



**THE INTERGRATION OF CULTURAL AND NATURAL HERITAGE VALUES FOR  
SUSTAINABLE TOURISM IN KOH KRED, NONTHABURI PROVINCE.**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**By  
Pairin Wechtunyagul**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree  
DOCTOR OF PHILISOPHY  
Program of Architectural Heritage Management and Tourism  
(International Program)  
Graduate School  
SILPAKORN UNIVERSITY**

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A study of the cultural and natural heritage features, as well as the perceived values of these features by the local community within the context of sustainable tourism, was conducted in Koh Kred, a tiny man-made island in the Chao Phraya River, located in Pak Kred district in Nonthaburi, Thailand.

The objectives of the study are as follows: (1) to determine and describe the cultural and natural heritage features of Koh Kred; (2) to determine the tangible and intangible values of these features as perceived by the local residents; (3) to assess the perceived changes in the cultural and natural features of the study area over time. The study also attempted to establish the relationships between cultural heritage features with natural heritage features in the context of the emerging tourism in Koh Kred. The study also determined the positive and negative impacts of tourism on the cultural and natural heritage of the island. Finally, some management recommendations on how best to conserve and/or integrate the site's cultural and natural heritage values in order to achieve sustainable tourism were made.

This researcher collected data, using qualitative research method and descriptive statistics, about the cultural and natural heritage values in the context of sustainable tourism. The questionnaire survey consisted of multiple choice answers and open-ended questions. The empirical data on the cultural and natural heritage features were derived from answers given by local residents, including the potters and the Buddhist monks (n= 100 respondents). Results were also derived from several in-depth interviews of some local residents. The majority (73%) of respondents (Mon, Thai, Mon-Thai ethnic groups) have resided on Koh Kred for more than 40 years.

The study identified and described the cultural heritage and natural heritage features of the island. The cultural heritage features consist of local house, cluster of pagodas of Wat Sao Thong Tong, Buddhist temple, Principal Buddha statue, long-tailed boat, Mon dancing, local cuisine, Mon pottery, Mon festival, Mon costume, declining pagoda of Poramai Yikawat temple, Khun Thep Phakdi building, and Mon language. The natural heritage features include the Chao Praya River, rubber trees, mud, natural landscape, and agricultural/horticultural crops. The linkages of these features with each, based on the perceived values of the local residents, were found to be positive. The integration of cultural assets with those of the natural assets is a crucial element in sustainable tourism, particularly in the maintenance of cultural integrity and natural resource conservation.

The local residents placed great importance to features related to religion, festivals including objects and activities linked to their religion, and pottery. Mon dancing and costume were ranked relatively low, and this may be due to the influence of modernization. The Mon language, however, seems to be considered more important than either the Mon dancing and costume. The natural heritage features on Koh Kred, notably the agricultural crops, the Chao Phaya River, and the natural landscape, were considered valuable.

The study explored the positive negative impacts of tourism. Management should address these impacts to ensure that the cultural and natural integrity of Koh Kred is maintained and should also implement, where appropriate, regulatory and rehabilitation measures. These measures will ensure the sustainability of tourism on the island for the benefits of the present and future generations.

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Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University Academic Year 2008  
Student's signature .....  
Thesis Advisor's signature .....

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## Chapter 1 Introduction

### Background of the study

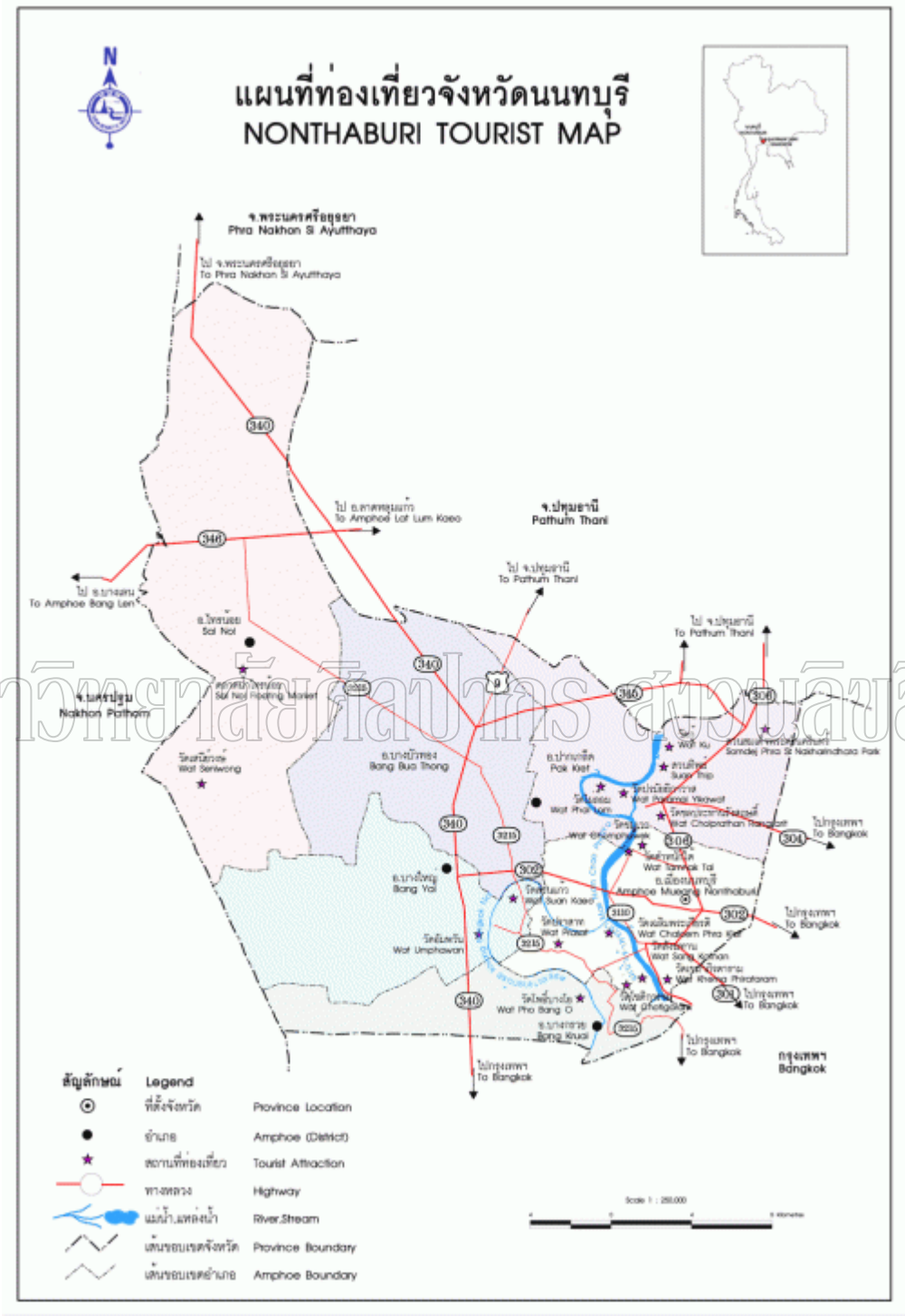
In 2007, there were close to 10 million international tourists visiting Thailand (Tourism Authority of Thailand, 2008) generating approximately \$10 billion dollars (US) in income, or 5.4 percent of the country's Gross Domestic Product (World Tourism and Travel Council, 2004). The Thai government sees the value of the environmental and cultural resources in promoting tourism as a means of supporting the economic survival and quality of life of many communities in the country.

Koh Kred is a tiny man-made island in the Chao Phraya River, located in Pak Kred district in Nonthaburi province; it is only a 30-45 minute drive from Bangkok (Figure 1.1 and Figure 1.2). On this island lives a community of craftsmen famous for their distinctive style of pottery, which dates back many centuries. The potteries which are all hand-made are known for their fine, red-black glazed surface and intricate designs. The descendants of the Mon people who currently live on Koh Kred seem to have retained the artistic talent and skillful craftsmanship of their forefathers (Weeradet, 1997). This study investigated if the Mon culture on Koh Kred island has indeed remained unchanged, despite the introduction of tourism.

In ancient time, Koh Kred was part of mainland Thailand. In 1722, a canal was excavated into the Chao Phraya River to create a short-cut passageway for water-based vehicles, thus, leading to the geographical separation of Koh Kred district from Pak Kred district. Over the years, the widening of the canal has resulted in some ecological changes, such as the speed and direction of the river flow (Weeradet, 1997), and most likely, the diversity and abundance of native plants and animals. This research investigated if tourism on Koh Kred (Kred island) had any impact on the cultural practices of the Mon people and on the natural environment upon which its people and tourism are dependent upon.

There are 7,000 inhabitants residing on the 2,575-rai island. The population on Koh Kred consists of Thai-Mon (35%), Thai-Muslim (15%), and Thai nationals (50%). Nowadays, there is an increasing number of inter-marriages among nationalities, resulting in the mixing of cultures. While the Mon people have integrated into the Thai mainstream populace, they seem to have been able to preserve their traditional culture and beliefs, which may be manifested in their potteries and sacred places on Koh Kred.

Figure 1 Map of Nonthaburi Province



Source: Tourism Authority of Thailand, 2008

**Figure 2** Map of Koh Kred (Kred island)



**Source:** Tourism Authority of Thailand, 2006 modified by Wechtunyagul, 2006.

### Significance of the study

Because of the unique cultural heritage of Mon people and the interesting geography and ecology of Koh Kred (Kred island), the study area has become a significant cultural and natural heritage site in Thailand and a popular destination site for domestic and foreign tourists. The cultural and natural assets of the island are also very valuable in the field of history, architecture and in, the study of art objects, local culture, as well as the natural history of various species of plants and animals.

This is the first study ever done which focuses on the integration of cultural and natural heritage values of Koh Kred (Kred island) in Nonthaburi province in the context of sustainable tourism. In order to understand the role of cultural and natural heritage values in pursuing sustainable tourism of the island, an in-depth research was conducted to assess these distinct values including those perceived by the Mon community and the rest of the Koh Kred residents. This research investigated the perceived tangible and intangible significance of the cultural and natural heritage features of Koh Kred. Moreover, this research determined if a relationship or linkage existed between culture and nature on Koh Kred, and the role of tourism in promoting this linkage. This research drew conclusions and provided management

recommendations towards the conservation of traditional culture and natural features of Koh Kred and how they can enhance sustainable tourism practices and vice versa. It is expected that the findings of this research could provide valuable information useful in designing appropriate policies and action plans for sustainable tourism on Koh Kred.

### **Aims and objectives of the study**

The main aim of this research was to explore the integration of natural and cultural values of Koh Kred in the context of sustainable tourism in Thailand. The objectives of this research are as follows:

1. To determine and describe the cultural and natural heritage features of Koh Kred,
2. To determine the cultural and natural heritage values of Koh Kred as perceived by the residents of Koh Kred,
3. To determine the changes in the cultural and natural features over time,
4. To determine if relationships existed between local or traditional culture and natural features of Koh Kred,
5. To determine the positive and the negative impacts of tourism on the cultural and natural heritage of Koh Kred, and
6. To make management recommendations on how best to integrate the cultural and natural heritage values of Koh Kred as an important aspect of sustainable tourism.

### **Hypothesis of the research**

This investigation intended to prove whether or not the research hypotheses can be supported. The hypothesis statement of this study aims to assert probable answers to research questions concerning the integration of cultural and natural heritage values for sustainable tourism and the well-being of the local community on Koh Kred. The hypotheses are as follows:

**H1:** The cultural and natural heritage values of the Mon people have remained integrated.

**H2:** The cultural and natural heritage features on Koh Kred are valuable to the local community.

**H3:** The integration of cultural and natural heritage values can help support sustainable tourism.

### **Limitation of the study**

1. The field research concentrated on the local residents during the time period of March- June, 2007. As a result, the findings of this study should not be generalized for other time periods.

2. The research also concentrated on the cultural and natural heritage features and values, the changes that occurred in the cultural and natural features, and the relationship between local or traditional culture and natural features. Therefore its findings may not be generalized for other dimensions.

## Scope of the study

The purpose of this research was to determine the cultural and natural heritage of Koh Kred (Kred island) in Nonthaburi, Thailand, and its role in promoting sustainable tourism. The impact of tourism on the sustainability of the natural and cultural heritage of the Island was also examined. The information collected in this study includes the expressed perspectives of local residents of Koh Kred regarding the conservation of local culture and heritage. Regular field observations were conducted on the entire island.

## Definition of key terms

Cultural heritage	According to the definition of the World Heritage Convention, cultural heritage includes tangible assets, such as monuments (architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of historic, artistic or scientific features), groups of buildings and sites (UNESCO, 2007).
Culture	The intangible asset of cultural heritage is represented by a system of shared beliefs, customs, language and behaviors that the members of society use to cope with their community and with one another, and that are transmitted from generation to generation through learning (Leiper, 1995).
Cultural change	A change in culture occurs when there are certain changes in the lifestyle and behavior of individuals when performing in society, in the process of activities in ceremony events, in the thinking methods that occurred during the evolution of a culture or in the integrating of culture or in conflict (Nonsiri, 2002).
Heritage:	Things such as works of art, cultural achievements and folklore that have been passed on from earlier generations (Oxford Advanced Learner's Dictionary, 2000); Collectively, the things we have inherited and want to keep because some form of value has been ascribed to it; encompasses landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge and living experiences (Richardson & Fluker, 2004: 384).
Koh Kred	It is a man-made island in the Chao Phraya River. The name of the island come from the Ladkred community and is one of twelve districts in Pakkred district, Nonthaburi (TAT, 2003).

Natural heritage	Natural heritage includes natural features (physical and biological formations and groups of such formations), geological and physiographical formations and areas constituting the habitat of endangered, natural sites (WHC, 1972).
Value	Value refers to the index by which the people in society understand what is viewed as either good or bad (Nonsiri, 2002).
Sustainable tourism	A form of tourism which meets the needs of tourists, the tourism industry, and host communities today without compromising the ability of future generations to meet their own needs (Swarbrooke, 1999:13).
Tourism	Tourism comprises the activity of persons, traveling to and staying in places outside their usual environment for more than one consecutive year for leisure, business and other purposes (World Tourism Organization, 1995). Tourism is “centered on the fundamental principles of exchange between peoples and is both an expression and experience of culture” (Appadurai, 2002 in UNESCO, 2006).

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## **Chapter 2**

### **Literature Review**

This chapter consists of an overview of the literature on cultural and natural heritage features, the tangible and intangible cultural heritage values, the elements of cultural heritage, perceptions and values, and sustainable tourism. It also includes some discussions on the positive and negative impacts of tourism development especially on small destination areas. The initiatives of the Thai government in promoting the conservation of natural and cultural heritage, particularly in the context of sustainable tourism, are summarized.

#### **Definition of Heritage**

Collins (1999) defines heritage as a country's assets consisting of all the qualities and traditions that have continued over many years, especially when they are considered to be of historical importance. Heritage includes traditions, values, historical events, industrial and structural machinery from a bygone era, historic houses and commercial establishments, art collections, and cultural and economic activities. It also refers to the entire landscape of the region with its geographic base: farms and field patterns, roads, harbors, villages and main streets, and the natural riches such as beaches, mountains, flora and fauna (Bowes, 1989, Drummond & Yeoman, 2001). Therefore, heritage generally pertains to both cultural and natural features of a particular place.

The word 'heritage' is used as a synonym for objects from the past or for sites with no surviving physical structures but which are associated with past events. The study of heritage covers various aspects of cultures, language, buildings, artifacts and landscape (Cassia, 1999, Fyall, Garrod & Leask, 2003: 190). It also covers the nonphysical aspects of the past, like cultural and artistic productivity (Ra'tz & Puczko, 1999). Heritage is a reflection of what exists at present and a mirror of the events likely to occur in the future (Stephen & Boyd, 2003, Smith, 2003). Heritage helps establish individual, community and national identities, which enable people to define who they are and to determine the elements of heritage that can be handed down from one generation to the next (Smith, 2003; Hall & McArthur, 1993). In the context of tourism, the resident population of a traditional culture should determine the aspects of heritage which they think are appropriate for display as well as the manner of displaying them in the public domain. Museums, folk villages, ceremonial events, and festivals are among these options (Malhotra, 2006: 197).



Tunbridge and Ashworth (1996:1-3) list the different dimensions attached to the meaning of heritage. Heritage is socially constructed as follows:

- a synonym for any relic of the past such as objects, sites, towns, districts, regions;
- the product of modern conditions that are attributed to, and influenced by, the past;
- all cultural and artistic productivity produced in the past or present;
- includes elements from the natural environment that have survived from the past such as heritage landscape and native flora and fauna (and diversity);
- seen as original, typical and appropriate to be passed on to future generations;
- a major commercial activity, loosely recognized as the heritage industry, which is based on selling goods and services with a heritage component.

The study of heritage involves recording historic knowledge. It is dynamic and grows and changes through continuous interpretation. Heritage includes elements that provide people with an identification of their surrounding (Richard, 1996). Each generation redefines its heritage in response to new understandings, new experiences and new inputs. It can be viewed on an international, national, regional or local level. The use and/or management of heritage include a number of different user groups or stakeholders such as tourists, schoolchildren, 'traditional owners' including indigenous or ethnic community groups, local residents and experts. These groups may have different, even conflicting interests (Teo & Yeoh, 1996) and thus have different interpretations of heritage values.

