public at large and facilitate listing of the area as a cultural tourism site.

1.1 Adaptive reuse: There are available vacant historic houses that are appropriate for evaluation of a conservation heritage center - named to be the "***Architectural Conservation Centre***". It is agree with Feilden (1988: 65) that increasing special institutes and activities for development, such as museums or conservation laboratories, especially in developing countries helps maintain and promote cultural and natural heritage conservation.

Therefore, it is appropriate to re-evaluate[1] the site for conservation and dissemination of local arts and cultural heritage to determine the best possible advantages. The consequence, here in is that the residents and visitors would be able to recognize the value and significance of the cultural heritage.

The centre will perform as a community library for public use as well as store local documentations, archives, materials sources, records, and serve as a small conservation facility.

1.2 New building: Feilden and Jokilehto (1998: 92) stated that design of new buildings should retain functional and architectural continuity and reduce damaging visual effects of tourism. The new buildings should consider:

"- a **rhythm** that harmonizes with the urban rhythms and the morphological pattern of the surrounding fabric;

[1] Feilden, 1988 specified that re- evaluation is the best conservation practice because re- evaluation can maintain historic and aesthetic significances. In addition, it can gain economic benefit and standardize the building with new infrastructures.

- a **mass** in balance in its context – not too large to spoil the intimate human scale of the historic centre, and not based on an artificial combination of several lots to accommodate one large function;
- a **street** boundary line following the line of the existing setbacks;
- a **silhouette** respecting the traditional local character and silhouette;
- **materials** that are traditional, or compatible with traditional materials;
- **windows** similar in character and in window: wall ratio to typical buildings in same are; and be of
- **high quality** in construction and design, which might be achieved by careful proportions and – in appropriate cases – by elevational relief or plastic treatment."

The Nakhon sri Thammarat province can adopt these guidelines to control the design of new housing development in the historic area. The planning guidelines are proposed on land development for this area in order to maintain the significances of the heritage area.

1.3 Rehabilitation of *Wat Phra Maha That*, the surrounding area and its museum: This temple like many in Thailand, is in a state of decline and requires much needed restorative work. Revitalization should be done with respect to the site"s authenticity and integrity, using historical evidence such as photogrammetric records and measured drawings (from hand drawing to computer-aided design or CAD). This work can conserve and improve the community while also enhancing the site for new heritage destinations potential.

Interpretation and display techniques of historic collections in the museum are also needed. The management program for the museum has to deal with issues of the environment, large number of visitors, effective security and fire safety, lighting, temperature, access, services, and tourist amenities.

Historically, the museum includes of Wat Phra Maha That displays of a variety of banknotes and money currencies. The temple has the potential to be used as a "**Money Therapy Zone**" for deep interpretation and learning on the revolution of money used in Thailand.

Other collections would also benefit from better organization and interpretation.

Figure 81 Demonstration of disorder banknotes and money.

Source: Researcher survey, 2012

While, there is disorder among the historic jewelries and ornaments at the museum of Wat Phra Maha That, this could be reorganized. A "**Jewelry and Ornament Design Centre**" could be an ideal new site and designation such a collection could provide advantages for students or jewelry designers and a way for them to learn the history of authentic styles of ornaments and design techniques.

Figure 82 A plenty of historic ornaments with no interpretation and classification have demonstrated at museum of Wat Phra Maha That

Source: Resesarcher survey, 2012

Subsequently, there are many opportunities for conservation and improvement of local cultural properties within this site. The process needs a multidisciplinary team of experts and professionals as follows:

Table 65 Staffing for site conservation

- administrators	-conservators (of collections)	- historians
- anthropologists	- craftspersons	- hydrologists
- antiquarians	- curators	- landscape architects
- archaeologists	- documentalists	- legislators
- architects	- ecologists	- mineralogists
- architectural conservators	- economic historians	- museologists
- archivists	- engineers (all sorts)	- petrologists
- art historians	- entomologists	- politicians
- biologists	- ethnologists	- property managers
- building surveyors	- geographers	- seismologists
- chemists	- geologists	- sociologists

- heritage recorders	- surveyors

Source: (Feilden and Jokilehto 1998: 48).

Visitor feedback and a site analysis have revealed the existence of high levels of visual pollution both within the core and surrounding areas of Wat Phra Maha That, starting from the entrance gate. The underlying reality is that, these examples of visual pollution are damaging the scenery of the site and ultimately its tourism value.

Figure 83 Visually unattractive features of the temple: 1. Signage at entrance gate does not suit with its context. 2. Unsightly stalls in front of the temple. 3. Flags haphazardly strewn across the road

Source: Researcher survey, 2012

Figure 84 An appropriate signage of Kalyani School. An example of signage should be respective and compatible with the context of the site: Similar signage should be used instead of the above one and can be used for all places.

Source: Researcher survey, 2012

Figure 85 The contemporary buildings and advertisement boards degraded the skyline and backdrop: They should be replaced with new buildings respecting the height, form, material and style of vernacular constructions.

Source: Researcher survey, 2012

Figure 86 There is an abandoned tunnel: situate in front of the temple being used for unsuitable activities.

Source: Researcher survey, 2012

Figure 87 (Left): An individual flower vendor's stall at the entrance is untidy. She frequently disturbs visitors by asking them to buy flowers. (Right) Some stalls lure visitors from outside the temple by displaying their items on the temple wall.

Source: Researcher survey, 2012

Figure 88 There are inappropriate advertising symbols: in front of the handicraft center at the back of temple. They should be replaced with appropriate symbols of the province or temple.

Source: Researcher survey, 2012

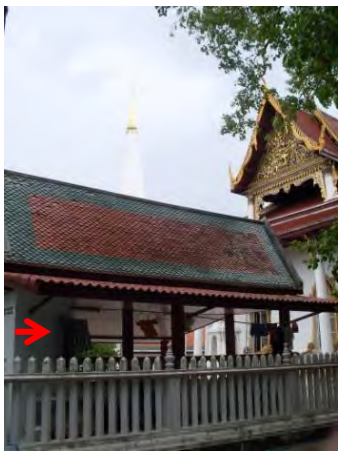

Figure 89 Cloths hanging in the back Sala of the temple: This will be destroyed the setting of the site.

Source: Researcher survey, 2012

Figure 90 Metal walls at the back of the temple should be reinstalled with local brick.

Source: Researcher survey, 2012

Figure 91 Rubbish is piled at the back of temple: near the food court. It causes unsanitary conditions and degrades the scenery of place.

Source: Researcher survey, 2012

1.4 Reconstruction of ruined shrines: The rebuilding of damaged sacred places must follow accepted archaeological and architectural documents and evidences. Experts and professionals should study the sites basing research their collected documentations from the "*Architectural Conservation Centre*". The program must also consider structural characteristics and quality of workmanship.

1.5 Maintenance: Preventive and regular repair of architectural elements at all archaeological sites, historic sites, objects and vernacular houses of local residents is required in order to maintain the integrity of such sites and to guarantee authenticity and functional structural form. Carefully treatment should be an implicit part of the conservation process.

1.6 Conservation Training programs: It is important that the create education and treatment strategy programs for user on cultural heritage so that monks and residents will gain a better awareness to the conservation of their properties.

Active participation from local residents is required in order to investigate abnormalities and clean up their habitats, public historic buildings and natural settings. For example, arrangement of activities to grow mangrove forest to protect from the scouring impacts of water on riversides and residences along the river. The locals should be encouraged to improve the landscapes of their houses and nearby areas to enhance and protect the historic characters and significance of heritage resources.

1.7 Encouragement of intangible cultural heritage value: The program should provide homestay opportunities and occasions for the performance of traditional practices (folk customs and entertainment) in order to tourists to learn the traditional ways of life. Local administrators should collaborate with residents to arrange "Sound & Light" performances of local culture for the better appreciation of cultural values.

1.8 Rehabilitation of demolished Public Park: There is a damaged Public park located on Radamnoen Road (behind the main stadium) in the heart of the city of Nakhon Sri Thammarat. It covers an area of 1,257 Rai, and is called the "Royal flower garden of King Chulalongkorn (King Rama the V).

Nowadays, this park contains an open zoo, bird zoo, health zone, and lake. The lake supports a migratory population of ringed teals from January to March annually (Ocean smile, 2012).

Figure 92 Somdejprasrinikarin garden (a Public park) damaged and unsightly.

Source:http://www.panoramio.com/photo/89748137

The park remains rehabilitation for local community and for tourism purposes.

For example, this might include the creation of a themed garden with a title "Heritage garden". Similar to the garden by the bay project in Singapore. This

heritage garden is arranged as a collection of four themed gardens that take you through the history and culture of Singapore‟s three main ethnic groups and colonial pasts. Visitors can explore each garden and discover the stories of the different ethnic groups that contributed towards Singapore‟s formation. Yet another example is the Malay Garden, which is„a Reflection of Community,‟ that stresses the role of edible fruits and medicinal plants used by the local Malay population. It also boasts the Colonial Garden, which is „a Reflection of Ambition‟, and covers issues like plant transportation and profitable crops that have shaped Singapore‟s history and economy (Gardens by The Bay Project, 2012).

Figure 93 Heritage garden of garden by the bay project of Singapore.

Source: http://www.gardensbythebay.com.sg/en/the-gardens/attractions/heritage-gardens.htm

From these examples it is apparent that the public park of Nakhon Sri Thammarat city has great potential for renovation and has important scenic and recreation attributes.

Nakhon Sri Thammarat is an important site for Buddhist history and practice. In keeping with this theme, the garden of Nakhon could become a "***Buddhist Interpretation Zone***". Subsequently, the Sal tree and emblica tree (Indian gooseberry) would be planted in the park, as species deeply rooted in biography of the Lord Buddha, since his birth to nirvana. Both of these species also can grow well in the tropical zone.

Moreover, Indian gooseberry is also well-known as herbal medicine among Buddhist monks with its fruit being rich in Vitamin C. This plant can be harnessed with respect to respond to economic opportunities, by making it the basis for a selection of souvenirs within the park. Revenues generated from products such as this can help finance the costs of maintaining of the park.

7.4.2 Implementation Program for Interpretation

7.4.2.1. Interpretation and presentation program: This aspect of the proposed program would include the installation innovative information panels, decorative leaflets and creative of visitor trails. Informative panels can help upgrade the streetscape so it is compatible with the local heritage context. In the case of the Nakhon Sri Thammarat community, what is needed are techniques to inform and captivate visitors, through the interpretation of both of traditional lifestyles. The interpretation program for the community can be represented as follows:

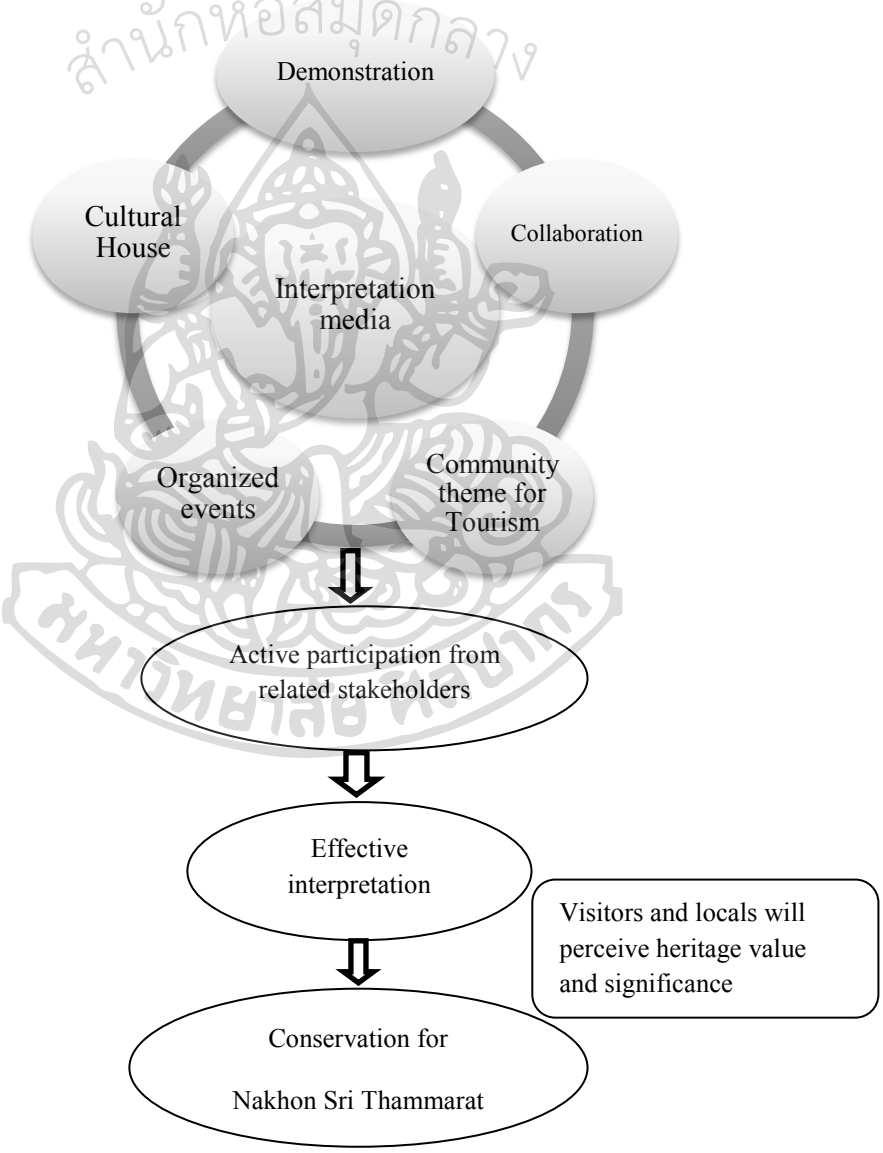

Figure 94 Interpretation techniques for Nakhon Sri Thammarat

One of the critical proposals is the establishment of a cultural house. This could be located in the “City Learning Park” of Nakhon Sri Thammarat.

A “Community Learning Centre” also could be operated to aid in the interpretation and presentation of local heritage values and significance. Such a center would not only provide visitors an enriching experience but would also be information for local residents. The learning center can be divided into four rooms each with visual reconstructions for interpretive media. First section could be called “our dearly loved home” and would feature demonstrations of historic events as well as local ways of life associated with the culture and ideology of the community.

The next room would be called **“property from nature”**. In this exhibit, the most outstanding products of the community would be demonstrated. These include fishing tool construction (this can explain that occupations provide deep relationships between lifestyles and local materials), Nipa palm leave weaving and seafood preservation. In addition, the production of traditional handicrafts can provide visitor opportunities to participate in hands-on activities. Visitors will be able to perceive and appreciate all aspects of these displays. Local cuisines, ingredients, and cooking methods should also be illustrated in this section. On weekends or special holidays, local residents in traditional clothes can cook traditional dishes and allow the visitors to buy and taste them. This would allow also for profits to be generated into the cultural center to fulfill financial requirements.

Third room would be called **“treatment from the earth”** and would provide information about medicinal plants and would display collections of herbal plants by allowing visitors to touch and smell them.