The heritage resources that have been utilized in tourism in rural areas include such diverse features as farms, plantations, log cabins, barns, covered bridges, grist mills, country stores, courthouse squares, business districts, village greens, churches, mansions, residential neighborhoods, logging camps, stockyards, mines, railroad depots, Indian mounds, forts, and battlefields (Janiskee & Drews, 1996). These resources comprise of both natural and cultural assets found in a particular region or locality.

Rural communities in many parts of the world with interesting, entertaining, and educational heritage and historical features attract thousands of tourists. In these communities, the people take stock of its heritage assets and may decide to establish a reputable and sustainable tourism destination. However, this will require preserving historic sites and folkways and educating people about the authentic past (Janiskee & Drews, 1996).

### **Definition of culture**

Culture is defined by UNESCO (1982) as the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. The culture of a particular society or civilization is established based on, its beliefs, way of life, or art (Collins, 1999). It includes the fundamental rights of the human being, value systems, and traditions (UNESCO, 1982).

Culture involves all aspects of people's lives and their unique characteristics, as well as their activities resulting from the wisdom and knowledge that they have acquired throughout their lives (Sudarman, 2006: 61). It encompasses all the things that humans learn and all the attitudes that humans share with their own people (Burns & Holden, 1995: 113). Humans usually interpret their experience to be a guide for their actions (Gertz, 1973). Ember and Ember (1990) conclude that culture encompasses the learned behaviors, beliefs, attitudes, values, and ideals that are characteristic of a particular society or population. Some see cultures as consisting exclusively of learned ways of thinking and behaving while others emphasize genetic influences. Others see culture as consisting exclusively of thoughts or ideas, while others maintain that culture consists of thoughts and ideas plus associated activities (Harris, 1999). Culture, therefore, is the totality of a human's learned accumulated experiences (Keesing & Keesing, 1971).

Culture refers to human's capacity to create and share meaning, values, and patterned ways of thinking; it is used to describe the set of meanings, knowledge, values, and norms shared by a specific group of people such as ethnic group, class, and professional organization (Bryant, Dewalt, Courtney & Schwartz, 2003). Culture consists of behavioral patterns, knowledge, beliefs, arts, morals, laws, customs, values and all other capacity and habits which have been acquired and transmitted by symbols through generations. People will observe culture through social relations and material artifacts (Burns & Holden, 1995: 113). Charmaine (2008) states that culture can affect human's attitudes, behaviors, perceptions and expectations on a daily basis. It refers to those socially transmitted patterns of behavior characteristic of a particular social group. It includes the ideas, values, customs, and artifacts including modern-day material objects such as the sailboats, comic books, and birth control devices. In sociological terms, culture consists of all objects and ideas within a society, including ice cream cones, rock music, and slang words. A tribe that cultivates soil by hand has just as much of a culture as a people that relies on diesel-operated machinery (Schaefer & Lamm, 1998).

Taylor and Tallent (1996) asserts that culture is a complex whole which includes knowledge, belief, art, morals, laws, customs and all other capabilities and habits acquired by people and their society. Culture is characterized by 'patterns, explicit and implicit, and behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts' (Kroeber & Kluckhohn, 1952 cited in Fyall, Garrod, & Leask, 2003: 97). It reflects a condition of behavioral elements as well as the products of that behavior (Mathieson & Wall, 1982 cited in Fyall, Garrod, & Leask, 2003: 109).

Mervat Ma'moun Ha'obsh (2006) states the production of a particular culture is linked to a place, or in a social sense, to a community and its history. It is deeply embedded in the history and development of community, which is considered the bloodline of any rural community (George & Reid, 2005). It is displayed in buildings, architecture, music and dance, festivals, cuisine and language (Robinson & Novelli, 2005:112). From an anthropological perspective, culture is much more than the rituals, ceremonies and dances that residents might perform for tourists at cultural centers or visitor attractions. Also, culture refers to those activities associated with many private

and unknown traditions that are part of the local person's daily life and the institutions that humans live by (Fridgen, 1996; cited in Fyall, Garrod, & Leask, 2003: 109; Harris, 1999).

Culture has at least three different yet intertwined meanings. The first pertains to culture from the 'arts' perspective and includes performances in theatres, dance or music and displays of fine art, and other expressions of culture. The second meaning pertains to the unique or distinct natural features in the local landscape and built environment (Kuper, 1994). The third meaning refers to the social and psychological practices upon which a people or society understands and interprets the world around them. The third notion of culture incorporates the views of Kroeber and Kluckhohn (1952 cited in Fyall, Garrod, & Leask, 2003: 98) that cultural ideas (thoughts, beliefs and values) and most importantly, 'those properties of culture which seem most distinctive ... and most important such as 'values', are expressed and communicated symbolically.

Assmann (1992 cited in George & Reid, 2005: 91) defines culture as the outer dimension of human memory, which embraces two concepts, namely memory and reference to the past. Memory is the way a society ensures cultural continuity by preserving, with the help of cultural mnemonics, its collective knowledge from one generation to the next, rendering it possible for later generations to reconstruct their cultural identity. Reference to the past reassures members of a society (community) of their collective identity and supplies them with an awareness of unity and singularity in time and space – historical consciousness – by creating a shared past.

In conclusion, culture pertains to the customs and civilization of a particular time or people (Sudarman, 2006). A group of individuals, such as the indigenous people, has distinctive culture with its own characteristic ways of gathering and preparing food, constructing homes, structuring the family, and promoting a standard of right and wrong (Schaefer & Lamm, 1998). The diversity of the culture is recognized as national treasure and heritage which are often used for promotional purposes in tourism advertising and marketing. Moreover, many of the cultures are unique and different from region to region. Therefore cultural diversity of all regions should be respected and understood (Sudarman, 2006: 65). Heritage is part of cultural landscapes (Zepple & Hall, 1992). The essence of culture is contained in the value attached to traditional ideas (Burns & Holden, 1995: 113). The associations between culture and heritage is evident in how Tahana and Opperman (1998:2) define cultural attractions, ranging from historical monuments to handicrafts or artifacts, from festivals to music and dance presentations, and from the bustling street life of a different culture to the distinct lifestyle of indigenous people.

### **The Cultural Heritage**

The World Heritage Convention (2007) defines cultural heritage to include monuments (architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features), groups of buildings (groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the

landscape, are of outstanding universal value from the point of view of history, art or science) and sites (works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view). UNESCO, the organization responsible for the implementation of the World Heritage Convention by each of the Contracting Parties, list the main types of cultural heritage that need to be protected and preserved by various nations and countries. It includes: cultural heritage sites, historic cities, cultural landscapes, natural sacred sites, the underwater cultural heritage, museums, the moveable cultural heritage, handicrafts, the documentary and digital heritage, the cinematographic heritage, oral traditions, languages, festive events, rites and beliefs, music and song, the performing arts, traditional medicine, literature, culinary traditions, traditional sports and games.

Feilden and Jokilehto (1998) define cultural heritage quite broadly as containing all the signs that document the activities and achievements of human beings over time. It is more than material culture; it includes the collective memory, language, oral traditions or everyday experiences (Kreps, 2003:10).

Timothy and Boyd (2003: 4) have indicated that culture and nature are part of heritage. Ra'tz and Puczko' (1999) also point out that the word heritage includes both cultural and natural elements. In the cultural context, heritage describes both material and immaterial forms, e.g. artifacts, monuments, historical remains, buildings, architecture, philosophy, traditions, celebrations, historic events, distinctive ways of life, literature, folklore or education (Nuryanti, 1996). In the natural context, heritage includes landscapes, gardens, parks, wilderness, mountains, rivers, islands, flora and fauna (Nuryanti, 1996). Natural heritage also has cultural components, since its value is dependent on subjective human assessment. Thus, natural heritage and cultural heritage are closely linked, and often, dependent on each other.

### **Tangible and Intangible Cultural Heritage**

Cultural Heritage can be tangible and intangible. Cultural heritage, both tangible and intangible, are used to attract tourists while ensuring that the cultural assets are protected, a concept known as 'sustainable tourism' (Paramo, 2006). The concept of 'sustainable tourism' is discussed more in-depth in the later part of this Chapter.

The intangible cultural assets are comprised of arts, traditions, customs and skills employed in the performing arts, in applied arts and in crafts and other intangible assets, which have a historical, artistic or ethnographic value (Cultural Heritage Act, 2002). The intangible attributes of cultural heritage are also considered as the characteristics of local values and practices (Deisser, 2007).

The value of intangible heritage depends on the local context. The intangible cultural heritage values, transmitted from generation to generation, are constantly recreated by communities and groups in response to their environment, their interaction with nature and their history; these consequently, provide them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Hudeckova and Sevcikova (2007) describe intangible cultural heritage as follows:

- Dense and regular network of settlements with relatively preserved assets of tangible (material) culture.
- Cultural landscape with a number of small sacral buildings (i.e. small sacral architecture, such as chapels, reconciliation crosses, columns of crucifixion, devotional pillars, belfries, and others).
- Dominants of rural settlements, such as churches, less frequently also castles, manor houses and monasteries.

In contrast to intangible cultural heritage, tangible cultural heritage includes all assets that have some physical or material values such as historic towns, buildings, archaeological sites, cultural landscapes and cultural objects or items of movable cultural property (McKercher & du Cros, 2002). Some examples are the works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of such features. A group of buildings includes all groups of separate or connected buildings in urban or rural areas which are of value from the historical, artistic, scientific, social or ethnological point of view because of their architecture and their place in the landscape (Paramo, 2006).

### **The Elements of Cultural heritage**

The following literature review focuses on some salient elements of cultural heritage in the context of the study area at Koh Kred.

#### **A. Local Houses and old buildings**

Pearson and Sullivan (2001) state that conservation of local houses and old buildings is important to national or local self-identity. These places commemorate or illustrate important achievements in architecture, industry, and technology; they are also associated with important historic figures or events. Many of these objects (i.e. well-designed building, a landscape or garden, an art site) are also pleasing as works of art or craft. All these elements are part of the reasons why people value such places. In North America, ruins of native homes and villages have become popular tourist attractions among domestic and international tourists. In Europe, Asia and the Middle East, large cities have developed around what were the original ancient centers of population and commerce (Timothy & Boyd, 2003: 39).

#### **B. Religious buildings and objects**

Religion is a component of culture that includes a system of beliefs expressed through rituals and symbols and which is concerned with the supernatural (Bryant, Dewalt, Courtney & Schwartz, 2003). Sites of religious or spiritual importance are the places of religious ceremonies. Christian churches as well as Chinese and Indian temples fall into this category. These places have heritage value, and they are part venerated as part of the local culture (Pearson & Sullivan, 2001). For instance, historic churches serve as cultural heritage symbols; and the local community is concerned with maintaining the historic and cultural integrity of these buildings. The restoration

of historic buildings is often initiated in many countries to save and preserve their physical structure as well as their religious and cultural symbolism or representations (You Kyong, 2007). As for Buddhism, the temple plays a pivotal role in the life of the Buddhist community (Jun, 1994). Temples and religious buildings including the sacred objects represent the Lord Buddha.

Traveling to sacred sites has been perceived as a means of gaining eternal salvation (Timothy & Boyd, 2003: 30). Morinis (1992) wrote that sacred journeys are undertaken for a variety of reasons, ranging from pure religious obligation (pilgrimage is required to obtain eternal salvation) to a state of wandering where no ritualistic goals exist and where it is unnecessary to visit a specific shrine. These types of tourists are motivated by curiosity and a search for personal meaning and deeper levels of consciousness.

Shackley (2001) states that visitors of religious sites have fundamental reasons for doing so. One of these reasons is to gain a religious experience (these are the so called 'pilgrims'). Another reason, which applied to a much larger group of tourists (referred to as secular tourists), is simply to gaze and learn about an element of the world's religious heritage. This means that variations exist in people's motivations for visiting religious heritage places. Many tourists desire to visit religious structures and sites not of their own faiths but out of interest in, or curiosity about, historic sites. These tourists include the non-Buddhists visiting the religious temples in Borobudur, Indonesia or those visiting the Buddhist temples in Thailand.

Russell (1999:46) discusses the various motivations of tourists visiting religious places. They visit a site where a miracle took place or where one is expected to occur in the future; attending a family religious ceremony; fulfilling a commandment or religious requirement; obtaining forgiveness for sins; praying and seeking a cure for illness; attending a prayer meeting with a religious leader; witnessing a religious ceremony or performance; and participating in worship services. Such activities usually take place in a sacred space, or places that are designated as holy by religious associations. For example, Jordan is considering opening up a heritage park on the site of what appears to be the location of the baptism of Jesus in the Jordan River (Bredemeier, 1999 cited in Timothy & Boyd, 2003: 32). This will no doubt influence tourism to the Jordanian side of the river and become a major stopping point on Christian tour routes (Timothy & Boyd, 2003: 32).

Monuments and structures that have attracted numerous tourists worldwide include the pyramids of Egypt, the coliseum in Rome and the Parthenon in Athens. More recent examples include Angkor Wat (Cambodia), the Eiffel Tower, the Statue of Liberty, the Taj Mahal, the Kremlin, Mount Rushmore and the Tower of London. The Sydney Harbour Bridge also falls in this category. Other attractions include the numerous castles of Europe, the Hindu temples of India and the colonial-era sugar mills of the Caribbean.

### C. Traditional dancing

Dance, as described by UNESCO (2007), is a rhythmic as bodily expression, often accompanied by vocal or instrumental music. Apart from its physical aspect, the rhythmic movements, steps, or gestures of dance often serve to express a sentiment or mood or to illustrate a specific event or daily act, such as religious dances or those depicting hunting, warfare, or even sexual activities.

Traditional dances in the performing arts include a diversity of cultural expressions that together testify to human creativity. It is found in every society and in most cases an integral part of other performing art forms and other domains of intangible cultural heritage such as rituals, festive events, or oral traditions. The traditional dance is diverse in context: profane or sacred, classical or popular, closely connected to work, and entertainment. The occasions on which it is performed are equally varied: marriages, funerals, rituals and initiations, festivities, all kinds of entertainment, or other social practices (UNESCO, 2007). An example of traditional dance observed in Thai society is the ritual of, songs and dances created and performed by Thai farmers. It was created when farmers gathered for work or after work. The content of the song is about their daily life or story of love between young people. The dance, postures are adopted from the daily life; for example, the posture in the 'sickle dance' is based on the movement of people during the harvest (Akagawa & Siririsak, 2005).

### D. Cuisine

Bryant, Dewalt, Courtney, and Schwartz (2003) refer to cuisine as the foods, food preparation techniques, and taste preferences that are shared among members of a community. For instance, Mexican cuisine is in part based on the preparation of maize into specific kinds of dishes, such as tortillas, that are typically understood to be Mexican and which contain flavors that are characteristically Mexican. In another instance, traditional Korean cuisine is known for its use of spicy fermented cabbage and grilled meat. Chilies, garlic, ginger root, black pepper, sesame seeds, and scallions are among its many distinctive spices.

In Thailand including Koh Kred, the native cuisine is based on the preparation of curry in dishes such as Kang Kauy Dip (Banana Curry), Kang Luk Yon Pak Bung Pai Ma Kam (Cat fish ball curry with morning glory and tamarind leaves), Kang Keaw Wan Ko Ma Paw (Green curry with coconut shoots in coconut milk), and Khao Chae (Cooked rice with cool flower-scented water), etc. Most of the local foods have a sour taste because they are made from such local vegetables as Matad (Mon apple) or Willenia, Kajeap or Roselle (Genus *Hibiscus*), and Baimakamon (young tamarind leaves). Thus, the preparation of the local cuisine is determined by the natural ingredients that are locally available.

Bryant, Dewalt, Courtney, and Schwartz (2003) state that local cuisine is also influenced by the physical environment in which it develops. The physical environment has a significant impact on local cuisine. Because people can eat only what is available, they develop a system of preparing foods and preferred tastes that

reflects the local environment and the availability of food ingredients. Both the physical or biological environment and the social or cultural environment provide opportunities and innovations for human food consumption and survival.

Culture influences how a particular society produces and prepares food. Cuisine that is considered a delicacy in one society may not be accepted or favored by another. People often use food in building and maintaining human relationships (Bryant, Dewalt, Courtney & Schwartz, 2003). Food-related elements and practices play a key role in maintaining ties between and within communities (Beardsworth & Keil, 1997). For most families, mealtime is an important event, perhaps the only time during the day when family members have a chance to sit down and talk. In some cultures, food has a symbolic value and considered a marker of ethnic identity (Douglas, 1984).

Cuisine is a common component of religious ritual (Bryant, Dewalt, Courtney & Schwartz, 2003). According to a study of the Mon community at Sangkhaburi in Kanchanaburi (Thailand), most women will prepare and offer food and flower arrangement to the Buddhist monks in a temple (Wongpolganna, 2007). The Mon people in Koh Kred prepare local cuisine as an offering to the Buddhist monks when they participate in Buddhist related events. These offerings symbolized their respect for the monks and the religion.

### **E. Local handicraft**

Craft-making is a nonverbal form of artistic culture. According to Newman (1977: 2), “traditional craftsmanship” seems in many ways to be the most tangible of domains in which intangible heritage is expressed as it consists of the skills and knowledge crucial for their ongoing production”.

Traditional craftsmanship is expressed in many forms: clothing and jewelry to protect or adorn the body; costumes and props required for festivals or performing arts; objects used for storage, transport, and shelter; decorative arts and ritual objects; musical instruments and household utensils; toys meant to amuse or educate; and tools vital to subsistence or survival. Many such objects last only during the duration of the community festival or family rite for which they are made. Others objects become keepsakes, handed down as precious heirlooms and used as models for ongoing creativity.

The lifestyle of the farmers and local craftsmen influence the creation of intangible heritage. Usually, these people spend their spare time making handicrafts such as fabric, hats, baskets, fans etc., which they can use at home, workplace or farms. These handicrafts are made from local materials such as bamboos that are found or grown in the locality or local farms. Because of the uniqueness of the pattern of the handicrafts, they can command a good price in tourism.

Efforts to safeguard traditional craftsmanship must focus not on preserving craft objects—no matter how beautiful, precious, rare or important they might be—but on creating conditions that will encourage artisans to continue to produce crafts of all kinds, and to transmit their skills and knowledge to others, especially younger



members of their own communities. The local handicraft of Koh Kred is represented in their pottery. The pattern of the ceramic product is unique since it is a distinctive Mon style. The Mon used to be a nation, but now the Mon people are dispersed in small groups throughout Asian countries. Nevertheless, they have made pottery as a major occupation, and now it is a famous souvenir from Nonthaburi province (Akagawa & Sirisrisak, 2005). As a result, they were able to preserve their artistic skills and products for the present and future generations.

### **F. Local festivals and special events**

A festival is an event or a social activity that is virtually seen in all human cultures. Falassi (1987) provides the following features of festivals:

- A sacred or profane time of celebration, marked by special observances.
  - The annual celebration of a notable person or event, or the harvest of an important product.
  - A cultural event consisting of a series of performances of works in the fine arts, often devoted to a single artist or genre.
  - A fair; and generally
  - cheerful, hospitable and friendly.

Festivals can be small or large, simple or complex, and oriented to various themes. The themes of festivals are determined by locally shared cultural values. A typical small town festival is considered a 'family - style event' that includes a parade, music, dancing, food, arts and crafts, games, contests, and related activities (Janiskee, 1996). Locally held festivals as those held in Koh Kred may be considered a family-style event.

Festival themes influence all sorts of things that people do to demonstrate civic pride and community spirit. The rural community might use festival production to reinforce the public perception that it is an attractive fishing village, while others might produce events that reinforce the image of an historic town, a center of a particular agricultural production, an artists' colony, a gateway to a national park, or a great place to hunt waterfowl (Butler, Hall & Jenkins, 1998: 157). A typical rural festival may reinforce the existing image of the host community or help some communities re-image to the past or to a new future. For example, people who live in a town that hosts an annual heritage-themed festival and a cherry blossom festival are inclined to preserve their old buildings and plant more cherry trees on their property as part of the preparation for the local or rural festivals (Butler, Hall & Jenkins, 1998: 157).

Festive events, usually take place at special times and places. However, they often take place in public space without limitations on access; Songkarn Festival and Loi Krathong Festival are well-known examples. Getz (1991) considers festivals as public celebration, encompassing rituals and commemorations; they must be public because all festivals have social and cultural meanings to the host community.

Festivals are regularly held activities that help structure the lives of communities and groups. They reaffirm the identity of practitioners as a group or community and are often linked to the life cycle of individuals and groups, the agricultural calendar,

the succession of seasons or other temporal systems. Social practices, rituals and festive events involve a wide variety of forms: worship rites; rites of passage; birth, wedding and funeral rituals; oaths of allegiance; traditional legal systems; traditional games and sports; kinship and ritual kinship ceremonies; settlement patterns; culinary traditions; designation of status and prestige ceremonies; seasonal ceremonies; gender-specific social practices; hunting, fishing and gathering practices; among others. They also encompass a wide variety of expressions and material elements: special gestures and words, recitations, songs or dances, special clothing, processions, animal sacrifice, and special foods (UNESCO, 2005: 14).

Festivals and special events have become important cultural attractions and heritage tourism (Getz, 1991; Deepak, 2001). Hundreds of festivals are tourist attractions highlighting ethnic concentration, folk tradition, celebration of local food, and popular places (Butler, Hall & Jenkins, 1998: 157). They are, “valuable interpretation devices”; they provide educational and unique experience (Dewar, 1989:47). They are highly diverse, covering many themes beyond that of heritage. The Waterloo-Kitchener-Cambridge area celebrates beer festivals and German culture during Oktoberfest, attracting many local and international visitors. The Barossa Vintage Festival in South Australia is also a well known cultural event that capitalizes on local qualities (Weaver & Lawton, 2002). German-themed festivals in Fredericksburg, New Braunfels, and Brenham, play an important role in the maintenance of ethnic identity for German - Americans residing in central Texas (Kristina, 2006).

Festivals attract visitors not only to the festive events but also to historic sites and buildings found in the venue (Janiskee, 1996). Festivals provide an effective way to highlight a specific historical concept or event, create an aura of personal contact with the historic past, and draws attention to community heritage assets whose existence and worth might otherwise escape notice (Butler, Hall & Jenkins, 1998: 157). Small town such as Mount Airy, North Carolina can use a festival product very effectively to reinforce an appealing image and attract large numbers of visitors (Butler, Hall & Jenkins, 1998: 157). Most events are usually dominated by historical exhibits and living history activities, historic house tours, crafts and skills demonstrations, military camps, battle reenactments, era lifestyles, farming lifestyles and machinery, and holiday celebrations (Janiskee, 1990). According to Puczko and Ratz (2001:202), the festival can serve as a vehicle that presents cultural lifestyle, which may interest both domestic and international tourists.

Furthermore, festivals can support the enhancement of the country’s image as a tourist destination and help to preserve sensitive natural environments (Getz, 1991). Ritchie (1984) adds a few more outcomes from festivals: increased community pride and spirit; strengthening of traditions and values; greater participation in arts; adaptation of new social patterns or cultural forms through exposure at the festivals or events.

Festivals help generate more foreign exchange by selling tourist services and cultural products. Festivals play an important role in the economy and culture of rural

community. They benefit the community through tourism revenue and the funding for heritage preservation (Butler, Hall & Jenkins, 1998: 157).

Festivals provide the opportunity for the community to raise funds for improvement projects such as redeveloping downtowns, preserving and restoring historic buildings, renovating old theatres, constructing parks and community centers, planting trees, paving streets, and installing holiday decorations (Janiskee, 1996).

Festival provides wholesome fun and returns enough money to the producer to offset expenses, but it is also meant to raise funds for service organizations, put money in the pockets of local vendors, create a positive image of the host community, instill community pride, promote clean ups and fix-ups, and make business sponsors happy (Mayfield & Crompton, 1995; Uysal, Gahan & Martin, 1993).

### **G. Costume**

Costumes are part of festival - making and constitute cultural diversity. Countries of various cultures have different national costumes that are not only unique but also colorful and full of symbolisms. Holliday (1999: 20) recorded that in Thailand, “the men wear saluing (the sarong or the long skirt) and cover the upper part of the body with a shirt or a t-shirt for everyday use but for formal occasions men wear a red checkered saluing to match a short white jacket with red checkers on it. The ganin is worn by women. There is a long-sleeve blouse to complete the costumes. For special occasions, women wear a cotton or silk scarf over the shoulders. They also have a formal costume for special occasions consisting of red ganin and long-sleeve white blouses. When they pray in temple, the elderly women usually wear brown ganin and white cotton blouse with a brown scarf over the shoulders to match”. Costumes are interesting tourist attraction and source of artistic and educational inspirations for many people.

### **H. Language**

Language is an abstract system of word meanings and symbols for all aspects of culture. It includes the spoken language, written characters, numerals, symbols, and also gestures of nonverbal communication. It is a core element and a vehicle of the intangible cultural heritage of many communities (UNESCO, 2007: 53). It is a crucial element of culture that sets humans apart from other animal species (Schaefer & Lamm, 1998: 71). It also is the foundation of every culture, which depicts social identities.

While language is essential to most forms of intangible cultural heritage, it is especially so for the domain of oral traditions and expressions, which include proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances and so on. Language transmits knowledge, values and collective memory and play an essential role in cultural vitality (UNESCO, 2005). In many societies, performing oral traditions is a highly specialized occupation, with professional performers often held in high esteem as the guardians of collective memories. Professional performers are found in all regions. The griots or dyeli from

Africa are well known in many countries as professional storytellers (UNESCO, 2005).

The loss of a language inevitably leads to the loss of oral traditions and expressions, but at the same time it is in those oral expressions themselves, and in their social and cultural enactments, that a language is best safeguarded, rather than in any dictionary, grammar or database. Languages live in songs and stories, riddles and rhymes, and thus safeguarding languages as well as safeguarding oral traditions and expressions are two aspects of the same task (UNESCO, 2005:53). As a result, language is being safeguarded as a vehicle of the intangible cultural heritage (UNESCO, 2005).

In the case of Koh Kred, the greatest concern of the Mon elders is for their children to learn the Mon language and maintain their cultural heritage. There is strong desire for their children to maintain Mon as the primary language and their Mon identity. This desire to maintain ties with their cultural heritage is balanced by an understanding of the need to learn as well the Thai language for survival and advancement within the host society. Heritage language learning is an important avenue to better understand the cultural roots as well as to rediscover and redefine ethnic identity (Asuka, 2001).

As Nai (2007) mentioned in the International Mon Study Conference, the Mon people are very proud of their great historical background including Mon literature and language. In the past, the teaching of Mon literature and language was particularly centered in Mon monasteries, in royal administrations and in communication. The monasteries in lower Burma (Thaton) had preserved the Mon language by encouraging the teaching of Buddhism in Mon language. The Mon Buddhist monks speak the Mon language when they read the Buddhist scripture in many monasteries within a Mon – dominated community. In addition, the Mon language was officially formed in the educational curriculum. Mon children do not only study the Mon language but, also identify themselves as Mons and preserve the Mon literature and culture. In the study of the Mon community at Sangkhlaburi in Kanchanaburi (Thailand), it was found that Mon language is still spoken at home, in the neighborhood, at the market place and in the monastery. The people in this community have even considered teaching Mon in schools as part of the local curriculum in the hope that their children will read and write in Mon as their first language. This is so because they are well aware of the fact that in the long run the new generation of Mon people will gradually be assimilated into Thai society and would give up speaking Mon permanently as what has been happening in many old Mon communities in Thailand (Wongpolganna, 2007:10).

It is important to recognize that heritage places belong to the society. Heritage is for the people (Pearson & Sullivan, 2001: 33). By being aware of the wide range of heritage places, and their novelty, it is possible for tourist managers and decision – makers to bring to the attention of the community the existence of a place they believe to be of value and to make available for public access to some places not previously known or appreciated.

## Natural heritage

The word 'nature' has been defined by Collins (1999) to include all animals, plants, and other things in the world that are not made by people, and all the functions and processes that are not caused by people. This means that nature is composed of biological entities and processes that are not man-made. Natural resources are elements of the natural environment that people value, use, modify, enjoy, and because of this, they seek to manage and to conserve, or to exploit (Pearson & Sullivan, 2001).

Article 2 of the Convention of Natural Heritage (WHC-UNESCO, 2009:1) divides 'natural heritage' into three components and defines them as quoted below:

- natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;
- geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;
- natural sites or precisely delineated areas of outstanding universal value from the point of view of science or conservation or natural beauty.

The Australian Natural Heritage Charter (2003) defines natural heritage as one that includes natural ecosystems and landscapes which are regarded as worthy of conservation or presentation for transmission to future generations in terms of their existence value or for their sustainability of life and culture. The significance of natural heritage as stated by the International Union for the Conservation of Nature (IUCN, 1996) pertains to the tangible and intangible value of ecosystems, biological diversity and geo-diversity. These values pertain to existence value, scientific, social, aesthetic, and life support value.

As defined by the World Heritage Convention (1972) and adopted by many countries worldwide, natural heritage pertains to 'biological diversity' which includes the diversity of plants and animals, their habitats and the ecological systems where they are found. Article 2 of the Convention Biological Diversity (CBD, 2006:1), which was ratified by the Thai government as a matter of policy, defined biological diversity as "the variability among living organisms from all sources including, *inter alia*, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part; this includes diversity within species, between species and of ecosystem".

Examples of natural ecosystem, which are also components of natural heritage are rivers and forests and agricultural farms. Wetland areas, such as rivers provide not only the goods and services for economic survival of the community but also for recreational purposes. For example, in Canada the development of Heritage Canoe Route along the Assiniboine River in Manitoba has helped revitalize the rural economy and heritage site in southern Manitoba. It is used as a tool for conserving and protecting the natural areas of the region and improving the water quality in the entire Assiniboine Watershed (Proven, 2004).

Rivers have been associated with human civilization during the industrial and post-industrial periods. However, some rivers are now more valuable as sites for tourism than as a means of transporting industrial goods – their original intent. England is an area where pleasure- boating on canals is especially important, as the Industrial Revolution left behind a legacy of thousands of kilometers of now defunct rivers which are proven ideal for accommodating small pleasure craft (Critchley, 1998: 113).

### **Natural heritage and Tourism**

In Article 2 of the Convention of Natural Heritage (WHC-UNESCO, 2009:1) and in Pearson and Sullivan (2001), natural heritage is referred to as consisting of elements of the natural environment that people value, use, modify, and enjoy. The natural heritage is important product in tourism, defined as an activity of persons, traveling to and experiencing places outside their usual environment for leisure, business and other purposes (World Tourism Organization, 1995). Nature- based tourism consists of products and activities associated with natural features such as river, forest, waterfall, and the plants and animals found therein. Tourists will look for natural and unique attractions to satisfy their personal needs. For example, 32% of visitors to Australia and New Zealand search for natural sceneries, wild plants, and wildlife (Filion, Foley & Jacquemont, 1994). In Africa, 80% of tourists who visited several countries in this continent named wildlife as a primary motivational factor (Filion, 1994). The development of Heritage Canoe Route along the Assiniboine River, Manitoba in Canada is a good example showing the relationships between natural heritage and tourism. Here, the river route is an experience in sustainable tourism and application of resource management aimed at conserving and protecting the natural areas of the region and improving the water quality of the entire Assiniboine Watershed (Proven, 2004). Furthermore, it is regarded as one of the most important local initiatives that can support rural development, including the protection of the natural and cultural environments.

### **The Definition of Value**

Schaefer and Lamm (1998: 78) refer to ‘values’ as the collective conceptions of what is considered good, or bad, desirable or undesirable, proper or improper, or what is morally right or wrong. Values influence people’s behavior and serve as criteria for evaluating the actions of others. Values are expressed in literature, art and religion (Bryant, Dewalt, Courtney & Schwartz, 2003).

In the case of natural and cultural heritage, values are the qualities which make a specific and definable place or area important to the community. These values are often given expression in various heritage-related disciplines; and their qualities are divided into natural, historic and Indigenous categories. Heritage values are a cultural construct - people identify and value their existence - so different people may hold differing values, leading to dynamism and diversity in heritage issues and management. These values may be seen in a place's physical features, but can also be associated with intangible qualities such as people's associations with or feelings for a place.

Different people or communities might see different values in the same place. Pearson and Sullivan (2001) indicate that part of the value of cultural places is influenced by the esteem bestowed by the community. This may include the values by people from ethnic minorities, who have a particular interest in their own history. Value to minority groups is a very important, especially with regards to their ancestral domain.

Natural heritage values may be tangible and intangible, and they provide both direct and indirect benefits to humans. Kellert (1996, cited in Catibog-Sinha & Heaney, 2006), summarizes these values (Table 2.1). Tourism can enhance these values to promote sustainability.

**Table 1 Basic values of nature**

<b>Types of basic values</b>	<b>Explanation</b>	<b>Examples</b>
<b>Utilitarian</b>	Obtaining material benefits from nature to fulfill human needs and desire	Food, water, clothing, medicines, tools, implements, and other products
<b>Naturalistic</b>	Obtaining pleasure and satisfaction from direct experience of nature and wildlife	Nature-based recreation, visiting zoos and parks, etc.
<b>Ecologicistic-Scientific</b>	Gaining knowledge about the biological and physical components of nature/ biodiversity and their functions and processes; usually focused on wildlife (plants and animals) and their ecological roles in nature	Research, nature exploration, systematic studies in the field and laboratory, learning about nature history
<b>Aesthetic</b>	Obtaining a felling of pleasure, awe, and harmony from the beauty of nature and life diversity	Viewing landscapes, seascapes, and open panorama; appreciation of wildlife – usually large, colorful, mobile, and diurnal animals as well as large, colorful, and aromatic plants
<b>Symbolic</b>	Using nature to express or communicate one's ideas, thoughts, emotions, and aspirations	Language, stories, myths, fairy tails, poems, marketing, and educational interpretations; anthropomorphism (human disguised as animals) in

		children's stories
<b>Dominionistic</b>	Control, mastery, and over-exploitation of nature and natural resources	Wildlife exploitation: fishing, hunting, and gathering; destruction of predators; reliance on modern technology to harness natural resources and solve problems
<b>Humanistic</b>	Developing bonding, intimacy, and companionship with individual animals or single species; can improve human capacity to care, love, bond, and cooperate with other human being	Domesticated pets and companion animals
<b>Moralistic</b>	Finding spirituality in nature and guide to human conduct; associated with the ethical treatment of animals and non-human life	Tribal beliefs of the ethical reciprocity between human's actions and nature; traditional linkage between people and nature; holistic view of nature; connectivity of life
<b>Negativistic</b>	Avoiding or disliking elements in nature that are life-threatening or those perceived as being ugly dangerous, or scary	Storms, dangerous sharks and snakes, crocodiles, insect pests, swamps, dark caves

Reference: Kellert 1996; Source: Catibog-Sinha & Heaney, 2006:305

### **The Concept of Perception**

Perception generally refers to one's insight of things, people, events and circumstances. Perception is defined as the process by which an individual selects, organizes, and interprets stimuli into a meaningful and coherent picture of the world. It can be described as "how we see the world around us" (Schiffman & Kanuk, 2000: 37). Understanding the notion of perception enables one to understand the tourist decision-making process.