The last room would be called **“the root of life”**. It would display flora and fauna that are found in the area. Subsequently, the community could operate soft adventure activities under the sub theme of “Conservation Tourism.” In this way visitors could be volunteers to help preserve natural resources. Exploration activities could provide opportunities for both visitors and local residents to study and sustain mangrove forests and view fireflies by boat. Moreover, community handbooks or reference books could be published that would collect information about the flora and

fauna in the mangrove forests, medicinal plants, and calendars and explanations of traditional custom and festivals. These could be sold to generate additional income for further conservation work.

Consequently, **"Community Learning Centre"** can be established at Nakhon Sri Thammarat City Learning Park, located at Na Muang community field (near TAT office). Nowadays, the park is a place for the community use and where many activities are organized there (e.g., scientific exhibition, leisure activities, internet café and other entertainment). The second floor is arranged for a circulated art gallery and cinema.

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7.4.2.2. Interpretation and Presentation to visitors: The community should collaborate with well-known department stores to make available for sale of its traditional handicrafts and agricultural products, meanwhile local residents dressed in local costume are available to convey information and interpret the meaning of their cultural value.

The TAT has been launching a new traveling campaign called "Seven Amazing Wonders of Thailand" which comprised of Thainess (Traditional lifestyle and hospitality), Treasures (historical and heritage sites), beaches, nature (national park and adventure activities), wellness (holistic treatment, medical spa, clinic, and hospital), trends, and festivals (TAT, 2008). Furthermore, Staiff and Silpakorn University (2007: 2) claimed that the "Seven Wonders of Thailand" campaign mainly on the theme of "Treasures" can motivate more international visitors at heritage sites in Thailand. Therefore, This requirs the need to focus on the alliances between local communities in being friendly with tourism activities, because the history of locals can be symbolized within the unique traditions of Thailand.

The interpretation of any heritage-based program is to gain the sympathy of visitors by interpreting of both "sense" and "scent" of traditional ways of life. The first step to this would be to set up visitor themes that emphasize the characteristics of a village. The themes can be explained as:

1. Theme of "***Convergence of your life through the complexity of green terra***" is one appropriate to ecotourism, because the community is covered with tropical rain forests. Recognition of the importance of forests and human activities can be demonstrational by means of showing the connections between agricultural livelihood and the environment. In Nakhon Sri Thammarat, local residents have been earning their livings from agriculture especially that of rubber tree plantations for long periods of time. It is possible to educate to visitors about the techniques used to create latex from the rubber tree by asking the common question: where does the tire come from?. This could provide an interesting narrative for both domestic and international visitors.

Figure 95 Agricultural daily life of locals; collecting the latex from rubber tree while making sense on adventure journey.

Source: www.matichon.co.th

2. Theme of "***Merge your soul with a sense of Buddhism***". Most of local residents are Buddhist. Because of this, there is the option of offering learning choices focused on historic sacred temples and the vernacular houses of local residents containing shrines of household gods. Recognize such shrines is important because they represent of long-established Thai beliefs. Visitors would not only gain awareness of the aesthetic and spiritual significance of these places, but they would also recognize the importance of religion in local culture.

The belief systems of local resident can be explained by stating that they have faith in the supernatural and religion. It is believed that the human being is embodied with four fundamental elements – earth, water, air, and fire. If one has balanced elements, one can be offered well-being. But if one is unbalanced, one will be faced with illness or experience natural disasters. The local residents believe that there are gods and angels that dwell in everything and that they can cause benefit or punishment to human beings. For this reason, the locals routinely pay respects and offer rituals. Furthermore, the locals believe that if their sons ordain to be Buddhist

monks, the parents and relatives will receive great merit and ensure they are brought to heaven.

Moreover, visitors will also be educated about Buddhism through practicing the dharma (Buddha‟s teaching). However, this participation is dependent on how well Buddhist monks (local monks) communicate with international visitors. So, there is the need of collaboration from related stakeholders such as academic associations, which might provide a volunteer to lecture an English class to these monks or even an English native speaker who can speak Thai. Some associated fascinating activities could be performances of historical events related festivals, ceremonies, or beliefs which require visitors to role play with locals.

3. Theme of "***Never far away from your home***". Visitors to Nakhon Sri Thammarat naturally enter into a relationship with local people. This relationship can generate deeper understanding among different cultures, as seen in the interactions between visitors and locals. Moreover, the friendliness of local people can encourage visitors to feel that they are just travelers but they are also connected to the community. For this reason, visitors would achieve sympathy for local culture and for the natural recourses of the region, while also gaining a sense of moral and ethical responsibilities.

4. Theme of *"**The Gift from the Ground**"*. This idea stems from the Nakhon Sri Thammarat community‟s rich natural environments, unique ways of life, and the significance of the province as an area for biological learning. The area‟s biodiversity reflects the interrelationship among the local people‟s nature and culture. Local residents depend largely on the exploration of their environment. This theme can elucidate the idea that everything people receive is from the nature. Visitors will be able to perceive the importance of the environment and the way natural forms affect the local way of life. Ultimately, this order of understanding can lead to help conserve the Nakhon Sri Thammarat community.

These themes can be interpreted straightforwardly and communicate the sense of community to visitors. In addition, the themes can help draw visitors to the sites and encourage future visits.

Table 66 Anticipated timeline for implementation program will be proposed to the province

Implementation Programs	Financial support	Anticipated Time												Responsible and consultative organizations
		Mar	Apr	May	June	July	Aug	Sep	Oct	Nov	Dec	Jan	Feb	
Adaptive reuse	Revenue from Nakhon Administration Organization													Fine Art Department, Provincial Office of Culture, ASA
Rehabilitation of *Wat Phra Maha That* and its museum	Revenue from Nakhon Administration Organization and UNESCO													Fine Art Department, Provincial Office of Culture, ICOMOS Thailand Office, Designated temples
Reconstruction of ruined shrine	Revenue from Nakhon Administration Organization													Fine Art Department, Provincial Office of Culture, ICOMOS Thailand Office
Maintenance	Revenue from Nakhon Administration Organization													Fine Art Department, Provincial Office of Culture, ICOMOS Thailand Office
Interpretation and presentation program	Provincial Office of Culture													Provincial Office of Culture, Tourism Authority of Thailand, Nakhon Administration Organization
Cultural tourism marketing program	No funds are required													Tourism Authority of Thailand, Tourism Promotion Division of Nakhon
Conservation Training program	Revenue from Nakhon Administration Organization													ICOMOS Thailand Office
Encouragement of intangible cultural heritage value	Provincial Office of Culture													TAT, ICOMOS Thailand Office, and Tourism Promotion Division of Nakhon

In conclusion, a marketing brand is created for the use of promotion and recognition to consumers of the site as:

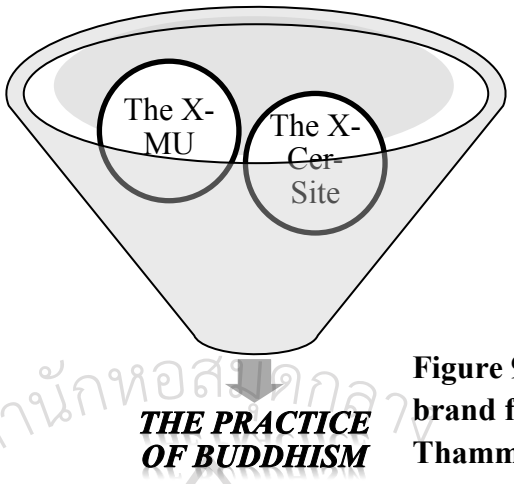


Figure 96 Created tourism brand for Nakhon Sri Thammarat.

Tourism brand of Nakhon Sri Thammarat is proposed as "**The Practice of Buddhism**". It comes from themes of "The X-MU" and "The X-Cer-Site".

The meaning of "The X-MU" is:

"X" for "Experience".

"MU" comes from geographic and mystery meanings as MU or Lemuria which are a mythical continent that allegedly was located in the Pacific Ocean area of the Ring of Fire. Today we read about accelerating natural disasters in that area - earthquakes, tsunamis - dormant volcanoes becoming active - as the tectonic plates continue to shift. This takes us to creation myths - thousands of flood stories around the world - the destruction of a continent and civilization by water, and the creation of something new to replace it in the cycles of time by the Consciousness Hologram that creates the illusion that this is all real. One of the historic symbols of MU is similar to that of the enlightenment eye. With respect to the concept of Buddhism, while yet another same important symbol for both is the lotus.

The meaning of MU"s symbol of Dolphin Codes states the spiritual association with dolphins and their connection to other worlds and entitles that monitor the planet by either protecting or destroy it. This all seems to be part of a greater plan as the journey of humanity evolves into something else. Some speculate that the Lemurians were at some point telepathically linked to the dolphins. - called "Dolphin Codes." It

is a holy eye which protects everything within the universe. It is also the third-eye of the Osiris God that has become the present symbol for Christianity (Crystal inks and Dhammachak, 2012).

Figure 97 Dolphin Codes; one of MU"s symbols.
Source:
http://www.crystalinks.com/lemuria.html

Figure 98 The Lord Buddha is giving the enlightenment eye.
Source:
http://miner2008.blogspot.com/archive.htl

In addition, "MU" has its economic implications. "MU" comes from Marginal utility and relates to the concept that when consumers consume any product or service, they will receive enlargement of product utility or satisfaction.

Finally, "MU" has its implications within the museum. Therefore, visitors will be offered both satisfactory experience sand educations when they visit and learn at a museum.

The meaning of "The X-Cer-Site" is:

"X" for "Experience".

"Cer" for "Certified".

"Site" for "Tourism sites".

As a final point, visitor could take an experience and excitement from certified and authentic tourism sites/destinations, performances, festivals/activities, products, and handicrafts.

7.4.2.3 Created Tourism Itinerary for Nakhon Sri Thammarat

Subsequently, three versions of tourism itineraries were created to offer various kinds of tourism activities and motivate the tourists. They are demonstrated as follow:

*sites 1-8 drop at famous places where located on the way to Nakorn City

*Drive to highway 401

9. Having lunch: authentic cuisine or a choice of authentic cooking class@12:30-14:00

8. Wachirawut Military Camp: Hero monument and museum of historic military weapons @12.00-12:15

7. Wat Xuanzang: a famous Chinese Buddhist monk@11:45-12:00

6. Shopping for local survenirs@11:15-11:30AM.

5. Wat Mok Lan archaeological site and Muslim village: Pottery and wickerwork practicing@10:15-11:15AM.

Turn right into village 7 km.

4. Wat Suan Chan: Millionaire Shrine@9:20-10:00AM.

Take a coffee break and a local dessert

Drive to Ban Klay Intersection and turn right into Wat Suan Chan village about 4 km.

Program **Nakhon A** (one day): **Mini Pilgrimage trip** (for excursionist)

3. Khao Tum Pang Archaeological site@8:30-9:00AM.

Drive towards Tha Sala district

2. Wat Phra That Sri Surat@6:45-7:30AM.

1. Depart for Nakhon Sri Thammarat@6:00AM. (breakfast on coach)

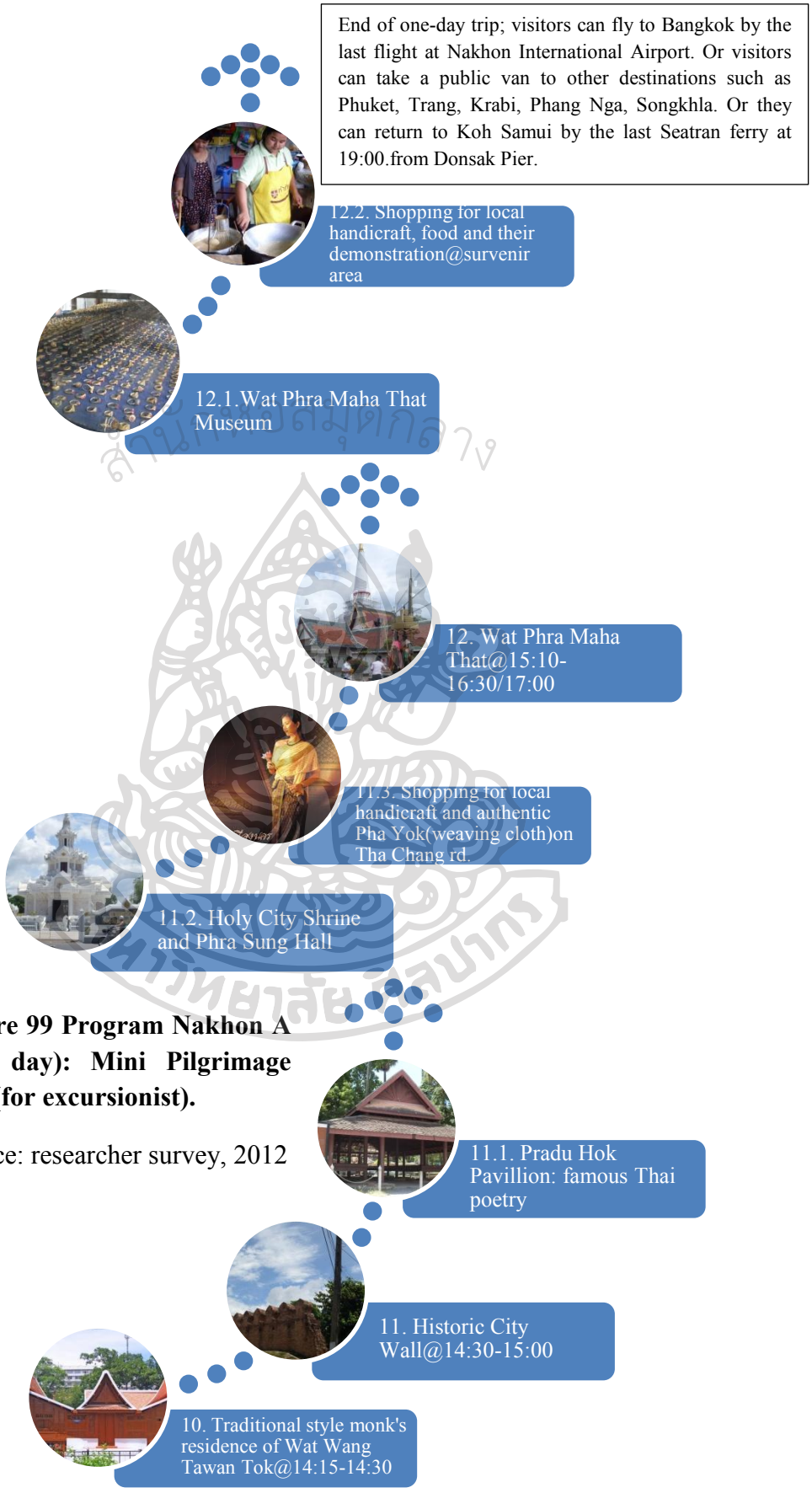
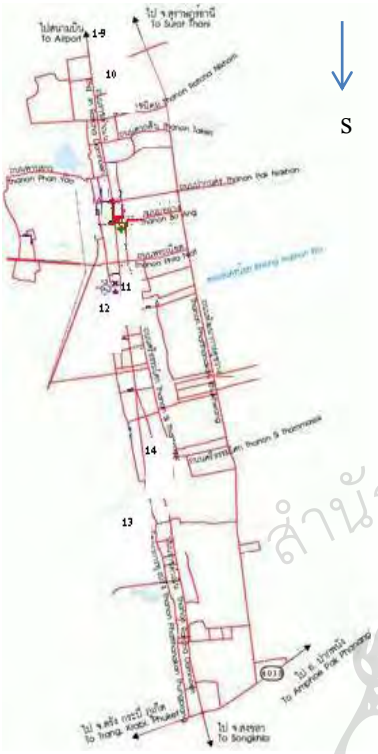


Figure 99 Program Nakhon A (one day): Mini Pilgrimage trip (for excursionist).

Source: researcher survey, 2012

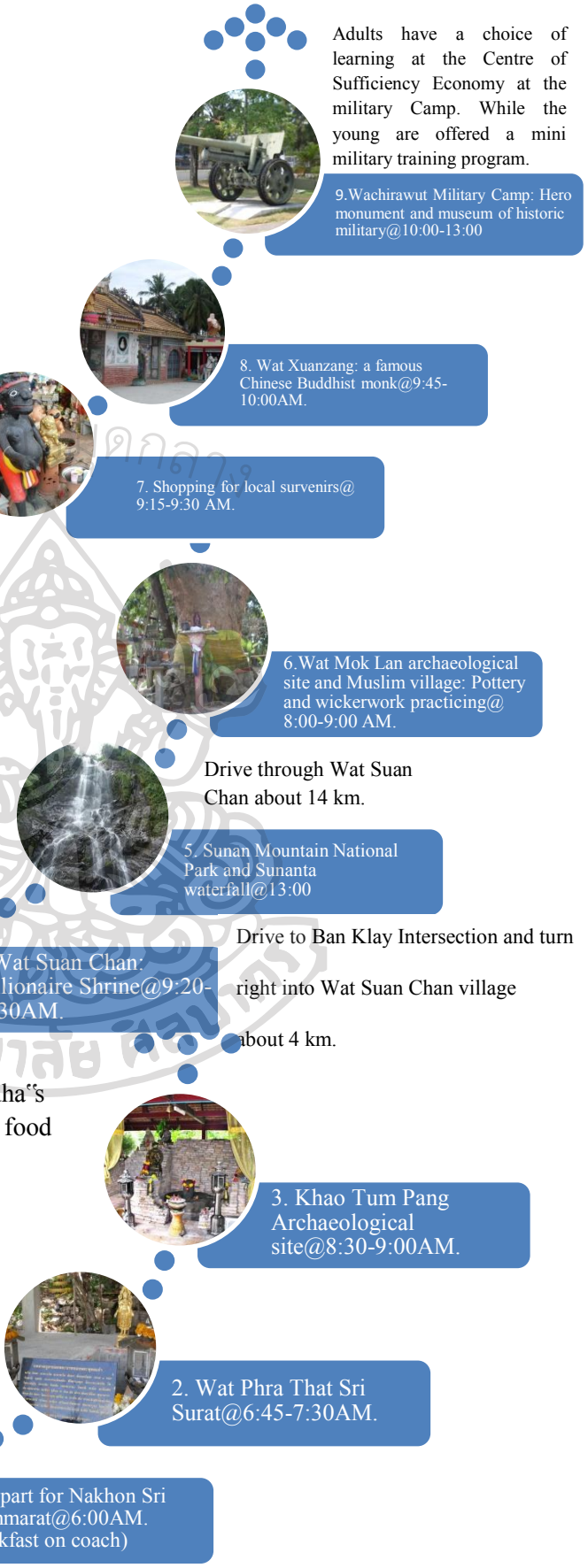


*sites 1-9 drop at famous places where located on the way to Nakorn City

Program at Sunan Mountain National Park: enjoy the waterfall and study the ecosystem. Stay overnight at the park.

Program at Wat Suan Chan: the pilgrimage tourist will practice Buddha"s teachings, meditation class and offer food to Buddhist monks.

Program Nakhon B (two days): **Mini Soft Adventure and Pilgrimage trip**



End of two days trip; visitors can fly to Bangkok by the last flight at Nakhon International Airport. Or visitors can take a public van to other destinations such as Phuket, Trang, Krabi, Phang Nga, Songkhla.

14.2 Shopping for local handicraft and food

14.1Wat Phra Maha That museum

14.Wat Phra Maha That@16:30-17:30

13. Wat Chai Na@15:15-16:15

Program at House of Meditation of Wat Chai Na: practice according to Buddha"s teachings and meditation class

** House of Meditation of Wat Chai Na is a meditation center that offers a Buddhism class to both Thai and international Buddhists.

12.3. Shopping for local handicraft and authentic Pha Yok(weaving cloth)on Tha Chang rd.

12.2. Holy City Shrine and Phra Sung Hall

12.1. Pradu Hok Pavillion: a famous Thai poetry

12. Historic City Wall@14:30-15:00

11. Traditional style monk's residence of Wat Wang Tawan Tok@14:15-14:30

10. Having lunch: authentic cuisine@13:15-14.00

Figure 100 Program Nakhon B (two days): Mini Soft Adventure and Pilgrimage trip.

Source: researcher survey, 2012

S

Program Nakhon C (3 days): **Full Service Pilgrimage Trip**

1. Depart for Nakhon Sri Thammarat@6:00AM. (breakfast on coach)

2. Wat Phra That Sri Surat@6:45-7:30AM.

3. Khao Tum Pang Archaeological site@8:30-9:00AM.

Program at Wat Suan Chan: pilgrimage tourists will practice Buddha"s teachings, meditation class and offer food to Buddhist monks. Finally, having the 1st night stay at the temple.

4. Wat Suan Chan: Millionaire Shrine@9:20~

Drive to Ban Klay Intersection and turn right into Wat Suan Chan village about 4 km.

5. Sunan Mountain National Park and Sunanta waterfall

Drive through Wat Suan Chan about 14 km.

Program at Sunan Mountain National Park: the youth have a choice of enjoy soft adventure at waterfall and study the system of ecology there.

6.Wat Mok Lan archaeological site and Muslim village: Pottery and wickerwork practicing@ 8:00-9:00 AM.

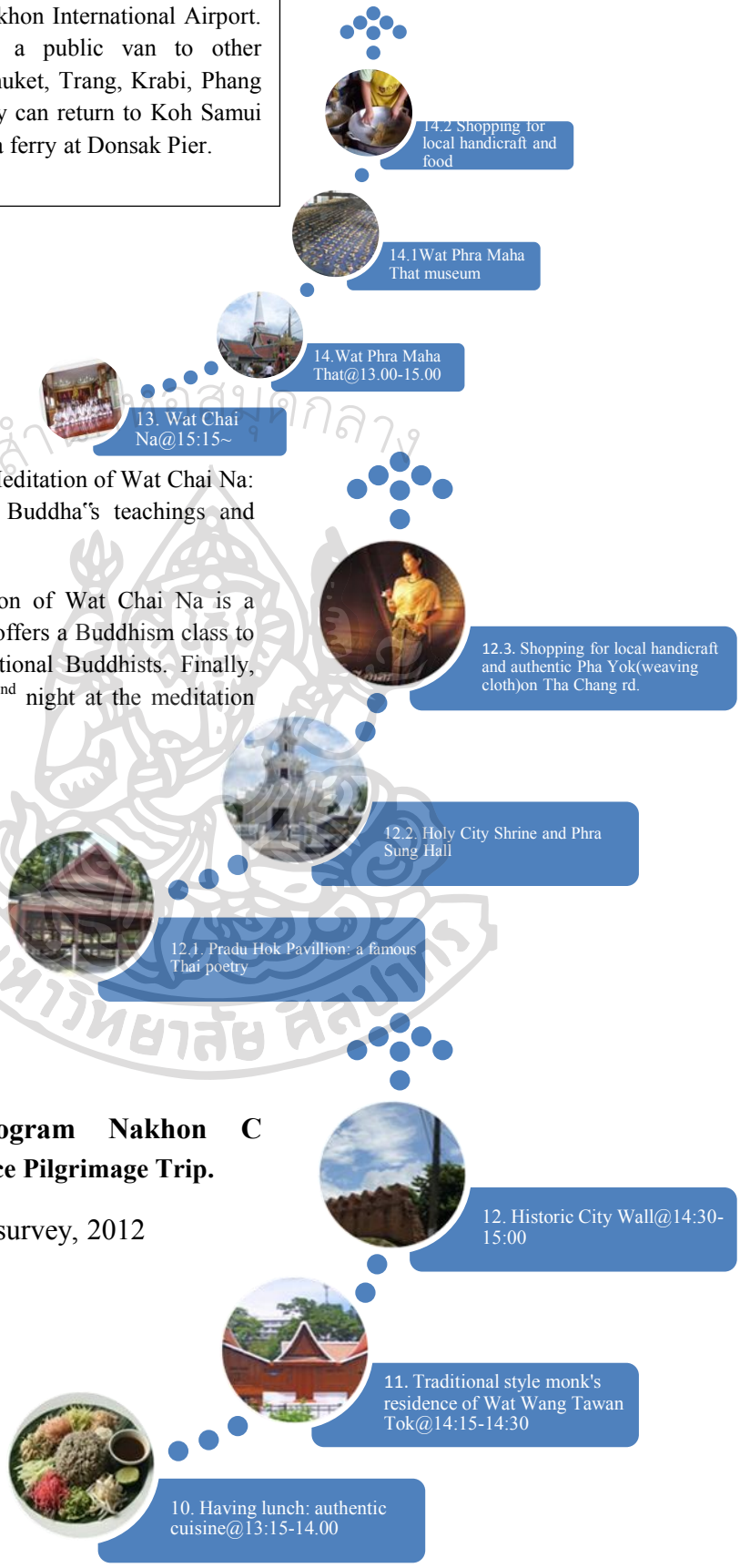
7. Shopping for local survenirs@ 9:15-9:30 AM.

8. Wat Xuanzang: a famous Chinese Buddhist monk@9:45-10:00AM.

9.Wachirawut Military Camp: Hero monument and museum of historic military@10:00-13:00

Adults will have a choice of learning at the Centre of Sufficiency Economy at the military Camp. While the young will be offered a mini military training program.

End of three days trip; visitors can fly to Bangkok by the last flight at Nakhon International Airport. Or visitors can take a public van to other destinations such as Phuket, Trang, Krabi, Phang Nga, Songkhla. Or they can return to Koh Samui by the Seatran or Racha ferry at Donsak Pier.



Program at House of Meditation of Wat Chai Na: practice according to Buddha"s teachings and meditation class

** House of Meditation of Wat Chai Na is a meditation center that offers a Buddhism class to both Thai and international Buddhists. Finally, tourists will stay the 2nd night at the meditation center

Figure 101 Program Nakhon C (3days): Full Service Pilgrimage Trip.

Source: researcher survey, 2012

7.4.2.4 Potential of tourism activities and local products

Discussed within are the schedules of particular tourism activities and attractive festivals of Nakhon Sri Thammarat province. Tourists and visitors must visit at the appropriate times in order to participate in these activities. In addition to these, there are also other activities (e.g., performance of Southern Thai classical dance, showdown-play, cock/cow fighting, and religious activities) that are performed throughout the year.

Tourism activity: Folk Entertainment (throughout the year)

These performing arts displays are admired by rural residents in the south and are typically performed in conjunction with temple having activities, fairs, and funerals. With respect to funerals, these public displays usually occur at night on the cremation day. Also popular, operas are performed at night or during the day and tell stories that deal with the normal lives of residents. Some of these stories are adapted from famous Thai literature. The shows involve many different male and female characters in beautiful traditional dress. The basic dress and accessories of an actress consists of a Thai printed tube skirt, a jersey, a necklace decorated with small beads, a headdress, and earrings. The actor on the other hand will wear a Jong Kra Bain (loincloth). The main musical instruments played in a traditional southern Thai opera include a tambourine, the double gongs, and the cymbals (The Thailand Community Based Tourism Institute, 2008).

Geographical settings and characteristics of the natural environments that occur in a place can lend to the designation of its name. Local literature is derived from traditional Indian literature such as the epic of Ramayana and a range of Jatakas. These can form the basis of other amusements, for example, shadow puppetry and Norah performances. Moreover, there is a bounty of literature in the form of folktales, legends, lullabies, boat songs, and ritual praying that play important roles in entertainment.

Table 67 Specific tourism activities of Nakhon Sri Thammarat province

Month	Tourism activity
March	International Makha Puja Hae Pha Khuen That Annual Festival (cultural and Buddhism festival)*must see
April	Songkran Annual Festival (Water Festival) (cultural festival held throughout the country)
May	**Suad Klong Day (Folk custom of Canal Chanting)** This tradition normally takes place in the sixth lunar month of each year. In the morning of each day, the villagers will coordinate to create a small raft made of sheaths and banana trees. When the raft is completed, the villagers will decorate it with flowers, and add candles, joss sticks, and a small amount of their nail clippings and cloths. The raft which is called the Master Raft is then floated in the canal. Monks follow on a boat and pray and chant while villagers slowly guide it through the canal network. The villagers have been continually practicing this ritual ceremony with the belief that the raft is a vehicle that will carry away the bad things from their lives. The added chanting by the monks will help force the evils out of the canals.
June	Visakha Bucha Day Annual Religious Activity (Buddhism festival)
September	Tenth Month Annual Festival (cultural and Buddhism festival)*must see **Grandma – Grandpa Welcoming Day** This tradition takes place on the full moon of the tenth lunar month in each year. It is believed that the chief of hell will allow the spirits of ancestors to (the spirits of grandma and grandpa) come to the human world to collect the merits designated to them by their children. The villagers will perform a ritual to welcome these spirits by providing a

	bounty of food. This includes offering unique desserts to monks at the temples. **Grandma – Grandpa Farewell Day** This tradition occurs 15 days after the welcoming day. The purpose of this tradition is to return their ancestors‟ spirits to hell. The farewell day is more important than the welcoming day. In the morning, villagers will prepare a range of food, unique desserts, and local fruits. Together with the ash of their ancestors to make merit. Later in the afternoon, the monks will pray and chant to make merit to the spirits of their ancestors.
October	Chak Phra Annual Festival (parade of flower decorated floats and a rowing competition (cultural and Buddhism festival)*must see This ceremony takes place on the first day of the waning moon of the eleventh month. Before ceremony day, the monks from each temple and the villagers collaborate together to create and decorate the cerebrated cars and boats. They are designed within the Buddhism style, highlighting the features of Deva and Naga. In addition, bushes are decorated with yellow fabric items of the eight necessities of a Buddhist monk, then given to the monks. On the ceremony day, the processions of cerebrated cars are lined through the streets and the cerebrated boats are paraded through the canals.
December	- Rowing competition to compete for the championship and take the King‟s trophy -Amazing Khanom beach (entertainment activities on New Year‟s eve)

Source: The Thailand Community Based Tourism Institute, 2008.

7.4.2.5 Existing local wisdom applied for tourism development

Local wisdom on traditional fishing tools:

Pong. This is a v-shaped fishing trap made from rows of nipa leaves, and has a seine net attached behind to create a fishnet. This fishing tool is used for catching the small shrimps which are used to make shrimp paste.

Cheng Leng (bamboo trap). This is a cone-shaped fishing tool which is made of rows of bamboo and sunk in the sea or canals. This trap is used for catching shrimps, catfish, and crabs.