Perception is both an active and selective process. It is active because people do not merely receive sensory input from the environment in a passive way; they actually actively look for it. For example, people explore their neighborhoods, communities, and other countries for new and different information. The type of information obtained depends on the situation or environment in which perception takes place, as well as the perceiver's personality, motivations, and social background. (Fridgen, 1991)



Perception is also selective because people, at any one time, choose only part of the available or potentially available information that they believe are, useful or meaningful to them. Perception is influenced by learning and past experience. Over time, a person develops ways of perceiving the world. As a perceiver learns more about a person or situation, perceptions become keener.

Consider how someone might learn about dining in fine restaurants. At first the subtleties of the service, the menu, and the meal are lost on the novice. With time, if one becomes a connoisseur of fine dining. They are able to detect spices and seasonings that go unnoticed by those with less experience. Learning and experience also guide perceptions of hotels and related travel service. With more experience, people are able to differentiate between quality and “merely average” accommodations. (Fridgen, 1991)

Each individual tends to see the world in his/her own special ways. Different people can view the same event at the same time, but each relates his/her view differently. Each story varies because each person has different insights or perceptions of events. For each individual, reality is a totally personal phenomenon, based on his/her needs, wants, values, and personal experiences. (Schiffman & Kanuk, 2000)

In the context of tourism, the consumers' perceptions are much more important than their knowledge of objective reality. This means that the perceptions of the tourists about a tourist product will determine their decision to buy or not to buy. Since individuals make decisions and take actions based on what they perceive to be reality, it is important that marketers understand the whole notion of perception and its related concepts so they can more readily determine what factors influence consumers to buy. (Schiffman & Kanuk, 2000) Since tourist consumers make decisions in conformity with their own view of reality, their behavior follows from this view (Kassarjian & Robertson, 1968). When exploring the perception of travel, personal response factors were found to be harder to measure scientifically. (Mayo & Jarvis, 1981)

## **The Principles of Perception**

Travel and tourism professionals should be familiar with various principles of perception in designing attractions and properties, marketing, quality control, and pricing. These principles are discussed below (Doyle, 1987; Mayo & Jarvis, 1981).

### **A. Sensory Adaptation**

People get used to stimuli, events, and objects that they see or experience repeatedly. Getting used to things and taking them for granted is called sensory adaptation. In many ways, this process drives the tourism industry to find and offer new attractions, events, packages, destinations, and experiences. Hotels across the country are constantly changing packages, rates, amenities, room design, and on-site activities in order to counter the public's tendency to do the same old thing. However, the sensory adaptation is not the sole reason for changes in business strategies.

## **B. Color and Contrast**

One way to deal with sensory adaptation is to change the stimulus and offer something “new”. People are sensitive to colors and particularly to bright colors, contrasts, and unusual arrangements. If something stands out, a person is more likely to notice it. In advertising, it is suggested that color advertisements draw more attention than black and white. On the other hand, a black and white advertisement may draw attention when positioned among colored ones. Tourism promotions frequently apply the concept of contrast.

## **C. Context**

Through learning and experience, a person develops expectations about what things go together. The role of context is important in understanding the world. Context is the setting or the interrelated conditions in which something exists or occurs. Context sets up expectations and perceptions. Certain things are expected to go together. When expectations are broken, it can lead to disorientation.

## **D. Figure-Ground**

To viewers, some objects are more important than others in the surrounding environment. In advertising, it is important that the perceiver be able to differentiate between the foreground and background. A tourism promotion may paint a tantalizing picture of beach life but may obscure the actual name and location of the resort if the ad is not produced properly.

## **E. Closure**

Closure refers to the tendency for a perceiver to complete an image if only part of it is presented. Consider how some tourism advertisements do not provide details of a property’s interior. Often it is enough to show the beautiful exterior, the lovely natural surroundings, and the exquisite service at the poolside. The viewer automatically assumes that the rooms, lobby, and dining areas are of similar quality. Here the viewer, through the perceptual process of closure provides the implied message of complete quality.

## **F. Proximity**

Objects, events, or actions occurring closely in time or appearing together are assumed to be related in some way. Proximity means closeness-or the quality or state of being very near or close. Proximity is used as a perceptual principle in tourism. The tourist is often portrayed as enjoying scenery, attractions, and companionship while in exotic places. The proximity of tourist to a resort or setting implies that the resort and setting creates the sense of enjoyment.

### **G. Perceptual constancy**

People have the ability to view an object as the same object even though the actual stimulus may be changing. Constancy applies to size, brightness, form, and movement. Through these perceptual processes, tourists are able to see the same object in bright light or shadows, while moving or still, and from a distance or up close. The variations of sensory stimuli do not alter our interpretation of the same target.

### **H. Selective Perception**

Perception is selective for many reasons, including the perceiver's inability to cope with all the information in the environment. A tourist screens out or selects specific types of information due to motivations, experiences, or cultural history. For example, a tourist who had chosen a less-than-perfect destination would, after making the decision or commitment, may ignore the negative side of the accommodations, amenities, or service through the process of selective perception. This way, the trip may be seen as successful in the mind of the perceiver (Fridgen, 1991).

### **Elements of Perception**

The fundamental elements involved in perception are the perceiver, the target, and the situation. The perceiver could be a tourist, a guest, a hotel employee, or a local resident in a tourist community. A person's experiences, cultural background, training, social norms, and personal preferences can influence perception (Fridgen, 1991). The target of perception can be almost anything—other people, a beach, a resort, a hotel, etc. like the perceiver; the target has characteristics that influence perception. Characteristics may be the scenery at a resort, the color and composition of a travel advertisement, the personality of the taxi driver, or the colors and design of a hotel lobby.

The situation refers to the context in which perception takes place. A physical situation could be a room, church, hotel, taxi cab, etc. Perception takes place within social situations as well. Social situations are as varied as physical settings. The tones of social situations fall within a wide range of human emotion.

### **A. Environmental perception**

A holistic approach, which considers perception of the larger environment, is called environmental perception. Environmental perception applies to environments from all parts of life including neighborhoods, travel destinations and tourist attractions.

The characteristics of environment and how they are perceived make environmental perception directly applicable to the study of travel and tourism. Environmental perception is closely tied to land use, planning, tourism development, and tourism destination preferences (Fridgen, 1991).

## **B. Social perception.**

The perception of other people is formally called social perception. Much of what goes into tourism experience is dependent upon social interaction. While the travel experience may be personal, the activity itself usually involves social contact. People travel together and interact with other tourists, local citizens, and service employees on airlines and in hotels. Tourism is made possible through the effort of many individuals behind the scenes making sure that the service or some other recreational activity is carried out to the tourist's satisfaction. From the perspective of the tourist, face-to-face interactions generate the experience, the impressions, and the perceptions of quality (Fridgen, 1991).

The study of Pon (2007) on the Mon national identity found that the females' perceptions may be influenced by their male counterparts because the Mon national affairs have always been dominated by males and influenced by male's ideologies.

## **Tourism impacts on cultural heritages**

As tourism develops in destination communities, it brings with it recognizable ecological, social and economic impacts. This section discusses the physical and socio-cultural impacts that can be attributed specially to the development of cultural heritage tourism.

### **A. Physical impact**

Serious damage can occur to historic site environments as a result of excessive visitor pressures, particularly at peak times (Gilbert & Clark, 1997). Timothy and Boyd (2003) note that the most important aspects of physical damage at historic properties are wear and tear, litter or pollution and vandalism. The wear and tear experienced by a site can range from very minor to very significant. Clambering tourists at ancient monuments, such as the Egyptian Pyramids, Hadrian's Wall and Stonehenge, have played a major role in the deterioration of the sites themselves. A number of English cathedrals have reported deterioration of stairs, paving stones and memorials as a result of thousands of tourist feet, while other site managers are concerned with the slow disappearance of decorative motifs and carvings due to thousands of hands touching the delicate artwork (English Tourism Board, 1979).

A similar concern is the moisture and condensation created by breathing, sweating and touching, which can affect delicate surfaces and paintings. In museums and other places where delicate objects are preserved, inside environments are planned and controlled. The light, heat, air and humidity are closely monitored and set at levels suitable for the objects on display to prevent death, decay and fading. This is where visitors become part of the problem as they bring with them dirt and damp from an uncontrolled, polluted atmosphere into the purified space of the museum. The heat generated by their bodies and the breath that visitors expel add to the traces of impurity which will have to be eradicated after they have left the building (Hooper-Greenhill, 1988).

Timothy and Boyd (2003) indicate that litter is another negative impact of tourism at the heritage sites. Fast-food containers, cigarette butts, broken bottles and soda pop cans not only ruin the ambience of an attraction, but also are expensive to clean up. In the late 1970s at Canterbury Cathedral in England, rubbish left on the grounds filled at least three waste bins every week during the summer (English Tourist Board, 1979).

Another impact of tourism is souvenir hunting. Gathering artifacts from historic properties, either loose ones or by means of breaking and chipping, may cause irreversible damage, and can make the process of restoration much more difficult and costly (Timothy and Boyd, 2003). In Bukhara, Uzbekistan, where domestic visitors and Muslim pilgrims commonly remove tiles or pieces of plaster as souvenirs from holy places (Shackley, 2001).

### **B. Socio-cultural impacts**

The impact of tourism on socio-cultural is to disturb the lives of local residents who have established their homes and sometimes their entire communities within the historic site or adjacent to it (Thorsell & Sigaty, 2001). Besides, the development of a tourism industry that utilize religious relics of the past may cause further friction between locals and out of town pilgrims who still use the site for religious purposes, and tourism at heritage sites can have the effect of not allowing local people access to their own sacred sites and to places associated with their own heritage (Crain, 1996). Many of the most historic temples in South-East Asia are still used for worship by adherents to Buddhist and Hindu beliefs. Some of the most impressive Buddhist temples in Thailand, for example, serve not only the needs of believers, but also attract large masses of tourists. Boisterous tourists and flashing cameras may be considered a major disturbance to many temple worshippers (Timothy, 1994).

Masses of tourists in historic communities and at heritage places create anxiety and discord among local residents that can lead to blatant animosity. In the case of Stratford-upon-Avon, England, a heritage town of only 23,000 residents, which attracts some 2.5 million tourists a year, there is a love-hate relationship with tourism (Timothy & Boyd, 2003).

### **Tourism impacts on natural heritages**

According to the latest UNWTO (2009) statistics "a record number of tourists traveled around the world in 2008 and the number of arrivals increased by 2 per cent to reach nearly 924 million, adding nearly 16 million more tourists to the 2007 total". It is predicted that one billion tourists will travel around the world by the end of this decade. These millions of people are already consuming and will continue to demand enormous quantities of energy, water, and natural resources to support their holidays. They will bring income to local communities, and will support employment. At the same time, the increasing demand for basic services and goods from tourists will often cause price hikes of common commodities and property that negatively affect local residents whose income does not increase proportionately. As any productive sector,

tourism causes both negative impacts and positive effects for the environment, the society, and the economy at the local, national and global levels.

The quality of the environment, both natural and man-made, is essential to tourism. However, tourism's relationship with the environment is complex. It involves many activities that can have adverse environmental effects. Many of these impacts are linked with the construction of general infrastructure such as roads and airports, and of tourism facilities, including resorts, hotels, restaurants, shops, golf courses and marinas. The negative impacts of tourism development can directly and indirectly destroy the environmental resources on which it depends.

Negative impacts from tourism occur when the level of visitor use is greater than the environment's ability to cope with this use within the acceptable limits of change. Uncontrolled conventional tourism poses potential threats to many natural areas around the world. It can put enormous pressure on an area and lead to impacts such as soil erosion, increased pollution, discharges into the sea, natural habitat loss, increased pressure on endangered species and heightened vulnerability to forest fires. It often puts a strain on water resources, and it can force local populations to compete for the use of critical resources. UNEP (2009) has indicated the negative impacts of tourism development on natural resources when it increases consumption in areas as follows.

On the other hand, tourism has the potential to create beneficial effects on the environment by contributing to environmental protection and conservation. It is a way to raise awareness of environmental values and it can serve as a tool to finance protection of natural areas and increase their economic importance (UNEP, 2009)

### **A. Water resources**

Water, and especially fresh water, is one of the most critical natural resources. The tourism industry generally overuses water resources for hotels, swimming pools, golf courses and personal use of water by tourists (Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2005: 346). This can result in water shortages and degradation of water supplies, as well as generating a greater volume of waste water. In dryer regions like the Mediterranean, the issue of water scarcity is of particular concern. Because of the hot climate and the tendency of tourists to consume more water when on holiday than they do at home, the amount used can run up to 440 liters a day. This is almost double what the inhabitants of an average Spanish city use. Golf course maintenance can also deplete fresh water resources. In recent years golf tourism has increased in popularity and the number of golf courses has grown rapidly (Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2005: 194). Golf courses require an enormous amount of water every day and, as with other causes of excessive extraction of water, this can result in water scarcity. If the water comes from wells, over-pumping can cause saline intrusion into groundwater. Golf resorts are more and more often situated in or near protected areas or areas where resources are limited, exacerbating their impacts. The tourism concern in UK (UNEP, 2009) found that an average golf course in a tropical country such as Thailand needs 1500 kg of chemical fertilizers, pesticides and herbicides per year and uses as much water as 60,000 rural villagers.

## **B. Local resources**

Tourism can create great pressure on local resources like energy, food, and other raw materials that may already be in short supply. Greater extraction and transport of these resources exacerbates the physical impacts associated with their exploitation. Because of the seasonal character of the industry, many destinations have ten times more inhabitants in the high season as in the low season. A high demand is placed upon these resources to meet the high expectations tourists often have (proper heating, hot water, etc.) (Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2005: 196).

## **C. Land degradation**

Important land resources include minerals, fossil fuels, fertile soil, forests, wetland and wildlife. Increased construction of tourism and recreational facilities has increased the pressure on these resources and on scenic landscapes. Direct impact on natural resources, both renewable and nonrenewable, in the provision of tourist facilities can be caused by the use of land for accommodation and other infrastructure provision, and the use of building materials. Forests often suffer negative impacts from tourism in the form of deforestation caused by fuel wood collection and land clearing. For example, one trekking tourist in Nepal - and area already suffering the effects of deforestation - can use four to five kilograms of wood a day ((Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2005).

## **D. Pollution**

Tourism can cause the same forms of pollution as any other industry: air emissions, noise, solid waste and littering, releases of sewage, oil and chemicals, even architectural/visual pollution.

### **D.1 Air pollution and noise**

Transport by air, road, and rail is continuously increasing in response to the rising number of tourists and their greater mobility. To give an indication, the International Civil Aviation Organization (ICAO) reports that the number of international air passengers worldwide rose from 88 million in 1972 to 344 million in 1994. One consequence of this increase in air transport is that tourism now accounts for more than 60% of air travel and is therefore responsible for an important share of air emissions. One study estimated that a single transatlantic return flight emits almost half the CO<sub>2</sub> emissions produced by all other sources (lighting, heating, car use, etc.) consumed by an average person yearly (Hillman, 1996).

Transport emissions and emissions from energy production and use are linked to acid rain, global warming and photochemical pollution. Air pollution from tourist transportation has impacts on the global level, especially from carbon dioxide (CO<sub>2</sub>) emissions related to transportation energy use. And it can contribute to severe local air pollution. Some of these impacts are quite specific to tourist activities. For example, especially in very hot or cold countries, tour buses often leave their motors running for hours while the tourists go out for an excursion because they want to return to a

comfortably air-conditioned bus. Noise pollution from airplanes, cars, and buses, as well as recreational vehicles such as snowmobiles and jet skis, is an ever-growing problem of modern life. In addition to causing annoyance, stress, and even hearing loss for it humans, it causes distress to wildlife, especially in sensitive habitats. For instance, noise generated by snowmobiles can cause animals to alter their natural activity patterns. In winter 2000, 76,271 people entered Yellowstone National Park on snowmobiles, outnumbering the 40,727 visitors who came in cars, 10,779 in slowcoaches and 512 on skis. A survey of snowmobile impacts on natural sounds at Yellowstone found that snowmobile noise could be heard 70% of the time at 11 of 13 sample sites, and 90% of the time at 8 sites. At the Old Faithful geyser, snowmobiles could be heard 100% of the time during the daytime period studied. Snowmobile noise drowned out even the sound of the geyser erupting (UNEP, 2009).

## **D.2 Solid waste and littering**

In areas with high concentrations of tourist activities and appealing natural attractions, waste disposal is a serious problem and improper disposal can be a major despoiler of the natural environment - rivers, scenic areas, and roadsides. For example, cruise ships in the Caribbean are estimated to produce more than 70,000 tons of waste each year. Solid waste and littering can degrade the physical appearance of the water and shoreline and cause the death of marine animals.

In mountain areas, trekking tourists generate a great deal of waste. Tourists on expedition leave behind their garbage, oxygen cylinders and even camping equipment. Such practices degrade the environment with all the detritus typical of the developed world, in remote areas that have few garbage collection or disposal facilities. Some trails in the Peruvian Andes and in Nepal frequently visited by tourists have been nicknamed "Coca-Cola trail" and "Toilet paper trail" (UNEP, 1999).

Construction of hotels, recreation and other facilities often leads to increased sewage pollution. Wastewater has polluted seas and lakes surrounding tourist attractions, damaging the flora and fauna. Sewage runoff causes serious damage to coral reefs because it stimulates the growth of algae, which cover the filter-feeding corals, hindering their ability to survive. Changes in salinity and siltation can have wide-ranging impacts on coastal environments. And sewage pollution can threaten the health of humans and animals (UNEP, 2009).

## **D.3 Aesthetic Pollution**

Often tourism fails to integrate its structures with the natural features and indigenous architectural of the destination. Large, dominating resorts of disparate design can look out of place in any natural environment and may clash with the indigenous structural design. A lack of land-use planning and building regulations in many destinations has facilitated sprawling developments along coastlines, valleys and scenic routes. The sprawl includes tourism facilities themselves and supporting infrastructure such as roads, employee housing, parking, service areas, and waste disposal.



## F. Physical Impacts

Attractive landscape sites, such as sandy beaches, lakes, riversides, and mountain tops and slopes, are often transitional zones, characterized by species-rich ecosystems. Typical physical impacts include the degradation of such ecosystems.

An ecosystem is a geographic area including all the living organisms (people, plants, animals, and microorganisms), their physical surroundings (such as soil, water, and air), and the natural cycles that sustain them. The ecosystems most threatened with degradation are ecologically fragile areas such as alpine regions, rain forests, wetlands, mangroves, coral reefs and sea grass beds. The threats to and pressures on these ecosystems are often severe because such places are very attractive to both tourists and developers. Physical impacts are caused not only by tourism-related land clearing and construction, but also by continuing tourist activities and long-term changes in local economies and ecologies.

### Definition of sustainable tourism

Sustainable tourism emphasizes the environmental, social and economic elements of the tourism system. Sustainable tourism, as currently defined, was based on the Brundtland Commission's report, *Our Common Future* (WCED, 1987), which is a form of tourism which meets the needs of tourists, the tourism industry, and host communities today without compromising the ability of future generations to meet their own needs (Swarbrooke, 1999). Figure 2.1 shows the relationships between 'sustainable tourism' and the other tourism concepts found used by various tourist experts.

Sustainable tourism development focuses on the proper management of our natural, cultural and social resources while ensuring that biodiversity, ecological and cultural integrity and life support systems are maintained (Catibog-Sinha & Heaney, 2006). This implies that tourism development, although intended to generate economic benefits, should not be the cause of the destruction of the resources, notably the physical/natural environment and the social fabric of the host community, on which the future of tourism depends (Swarbrooke, 1999: 13). The development of tourism and new investment in the tourism sector should not detract from tourism itself. New tourism facilities should be integrated with the environment (Richards, 1996).

Sustainable tourism development usually focuses on the management of all resources in such way that we can fulfill economic, social, and aesthetic needs, while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems' (Diamantis & Ladkin, 1999: 41). The adoption of sustainable development in general, according to the World Tourism Organization (WTO, 1993), aims to upgrade the quality of life of the local population and to support the environmental resources which tourism depends upon (WTO, 1993). The implementation of sustainable tourism requires the tourism industry, environmental supporters and local community to integrate the three 'cycles' – environment, economics and social components of development (WTO, 1993). The main principles of sustainable development (WTO, 1993; Mowforth & Munt, 1998) are as follows:

a. Ecological sustainability demonstrates that development is compatible with the maintenance of essential ecological processes, biological diversity, and biological resources;

b. Social and cultural sustainability suggests that development increases people's control over their lives, is compatible with the culture and values of people affected by it, and maintains and strengthens community identity; and

c. Economic sustainability ensures that development is economically efficient and that resources are managed so that they can support future generations.

Melanie (2003: 114) suggests the main principles of sustainable tourism as summarized in the following list:

a. Enhancing a sense of place: highlighting special and unique characteristics of a town; attention to aesthetic detail (e.g. architecture, street furniture, shop fronts); instilling a sense of civic pride and 'ownership' in local communities; strengthening local identity; appropriate promotion and image creation.

b. Strengthening the evening economy: late-night shopping; special early evening promotions in bars, restaurants and cafes; street markets and entertainment; festivals and events.

c. Attention to green spaces: creation or improvements of parks, gardens and picnic areas; elimination of pollution and litter; maintenance of footpaths and walkways; floral enhancements, such as borders and hanging baskets.

d. Safety and security: installation of CCTV; good street lighting; police presence; busy streets and a thriving evening economy.

e. Transport planning: easy access; pedestrianisation; car-parking provision; coach dropping-off points; park and ride systems; minimization of congestion and pollution; good road signage; creation of cycle lanes and bicycle hire; water transport.

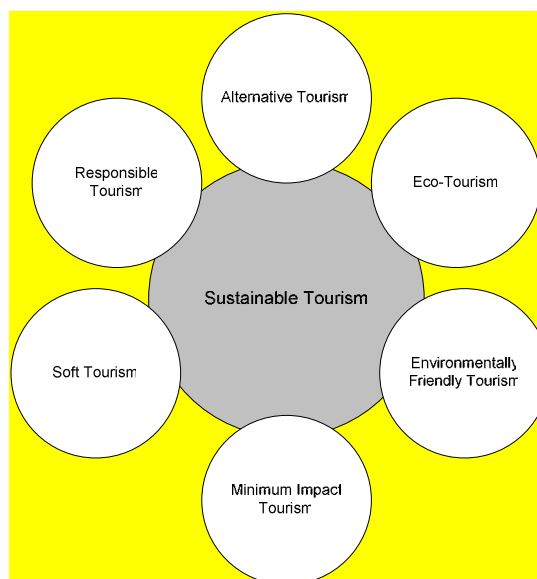
f. Visitor management: good signage; interpretation; orientation (e.g. TICs 'Meeters and Greeters', Welcome Host schemes); guide services; visitor services and facilities (e.g. toilets, litter-bins, public phone boxes); disabled provision; town center trails.

g. Marketing and promotion: image creation; targeting appropriate market; provision of information; developing special packages; addressing seasonality; de-marketing where appropriate.

h. Co-ordination: involvement of public, private, voluntary sector and local residents; local and regional tourism and cultural consortia; steering groups; environmental and transport agencies; local businesses; marketing bodies.

In Thailand, sustainable development means that which brings 'happiness' and fulfill quality of life. It means that the sustainable development brings social equity and justice, environmental rights and limits, economic and consumption sufficiency, ethical and respectful behavior, and good governance, for all (ASEAN Biodiversity, 2002).

**Figure 3** The relationship between sustainable tourism and other forms or concepts of tourism



**Source:** Swarbrooke, 1999: 14

### The Principles of Sustainable Tourism Management

Sustainable tourism management encompasses the components of economics, society, and the environment (Zaaba Zainol, 1999). Successful sustainable tourism development is often a collaborative effort among local communities, governments, tourists, businesses, and other related actors (Liu, 2003).

**Table 2** Principles behind sustainable tourism management

- The approach sees policy, planning and management as appropriate, and, indeed essential responses to the problems of natural and human resource misuse in tourism
- The approach is generally not anti-growth, but it emphasizes that there are limitations to growth and that tourism must be managed within these limits
- Long-term rather than short-term thinking is necessary
- The concerns of sustainable tourism management are not just environmental, but are also economic, social, cultural, political and managerial
- The approach emphasizes the importance of satisfying human needs and aspirations, which entails a prominent concern for equity and fairness
- All stakeholders need to be consulted and empowered in tourism decision-making, and they also need to be informed about sustainable development issues
- While sustainable development should be a goal for all policies and actions, putting the ideas of sustainable tourism into practice means recognizing that in reality there are often limits to what will be achieved in the short and medium term
- An understanding of how market economies operate, of the cultures and

management procedures of private sector businesses and of public and voluntary sector organizations, and of the values and attitudes of the public is necessary in order to turn good intentions into practical measures

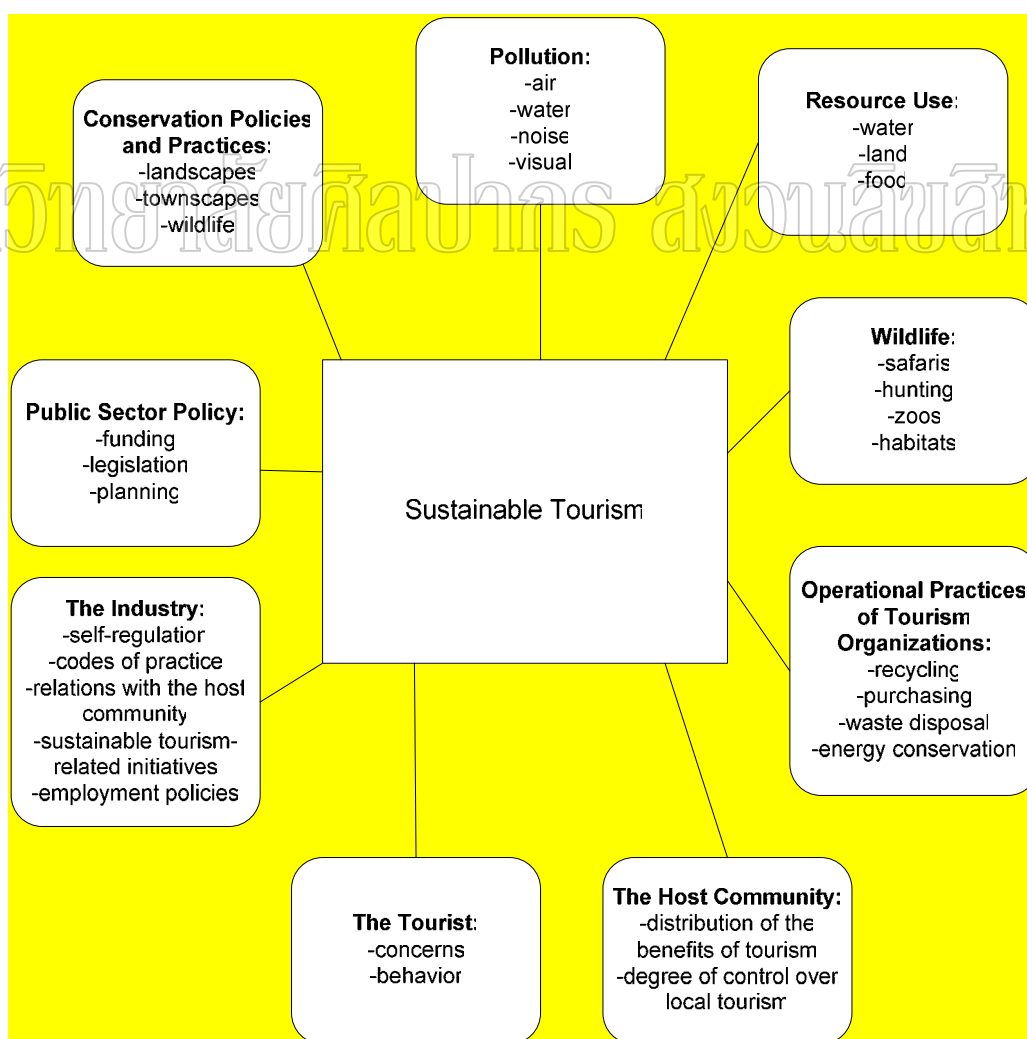
- There are frequently conflicts of interest over the use of resources, which means that in practice trade-offs and compromises may be necessary
- The balancing of costs and benefits in decisions on different courses of action must extend to considering how much different individuals and groups will gain or lose

**Source:** Bramwell, 1996

### The Scope of Sustainable Tourism

Sustainable tourism is clearly a broad, defined area that encompasses many of the elements of the tourism system. This breadth is illustrated in Figure 2.2.

**Figure 4** The Scope of Sustainable Tourism



**Source:** Swarbrooke, 1999: 16

**Table 3** Sustainable tourism and different types of tourism

<b>Type of tourism which are highly compatible with the concept of sustainable tourism</b>	<b>Type of tourism which are largely incompatible with the concept of sustainable tourism</b>
• Ecotourism	• Mass market coastal tourism
• Cultural tourism which involves visitors learning about the history and culture of an area	• Activity holidays which have a negative impact on the physical environment such as skiing, off-road vehicle driving and mountain biking
• Urban attractions which provide new uses for derelict sites	• Sex tourism which leads to the spread of infection such as HIV and other sexually transmitted diseases
• Small-scale rural ‘agro-tourism’ which brings income to farmers	• Hunting and fishing holidays, particularly where the activity is unregulated
• Conservation holidays where tourists do conservation work during their vacations	• Visiting very fragile environments such as rain forests and the Antarctic

Source: Swarbrooke, 1999: 16

### **The benefits of sustainable tourism**

At the Globe '90 conference, in Vancouver that cited in Swarbrooke (1999), a list of the benefits of sustainable tourism was compiled as follows:

- Sustainable tourism encourages an understanding of the impacts of tourism on the natural, cultural and human environments.
- Sustainable tourism ensures a fair distribution of benefits and costs.
- Tourism generates local employment, both directly in the tourism sector, and in various support and resources management sectors.
- Tourism stimulates profitable domestic industries – hotels and other lodging facilities, restaurants and other food services, transportation systems, handicrafts and guild services.
- Tourism generates foreign exchange for the country, and injects capital and new money into the local economy.
- Tourism diversifies the local economy, particularly in rural areas where agricultural employment may be sporadic or insufficient.
- Sustainable tourism seeks decision-making among all segments of the society, including local populations, so that tourism and other resource users can coexist. It

incorporates planning and zoning which ensure tourism development appropriate to the carrying capacity of the ecosystem.

- Tourism stimulates improvements to local transportation, communications and other basic community infrastructures.

- Tourism creates recreational facilities which can be used by local communities as well as domestic and international visitors. It also encourages and helps pay for preservation of archeological sites, and historic buildings and districts.

- Nature tourism encourages productive use of lands which are marginal for agriculture, enabling large tracts to remain covered in natural vegetation.

- Cultural tourism enhances local community esteem and provides the opportunity for greater understanding and communication among peoples of diverse backgrounds.

- Cultural tourism provides opportunities for ethnic minorities to showcase their cultures, customs and heritage (Philip Feifan, 2001).

- Environmentally sustainable tourism demonstrates the importance of natural and cultural resources to a community's economic and social well being and can help to preserve them.

- Heritage tourism provides economic benefits and cultural sustainability to local communities. According to the study of the Highland Games in North Carolina (USA), the expenditure of visitors has the biggest economic impact on the lodging industry. This is followed by impacts on eating and drinking, admission and registration, gasoline and retail industries. These games boost heritage tourism in North Carolina by providing events perceived as authentic and economic benefits to the local community (Deepak, 2001).

- Sustainable tourism monitors, assesses and manages the impacts of tourism, develops reliable methods of environmental accountability, and counters any negative effect.

### **The tourism in Thailand**

Tourism is one of the world's fastest growing industries, and has been identified as a mean of generating national income in the less industrialized economies. Like other countries, Thailand has promoted tourism as an important instrument in tackling the country's economic problem, creating jobs for people as well as increasing income for the country (TAT, 2009).

Under the Tenth (2007 - 2010) Development Plan of Thailand (NESDP, 2009), tourism is seen as an essential component to reach an important objective; that is; to revive and develop the natural, historical, and archeological tourist attractions in Thailand, and to establish the uniqueness of Thai in both the conservation of local cultures and traditions, and local wisdoms for creating the new tourism products to the tourism industry in Thailand and worldwide.

In accordance with this development plan, the Tourism Authority of Thailand (2009) formulated the policies which emphasize the conservation of tourism resources, human resource management, and equilibrium between tourism and the natural and social landscape. The policies include:

- The expansion of tourism sites to local areas, to create new income sources which is distributed among people in all regions

- The conservation and renovation of the cultural heritage, natural resources and the environment

Thailand has a great diversity of cultures, traditions and natural resources, making it a very attractive tourist destination (TAT, 2009). In the year of 2009, Tourism Authority of Thailand has promote both international and domestic tourists to visit the heritage sites of Thailand in the campaign “Appreciated the grandeur of Thailand’s history captured in wide range of temples and ancient establishments – one of the country’s amazing treasures”.