Krum (small floating pontoon). The characteristic of this fishing tool is similar to imitated coral reef. It provides a habitat for aquatic life. The tool is constructed from a fishing seine and comprised of branches. They are sunk to the bottom of the canal or river to make a row of planks 2 meters wide. Then, smaller branches are placed on top and left to sit for 3 months. After the fisherman will harvest the aquatic animals that live in the man-made habitat. The most appropriate time to pull the Krum down is during the period of the lowest tide. The importance of this fishing tool the fisherman to take only the mature fish and return the small ones back into the river.

Local wisdom on traditional cuisine and recipes:

The main food sources of the community come from the sea and mangrove forests. These are shrimp, mollusks, crabs, and fish. Livestock are also raised as food and most commonly are chickens and pigs. Organic vegetables are cultivated for cooking and include flowers of nipa palm, immature nipa fruits, sonneratia ovate fruits and flowers, soft coconut shells, and local mushrooms.

There are particular seafood cooking techniques used by the local residents and the underlying rule that the seafood must be totally fresh. A popular technique issued to make seafood soup both mildly seasoned and spicy. The water for this must be set to boil before adding the seafood and ingredients, and avoid string the soup, in order

to reduce the fishy smell. Finally, seasoning the soup is done in order to cover up the fishy smell.

Traditional clothes:

Due to the community‟s location in tropical zone, clothes worn are both comfortable and airy. The fashions of clothes are alike with Malaysia and Indonesia. The locals both male and female often dress in Batik clothes (drying-cloth) often created within the community. Males frequently wrap a loincloth around their heads or fasten one to their waists when working.

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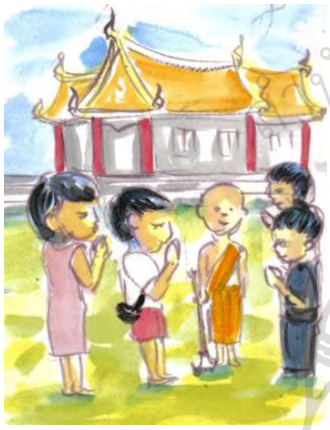
Local wisdom on agriculture:

Cultivation of nipa palm should be done by cutting from the tops of the trees. It is important to choose one that is not too immature and not too mature. If the top is too immature, the leaves and midribs will be tapered. If the top is too mature, the leaves start to spread out. The young leaves are used for processing of cigarette paper and wrappings for Kanom Jak (dessert made from sticky rice, cane sugar, and young coconut). Mature leaves are sown together into sheets to make nipa palm roofs. Nipa palm leaves are also woven to create pot holders or grouped together to make a broom. The midribs of the leaves are used to create lifesaving hoops for children to swim. The leaves are used famously for making the floating baskets seen at Loy Kratong festival (traditionally made from banana leaves)

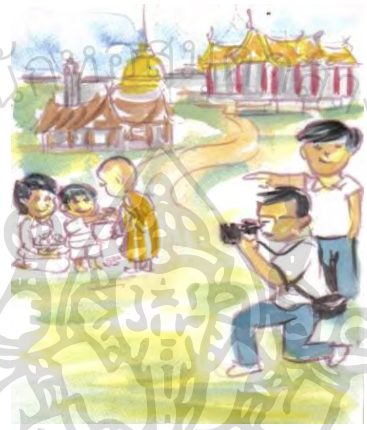
7.4.3 Interpretation signboard for foreign visitors

A set of interpretative signboards can be created to educate foreign visitors about some traditional cultural practices. Interpretative signboards could be installed permanently at historic and cultural tourism sites. In addition, leaflets can be distributed at points of transportation, accommodation, and by tourism agents, tourism sites, TAT offices, and at shopping centers. English would be used as the formal language; although Thai, Chinese, and Japanese could also be included. In addition, the interpretative signboards, tips or signs might be used to caution visitors about appropriate behaviors.

Please, do these actions



1. Pay respect to a Buddhist monk.



2. Take picture of monk and locals respectfully.

3. Take your shoes off before entering the Buddhist Ubosot or Sala.

4. Take a picture with Buddhist monks politely.

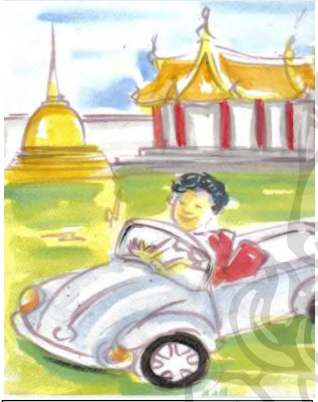
5. Support the handicrafts or souvenirs of local people.

Please, do not perform these actions

1. Do not point to monks and locals with your finger.

2. Do not climb if the temple is being renovated.

3. Do not climb the wall of cultural or historic site.



4. Do not honk a horn within religious places.

5. While travel in religious places, wear appropriate dress.

6. Do not climb the Chedi (stupa).

7. Do not show your love within religious places.

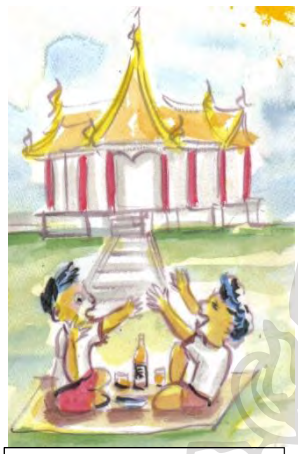
8. Women are not allowed contact with Buddhist monks.

9. Drugs are not allowed.

10. Do not greet the monk by handshake.

11. Do not greet the monk by huging.

12. Do not make loud noises in religious places.



13. Alcoholic drinks are not allowed in religious places.

14. A Layperson is not allowed to sit higher than the monk.

15. Do not splash a monk during Songkran festival.

16. While travel in a local community, dress politely and do not be loud.

17. While riding a motorcycle, please make sure that you obey the Thai traffic regulations and always wear a safety helmet.

Figure 102 Interpretation signboard for foreign visitors.

Source: Applied 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. 2004, p. 110.

Drawing by: Jai Raksamran

7.5 Process of Monitoring and Evaluation

The establishment of monitoring and evaluation processes to enable tourism is applied from a tourism case of Luang Prabang, Lao PDR and applied to the context of Nakhon Sri Thammarat province. The process is developed for the large number of tourism places that are currently being inadequately managed. Through the monitoring and evaluation process, the related stakeholders should respect the adjustments to ensure that maximum benefits and minimal negative impacts are placed on tourism management and development.

It has been noted that stakeholder organization and cooperation are important for tourism development in Luang Prabang. The organized stakeholders are important as a mechanism to guarantee effective communication and understanding on the ways of approaching tourism development. As such, the stakeholders‟ voices and ideas are considered and to be concerned with. Public and private organizations should also be brought together in the tourism councils in order to set various ideas and contributions and by conforming benefits to all stakeholders. Before setting up the council, these following points should be determined:

- Identify membership of the council;
- Identify roles and tasks within the council;
- Create an innovative and inclusive organizational mechanism;
- Determine how information will be managed and disseminated; and
- Determine how team decisions will be made.

Table 68 Organization of stakeholders: the case study of Luang Prabang

UNESCO Cultural, Heritage Management and Tourism: Models for Cooperation among Stakeholders Project
The UNESCO Cultural, Heritage Management and Tourism: Models for Cooperation among Stakeholders Project is a process designed to create sustainable tourism industries in historic towns, implemented with the participation of eight test pilot sites. Luang Prabang is one of these pilot sites. The project focuses on facilitating dialogue between the tourism industry and those

responsible for the conservation and maintenance of cultural heritage properties. The project addresses how heritage preservation and tourism development activities can simultaneously create new livelihood opportunities and aims to form mutually beneficial alliances that are both economically profitable and socially acceptable to local inhabitants and other stakeholders.

Having completed surveys and workshops, the Luang Prabang team – consisting of representatives from all stakeholder groups including government, conservation, tourism and the community at large – are working on specific projects that are aimed towards a more heritage friendly, community-based tourism industry, in which the benefits of tourism are retained by the local community. That community is also responsible for ensuring the sustainability of the industry.

The project has had five phases. In Phase I the test sites were identified and on-site analytical studies of both the tourism and heritage sectors were conducted at each of these sites. In Phase II, Action Plans were also drawn up at the community level at each of the pilot sites. These plans were designed to address the problematic issues of communication and coordination between the tourism and heritage sectors and to enable sustainable tourism. During Phase III, these Action Plans were under experimental implementation at each test site. During Phase IV a workshop was held in Lijiang, during which four „Models for Cooperation" were constructed based on the outcomes and analysis of the results of implementation of the Action Plans in each of the eight pilot sites. Phase V involved evaluating the eight pilot sites in term of what benefits the project had brought them. At the same time, the lessons learned from the pilot sites were reviewed and the Models for Cooperation were transformed into action-based policy that is applicable and replicable throughout the Asia-Pacific region.

Source: UNESCO, 2004: 84.

The structures of Models for Cooperation were identified communication between tourism and conservation and maintenance on cultural heritage properties. The four specific models along with the general models have provided an operational strategy for sustainable tourism development as shown in the following figure.

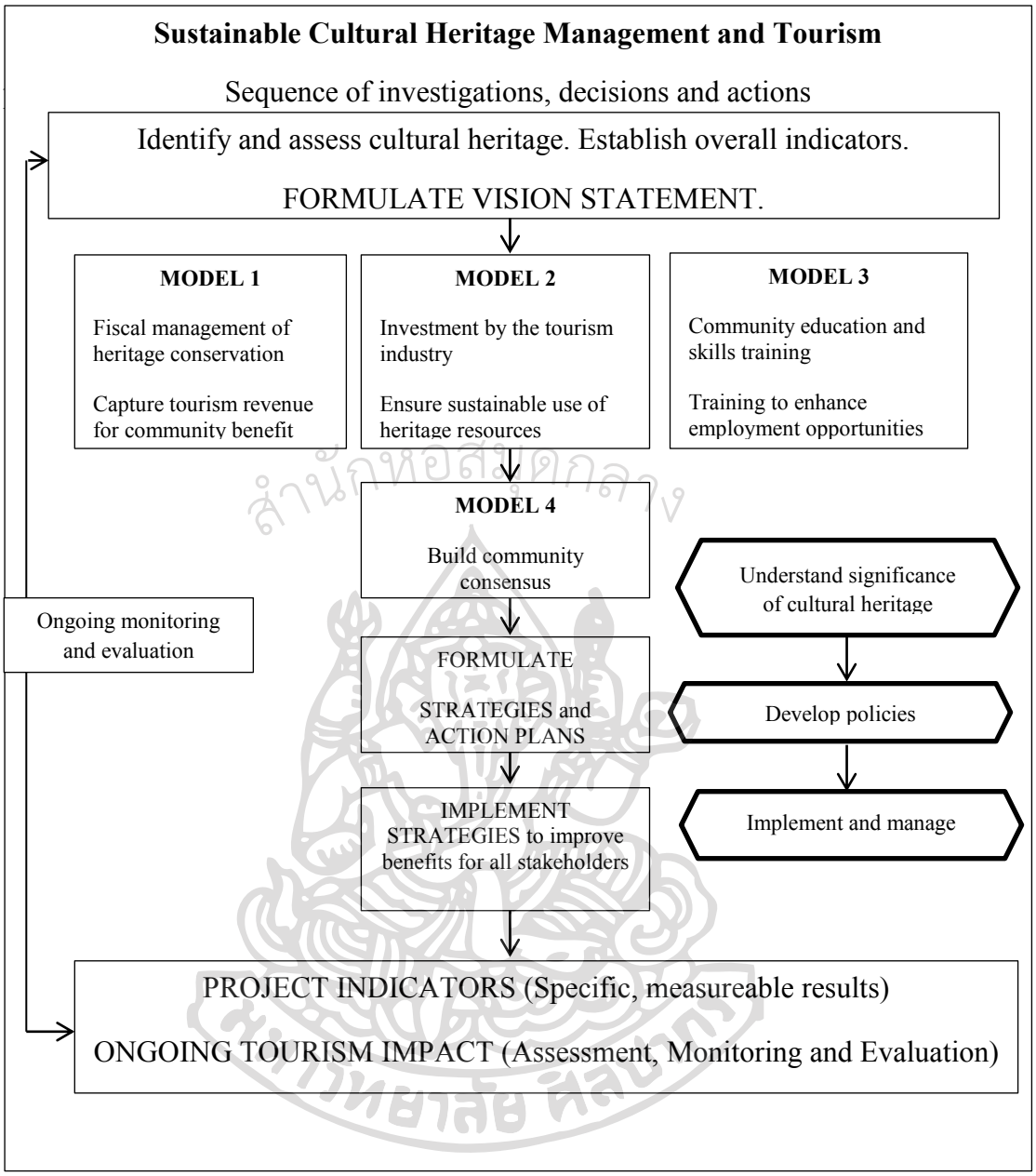


Figure 103 The operational strategy for developing tourism sustainably; Four specific models of UNESCO.

Source: UNESCO, 2004: 85.

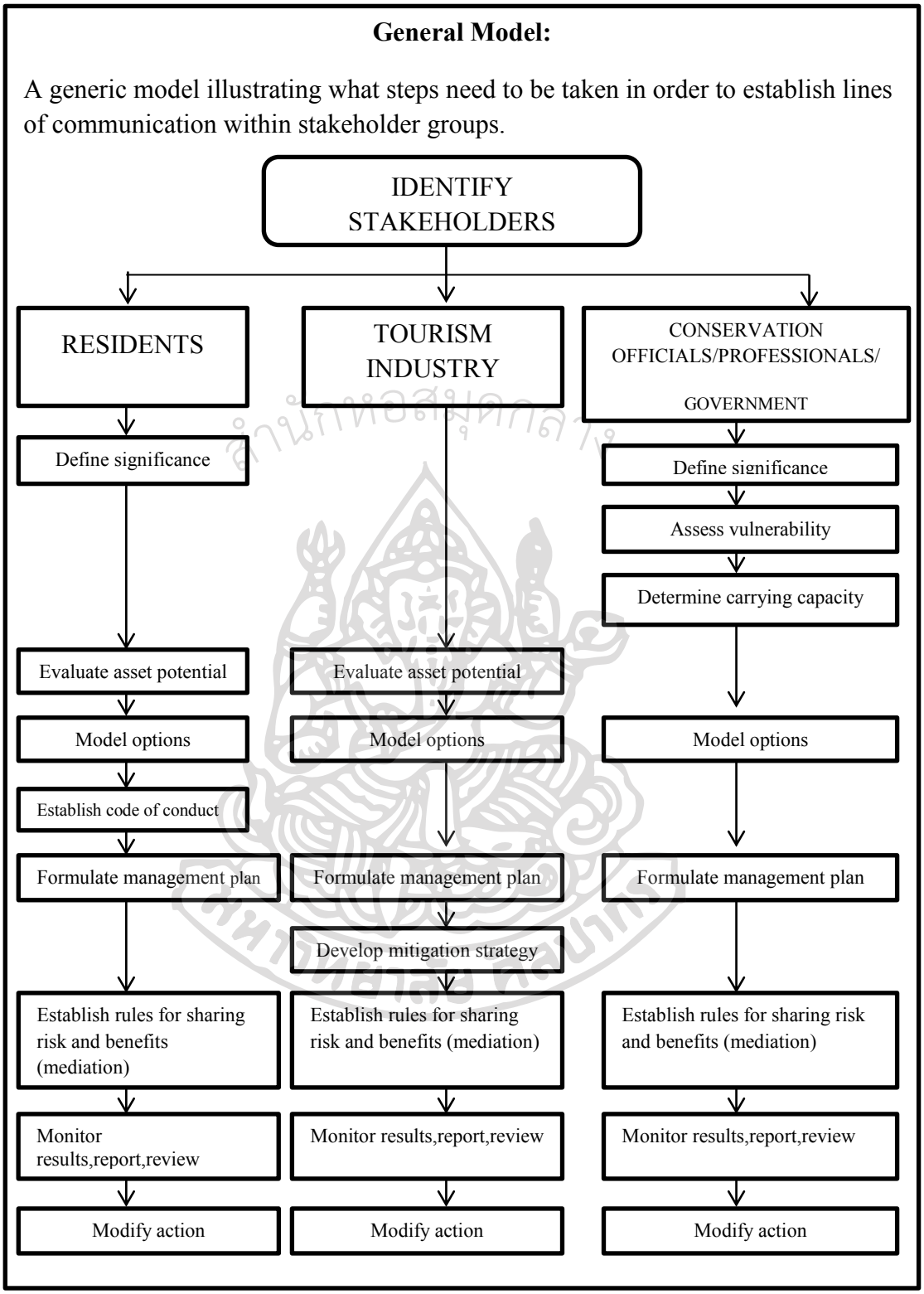


Figure 104 The operational strategy for developing tourism sustainably; general models of UNESCO.

Source: UNESCO, 2004: 88.

There are five stages in the monitoring and evaluation process as shown in follow figure.

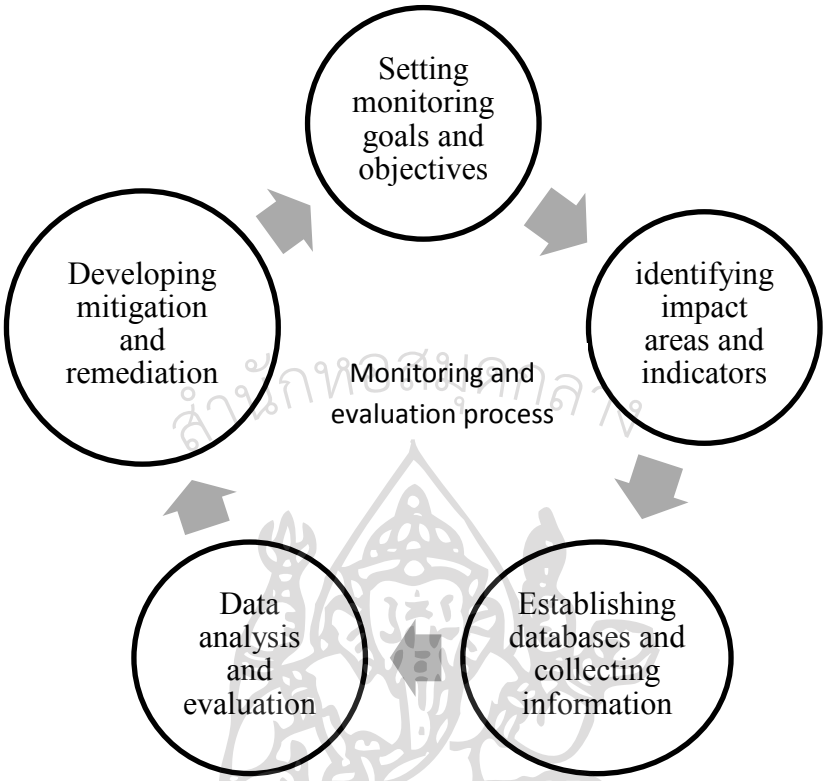


Figure 105 Monitoring and evaluation process

Source: UNESCO, 2004: 114

7.5.1. Setting Monitoring Goals and Objectives.

It is the initial step of the monitoring and evaluation process. Tourism managers and all stakeholders must set the goals, problems to monitor, and targets of their site for monitoring and evaluation process for the sustainable tourism management strategy.

- **Dimension of participation**

The revision of provincial goals and objectives of Nakhon Sri Thammarat province (as described previously in table 3, chapter 2) are used for the dimension of monitoring goals and objectives in case of participation of local residents.

Table 69 The provincial goals and objectives are applied for monitoring goals and objectives of participation levels

The provincial goals and objectives
1. Potential of agricultural sector is increased by connection of a variety of businesses and provincial industry. It is based on promotion and management of logistics and marketing.
2. Potential of learning is enhanced by distribution of community network and promotion of role model community.
3. Development of tourism is based on a variety of resources.
4. Potential of natural resources and environmental and alternative energy management are developed.
5. Personnel, organization, social welfare, and consistent of good administration are concerned with.

Source: Nakhon Sri Thammarat"s SWOT analysis and context, 2012

- **Dimension of benefits distribution**

The revision of the recent provincial strategical development plans of the year 2012-2013 (as described previously in table 4, chapter 2) are used for the dimension of monitoring goals and objectives in case of benefits distribution to local residents.

Table 70 The provincial goals and objectives are applied for monitoring goals and objectives of benefits distribution level

Recent strategical development plans of the year 2012-2013	**Goal**
1. Strategy on agricultural sector, community economy, industry related with agriculture, logistics development and marketing management	1. Agricultural productivity can generate income to the province.
2. Strategy on development of a knowledge network and the community"s role model according to sufficient economy.	1. Community is strong and lives peacefully according to sufficient economy.

3.Strategy on tourism development	1.Revenues from tourism are increasing
4. Strategy on natural resources, environmental management and promotion of alternative energy.	1. Natural resources and environment are managed sustainably by the community. 2. Alternative energy and consuming energy can be developed efficiently. It brings about reduced costs and allows locals to rely on themselves.
5. Strategy on human resource, organization, social welfare, and consistent of administrative management.	1. Locals are provided potential competition among markets and encouraged to continually develop themselves. 2. Good governance is taken into account to satisfy the local residents. 3. The province offers fringe benefits or social welfare to local residents, thus bringing about better quality of life.

Source: Development plans of the year 2012-2013

- **Targets for monitoring and evaluation process**

Revisions of the recent provincial vision (as described previously in table 2, chapter 2) are used for the dimension of established targets of the site.

Table 71 Applied definition of provincial vision as means of set targets

Vision	Established targets
Town of learning	- Locals‟ way of life can be changeable according to the potential within themselves and society. - Whole life learning and knowledge

	management are managed by local wisdom.
Town of agriculture	- Agriculture and agricultural industry are managed and promoted. - Focus is on continuity of production activity, marketing, and agriculturist‟s quality of life.
Town of tourism	-Integrity of tourism is managed by marketing and promotion. - Tourist destination, activity, and personnel are controlled.
Town of vigorous	- Locals live peacefully with continual flow of revenue. - Safety and security is enhanced. - Population lives within a good environment and democracy. - Custom, culture, and religion are conserved.
Town of strengthening community	-Every local community participates in activities based on the same value. - Community is continually managed under five factors; good community management, efficient leaders of community, effective local action plan, knowledge management, local budget, and social network.
Town of sustainability	-Local resident has participated in social activities and projects. The local receives benefits and advantages completely. Every action can satisfy the local, tourist, and related stakeholder.

Source: Nakhon Sri Thammarat‟s SWOT analysis and context, 2012

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7.5.2. Identifying Impact Areas and Indicators

Consideration of the current situation and context between Luang Prabang and Nakhon Sri Thammarat, was accomplished through examination of historic buildings, heritage sites, and traditional cultures. Both these study and as share similar problems respectful of their tourism industries and cultural structures.

Subsequently, a set of specific indicators for tourism management in Luang Prabang will be applied as a set of baseline indicators, which are classified according to impacted areas, for tourism management in Nakhon Sri Thammarat.

Whereas, the perspectives from key local authorities on sustainable tourism planning and management at the last question enclosed in interview form (as shown in appendix C) on issue of "Which obstacles should solve rapidly and efficiently?". The outcomes of this question have already indicated in baseline indicators of impact areas.

Table 72 Baseline indicators of impacted areas

Impact areas	Subjects	Measure changes in
Economic	• Income	-Income level of local residents of Nakhon Sri Thammarat - Level of income distribution (for community cooperatives for local products)
	• Employment levels	-Amount and types of employment in Nakhon Sri Thammarat. -Number of local residents employed in tourism and non-tourism businesses, and types of tourism jobs they are employed in
	• Business opportunities and growth	-Number and types of tourism businesses in Nakhon Sri Thammarat -Number of local and outsider

		owned and controlled tourism businesses
	• Tourist spending behavior	-What type of products and services do tourists buy? -How much tourists pay for products and services?
	• Local enterprise will be supported in order to strengthen the community*10	% of raw material/product must originate from local community -Volume of business turnover -Volume of stability of local businesses
	• Tourism planning and management, by emphasizing on marketing and public relations*7	-Volume and type of market distribution used to promote sustainable tourism (such as audiovisual, multimedia, printed media, event, activity and access to internet) % of availability of information retrieval
	• Allocation of land use for development of tourism destination*9	% of Revenue increasing from tourism development -Volume of tourists extending nights of stay in the province
	• Development of outstanding product and package*13	% of creative productivity with value-added among the creation % of demand of product by tourists % of standardization of productivity that it is required by both domestic and international marketplaces

	• Development of labor‟s skill*14	% of certified labor -Volume of training and vocational courses offered to develop labor‟s skill
Social	• Health of local residents	-Mortality and accident rates -Welfare of life insurance rates
	• Education and training levels of local residents	-Having literacy and good command of the English language -Number of locals trained and educated on sustainable tourism and context of tourist sites within the province
	• Land ownership patterns	-Number of locals and outsiders owning land in Nakhon Sri Thammarat
	• Prices and cost of living	-Cost of food and consumer goods -Land owning and renting prices
	• Morality in local community will be promoted*2	-Decreasing volume of locals addicted to drugs -Decreasing volume of family violence -Decreasing volume of crime
	• Infrastructure and public utility to be enhanced*3	-Decreasing volume of brown outs -Volume of supply water has capacity and pressure for convenient use % of high speed public internet at least 5Mbps
	• Collaboration with government sector and local community	% of formal meeting between authority and community -Volume of representatives of

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	before implementation of projects or activities*4	authority and the community who are authorized in decision-making on development plans -Volume of public hearings
	• Acknowledgement to local community of the approach of sustainable tourism*5	-Volume of tutorial courses on sustainable tourism to local residents -Volume of educated local residents who have appreciation of the approach
	• Development of educational institute and lecturer*12	-Volume of teachers per at least 30 students -Volume of "one local, one capable school" -Volume of existing capable educational aid at an academic institute -Volume of scholarships for lecturer development
	• Development of medical personnel and hospital/public health center*15	% of collaboration between public health center and residents % of monitoring and enforcement of public health legislation and treatment
Cultural heritage	• Values and customs	-Participation rates in religious events and traditional ceremonies -Number of authentic cultural festivals and events -Donation money to community religious places
	• Sense of community	-Extent of value to the community

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	identity	and participation in community events by locals
	• Housing styles	-Number of traditional-style buildings built with traditional materials and techniques
	• Use of local knowledge and skills	-Number of locals with craftsmanship -Number of locals employed using craft skills
	• Dialect	-Number of locals who can communicate with others
	• Traditional dancing (Manora classical dancing) and shadow playing	-Number of locals (emphasis on youths) that can display this kind of dancing and shadow playing -Number of curriculums of Manora traditional dancing and shadow playing demonstrated in the academic schools -Number of shows and participants of this cultural heritage in festivals or events
	• Authentic silver wares, niello wares, pottery and weaving cloths	-Number of craftsman making these articles -Revenue rates allocated of these articles to craftsman -Number of locals(emphasis on youths) that dress themselves up with these articles - Number of curriculums of these articles demonstrated in the academic schools

		-Number of institutes that support these articles in terms of cost, marketing, package and design
	• Authentic cuisine and desserts	-Number of locals(emphasis on youths) that can cook authentic dishes -Revenue rates allocated of the cuisine to local cooks - Number of curriculums of the cuisine demonstrated in the academic schools -Number of institutes that support the cuisine in terms of cost, marketing, package and design
Environment	• Pollution	-Levels of water, noise, and air pollution -Number of waste treated and pollution management projects
	• Conservation for local environment and natural resources*1	% of pollution of air, water and noise -Volume of organic agriculture
Built heritage	• Heritage buildings and sites	-Condition and level of damage to heritage sites and traditional-style housings
	• Town planning	-Number of roads and parking lots in response to demand for tourist buses and vehicles -Levels of traffic congestion
Attractiveness of Nakhon Sri Thammarat as	• Tourist satisfaction	-Length of tourist stay -Number of repeat visitors

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a tourism destination		
	• Authenticity of built and cultural heritage	-Extent of use of traditional materials and techniques in restoring heritage buildings -Number of interpretation and presentation of sites to become tourism attractions
	• Access to information of tourism resources and tourism destinations*6	% of standard public transportation and infrastructure suitable for disabled people that includes airport, pier, bus station, sidewalk, public restrooms % of access effortlessly to tourism destination % of access of information technology on tourism information % of sufficient and upgraded access of information technology
	• Development on quality and quantity of tourist guides*8	-Volume of certified guides -Volume of certified local guides
	• Specification on town planning and restoration on landscape*11	-Volume of traffic congestion -Volume of rewarded streets “Project of Clean and Green Road” -Volume of building/construction with similar height and in direct related style of vernacular buildings % of zoning domination managed

		as industrial, resident, entertainment and cultural zone

Source: Applied from Subject areas for the development of indicators, UNESCO, 2004: 116-118 and Indicators of impact areas, Pattanakiatichai, 2006: 168-169.

Remark: *1-15 are rating for obstacles of the province that should be solved rapidly and efficiently

World Tourism Organization (2004) commented on the need for integration of all sustainable approach and sustainable development principles used for tourism planning and development. The WTO defined sustainable tourism as tourism development that meets the needs of tourists and the host community while protecting and enhancing opportunities for the future. In addition, the needs of economic and social aspects can be fulfilled while maintaining cultural integrity, ecological processes, and biodiversity.

Sustainable tourism development requires the participation of all related stakeholders, as well as a strong political leadership to ensure active participation and harmony. Achieving for sustainable tourism is a continuous process and requires monitoring of impacts, and preventive and corrective measurement. Sustainable tourism should maintain a high level of tourist satisfaction, ensure a meaningful experience to the tourists, raise their awareness about sustainability principles and promote sustainable tourism practices amongst them. Subsequently, sustainable tourism will succeed by planning, development and management of the tourism sector. Sustainable tourism development was defined by the WTO concept and framework as sustainable tourism development guidelines and management practices that are applicable to all forms of tourism in all types of destinations, including mass tourism and niche tourism. Sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability.

This investigation has demonstrated several ways that “conservation for local environment and natural resources” can be enveloped within an overall tourism

strategy. To further these resolving the following strategic action plans are recommended:

Figure 106 A solar cell electricity post (under the project of environmental conservation) used in Wat Phra Maha That: It is the one public place that uses environmental friendly lamps. It should be encouraged for practice at many more public, private, and household applications to lessen the environmental burdens.