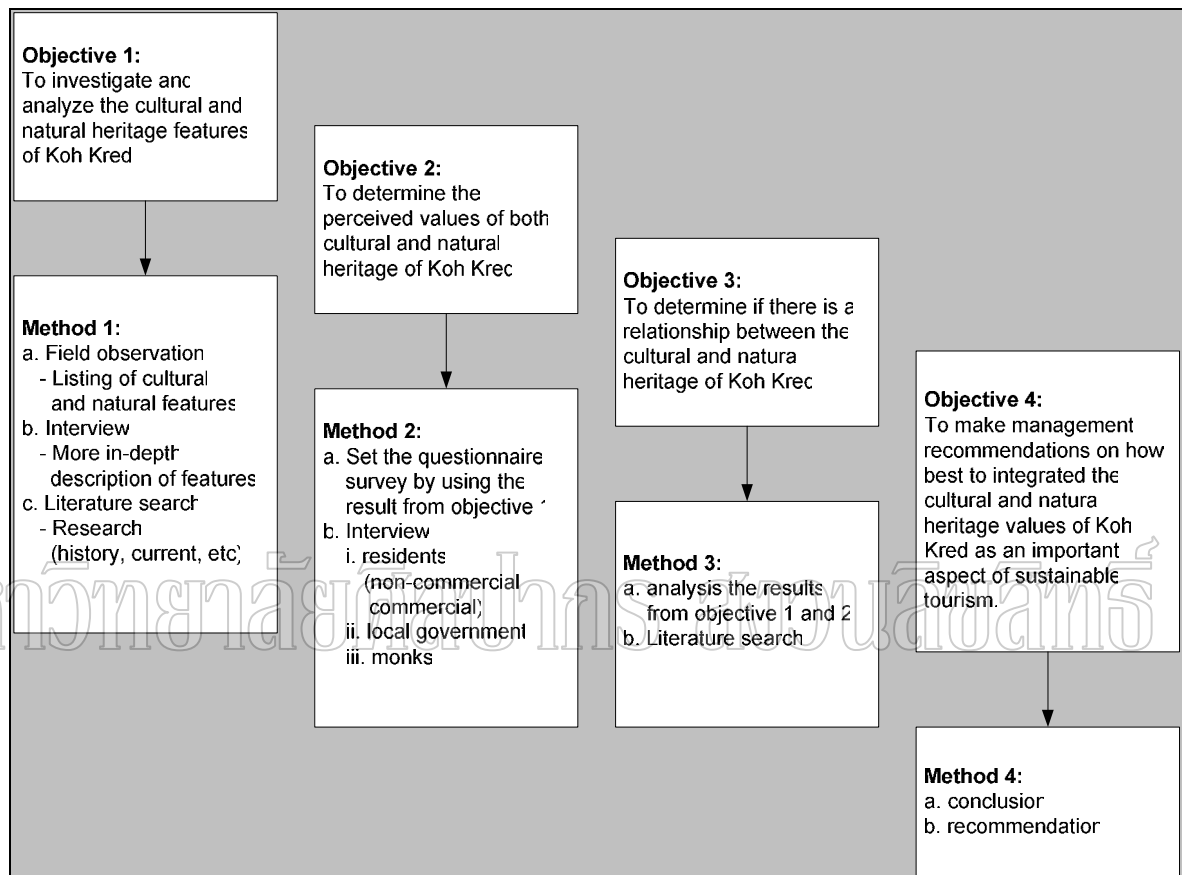
In conclusion, the existence or uniqueness of tourist destinations should be preserved, and the conservation of national heritage including culture, arts, tradition and nature should be promoted at a national, regional and local levels.

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## Chapter 3 Research methodology

### Research methodology

The diagram below summarizes the research methods undertaken.



### Data collection process

**Method 1:** The purpose of this method was to gather all relevant information about the cultural and natural heritage features of Koh Kred for investigation and analysis. For this research, the techniques that were used are as follows:

#### (a) Field observation

The researcher made an inventory of the cultural and natural heritage features that have relevance to tourism in Koh Kred by observing and taking photographs. Field data sheets were prepared to facilitate field data collection. Relevant museum collections, if available, were examined to determine the changes in cultural and heritage features of the island over time.



**(b) In-depth interview**

This was undertaken on a one-to-one basis from March to June, 2007. Local residents, including Mon pottery artists were approached and were asked to participate in the study. Each interview session lasted between 1 and 2 hours. All interviews were recorded using a portable tape recorder (if permitted by the respondents) to avoid any disruptions caused by note taking (King, 1994).

**(c) Literature search**

The researcher conducted a thorough literature search from books, academic journal, research reports, government data, and daily newspapers. The search focused on topics relevant to the study.

**Method 2:** The purpose of this method was to determine the perceived values of the local residents and visitors about the cultural and natural heritage of Koh Kred. The techniques that were used in this research are as follows:

**(a) Conduct a questionnaire survey**

The researcher conducted an in-depth questionnaire survey (Appendix A). It attempted to elucidate some of the data gathered under Objective 1. The questionnaire survey consisted of multiple-choice answers and open-ended questions.

**(b) Interview/ focus group meeting/participatory research**

The researcher approached local residents, local governors, and monks on Koh Kred to solicit their personal opinion about the cultural and natural features of the island. Mon elders with recollections of the early state of Koh Kred (Kred island) and Mon cultural practices were approached. When possible, a focus group meeting with local Mon residents was conducted for a more in-depth understanding of the culture-nature interactions in the practice of Mon culture. The researcher participated in religious and/or cultural ceremonies and festivities that reflect the Mon culture. The use of plants and animals (and symbolisms) in these ceremonies was carefully noted.

**Method 3:** The purpose of this method was to determine if a relationship exists between the local or traditional culture and the natural features of Koh Kred.

The researcher analyzed the results derived under objectives 1 and 2. Relevant case studies on culture-nature-tourism interactions from Thai and foreign literature was gathered and analyzed to determine the similarities or differences of these interactions with those observed on Koh Kred (Kred island).

**Method 4:** The purpose of this method was to provide management recommendations on how best to integrate the cultural and natural heritage values of Koh Kred in achieving sustainable tourism. The researcher made the policy and/or management recommendations on the role of culture-nature interactions in promoting sustainable tourism and *vice versa*, for consideration by relevant government agencies and organizations (e.g. Tourism Association of Thailand) in the country.

**Target Population**

Target Population:	Local residents and pottery artists of Koh Kred
Sampling Element:	Adult males and females more than 18 years old
Sampling Unit:	Koh Kred (Kred island)

Duration: Two years; (March- June, 2007 for an intensive field study and survey)

### Sampling Size

The sampling technique that was used in this study was a probability sampling based on the number of local people who live in Koh Kred. Since there are 5,873 people (The local district of Koh Kred, 2007) on Koh Kred, 356 individuals were considered a suitable sampling size (Table 3.1, Anderson, 1996).

The sample was later reduced to 100 respondents because new information was no longer provided. This means that the study has reached the point (called a plateau) when respondents tend to give the same or similar answers, thus additional samples (or respondents) will not make much difference in data analysis.

**Table 4** Theoretical Sample Sizes for Different Sizes of Population and Different Tolerable Error.

Population	Required Sample for Tolerable Error of			
	5%	4%	3%	2%
100	79	85	91	96
500	217	272	340	413
1,000	277	375	516	705
5,000	356	535	879	1,622
50,000	381	593	1,044	2,290
100,000	382	596	1,055	2,344
1,000,000	384	599	1,065	2,344
25,000,000	384	600	1,067	2,400

Source: Anderson, 1996

### Data collection

#### (a) The primary data used in this research

Generally, researchers collect primary data for the specific purpose of addressing the problem at hand (Malhotra, 1990). The primary source means that the data are collected directly from the target population. In this research, the total number of respondents was 356 individuals. The researcher visited Koh Kred to interview the respondents and record the natural, modified, and disturbed features of the study area including the linkages of these features with Mon cultural practices and tourism.

To get the information about what the perceived values of the local people and tourists are regarding the cultural and natural heritage values of Koh Kred, the researcher conducted a questionnaire survey. A well-structured questionnaire was designed by using the data from the results of the field observations, in-depth interview, and literature search. A one-on-one questionnaire survey was conducted.

### **(b) Secondary data**

The secondary source refers to data gathered from academic references (e.g., books and journals) and gray literature (e.g., tourist magazines, government reports) from the library and internet.

### **Data analysis and evaluation**

As all interviews were undertaken in Thai language, the collected data were transcribed and translated into English. To reduce bias and misunderstandings arising from translations, the researcher referred translation-related concerns to some English native speakers in Thailand. Subsequently, data from the in-depth interviews were coded. Hay (2000) says “coding refers to the process of allocating information to particular categories in a form that then makes that data easy to retrieve and interpret.” Miles and Huberman (1994) suggest that coding may be text-based or numeric. For this research, coding presented in text-based form was used because the nature of this investigation. Coding in a text-based form could be more convenient and allow better analysis of people’s feeling and attitudes (Hay, 2000). For this research aspect, the qualitative method was used.

Results from the questionnaire survey were analyzed using the Statistic Package of Social Science (SPSS). Descriptive statistics were used to analyze the data on demographic characteristics: gender, age, nationality, education level, occupation, income, and the family status of individual respondent. Statistical comparison was used to test the level of significance in the association or relationship between the answers given to one question (usually an independent variable) and the answer given to another question (a dependent variable) (Brunt, 1997).

The Likert scale was used in this study to rank the perceived value of the respondents to certain aspects of the study. Likert scales were developed in 1932 as the familiar five-point bipolar response format most people are familiar with today. These scales always ask people to indicate on a survey how much they agree or disagree, approve or disapprove, and believe to be true or false. A Likert scale consists of, at least, five response categories. The scale of 5-1 was used as follows:

- 5 = very important
- 4 = important
- 3 = neutral
- 2 = unimportant
- 1 = very unimportant

In this research, the questionnaires were both open and closed-form questionnaire to help respondents make quick decisions when ranking their answers on the 5-point Likert scale.

In the analysis of the result of the Likert scale, scores 4 – 5 were categorized as important, and score 1 – 2 were categorized as not important. This categories including neutral category were the once presented in the discussion of this study.

#### **Process of the study: summary**

- a. Field survey of Koh Kred (Kred island)
- b. Literature search of relevant information, including the analysis of related case studies published in Thai and foreign literature
- c. In-depth interviews
- d. Data analysis and evaluation
- e. Conclusions and recommendation about significance of the integration of cultural and natural heritage of Koh Kred, Nonthaburi province in sustainable tourism.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

## Chapter 4 Results and Discussions

The results and discussion of the primary and secondary data collected for this study are presented in this chapter. The primary data consist of the results from field observations and questionnaire survey (n= 100 respondents) regarding the cultural and natural heritage features of Koh Kred (Part A) and how they are valued by the local residents in their everyday lives (Part B). The perceived changes on the cultural and natural features of Koh Kred are also presented to demonstrate how these changes, such as the emergence of tourism, have affected their perceptions on heritage values (Parts C and D). The positive and the negative impacts of tourism on the cultural and natural heritage of Koh Kred are also presented and discussed (Part E). The reviewed literature provides the secondary data and theoretical basis to support the primary data collected.

### Part A: Cultural and Natural Heritage Features

The cultural and natural features of Koh Kred are important to the local residents and to the tourists. The following sections discuss the features and the benefits that the local people in the study area found to be advantageous to them and to the tourists. The use of natural resources as part of their cultural beliefs, traditions and practices is emphasized in the discussion.

#### Cultural Heritage Features

The main cultural heritage features found on Koh Kred and a brief description of each feature are listed in Table 5. A more detailed discussion follows.

**Table 5** Main cultural heritage features found on Koh Kred

Cultural Heritage Features	Brief Description
1. Local House	A building in which local people live, usually occupied by a single family
2. A Cluster of pagodas of Wat Sao Thong Tong	A group of three pagodas at Wat Sao Thong Tong, built in the Ayutthaya style during the King Rama IV period
2. B Temple or Wat	The place for religious, artistic and cultural functions in Thai society
2. C Principal Buddha Statue	A big/major bronze figure of Buddha housed in the Ubosot (ordination hall)
2. D Declining pagoda of Wat Poramai Yikawat	A prominent feature located at the bank of Chao Praya River which has a similar architectural design as the Shwedagon pagoda in Rangoon, Myanmar.

3. Long-tailed boat	A vehicle built to transport people and goods on the river; usually powered by sails or motor engines
4. Mon dancing	A Mon theatrical art performed during monk funerals and other special celebrations
5. Local cuisine	The style of cooking food and dessert performed by the local residents
6. Mon Pottery	A style of creating unglazed clay vessels designed using Mon artistic design and patterns
7. Mon festival	Local religious or cultural events celebrated and performed usually by Mon residents
8. Mon costume	A set of clothes or costumes worn by the Mon people to celebrate special cultural and religious events
9. Mon dancing	A Mon theatrical art performed during monk funerals and other special celebrations
10. Khun Thep Phakdi Building	A Mon-influenced architecturally designed building constructed in 1908 by a local Mon wealthy benefactor to function as a local secondary school for the Mon people on Koh Kred
11. Mon Language	A system of oral and written communication, consisting of symbols used by the Mon people

### 1. Local Houses

The distinctive local houses on Koh Kred are one of the cultural features and interesting tourist attractions in the study area. The local houses on Koh Kred are considered not only an indispensable shelter but also a representation of the way the Mon ancestors lived in the past. The local houses, usually occupied by one family (Cobuild, 1987: 818), are a tangible cultural heritage which are of great value to the local residents because of their historical, artistic, architectural, scientific or ethnological characteristics (McKercher & du Cros, 2002: 67).

The study showed that the local houses on Koh Kred are typical dwellings that are designed for beauty and function, reflecting the simple lifestyle and industrious nature of the local people. The houses are constructed in a manner that harmonizes with nature and its ambivalent forces. The central plain of the local house has its roof line oriented along an east-west direction in order to reduce the amount of intense sunlight passing through the main body of the house while at the same time allowing the passage of the cool wind (Office of the National Culture Commission, 2007).

The local houses in Koh Kred are known for their high gabled roofs (“panlom”), usually made of earthenware tiles, generously wide eaves, and includes ample space underneath the house which sits on slim columns (stilts). The main platform area of the house, which represents as much as 40% of the total floor area, allows the sunshine and fresh, clean air to pass through it. The construction of a high floor level has several

practical functions. For instance, it serves as a safe platform, which is out of the reach of roaming wild animals, especially at night, and of seasonal flooding.

The house is divided into two floors. The floor level is high enough to allow a person of average height to walk through without bumping his head on the ceiling. Below the main floor is a 40-centimeter vertical space for adequate air ventilation and to allow people sitting on the main floor to let their legs hang down comfortably. The latter is a practical substitute for chairs or stools. The lower floor is usually an open area under the house used for storing farming equipment, such as “kwian” (a buffalo-drawn wagon), planks, boats, a ploughing set and large frying pans. The floor space under the house is also used as a place for making handicrafts and as a sitting area for residents and some guests (Appendix B-1).

As observed in this study, the structural design of the typical local house on Koh Kred harmonizes with nature rather than going against it; this is a very good philosophical idea that serves as the foundation of constructing man-made structures in a landscape. Such philosophical ideas that sustain development are a common place within traditional cultures and traditional people, as was recorded in the study of the vanua philosophy (i.e., connecting people with nature) in a remote village in Fiji (Catibog-Sinha, 2002). These ideas can be considered as a foundation for educational interpretation materials for tourists who are interested in understanding authentic traditional culture.

## 2. Cluster of pagodas of Wat Sao Thong Tong

A group of three pagodas built in the Ayutthaya style at Wat Sao Thong Tong during the reigning period of King Rama IV is another major cultural feature from Koh Kred. The main pagoda in this cluster of buildings is Phra Thutangkha Chedi, which is considered the largest pagoda in the Pak Kred district (Appendix B-2). It has a square-shaped base with 12 indented corners where 12 smaller pagodas are lodged. The second pagoda is bell-shaped in the Lankan-style design (Appendix B-2), and the third pagoda is shaped like a carambola fruit (also known as *starfruit*) (Appendix B-2). There are smaller structures and designs that surround the ordination hall.

This study surmised that the cluster of pagodas reflects the cultural history and the architectural talents of the local people. The harmonized unity of the three pagodas, as represented by the inter-connectivity of the buildings and the landscape, symbolizes the inter-relationships of the Mon people and their surroundings. According to UNESCO (2003), this type of architectural design expresses homogeneity and harmony in the landscape, which for the Koh Kred residents can be considered highly valuable from the historical, artistic, and social points of view.

## 2. A Temple or Wat

The temple, locally called a *wat*, is a place for religious, artistic and cultural functions in Thai society (The Continuing Education Center, 2002). The temple may consist of several religious buildings usually with fenced gateways (Chareonla, 1981). Temples are not only sacred or important religious places for the local people (Pearson

& Sullivan, 2001) but also significant cultural attractions for tourists, especially on Koh Kred.

There are two types of temples on Koh Kred. These are the Thai temples and the Mon temples. Both are considered Buddhist temples, but they differ from each other in terms of the physical design of the buildings and the religious rituals performed there. The main difference between the Mon temple and Thai temple is the distinct architectural style of the structures, such as the pagodas, ordination hall, and principal Buddha images. In addition, the language of the religious rituals used by the Buddhist monks is different, that is, the Mon language is used in religious rituals performed at Mon temples, and the Thai language, at Thai temples.

There are the two important Mon temples on Koh Kred. The first temple is Wat Sao Thong Tong that was built by the Mon people during the Thonburi period; its name at that time was Wat Suan Mak. During the King Rama IV regime, the temple was renamed Wat Sao Thong Tong. The second temple, built some 200 years ago, is Wat Poramai Yikawat, also known as Wat Pak Aow. There are also three interesting and beautiful Thai temples on Koh Kred. The first temple is Wat Pailom, which was built at the end of the Ayutthaya period. Mon people living on Koh Kred usually call it "Pea To". The second temple is Wat Chimplee; it was also built at the end of the Ayutthaya period. The third temple, Wat Sa La Kul, is more recent because it was built during the reign of King Rama V.

Both Mon and Thai temples are important sacred places for the local people of Koh Kred. To them, these temples are places where they can give respect to Buddha as well as to perform other religious activities. The religious significance of the temples of Koh Kred is no different from that of other religions practiced elsewhere. For instance, the equivalent places of worship that are culturally and socially significant overseas are the temples of Indonesia, China and India including Christian churches. Temples and churches are an integral part of the religious lifestyle of the people, reflecting their artistic creativity, harmony with nature and technical ingenuity (Condominas, 2003 cited in Czermak, Delanghe, & Weng, 2003; Pearson & Sullivan, 2001). Because of the cultural and social significances, many tourists are fascinated with temples, especially on Koh Kred where both Mon and Thai temples are easily accessible.

## **2. B The Principal Buddha Statue**

On Koh Kred, the big or major statute of Buddha is housed in the Ubosot (ordination hall). Buddha is the title given to Gautama Siddhartha, a religious teacher and the founder of Buddhism (Cobuild, 1987: 209). The principal Buddha statue in a meditation position, apparently in the Ayutthaya style, is made of bronze (Appendix B-2).

Religious objects and symbols are examples of heritage attractions (Prentice, 1994 cited in Timothy & Boyd, 2003). Tourists, although familiar with Buddha statues elsewhere, seem to find great fascination with the principal Buddha statue of Koh Kred



probably because of the degree of religious reverence exhibited by the local people visiting the temple.

## **2. C The declining pagoda of Wat Poramai Yikawat**

The declining pagoda is a religious monument of Wat Poramai Yikawat. It was built at the bank of Chao Praya River. The Mon-inspired architectural design of the pagoda is more than 200 years old. It is actually a copy of the much bigger monument of Shwedagon in Rangoon, Myanmar (Appendix B-6).

Over the years, the bank of Chao Praya River has eroded, and the pagoda has gradually tilted to its side. Henceforth, it has been called the ‘declining pagoda’ of Koh Kred. This pagoda is considered a valuable landmark as this is the first and most familiar object one sees as he/she approaches the Koh Kred river port. According to Pearson and Sullivan (2001), visual objects or elements of the landscape that are familiar to people give them a good sense of place and belonging. For the Koh Kred people, the declining pagoda symbolizes their belonging to the island. And for the tourists, the pagoda serves as a ‘gateway’ to an exciting cultural experience in Koh Kred.

## **3. Long-tail boat**

The long-tailed boat is a vehicle that carries people and goods on the river; it is usually powered by sails or motor engines. Invented in Thailand in 1933, it is a major means of transportation used by the residents of Koh Kred when they travel across the river. The motorized boat, which is easy to maintain, is more common than the non-motorized boat. However, it is noisy and considered one of the sources of oil pollution of the waterways surrounding Koh Kred (Appendix B-3).

The tourists of Koh Kred enjoy riding the long-tailed boat especially when they traverse or navigate the Chao Phraya River. These boats may be considered an integral part of the cultural and natural features of the Chao Phraya River. The local residents of Koh Kred are particularly dependent on the long-tailed boats as their main means of transportation. The presence of these boats along the coasts of Koh Kred only reflects the water-based lifestyle of the local residents; they are also used in various local religious river rituals and practices (Akagawa & Sirisrisak, 2005: 7).

## **4. Mon dancing**

It is important for both residents and tourists to understand and appreciate the structure and meanings of Mon dancing as the dances represent the cultural heritage of the people. They also symbolize their communion with one another and with their natural surroundings.

Dancing is also a form of story-telling using rhythmic body language and music. The rhythmic movements of dances are usually accompanied by a repertoire of vocal and/or instrumental music. The rhythmic movements (steps, gestures, facial expressions) of the human body are also an expression of the sentiment and mood

during a particular occasion, such as religious festivals and cultural events (UNESCO, 2005: 55).

Mon dancing, unlike other forms of modern dance, is performed during monk funerals and other special celebrations. The dance is performed to the music of the drums, claps, xylophone, gongs, flutes, flat guitar, and harp. Mon dancing is called Puaw Ha Pern in Mon language. The study of Niyomtus (2000:65) found that Mon dancing consists of 10 patterns and 10 lyrics. The lyrics in the corresponding sequence of songs refer to the following intentions or symbolism:

- The first song, known as Pla Tua or Yak Chang Ha Pern, means, “to worship the ancestors”.
- The second song, called Ta Ba San, refers to, “dancing as affectedly graceful as the coconut leaf”.
- The third song, called Kom To, means, “to hold the gold”.
- The fourth song, called Ka Wuo Tuo, means, “to twist the hands”.
- The fifth song, known as Ka Wuo Ka Nom, means, “to twist the noodles”.
- The sixth song ‘s name is unknown
- The seventh song, known as A Yan or Cha Ti Yad, means, “the parents and relatives”.
- The eighth song is called Mon Kla and is a Thai song.
- The ninth song is called Ha Wai and refers to, “the making of Mon noodles”.
- The tenth song, called Meang Phay Ha Lia, means, “to go back to Hongsawadi, Myanmar”.

Over time, the pattern of Mon dancing has changed. Currently, Mon dancing has two additional patterns and two lyrics, which are called Pak Mea (“to uproot the sprout of rice”) and Nok Ka Min (“the yellow bird”) (Niyomtus, 2000:65). Although the original structural pattern and rhythm have changed over time, the fundamental philosophical basis of the dance has persisted. According to UNESCO (2005: 55), dancing and the accompanying lyrics of the local people, as exhibited by the well-acclaimed Mbende Jerusarema dance of Zimbabwe, are a source of pride and identity of the local people.

This study revealed that the living descendants of the Mon ancestors now residing on Koh Kred are proud of their ancestral line, and one way of showing their pride and respect is by commemorating Mon cultural events with Mon dances.

## **5. Local cuisine**

UNESCO (2003) considers food as part of the cultural heritage of a nation. In the developed world, food has been a significant component of popular culture since the 1960s (Robinson & Novelli, 2005). According to Paramo (2006: 4), food has evolved from a traditional system that strongly represents a culinary system that emphasizes diversity. As a significant component of contemporary lifestyles, food consumption has become an important part of tourism, and food has been ranked fourth in the list of leisure opportunities for tourism development (Hall & Mitchell, 2000).

Food tourism as a generator of income and enhancement of community pride and identity is one aspect of the tourism industry that is increasingly acclaimed in the literature. According to Caldicott (2008), food allows the tourists to confirm their sense of the 'other' and provides them an opportunity to immerse into another culture. Food also represents the authenticity of a destination or region. Lankford and Lankford (2006: 45) state that food is increasingly being recognized as an important part of the cultural tourism market.

The culinary art seen on Koh Kred is exhibited in the cooking of the local dishes and desserts. The local people of Koh Kred enrich their culinary culture by harmonizing it with the natural resources. The seasonal cycle of the agricultural crops also determine the type of food to be cooked and served.

The following section provides a brief discussion of the local dishes and desserts sought after by the locals and the tourists.

A typical meal in Koh Kred households consists of rice and side dishes, mainly vegetables and fish, prepared in a variety of ways. Probably because pork and chicken are more expensive than vegetables, they are generally served only on special occasions. Peanut oil is usually used for frying, and the main spices are turmeric, chili, shrimp paste, fish paste, salt, and garlic. Locally available fresh fruits, such as bananas and pineapple, are added in sweet and spicy curries. The fresh ingredients used in Koh Kred's culinary follow the local agricultural cycle. Nearby woodlots, as is the case in other places in Thailand, provide wild edible roots, flowers, plants, and leaves (Tourism Authority of Thailand, 2003).

There are six dishes that Koh Kred is well known for. The first dish is called Kang Kaui Dip (Banana Curry). It is also called *Pha Perd Ka Rong* in Mon language. The main ingredients include raw banana and red curry. Red curry is prepared by grinding a mixture of dried red chilies, garlic, lemon grass, galangale, red onion, and shrimp paste. The second most popular dish is Kang Luk Yon Pak Bung Pai Ma Kam (Catfish Ball Curry with Morning Glory and Tamarind Leaves). This dish is called *Ka A Kre* in Mon language. The main ingredients consist of catfish, morning glory, tamarind leaves, and red curry. Two local dishes are cooked using coconut as a major ingredient. One of these is Kang Keaw Wan Ko Ma Paw (Green Curry with coconut shoots in coconut milk) also known as *Ko Sa Pea* in the Mon language. The other is called Pik Ka Kang (Roasted Coconut Ground with Salt and Sugar). Among these dishes, Khao Chae (Cooked Rice with Cool Flower-Scented Water), which is also known as *Peng Song Karn* in the Mon language, is served only during Song Karn festival. This dish is eaten together with other dishes, such as fried mixed shrimp-paste balls, mixed ground pork stuffed in bell peppers, deep fried fine threads of meat, stir fried preserved Chinese radish with sugar, and various fresh vegetables such as wild ginger, raw mangoes, cucumbers, green shallots and red spur chilies. Another dish made of fish is called Tod Mun No Ka La (Deep Fried Fish Cake with galangale sprouts). The main ingredients include red curry, row grinded fish, and galangale sprouts.

There are also a wide variety of sweets or desserts eaten after each meal. The desserts consist mostly of different kinds of tropical fruits and cereals. Examples of the popular ones are Kanom Kaw Tom Look Yon (sweetened rice wrapped in banana leaves) which is known as *Kwan Ka Lom Urge Kerge* in Mon language, and Kanom Keuy (the boiled banana with grinded coconut and cassava starch) which is called as *Kwan Prad* in Mon language. Another local sweet is called *Kwan Tia Ko* in Mon language. This sweet is known as Ka La Mea in Thai, which is made from rice starch with coconut milk and is served as the main local sweet during the Song Karn festival (Water festival) (Mukaman, 2007).

Paramo (2006: 8) states that local gastronomy is a key pull factor when deciding a tourist destination. Thailand, in general, is a sought-after tourist destination because of the gastronomic delights and diversity it offers to international visitors. The local cuisine practiced on Koh Kred is both part of the local tradition and tourist experience. The local culinary of Thai food, in particular Koh Kred's, are not only tasty and nutritious but also aromatic and delightful to the eyes.

This study concludes that the local cuisine of Koh Kred reflects the dependence of the local people on the availability and affordability of the main ingredients and species that are mostly derived from natural sources, such as their rivers, canals, farms and wood lots.

## 6. Pottery

Arts and crafts are important aspects of local culture that attract many tourists. This is particularly true for destinations that are known for their unique handicrafts, reflecting local culture and native artistic talents. Examples are the batik fabrics in many South-East Asian countries and the kente cloth of West Africa (Hitchcock & Nuryanti, 2000).

The artistic craftsmanship at Koh Kred is exhibited in their unique potteries. The intricate pattern of these potteries is very much influenced by the Mon culture (Appendix B-4). They are made from orange-colored clay collected from the rice fields in the interior of Koh Kred Island and along the muddy flats of the River. Before baking the vessels in an indigenously fabricated oven, they are curved by hand, and depending on the artistic ability and ingenuity of the potter, no two items are identical. Most of the potteries, plain or intricately designed, are used in Koh Kred as kitchen utensils. Big jars are generally used to store water and other liquids. Ornamental potteries vary in size, from tiny ornamental objects to huge decorative garden jars. They are popular souvenir items sought by tourists, who find the Mon's artistic clay work very interesting and uniquely beautiful.

The Mon craftsmen of Koh Kred are respected and admired by the local residents. Akagawa and Sirisrisak (2005: 2) report that craftsmen in Japan are also highly respected. Because of their ingenuity and originality, craftsmen can actually claim artistic or intellectual property rights for their piece of work. However, on Koh Kred, and perhaps in many developing countries, such contemporary practice of 'ownership' is not commonly practiced because traditional cultural arts have always been

considered a common right. Consequently, the local community, without active participation in tourism planning and development, loses control and eventually politically and economically displaced (Hampton, 2005).

Many of the Mon's finished products are sold directly to tradesmen who sell them to the tourists on Koh Kred and other places. In some cases, the craftsmen themselves open up their own small shops and sell the items themselves. Timothy and Boyd (2003) state that purchasing souvenirs and handicrafts is a major highlight of a tourist's experience. Zargham (2007) acknowledges that indigenous handicrafts in developing countries have artistic and human values and that tourism can promote them; he suggests that improving handicrafts could support sustainable tourism. This experience is heightened when tourists are given the opportunity to watch crafters at work; it can also enhance both the tangible and intangible value of the purchased items. Thus, Mon pottery-making at Koh Kred is not only a major source of livelihood for some residents but also the continuation of a cultural heritage that is worth preserving for the future generations.

## 7. Mon festivals

Social practices, rituals and festive events are cultural activities of people who share similar beliefs, values and practices. Individuals participating in these activities reaffirm their role as members of a cohesive community. Performed either in public or private places, these ritualistic activities are an integral part of the lifestyle of individuals or group of individuals. In many traditional societies, these social, ritual and festive practices are often linked to the agricultural calendar or the succession of seasons or other calendar systems (Buddhist lunar calendar). According to Timothy and Boyd (2003:21), these practices "are conditioned by views of the world and by perceived histories and memories."

There are many types of Mon festivals on Koh Kred. They vary from simple gatherings to large-scale celebrations. The study found that these local festivals, although they may also occur in other parts of Thailand, are much celebrated on Koh Kred not only for the cultural satisfaction of the local residents but also for the tourists who would come to watch or join in some of these festivities. From the tourism point of view, these festivals and special events, as exemplified in other countries, are important cultural attractions (Getz, 1991) and can substantially contribute to local economies (Brunson, 2002). The festivals celebrated on Koh Kred, while having the potential to attract international tourists, are yet to be promoted more widely.

**A. Songkarn Festival or Water Festival** is called Pad A Ta in the Mon language. The festival on Koh Kred is held one week after the national celebration on April 13<sup>th</sup>. The festival commences with a Thai-Raman Flag ceremony. In general, the festival is celebrated with colorful parades, water sprinkling, and food offerings to the monks, eating, and praying. Part of the celebration of the Songkarn festival is the crafting of unique centipede-looking banners, which are carried in a ceremonial procession on the main road leading to a temple. At the temple, the banners are draped over the swan statues - a potent Mon symbol - and around the pillars in the courtyard (Beek, 2008).

The ancient ceremonies of Songkarn festival in Koh Kred have persisted. The festival is highlighted by pouring consecrated water over the monks via bamboo pipes. The festival also includes many merry-making activities, such the parade of people carrying sweet water, crafted color centipede banners, and a pole topped with a swan. The local people of Koh Kred show respect to the monks by preparing and offering several dishes, particularly Kanom Cheen (Noodle) and a variety of native desserts, such as Kaw Neaw Dang (Red Rice Pudding), Kaw Neaw Keaw (White Rice Pudding), and Hun Tra (Sweet Green Bean Balls). The offering of a native delicacy-Khao Chae (Cooked Rice with Cool Flower-Scented Water) and consecrated scented ice water to their ancestors, who are represented on shrines erected in the front of front of houses, is a major part of the celebration. Other delicacies, such as Kalamae, caramelized sugar sprinkled with sesame seeds, are given to the elders at lunch time to honor them.

**B. Khao Phansa Festival or Lent Celebration** is observed on the first day of the waning period of the moon in the eight lunar months (July). It is a religious ceremony, marking the beginning of the ‘Rains Retreat’. This tradition has been preserved since the time of Buddha. During the entire period of the festival, the monks are expected to devote their time inside the temple in religious meditation and learning. Buddhist males are generally ordained during this period.

During the festival, the local people of Koh Kred busy themselves by offering food including the yellow robes to the Buddhist monks. The people also believe that providing candles, lamps and oil would help monks receive some deep insights into the Dhamma or the principles of Buddhist practices (Tourism Authority of Thailand and the Thai Studied Institute of Thammasat University, 1990).

**C. Ok Phansa Festival or the end of the Buddhist Rains Retreat** is celebrated on the first day of the waning of the moon in the eleventh lunar month. The Tak Bat Devo is a special event where people provide offerings (e.g. the package of dried food, local sweets, and drinking water) to a parade of male monks. Tak Bat Devo is celebrated to commemorate the time when Lord Buddha, during his visit to his mother at the end of the Rains Retreat descended down on a glass stairway where many angels and Brahmins sent Him off. This Buddhist belief symbolizes the unification of people (people from heaven, earth, and those waiting for Buddha) from all walks of life (Tourism Authority of Thailand and the Thai Studies Institute of Thammasat University, 1990). On Koh Kred, part of the celebration is the preparation of different kinds of cuisine, including Khao Tom Mud Lukyon (rice and banana wrapped in a banana leaf), and offering them to a procession of Buddhist monks on the street.

**D. Other local festivals.** The other local festivals commonly held in Koh Kred are the Kam Ton Po Festival, held in April of each year. The local residents use a stick to shore up the pipal tree (Po tree). In the celebration of the Tak Bat Nam Pung Festival (held in September each year), the local residents place honey and a rice ball wrapped in banana leaves in the bowl of Buddhist monks as sign of respect.

**E. Loi Krathong Festival** is usually celebrated on the full moon night of the twelfth lunar month, November, when the water level of the river is high and the

season is cool. Water plays an important part in an agricultural country, such as Thailand. The celebration of the Loi Krathong festival is a tribute to the goddess of water, Kong Ka, the celestial provider of rainwater during the planting season of agricultural crops. The people also pray for forgiveness for human's sins against nature such as water or river pollution. The highlight of this festival is the launching on the river of many *krathongs*, a lotus-shaped float made from woven banana leaves. The inside of a *krathong* contains a candle, incense, and various types of small offerings (Tourism Authority of Thailand and the Thai Studied Institute of Thammasat University, 1990).