Source: Researcher survey, 2012

7.5.2.1 Specific actions to solve the problem of "Conservation for local environment and natural resources"

There are a number of proposed strategic actions integral to the development of long-term solutions with respect to effective environmental management. In order to prioritize these actions, venders and local tourism operators should arrange a corporate group to manage tourism development appropriately. In addition, such an organization can manage funds and take on loans for new proposed projects. The funds would offer the initial capital outlay for cultural and environmentally-friendly projects as follows:

- **Separation rubbish effectively to gain benefit from the waste**

Sorted solid waste can be sold and the revenues deposited in the original fund for further conservation works or capital investment of the Klong (canal) Nakhon community. In order to succeed, the local authority (Nakhon municipality) must provide recycling collection bins, while also encouraging local youths or visitors to participate in the program.

- **Recycling of organic waste to fertilizer**

After sorting out the waste, organic waste can be processed with effective microorganism (EM) to create organic fertilizer and microorganism liquid for soil and water conditioners and nutrients.

- **Minimization of waste**

While shopping at souvenir centers, visitors have to pay an entrance fee, for which they might receive a handmade bamboo-basket**.** Visitors and venders would replace plastic bags with these baskets. The baskets used in this process could also provide job opportunities to locals.

- **Use of environmentally-friendly packaging**

Oxo-biodegradable packagings include degradable food containers and bags. These will help save the environment while at the same time protecting local residents‟ and visitors‟ health. In addition, environmental containers and packaging of food or handicrafts can be applied from scientific projects such as “Plastic from Fish Scales” of Surat Pittaya School. This project has been recognized in a world-wide competition.

- **Reuse of handicraft from waste and residue**

Transforming waste materials into useable products has value-added outcomes in that waste and residue is reused and be process encouraged local residents to better understand the importance of waste management. Such a program would provide direct job opportunities from sorted waste or garbage and would reduce the burden on the environment by producing new products from reused materials.

- **Wastewater improvement**

The canals in the city of Nakhon Sri Thamarat are completely full of wastewater and stench. They require necessary oxidation through mechanical aeration. This would be in accordance with His Majesty King Bhumibol Aduyadej‟s royal project.

Figure 107 The network of canals throughout the city is in complete decline: (Right: a waste filled canal flows into the historic city wall absolutely degrading the scenery and sense of the place)
Source: Researcher survey, 2012

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The Chaipattana Foundation (2012) stated that the aerator machine works as the scoops attached to the machine‟s frames work to lift wastewater, resulting in maximum contact between the water and air, which allows oxygen to dissolve quickly into the water. When the scoop plunges below the water‟s surface, a pocket of air is created in the scoop until it is fully submersed. This enhances the effectiveness of oxygen transfer.

The aerated water is then evacuated by the motion of the scoop and the rocking of the buoy, which combine to add oxygen to water below the surface. Aeration agitation and the control of flow direction thus occur simultaneously.

The machine is capable of treating water pollution with BOD of 250 milligrammes per litre at a rate of 600 cubic metres per day, and is effective in reducing BOD by more than 90 %. It is also cost-effective, at only 96 satang per cubic metre, or in terms of pollutants removed, 3.84 baht per kilogramme of BOD.

- **Legislation**

Setting up the municipal law to reduce the uses volume of disposable food containers made from polystyrene foam. Consequently, the legislations should state that all products used by venders must be ordered from a cooperative. This would generate money to the community while also enabling to venders to save costs associated with high-quality materials or products.

• Using "Green" long-tail vehicles

There are many long-tailed fishing boats in the Thasala District located next to the city of Nakhon Sri Thammarat. These are using diesel-burning engines that impact on the ecosystems. Webster (2000) commented that diesel vehicles can cause ecological damage and contribute to global warming. Besides, they can cause water pollution by draining waste oil in waterways. He mentioned that more vehicles can lead noise pollution which contributes to a deterioration of the rural quality of life.

There is recommendation to replace diesel fuels used by long-tailed boats with solar cells from the sensitizing of dye from Thai plants. Komson (2007) commented that this new technology will absorb solar energy transformed to electric energy. Thus creating long-tailed boats powered by electric energy. This technology is able to expose electricity even in the nighttime. He stated that this method is good practice for local communities because raw materials such as Roselle or other plants which provide the green and purple substance are readily available throughout the community. Thailand has an advantage here because of its abundance of different coloring substances through biodiversity, especially in rural areas. Moreover, he commented that this technology is operated quiet sound, it saves fuels cost and it can decrease air and noise pollution. It also promotes sufficiency economy among the community. Therefore, using this technology will not damage locals" way of life of their environment.

• Using tugboats to tow canals rafts

Large rafts provide more available seating for visitors than smaller boats. They also travel slowly and could provide entertainment and services such as Thai traditional cuisines and relaxing massages. The employment of tugboat could decrease noise pollution, as the tugboats will float leisurely and they are able to carry larger volumes of visitors in each trip. Furthermore, such a venture would represent an interesting new tourism activity along the Nakhon Canal.

The timeline (duration of a year) to complete the implementation of these pilot projects is detailed in Table 73.

Table 73 Anticipated timeline of strategic action plans

Strategic action plans	Timeline												Responsible and consultative organizations
	January	February	March	April	May	June	July	August	September	October	November	December	
Conservation for local environment and natural resources													
1. Separate rubbish effectively to gain benefit from the waste[1]													1. Division of Public Health and Environment, Nakhon Municipality 2. Registered waste carrier 3. Secondary school was undertaken by Nakhon Municipality
2. Recycle organic waste to fertilizer[2]													1. Division of Agriculture, Nakhon Municipality 2. Department of Agricultural Extension 3. Department of Public Cleansing of Bangkok 4.Pathom Asok community, Nakhon Pathom province
3. Minimization of													1. Secretarial Office of

[1] The first action procedure is comprised of 2 steps: firstly, collection of bins (4 locations) were specified. The factors of convenience and landscape were considered. Secondly, classification of a waste training program was provided to local residents and youths.

[2] This action required 3 steps: studying of ferment process is in the first three months. Next, preparation of materials and location used for fermentation at about a month. Lastly, the garbage is fermented at least 4 months.

waste												Nakhon Municipality 2. Handicraft making group
4. Using environmentally-friendly packaging And scientific project of "plastic from fish scale"												1. Department of Environmental Quality Promotion 2. Division of Public Health and Environment, Nakhon Municipality 3. Foundation for Environmental Preservation 4.Nakhon Province will contact to Surat Pittaya School, Surat Thani province
5. Waste water improvement												1. Division of Public Health and Environment and Chaipattana Foundation
6. Competition of handicrafts from waste and residue												1. Division of community Development, Nakhon Municipality and Department of Quality Promotion
7. Legislation[3]												1. Division of Academic and Planning, Nakhon Municipality
8. Using "Green" vehicles[4]												1. Division of Technician and Division of Public Health and Environment, Nakhon Municipality

[3] There are 2 steps to legislate: starting with issue of a public hearing of venders at the area. Later, propose the legislation and declare it to the public.

[4] Stakeholders will study this technology for the first two months. Next, replacing the 20 engines a month

												2. The Institute for the Promotion of Teaching of Science and Technology
9. Using tugboats to tow rafts												1. Division of Technician and Division of Promotion of Tourism, Nakhon Municipality

7.5.3. Establishing Databases and Collecting Information

The data of developed baseline indicators for Nakhon Sri Thammarat need accuracy for the method of collecting information and need to evaluate the information regularly. While, community and governmental organizations should collect the related economic, social, cultural, environmental and tourism data-according to the baseline indicators. Data collection and capability of the province would include: Tourism Authority of Thailand (TAT), Nakhon Sri Thammarat‟s office, Nakhon Sri Thammarat Administration organization, Wat Phra Mahathat, the Nakhon Sri Thammarat Buddhist monks and/or religious leaders, Ministry of Culture, Ministry of Industry (Small and Medium Enterprise Development Bank of Thailand), Ministry of Commerce, Ministry of Education, Ministry of Agriculture (Bank for Agriculture and Agricultural Co-Operatives), Fine Arts Department, and Faculty of Decorative Arts, Silpakorn University.

7.5.4. Data Analysis and Evaluation

This stage involves examining and determining collected data and information. Moreover, this process should involve the key related stakeholders of Nakhon Sri Thammarat as indicated above. Hence, the stakeholders‟ perspectives and approaches must be considered while analyzing and interpreting data and information. Dealing with data analysis and evaluation may be sophisticated (if it is not directly related to tourism management but occurs a result of the local, provincial or national setting); therefore, this process must always be carried out carefully and its exercises.

Likewise, the case of Luang Prabang has discussed the need for a holistic approach when using indicators and interpreting data in the following table.

Table 74 Using indicators and interpreting data

Using indicators and interpreting data
Indicators need to be considered in the wider context as they are often not useful on their own. For example, when evaluating indicator data in order to determine what that data mean in terms of the objective that "tourism should contribute to community development and improved quality of life of residents", it is important to consider the entire range of economic, social and environmental factors. While the incomes of the residents of Luang Prabang may rise (indicating an increase in economic benefits), at the same time the amount of money these residents donate to temples may decrease or may not increase at the same rate, indicating a decline in "sense of community" or a decreased valuation of culture. Also, the environmental indicators may demonstrate a decrease in biodiversity and increase in pollution. Overall, therefore, tourism may not be contributing to an improved quality of life of residents, in spite of the rise in incomes. The stakeholders and Luang Prabang tourism council need to examine the interactions between the various indicators and, using their areas of expertise and knowledge, interpret each indicator in relation to the others in order to gain a holistic understanding of the impact of tourism and of the success of management strategies.

Source: Applied from Subject areas for the development of indicators, UNESCO, 2004: 120.

7.5.5. Developing Mitigation Measures and Remediation

Negative changes will likely be the result. Therefore, monitoring must ensure and develop the correct mitigation routs to take with respect to appropriate adjustments made to the management plans, programs and activities. The skilled agents involved could be respected public figures like community leaders, local teachers, and monks. These agents would involve all stakeholders in the monitoring

and evaluation process, to ensure the commitment and facilitate communication such information and feedback.

Hence, maintaining the authenticity of cultural heritages as “tourism products” are the considered issues among the prospective of tourism management and development. For that reason, the issues of authenticity and quality cultural heritage resources will be maintained and monitored to sustain and to ensure their cultural significances for the community‟s application and enjoyment and to be developed as tourism resources.

There was the initial project of „Cultural Survival and Revival in the Buddhist Sangha‟ by the UNESCO for Luang Prabang‟s built heritage. The project dealt with temple restorations and maintenances by using authentic methods for future development. The objectives of this project have focused on revival of traditional building skills and revitalization of the traditional role of monks as curators of Luang Prabang‟s cultural heritage. In the meanwhile, sustainability advantages and opportunities of cultural heritage are provided to local residents and tourists‟ satisfaction at the same time.

Figure 108 A lot of restoration and maintenance work at Wat Phra Maha That: Buddhist monks here should be educated on the skills and the safeguarding of cultural heritages through authentic methods. For the reason of ensuring the authenticity and provide benefits for tourism.
Source: Researcher survey, 2012

Table 75 The UNESCO project: Cultural Survival and Revival

UNESCO project: Cultural Survival and Revival in the Buddhist Sangha
Launched in 2000, the project „Cultural Survival and Revival in the Buddhist Sangha" is an innovative response to the problem of heritage conservation and the preservation of traditional arts. Initiated jointly by UNESCO, the Department of Information and Culture of Luang Prabang and the Laotian Buddhist *sangha*, with support from the Government of Norway, the project addresses the urgent need to revive the tradition of teaching temple arts and building crafts to monks and novices within the Theravadan Buddhist *sangha*. Such a revival of these traditions is necessary in order to assure the survival and continued social and economic relevance of the traditional system of fine arts and building crafts apprenticeship among the monks and novices. This project aims to ensure that the temples, which are the most important component of the Luang Prabang World Heritage Site, are authentically conserved and maintain their didactic, social, and cultural functions as the centres and anchors of the communities in which they are located. The goals of this project are to build capacity within the Buddhist *sangha* to undertake or upgrade such teaching and to embed the foundations for community-led management within the *sangha* in order to preserve intangible culture at the community level. Phase I of the project has made great strides in reinvigorating the teaching of the traditional Buddhist arts and crafts such as woodcarving, gold stenciling and bronze casting within the Luang Prabang *sangha*, and the project has become a model for replication in other parts of Lao PDR. Monks and novices trained under the project are a new generation of artists and craftsmen who will be the caretakers of their Buddhist heritage and are now working together with communities to repair and restore temples in and around Luang Prabang and throughout northern Lao PDR. From 2004, Phase II of the project builds on the skills reinvigorated by Phase I to build further capacity and encourage self-sustaining community management in Luang Prabang. Phase II will also, over three years, expand the project to other centres of Theravada and Vajrayana Buddhism. First to other places in Lao PDR such as Champasak and Vientiane, and then beyond Lao PDR to other Budhhist centres in Asia.

Source: UNESCO, 2004: 97.

In support of efforts, the program of Asia-Pacific Heritage Awards for Culture Heritage Conservation was launched by UNESCO. This package aims to promote authenticity in restoration work. Both private residential and public buildings are encouraged and rewarded of excellent in conservation and restoration works. The project can be used for models for restoration and adaptive reuse of houses, government buildings and shop-houses.

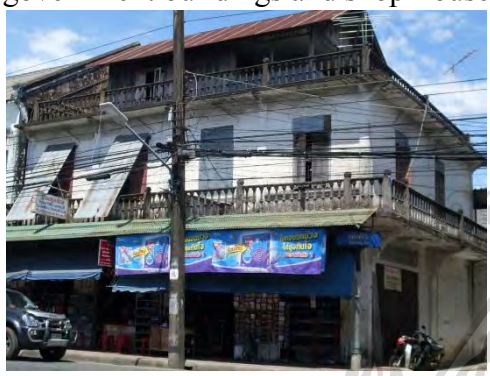

Figure 109 Many local residences and local business buildings located on Thawang rd: the main road to Wat Phra Maha That, stand in imperfect condition. They should be restored in order to revive their authentic and aesthetic forms with the use of authentic methods. These could provide opportunities for adaptive reuse as tourists" accommodations or other benefits to tourism such as souvenirs shops.

Source: Researcher survey, 2012

Figure 110 A few restored local businesses buildings not demonstrating the appropriated conservation works and not respecting for the aesthetic values of the heritage: This is an obvious sign of a need for support from The Association of Siamese Architects under the Royal Patronage of His Majesty the King (ASA) for conservation works. At the meantime, there should also be motivational rewards of excellence for restoration efforts.

Source: Researcher survey, 2012

Figure 111 There are plenty of unsatisfactory vernacular buildings on Tha Chang rd: These buildings are located behind the TAT's office. This area is well-known to tourist and locals as a traditional handicraft road. If the province wants to enhance the revenue from tourism, these shop houses should be renovated with the appropriate conservation works by consulting with the ASA. Subsequently, this zone will be awarded and be motivating purchaser to visit to this area.

Source: Researcher survey, 2012

Figure 112 Traditional styled monk residences of Wat Wang Tawan Tok located on Raddamnern road: which represent the unique style of the south identity, and received the Best Conservation Award by The Association of Siamese Architects under the Royal Patronage of His Majesty the King (ASA) of the year 1992. The above buildings and others should consult the ASA to appropriate the correct methods and materials for restoration works.

Source: (left) previously in 1888 from www.nakhontourism.org/travel/details.php.

(Right) nowadays in 2012 from www. panoramio.com/photo/43877081

Figure 113 This vernacular building was built in 1953 and is named "Sri Thammarat Samosorn": Today it has become the office of TAT. It has won the Best of Architectural Conservation Award in 1994 by the ASA.

Source: Researcher survey, 2012

Table 76 Heritage Awards Programme

UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation
The Heritage Awards programme, now in its fifth year, recognizes the achievements of individuals and organizations within the private sector, and public-private initiatives, in successfully restoring structures of heritage value in the Asia-Pacific region. The programme draws large numbers of entries every year from across the Asia-Pacific region. Eligible entries involve buildings more than 50 years old, including houses, commercial, cultural, religious, industrial or institutional buildings, gardens and bridges, which were restored within the last ten years. Public-private partnership projects such as historic towns, urban quarters and rural settlements where the essential elements are over 50 years old, are also eligible. Entries are judged on the extent to which they demonstrate excellence in their understanding of the issues of conservation in relation to the cultural, social, historical and architectural significance of the building, employment of appropriate building and artisan techniques as well as use of appropriate materials. The degree to which the entries have contributed to the cultural and historical continuum of the community is a deciding factor in the judging. Awards have gone to a range of types of projects, including the restoration of Wat Sratong Temple in Ban Bua, Thailand, Polsheer House in Isfahan, Iran, the National Archives Building in Jakarta, Indonesia; Jin Lan Tea House in Kunming, China and the Hoi An Town Preservation Cooperation project in Viet Nam. Some projects have involved not only restoration of buildings but also their sensitive adaptation for reuse. The Cheong Fatt Tze Mansion in Penang, Malaysia,

for example, formerly a residential building, is now used for owner-hosted homestays.

Many of the award-winning projects have set technical and social benchmarks for conservation in the region, while acting as catalysts for local preservation activity. Over the years, the projects summited for the Heritage Awards programme have illustrated the increasing momentum and level of conservation in Asia and the Pacific.

Cheong Fatt Tse Mansion (The blue House) in Penang, Malaysia. The winner of the „Most Excellent Project" Award in 2000, the inaugural year of the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation. As well as being resotred, this mansion was adapted for use for owner-hosted homestays.

Source: http://www.travelmalaysiaguide.com

Source: UNESCO, 2004: 98.

In addition, local handicrafts like the buildings should be maintained with respect to the authenticity of arts and handicrafts.

The quality and standards of arts and handicrafts should be stamped or certified to guarantee the authenticity. The craftsmen have to apply traditional techniques, motifs and local materials to meet the criteria of the certification program.

For example, the UNESCO „Seal of Excellence for Handicraft Products in Asia" aims to recognize, certify and promote the quality of handicrafts. The „Seal of Excellence" encourages the production and sale of excellent, authentic handicrafts that demonstrate local traditions and cultural identity and are made in an environmentally responsible fashion.

Figure 114 Non-related traditional and/or inauthentic, inappropriate items should be banned or restricted for sale within the area of respected sites: Because everyone including Buddhist monks and children are shopping. Currently in these areas, there are many inauthentic local products such as silver wares and neillo wares being sold in the souvenir shops. These need a guarantee of the authenticity in order to motivate purchasers buy an authentic item with the assurance that they are genuine and that the cost can be justified .

Source: Researcher survey, 2012

Table 77 Information about „Seal of Excellence"

UNESCO Seal of Excellence for Handicraft Products in Southeast Asia
Since 2000, UNESCO along with the ASEAN Handicraft Promotion and Development Association (AHPADA), have recognized quality handicraft products from ASEAN countries with the seal of Excellence for Handicraft Products in Southeast Asia (SEAL). The purpose of the SEAL is to serve as a quality control mechanism and marketing device for the promotion of handmade, traditional, authentic and innovative craft products that conform to rigorous standards and to enhance international awareness of these excellent handicrafts. Handicraft products can be submitted by any craft producer and are judged annually by a panel of experts to determine how well they meet the cultural, environmental and production (quality control and authenticity) standards. This judging process takes place annually and the five criteria which products must meet are as follows: 1. Demonstrated excellence and standard-setting quality in craftsmanship. 2. A creative and successful alliance of traditional skills and innovation in

material, form or design.

3. Expression of cultural identity and traditional aesthetic value.
4. Respect for the environment in materials and production techniques.
5. Marketability of the craft products and potential for the world market.

Products are given a rating for each of the criteria. Those products which receive rating above a certain level are certified as meeting the standards and therefore receive the SEAL. This certification can then be used to promote the authenticity and quality of those products and product lines. In addition, all products with the SEAL are exhibited at trade fairs and featured on the Handicraft Product Electronic Database website, which assist producers in raising awareness of SEAL products and accepts sales orders (www.ahpada.com).

Feedback is given to all producers on the products they have submitted which assist them in improving their products in term of the criteria. Also, producers of products which receive the SEAL are encouraged to attend training workshops, conducted by UNESCO and AHPADA, to improve their skills in areas such as design and marketing of products.

Source: UNESCO, 2004: 100.

Through the educational strategy, raising awareness of heritage appreciation is encouraged to the community within the tourism management process. Education can bring about knowledge of heritage which includes the value and significance of culture, its buildings and products and the natural heritage. The UNESCO World Heritage Education project has responded to this requirement and developed resources such as the „World Heritage in Young Hands", which is an educational resource kit to support the education of youths and communities on World Heritage. Subsequently, Luang Prabang (for the town"s identity and its upcoming development) has given priority of this program to the protection of its heritage.

Figure 115 The Korean culture providing a notable impact on Nakhon"s next generation: It is participated in by teenagers at Nakhon"s City Learning Park. Here they practice Korean dance within the public space using. The historic city wall as a backdrop. This is inappropriate with respect to regional cultural interests. Other children focus their interests at modern film showings at CLP. The activities are not providing cultural enrichment and education which is a key to City Learning Park (CLP) establishment.

Source: Researcher survey, 2012

Figure 116 Western culture has obviously impacted to Nakhon"s next generation: It is approved by children at the historic fortress in the area of the historic city wall. They drink and have snacks, and then throw the garbage there. The wall of the historic fortress is also marked with dirty graffiti. It is clear that they are not appreciating with their cultural heritages.

Source: Researcher survey, 2012

The province of Nakhon Sri Thammarat claims that the city will be developed to be a World-class destination by the year 2013 (as quoted in Development plan of the province in chapter 2). For that reason, the next generation and locals must be educated and encouraged to appreciate their cultural heritage according to the UNESCO World Heritage Education program, as outlined in Table 78.

Table 78 World Heritage Education

World Heritage Education
Coordinated by the UNESCO World Heritage Centre, the World Heritage Education project is designed to encourage and enable tomorrow"s decision-makers to participate in World Heritage conservation, and aims to mobilize youth to respond to the continuing threats facing the survival of cultural and natural heritage. Under this programme, students learn about: World Heritage sites, the

history and traditions of their own and other cultures, ecology and the importance of protecting cultural and biological diversity. The project also aims to develop effective educational approaches and teaching materials by creating a synergy among educators and heritage conservation experts in in order to incorporate World Heritage education into school curricula and encourage extra-curricula activities within the community.

The project is carried out in schools and training institutions active within the UNESCO Associated Schools Project Network (ASPnet). Recognizing the importance of the role of teachers in achieving the goals of the World Heritage Education Project, UNESCO and ASPnet produced the World Heritage Educaional Resouce Kit, entitled „World Heritage in Young Hands", in 1999. This Kit proposes activities and provides teachers with useful guidelines in developing innovative approaches for teaching about World Heritage. The World Heritage in Young Hands Kit has been distributed worldwide and is gradually being implemented by teachers in ASPnet affiliated schools.

The UNESCO Office of the Regional Advisor for Culture in Asia and the Pacific has sponsored two sub-regional activities, in Southeast Asia, to introduce and disseminate the Educational Resource Kit. The first was a workshop held in Sukhothai, Thailand in February 2000, entitle „World Heritage in Young Southeast Asia Hands", which brought together experts in education and heritage from across Southeast Asia to evaluate the Kit and draw up plans for its implementation in their respective countries. The second workshop, held in Vigan, Philippines in December 2001 and entitled „Introducing the Arts for Teaching on the Historic Environment", brought together many of the participants of the first workshop and focused on innovative teaching approaches and in particular on using the creative arts as a tool for teaching about World Heritage. These workshops have been effective in prompting action at a national level and were the first step in the sub-region towards the goal of mainstreaming World Heritage Education in school curricula.

Source: UNESCO, 2004: 104.

7.6 Proposed Actual Model for Nakhon Sri Thammarat Province

This chart represents a proposed working model that can be applied for effective management of the province:

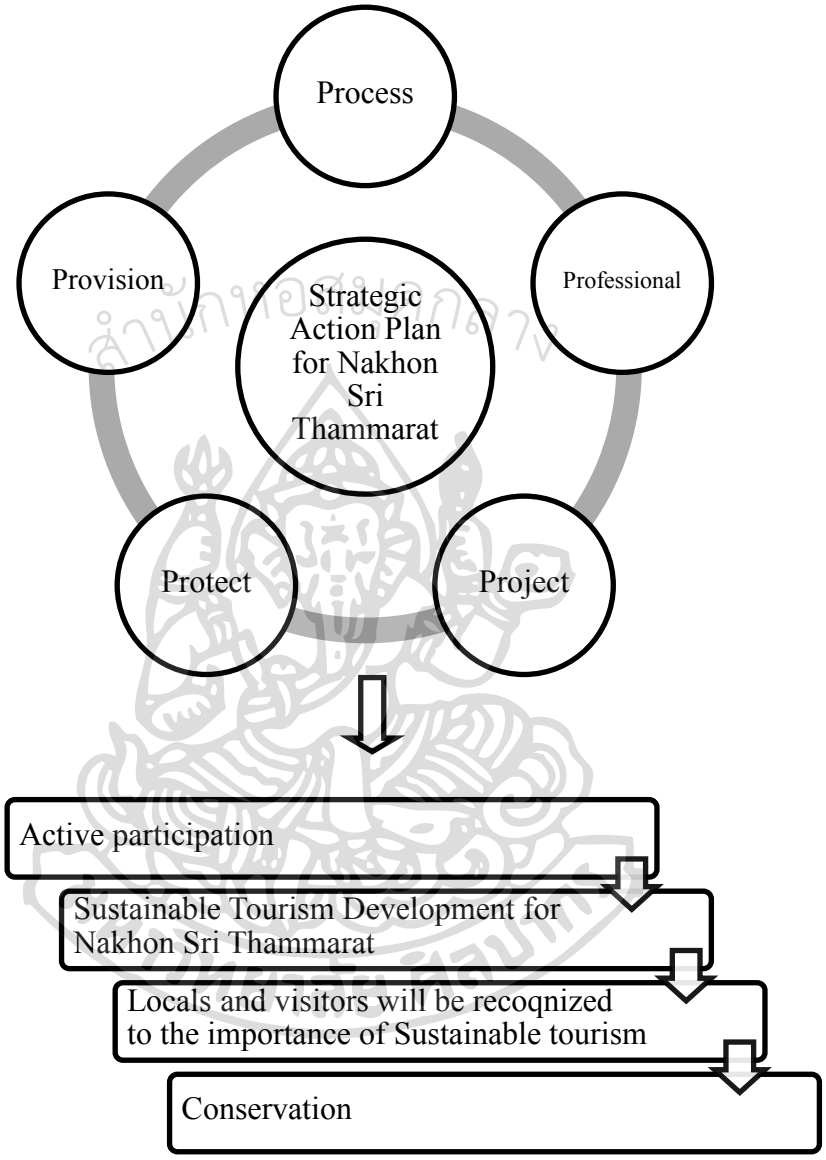

Figure 117 The Pro-5 Model for Sustainable Tourism Development for Nakhon Sri Thammarat province.

Source: It was adopted from Catibog-Sinha and Wen, 2008

The Pro-5 Model can be used as a guideline for long-term sustainable tourism planning and management at any tourist destination. It can be defined as follows:

1. Process: sustainable development should consider three aspects. These are environmental, economic, and socio-cultural factors (Barbier, 1987 cited in Catibog-Sinha and Wen, 2008; Card and Vogelsong, 1995).
2. Professional: sustainable development requires collaboration from other related stakeholders.

3. Project: effective projects or proposals of strategic planning require frequent evaluation, monitoring, and public feedback.

4. Protect: sustainable development aims to improve quality of life of local residents and to ensure stability within host communities while minimizing the environmental, social, and cultural impacts that arise by tourism development (Christensen, 1995).

5. Provision: In case of receiving economic benefit, sustainable tourism can generate more job opportunities for local residents, while also utilizing local materials and raw products (Christensen, 1995; Card and Vogelsong, 1995).

7.7 Recommendations for Further Study

7.7.1. Implementation of Environmental Quality Improvement

The findings have demonstrated that Nakhon Sri Thammarat faces a serious problem with respect to its environment. Therefore, the improvement of environmental quality is urgently required to preserve and promote this area. Nakhon Sri Thammarat‟s problems can be addressed through means of sustainability and a better understanding of the local context and environment. Improvements respectful of His Majesty the King‟s invention and theories as promoted by the the Chaipattana Foundation can form a basis for sustainability.

The Chaipattana Foundation has stated that His Majesty the King has always placed a high regard on the deteriorating conditions of the environment caused by the imbalance of modern development. In the 1990s, the worsening water pollution had called for several royal initiatives to alleviate the problem. In response to His Majesty‟s concern and initiatives for water pollution, the Chaipattana Foundation

began its efforts to develop wastewater management, garbage disposal and waste material reutilization.

Examples of recent environmental threats faced by the area include the serious wildfires at Kuan Kreng peat swamp forest and the areas within five districts of Nakhon and a district of Phattalung provinces that have burned large tracts of land.

Subsequently, royally-initiated projects for agriculture development, water and natural resources, social and cultural development, energy development, natural disaster relief and recovery, international collaboration and flood can be studied at http://www.chaipat.or.th, which offers details and information in both Thai and English languages. More concepts and theories for soil improvement, forest rehabilitation and development, local participation and self-determination and the well-known philosophy of sufficiency economy should be implemented (Chai Pattana Foundation, 2012).

7.7.2. Implementation of Cultural-Based Tourism (CBT)

Management of Cultural-Based Tourism (CBT) should be applied within Nakhon Sri Thammarat province. Through an examination of the broader contexts, it is evident that a few enrichment of cultural and natural resources can be a definite outcome. The conceptual ideas of CBT in accordance with the Responsible Ecological Social Tours Project (REST), as well as those beneath through the Association for Monitoring and Evaluation of Development Programs (AMED), should be studied in more detail. REST especially has worked extensively to respond to the challenges of sustainable community development and environmental protection. In addition, REST and detailed programs promote community life through support of community-level efforts to protect and manage local natural resources and the promotion of local wisdom and ways of life. REST has supported local expression in efforts to contribute to local pride through the enhancement of community values. REST claims that applying CBT to empower the community is a self-directed strategy to integrate the goals of sustainable socio-economic development, while reaching the goals of natural resources conservation. REST is currently recognized at the local, national, and international levels. REST recognition at the international level can be proven from its success as winner of the 2002 World Legacy Awards

hosted by the *National Geographic Traveller and Conservation International*. The concepts and case studies of management of CBT can be found in *"Community Based Tourism Handbook"* (Suansri, 2003).

7.7.3. Implementation of Monitoring Program for CBT

Developing CBT monitoring programs should be considered. They can be found in "A Toolkit for Monitoring and Managing Community-Based Tourism," a collaboration between a Project of SNV Asia Pro-Poor Sustainable Tourism Network and the School of Travel Industry Management, University of Hawaii (2007).

The objective of this toolkit is to provide the tools and information necessary to enable readers to establish a monitoring program for CBT. The toolkit provides adaptive approachs to monitoring and managing CBT, with emphasis on how to monitor the effectiveness of CBT projects in reducing poverty.

The toolkit provides step-by-step instructions, examples, and worksheets for indicator development. The toolkit is simple, practical and user-friendly. All those involved in funding, planning or managing of a community-based tourism project including: local officials, tourism planners, development consultants, donor agencies, and community groups are recommended to implement this knowledge. The toolkit is intended to provide support for local officials and communities considerably to:

- Develop new or clarify existing CBT projects and monitoring objectives;
- Identify user-friendly indicators for monitoring a CBT project;
- Ensure that CBT projects contribute to poverty reduction, especially for the poor;
- Gather monitoring information with an appropriate degree of scientific accuracy;
- Use results of monitoring to improve project performance;
- Share the results from monitoring in a participatory and transparent manner;
- Manage and implement a monitoring program on an ongoing basis.

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สำนักหอสมุดกลาง
มหาวิทยาลัย ศิลปากร

Appendix A

Questionnaire: Attitude of local community towards Sustainable Tourism Planning and Management in Nakhon Sri Thammarat Province.

Part 1 According to four-year (2010-2013) strategically development plan, attitude of participation in processes or activities. In case of your opinion, which level of assessments toward aspects you feel appropriate with? Please rate 1,2,3,4 or 5 for each aspect (5= The most, 4= More, 3= Average, 2= Less, 1= The least)

Aspects	Level of participation				
	The most	More	Average	Less	The least
Planning					
1. Survey the community's requirement before planning the development plan	5	4	3	2	1
2. Propose idea to prepare and organize plan or project	5	4	3	2	1
3. Let local people to propose idea	5	4	3	2	1
4. To be a member of a committee	5	4	3	2	1
5. Let community participate in the public hearing stage	5	4	3	2	1
Decision-making					
6. Determine and priority the importance of the needs of resident	5	4	3	2	1
7. Organize rules and regulations	5	4	3	2	1
8. Determine and priority of project	5	4	3	2	1
9. Find the solution of problem	5	4	3	2	1
Problem solving					
10. Analyze cause of problems	5	4	3	2	1
11. Cooperate to solve problems	5	4	3	2	1
12. Prevention of following problems	5	4	3	2	1
Implementation					
13. Promote and standardize a safe technological agriculture and environmental friendly	5	4	3	2	1
14. Improve service, infrastructure, and manufactured factor	5	4	3	2	1

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15. Standardize on the quality and enhance of agricultural product for internal and export	5	4	3	2	1
16. Develop agriculturally transformational industry that take environment into account	5	4	3	2	1
17. Create innovation and research by enhancing the product quality	5	4	3	2	1
18. Improve completely agricultural business and marketing	5	4	3	2	1
19. Create assistant system on the basis of culture and custom	5	4	3	2	1
20. Develop and integrate community's knowledge and wisdom into practice and respond to the need of community	5	4	3	2	1
21. Develop an effective tourist destination in order to motivate provincial creative economy	5	4	3	2	1
22. Enhance tourism activity to be an actual international tourism	5	4	3	2	1
23. Operate excellence service/create impression to tourist	5	4	3	2	1
24. Generate completely marketing plan of tourist destination. It could be reached both domestic and international tourist target by advertisement and public relations	5	4	3	2	1
25. Increase capacity of tourism management	5	4	3	2	1
26. Participate in natural resource and environmental management and conservation	5	4	3	2	1
27. Strengthen continually of law and regulation on natural resource and environment	5	4	3	2	1
28. Participate in energy conservation and encourage the use of appropriate alternative energy	5	4	3	2	1
29. Create technological and innovative of alternative energy	5	4	3	2	1
30. Shape healthiness according to hygienic practice	5	4	3	2	1
31. Standardize the formal and informal education. They are developed to respond the need, problem, and context of community as well	5	4	3	2	1
32. Standardize the labor's skill and increase the choice of occupation. They are developed to respond the need of labor market as well	5	4	3	2	1
33. Rehabilitate on local wisdom and culture and religious	5	4	3	2	1
34. Strengthen the family system and community	5	4	3	2	1
35. Participate to protect both locals and tourist's security and safety	5	4	3	2	1
36. Strengthen the community leader	5	4	3	2	1

37. Strengthen the local politics	5	4	3	2	1
38. Improve the accessibility and equity of welfare	5	4	3	2	1
Follow up and Evaluate					
39. Follow up and evaluate on project	5	4	3	2	1
40. To approve development project	5	4	3	2	1

<u>Part 2</u> Which level do you think that you get the benefits from the development project?
Please rate 1,2,3,4 or 5 for each (5= The most, 4= More, 3= Average, 2= Less, 1= The least)

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Aspects	Level of benefit gaining				
	The most	More	Average	Less	The least
1. Strategically development plan on poverty elimination					
1.Managemnt process to strengthen the family institution	5	4	3	2	1
2.Application on "Sufficiency Economy" to reduce one's expense and increase revenue	5	4	3	2	1
3.To be offered occupational opportunity and alternative choice	5	4	3	2	1
4.To be offered the equal and effective education, public health, and welfare	5	4	3	2	1
2. Strategically development plan on human resource and social development					
5.To be learnt about the knowledge and information of religious, cultural, local wisdom conservation	5	4	3	2	1
6.Safety and security are concerned	5	4	3	2	1
7.The child, elder, and disadvantaged person are developed to become to be an active person	5	4	3	2	1
3.Strategically development plan on economic,					

agricultural and cultural tourism management					
8.Develop continually on technological infrastructure	5	4	3	2	1
9.Technology is used for increasing agricultural, industrial, and service products	5	4	3	2	1
10.Accessible to capital market to improve the system of production and marketing	5	4	3	2	1
11. Capital is distributed to local creation	5	4	3	2	1
12.Improve the service provider's skill in order to create the unique appearance	5	4	3	2	1
13.Culture and value are conserved in order to create the unique appearance	5	4	3	2	1
14.Western culture and consumerism will be corrected	5	4	3	2	1
15.Education and investment are improved to motivate the investor	5	4	3	2	1
16.Paying attention on safety and security to tourist	5	4	3	2	1
4.Strategically development plan on natural, environmental and energetic resources development and enhancement					
17.Natural resource and environment are managed and appropriate applied underneath community participation	5	4	3	2	1
18.Improvement on energy consumption and development on alternative energy	5	4	3	2	1
19.Community network will be created for natural resource and environment conservation	5	4	3	2	1
20.Forest zone, town planning, river bank protection zone, and waste management are managed systematically and rapidly	5	4	3	2	1
21.Agricuture is conserved and rehabilitated to turn into sustainability	5	4	3	2	1
5. Strategically development plan on organizational and provincial administrative development					

22.Government official work efficiently	5	4	3	2	1
23.You are acquired the information from government	5	4	3	2	1
24.Transparency of information system and public service are enhanced. And the difficulty of operation process is reduce due to facilitate to locals	5	4	3	2	1
25.Good governance principle is developed	5	4	3	2	1
26.Community plan is promoted	5	4	3	2	1
27.Provincial development plan and budget proposal are managed to deal with the need of each region	5	4	3	2	1
28.Integrated management is applied to provincial improvement	5	4	3	2	1

<u>Part 3</u> Personal Information

1. Age

1 ( ) 18 - 25 2 ( ) 26-30 3 ( ) 31-35
4 ( ) 36-40 5 ( ) 41-45 6 ( ) Older than 45

2. Occupation

1 ( ) Agriculture 2 ( ) Government officer/state enterprise
3 ( ) Private sector 4 ( ) Related tourism business 5 ( ) other

3. The sources of tourism's information and activities

1 ( ) Local cable television 2 ( ) Local newspaper
3 ( ) Government newsletter 4 ( ) Local news speaker
5 ( ) Provincial website 6 ( ) local developer/officer
7 ( ) Tourism Authority of Thailand 8 ( ) other

Thank you

Appendix B

Questionnaire for tourists and visitors

Part 1: Visitor profile

1.1 Which of the following groups would you agree with yourself?

□ Pilgrimage tourist
□ Tourist on holiday
□ Tourist on inclusive/package tour
□ Visiting friends and relatives
□ Business
□ Other ……

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1.2 If on holiday, since the beginning of the year, is this trip your…

□ only holiday?

□ one of two main holidays?

□ a minor/secondary holiday?

1.3 What is the main purpose of your visit?

□ Leisure, recreation and holiday

□ Visiting friends and relatives

□ Business and professional

□ Health treatment

□ Education/learning

□ Religion/ Pilgrimages

มหาวิทยาลัย ศิลปากร

1.4 Are you in an all-inclusive tour? □ Yes □ No

1.5 How many nights do you intend to stay in the area?

□ 0 (day visit) □ 1-3 □ 4-7 □ 8-28 □ 29-91

1.6 Is this your first visit? □ Yes □ No

1.7 How many people aged 15 and over, including yourself, are in your group?

□ 1 □ 2 □ 3 □ 4 □ 5 □ more……

1.8 How many children aged 15 or under are in your group?

□ 1 □ 2 □ 3 □ 4 □ 5 □ more……

Part 2: visitor's motivation for coming here

2.1 What are the main characteristics of the site that motivated you choose to visit (rank the top three)?

□ Accessibility □ Historical interest □ Peace and quiet □ Entertainment& recreation

□ Quality of accommodation □ Scenery □ particular activities □ Friendliness/hospitality

□ Visiting friends and relatives □ Just passing through □ Specific attractions

□ Other ……

2.2 Are you understand these attractions?

Attraction	Heard of	Already visited	Intend to visit
1. Wat Phra Mahathat Woramaha Vihan			
2. Historic city wall			
3. Traditional Thai architectural monk's house of Wat Wang Tawan Tok			
4. Chinese patterned small house of Wat Pradu and Wat Chaeng			

2.3 Do you participate in any of these events at a cultural site?

□ Traditional sport □ Traditional dance □ Festivals

Part 3: questions for transportation and accommodation

3.1 How did you get to the site?

By air

□ Scheduled flight □ Charter flight

By waterway

□ Passenger line or ferry □ Cruise

Overland

□ Railway □ Organized bus □ Public bus

□ Private vehicle □ Rented car

3.2 Where are you staying during your visit to the site?

□ Hotel/Inn/Lodge □ Guesthouse □ Home of friends/relatives

□ Second home

3.3 Where did you make your booking?

□ Tourist information center

□ Directly with the accommodation establishment

□ Travel agent

□ Directly with the transportation

Part 4: questions for evaluating promotional materials

4.1 Which of the following influenced your decision to visit this site?

□ A previous visit □ Advice from friends/relatives □ Advice from a tourist information center □ Brochure/leaflet □ Tourist guidebook

□ Newspaper/magazine □ Radio program □ TV program

□ Advertisement □ Holiday/tourism exhibition

Part 5: evaluating the visit

5.1 If you visited any of these attractions at the site, how would you rate them?

1 Very good 2 Good 3 Average 4 Poor 5 Very poor

Attraction 1 - Wat Phra Mahathat Woramaha Vihan

…….

Attraction 2 - Historic city wall

…….

Attraction 3 - Traditional Thai architectural monk's house of Wat Wang Tawan Tok

…….

Attraction 4 - Chinese patterned small house of Wat Pradu and Wat Chaeng

…….

5.2 If you answered Poor or Very poor, please explain further.

……..

5.3 How likely are you to come back to the site in the future?

□ Very likely □ Likely □ Unlikely

□ Very Unlikely □ Don't know

5.4 How likely are you to recommend the site to someone else?

□ Very likely □ Likely □ Unlikely

□ Very Unlikely □ Don't know

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5.5 Other open questions

5.5.1 What is the most enjoyable part of your visit to the site?

……..

5.5.2 What have you enjoyed least?

……..

5.5.3 Which the specific technique that the site could be improved to be more enjoyable?

……..

Part 6: Personal questions

6.1 What is your age range?

□ 15-24 □ 25-34 □ 35-44 □ 45-54 □ ≥55

6.2 What is your category?

□ Full-time employee

□ Part-time employee

□ Student

□ Unemployed

□ Pensioner

□ Homemaker

□ Other (please identify) ……

Appendix C

In-depth interview for local authorities

Attitude on Sustainable Tourism Planning and Management, Nakorn Sri Thammarat Province.

<u>Part 1</u> Attitude on Sustainable Tourism Planning and Management

1. How do you survey the fundamental information and need of local community before planning?

……
……
……

2. How local community can participate in management process?

……
……
……

3. How do you conserve local culture and custom?

……
……
……

4. Which strategic management that Nakorn Sri Thammarat Province should do more to increase efficiency of development plan?

……
……
……

5. Which obstacles should solve rapidly and efficiently?

〔 〕 Tourism planning and management, by emphasizing on marketing and public relations

〔 〕 Accessibility to information of tourism resources

〔 〕 Development on quality and quantity of tourist guide

〔 〕 Acknowledgement to local community of the approach of sustainable tourism

〔 〕 Collaboration with government sector and local community before implementation of projects or activities

〔 〕 Infrastructure and public utility to be enhanced

〔 〕 Allocation of land use for development of tourism destination

〔 〕 Conservation for local environment and natural resources

〔 〕 Local enterprise will be supported in order to strengthen the community

〔 〕 Morality in local community will be promoted

〔 〕 Specification on town planning and restoration on landscape

〔 〕 Development of outstanding product and package

〔 〕 Development of labor's skill

〔 〕 Development of educational institute and lecturer

〔 〕 Development of medical personnel and hospital

〔 〕 Other (…….)

Thank you

BIOGRAPHY

Name	Nattamon Ratcharak
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Educational Background

2008-2013	**Silpakorn University, Thailand** International Program in Architectural Heritage Management and Tourism, Faculty of Architecture. Degree: Doctor of Philosophy in Architectural Heritage Management and Tourism.
2005-2007	**Prince of Songkla University (Phuket Camps), Thailand** International Program in Hospitality and Tourism Management**,** Faculty of Service Industry. Degree: Master of Business Administration in Hospitality and Tourism Management**.**
2000-2004	**Ramkhamhaeng University, Thailand** Mass Communication, Faculty of Humanities. Degree**:** Bachelor of Arts
2000-2004	**Rajabhat Surat Thani Institute** Business English, Faculty of Humanities. Degree**:** Bachelor of Arts

Academic work experience

2012-Present	Lecturer at Division of Management of Logistics and Tourism, Faculty of Arts and Management, Prince of Songkla University (Surat Thani Campus).

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