As found in this study, ceremonial rituals and celebrations are very much part of the lifestyle of the local people of Koh Kred. Slight variations of these Buddhist-centered activities are also observed in other parts of Thailand. In some places (e.g. Sumatra, Indonesia, and even rural areas in Canada), some ceremonial rituals, usually based on ancient beliefs and traditions, are celebrated by people who believe that by participating in these rituals they would receive some kind of intervention from their ancestral spirits to better themselves both spiritually and materially (Butler & Smale, 1991, & Sudarman, 2006),

## **8. Mon costume**

The clothes of the Mon people and their descendants, worn even to this day but usually during special Mon occasions and festivities, are referred to as the Mon costume (Appendix B-5). The local people of Koh Kred who have Mon's ancestral bloodline wear their costumes in a particular manner. Men typically wear a red longyi (man's waist-cloth) with a thin white-checked pattern that has one thick white stripe at about knee level; they usually wear white shirts with a thin red-checked pattern and buttons in the front and a turban-like hat. It is remarkable that most Mon men wear the red Mon longyis most of the time, although different colored longyis are available in the market. The male costume is considered Burmese in style. Women wear red sarongs (woman's waist-cloth) with a blue, black and white-checked pattern, white shirts, and a shawl across their shoulder. They wear jasmine wreathes as a headdress (Wongpanich, 2003).

The Mon costume provides added color to many festival celebrations, which can actually enhance the cultural experience of tourists on Koh Kred. Some tourists would even purchase costume sets as souvenirs.

## **9. Khun Thep Phakdi Building**

Buildings, in general, are considered immovable infrastructures that serve as testimony of the achievements of significant individuals and their works in arts, technology, science and other fields of human endeavors as well as of cultural events (Trojan, 1990 cited in Hudeckova & Sevcikova, 2007: 505).

A secondary school building, named as Khun Thep Phakdi, was built in 1908 on Koh Kred by a local wealthy Mon resident (Appendix B-7). The building has both historic and cultural value because it is the very first secondary school built on the

island and also because it has the typical features and colors (red and white) that characterize Mon architecture. The building, which is the only one left in the study area, has been abandoned for 20 years now. Nevertheless, because of its historic and cultural value, some of the local residents believed that it should be restored and used again. Restoration of this architectural asset on Koh Kred would mean the conservation of an important and historic monument. Sajeva (2007: 187) states that restoration is a way of conserving the historical memory of the place and people, giving them back a durable key to social of identity, an instrument for autonomy, and a coherent piece of development from the past. It is widely known that historic towns and old buildings are valuable not only for authentic and aesthetic benefits but also because of their historic significance (Lynch, 1972). Tiesdell, Oc, and Heath (1996) explained that historic buildings and areas have picturesque qualities; they are a reminder of a period of genuine craftsmanship and individuality that has been lost during the period of industrialization and modernization.

## **10. Mon language**

Language is a component of cultural heritage that conveys messages, emotions, intentions and values. Through language, people can transmit cultural and social expressions and practices. In spoken or written form, or through gesture, languages are the vehicles of memories, traditions, knowledge and skills (UNESCO, 2003; 2007).

The Mon language is a system of oral and written communication, consisting of a set of sound and written symbols which are used by the Mon people. On Koh Kred, the Mon language in its purest form still exists, but only the elders use it as a vernacular language. The Mon language is also used in Buddhism texts and ceremonies. The monks in the Mon temples of Koh Kred pray to Buddha and perform religious rites in the Mon language. Mon dancing, according to the elders, would have no cultural value if not accompanied by the Mon lyrics. Some tourist shops owned by Mon residents are advertised in the Mon language.

Indigenous language is a valuable vehicle of indigenous knowledge. Continued use of the Mon language on Koh Kred will ensure the preservation of this ancient language as well as the indigenous knowledge and culture of the Mon people (Beek, 2008). According to Czermak, Delanghe, and Weng (2003: 5), language is the medium of transmitting ethno-biological knowledge and heritage and maintaining traditional links among peoples.

In order to ensure that the Mon language is preserved, young Mon as well as Thai people, in general, should learn it directly from the elders. Since the Mon people belong to a minority group of Thai citizens, they (as well as other minority groups worldwide) lack political influence and often face difficulties in achieving their goals, especially with respect to maintaining their own language and culture (Czermak, Delanghe, & Weng, 2003).



## Natural Heritage Features

Natural heritage refers to environmental (biological, geological and physical) assets found in the natural world that have to be conserved for the present and future generations. The natural world consists of plants and animals as well as the habitats where they live. The Australian Natural Heritage Charter (1996) defines natural heritage as those elements of biodiversity, geo-diversity, and natural ecosystems and landscapes that are worth preserving and managing for the present and future generations. Hall and McArthur (1998) state that natural heritage consists of “elements of our past that we want to keep”. Natural heritage encompasses the life support systems essential for the survival of all forms of life including humans (Catibog-Sinha & Heaney, 2006). Countries of the world, including Thailand, have set aside certain areas with a high natural value for conservation, education, and research (Akagawa and Sirisrisak, 2005: 3). The national government (Cabinet) of Thailand had, in fact, already approved the national policy, strategies and action plan on the conservation and sustainable use of biodiversity of the country since 2002 (Convention on Biological Diversity, 2008).

The natural heritage features identified and assessed on Koh Kred are listed in Table 6. The list is limited to those features which the local residents identified as directly useful for their everyday life, cultural practices and religious rituals.

**Table 6** Main natural heritage features found on Koh Kred

Natural Heritage Features	Brief Description
1. Chao Praya River	The body of flowing water that surrounds Koh Kred Island and which is regarded as the bloodline of Koh Kred. It is the convergence of four rivers flowing from the northern region of Thailand.
2. Rubber tree	A strangler tree, belonging to the <i>Ficus</i> species, considered sacred and ‘lucky’ by the local people
3. Mud	A naturally occurring material composed primarily of fine-grained particles’ it, is generally sticky when appropriately mixed with water; it will harden when dried or fired (Guggenheim & Martin, 1995). Koh Kred mud is orange to reddish in color.
4. Natural landscape	The type, distribution, and diversity of vegetation upon which people and animals are dependent for survival.
5. Agricultural/horticultural Crops	The main local agricultural crops of Koh Kred consist of durians, bananas, jackfruit, coconuts, mangosteens, mangos, rice, matad (Mon apple), and no kala (galingale sprouts).

## 1. Chao Praya River

A segment of the 370-kilometer long Chao Praya River surrounds Koh Kred (Kred island) (Appendix C-1). It is considered an important natural heritage of Koh Kred not only because it is a major transportation route for trade but also because it supports a rich array of natural products (e.g. shrimps, fish, seashells) which the people use in their daily lives and traditional cultural practices. Since the Chao Praya River is the main source of fresh water of Koh Kred for agriculture and household purposes, it is considered Koh Kred's 'bloodline'. Unfortunately, the water quality of the River has declined due to organic pollution and sedimentation.

The River is also an important tourist attraction. Tourists from Bangkok, for instance, have to cross the River to reach Koh Kred's mainland. Long-tailed boats are used to transport people on the River. Fyall, Garrod, and Leask, (2003: 194) state that "the heritage features of rivers and the catchment areas can become tourist attractions", as has been the case with the Grand River in Southwest Ontario, Canada.

## 2. Rubber tree (*Ficus tree*)

Although there are several types of big trees found on Koh Kred, the huge rubber trees that are at least 100 years old are the most significant biological element in relation to the practice of the traditional beliefs of the local people (Appendix C-2). Schwartz and Ewald (1968) indicate that people everywhere relate to supernatural forces, perform religious rituals, and incorporate the supernatural into their daily lives. The study of the distribution of rubber trees on Koh Kred revealed that those standing near the temples are venerated and often linked to some religious practices and beliefs. For instance, some people pray to the tree for good luck and even offer local dishes, fruits, sweets and flowers as they would do in the Buddhist temples.

The rubber trees are recognized as important elements of the natural heritage of Koh Kred because they are part of the natural environment that is worth preserving for religious purposes (Tunbridge & Ashworth, 1996). From an ecological perspective, rubber trees are important habitats of wild birds and small mammals (e.g. fruit bats) that are essential in the pollination and productivity of local agricultural crops (Catibog-Sinha & Heaney, 2006). The trees can function as important wildlife habitats or as visual components of the landscape (Gary, 2007). From the spiritual perspective, rubber trees are an important part of the supernatural phenomena that have an influence on the daily lives of the local people. Their ritual is seen as a way to enlist the cooperation of supernatural forces and ensure a successful outcome. It reduces anxiety and increases the confidence of the people. Thus, by establishing an orderly relationship between humans and the supernatural, people use religion to make sense of the inexplicable and to reduce anxieties associated with the unknown (Bryant, Dewalt, Courtney & Schwartz, 2003).

## 3. Mud

Mud or clay is the most abundant, cheap, and easily obtainable material in the world. It is relatively easy to handle and does not require a great deal of technological

knowledge in pottery making. It has been found to be one of the earliest materials used by mankind and fashioned for their fundamental needs (Newman, 1977: 190).

The inner portion of Koh Kred (Kred island) is basically an open agricultural land characterized by the presence of a mud substrate that is sticky and orange-to-reddish in color. The type of mud found on Koh Kred is ideal for making pottery. Mud, is technically defined as a naturally occurring material composed primarily of fine-grained particles; it is elastic and sticky when wet but will harden when dried or baked (Guggenheim & Martin, 1995).

High quality mud for making pottery is abundant in the rice paddies and muddy coastal flats on Koh Kred. The local people have used this mud to make Mon pottery for many generations. When baked, the pottery turns reddish-orange (terracotta) in color. Mon craftsmen claim that the mud from Koh Kred, because of its fine quality, produces pottery that is most exquisite and unique. They, therefore, market the Koh Kred pottery as ‘genuine Mon pottery’. Furthermore, when mixed with plaster-like materials, the mud becomes an important cementing material that the local people use for plastering house bricks and tiles.

The unique properties of the Koh Kred mud may be considered a part of the geo-diversity of the Island (Australian Natural Heritage Charter, 1996), and which should also be considered a part of the natural heritage of the study area.

#### **4. Natural landscape**

Ensuring that a clean and fresh environment is maintained for the future generations to enjoy is something that may also be considered as part of their natural heritage. This is because the climate determines the type and quality of vegetation for which people and animals are dependent upon for survival. The extreme variations of the climate as a result of global warming have both local and global effects.

Small islands, like Koh Kred, are much more vulnerable to climate change than the mainland (Catibog-Sinha & Heaney, 2006). Islands have limited resources and land area. However, many tourists are attracted to the islands because of their pleasant tropical –subtropical climate (Fotiou, Buhalis, & Vereczi, 2002, & Jedrusik, 2004).

As a way of controlling traffic congestion due to the small area of Koh Kred as well as to ensure the maintenance of clean air, only push bicycles and motorcycles are allowed on the island. Both the local people and the local government aim to preserve the clean air of Koh Kred (Appendix C-3). In most cases, tourists who come to Koh Kred just walk around the island, usually concentrating on area around where the temples and shops are located.

#### **5. Agricultural crops**

Agricultural farms are part of the landscape and according to Bowes (1989:36), heritage also includes, “the entire landscape of the region with its geographic base:

farms and field patterns.” This study found that the agricultural lands (1,266 rai) and the crops traditionally planted there fit this definition.

For many generations (at least over the last 30 years), the chief occupation of the local people has been growing rice and different tropical fruits, such as durian, banana, mangosteen, coconut, and jackfruit (Appendix C-4). The main source of revenue of the local people is agriculture, especially for those residing in the Communities 3, 4, and 5 (The Local Government of Koh Kred Sub-district, 2006). Some residents supplement their income through tourism, particularly by producing and selling pottery products. The study of the Klong Khwang community in Thailand by Jamieson (2006) emphasized that additional income from tourism can be generated by producing local agricultural products and adding value to those that are currently grown in the community.

### **Part B.1: Cultural and Natural Heritage Values**

This section presents the results of the questionnaire survey regarding the perception of the local residents (according to gender, age, and ethnic groups - Thai, Mon-Thai, and Mon) on the importance of the natural resources and cultural resources. The level of perceptions based on the length of residency on the island was also determined. It was assumed that the length of residency would influence the way local residents value the natural and cultural features of the place, and therefore, this variable was assessed in the study. Tourism can be the vehicle upon which they promote the conservation of the cultural heritage of Koh Kred since it has become an interesting local tourism product.

#### **The Perceived Cultural Heritage Values**

##### **The perceptions of the cultural values (n = 100) according to gender**

Table 7 shows that a larger percentage of males, compared with that of females, placed much more importance to all the local cultural features, except for the case of the Mon costume and Mon dancing in which value preference is relatively low or mixed. The results, however, should be taken with caution, as there were more males who participated in the survey.

Mon dancing, as with all national dances in the world, is an essential component of local customs, ceremonies and celebrations (UNESCO, 2005: 55). However, the value attached to these dances depends on who is performing them. For example, the “Slovácko Verbuňk” dance is performed by the boys and men living in South Moravia and Zlín districts of the Czech Republic, thus, the males there, in contrast to the majority of male residents in Koh Kred, tend to value it more as a performing art (UNESCO (2005)). On the other hand, Mon dancing is performed by the majority of female residents, who tend to value it more than the males of Koh Kred. Females also tend to put more value on the Mon costumes, which are worn during special occasions and festivities as they are more active and involved in these activities. A report produced by the Thailand Research Fund (2008) states that Mon females have an important role in conserving and maintaining the uniqueness of Mon’s ethnic cultural

heritage. Historically, Mon women are skillful cloth weavers (Ramusack & Sievers, 1998: 81). Thus, it is not surprising to encounter local women in Koh Kred who are fond of wearing Mon costume especially when performing Mon dance rituals.

The study of Koh Kred found that the majority of male residents gave more importance to cultural heritage features such as the local style of houses, cluster of pagodas, local temples, long-tailed boats, the Principal Buddha Statue, Mon dancing, local cuisine, pottery, festivals, the declining pagoda, Khun Thep Phakdi building, and Mon language. In the study of 599 couples in Great Britain, Warde and Martens (2000) found that men gave significantly more consideration to food and cooking. The study of Pon (2007) on the Mon national identity found that the females' perceptions may be subservient to the socially constructed patriarchal dominance of males in rural society. More males than females living in the coastal areas of Taiwan and China hold "traditional type" of attitudes, supporting the view of paternal role models (Tu & Liao, 2005).

**Table 7** The perceived values of the local residents regarding the cultural features of Koh Kred, according to their gender: based on 100 responses per category or cultural feature (Male = 61, Female = 39), collected during the period of March-June, 2007.

Cultural Features	Gender	Number of responses		
		Not important	Neutral	Important
1. Local houses	M	1	1	59
	F	3		36
2. Cluster of pagodas	M			61
	F			39
3. Local temples	M			61
	F			39
4. Long-tailed boats	M		1	60
	F			39
5. Principal Buddha Statue	M			61
	F			39
6. Mon Dancing	M	14	10	37
	F	7	1	31
7. Local cuisine	M		10	51
	F			39
8. Local pottery	M			61
	F			39
9. Local festivals	M	11		50
	F	5		34
10. Mon costume	M	30	11	20
	F	11		28
11. Declining pagoda	M			61
	F	1		38
12. Khun Thep Phakdi	M			61

Building	F	1		38
13. Mon language	M			61
	F	1		38

M= Male      F = Female

### The perception of cultural values (N = 100) according to age

Table 8 shows the results of the survey on the perceptions on the importance of the cultural assets found in Koh Kred among the local residents, grouped according to age classes. As shown in Table 8, the local residents who are above 40 years old (n=81), compared with those who are between 20-30 years old (n=6) and 31-40 years old (n=13) placed much more importance on all the local cultural features identified on Koh Kred. The final results should be taken with caution as more 40+ year old residents participated in the survey than any other age groups.

The study of Ma, (2002 cited in Jigang & Juixia, 2006) about the Dai people of Xishuangbanna in southern China revealed that traditional activities in the Dai villages, such as weaving, accessory making, writing religious text on a special kind of leaf, pottery-making, sugar production, etc. are performed mostly by 50-year old and even 70-year old Dais. Ma (2002) further found that the young generations have no interest or knowledge/skill in making the Dai handicrafts, even though selling these crafts to tourists provide the village with the much needed income. Jigang and Juixia (2006) state that the Dai people, regardless of age, benefit both financially and culturally from their traditional crafts.

For several generations in the past up until recently, the local people of Koh Kred had been cognizant of the values of the cultural features of the island, especially of those related to cultural and religious performances. However, these activities are carried on today only by the elders (40+years old). A study of McIntosh and Shiffleet (1984) found that elderly people have a higher regard for participation in religious activities than the younger generations. The young generations of the Koh Kred people should be made more appreciative of the values of the cultural assets of Koh Kred, and they should be made proud of their cultural identity. The elders can teach the younger generations about the Mon traditional crafts and other cultural practices.

**Table 8** The perceived values of local residents regarding the cultural features of Koh Kred, according to their age and based on 100 responses per category or cultural feature collected during the period of March-June, 2007.

Cultural Features	Age	Number of responses		
		Not important	Neutral	Very important
1. Local houses	A			6
	B			13
	C	4	1	76
2. Cluster of pagodas	A			6

	B			13
	C			81
3. Local temples	A			6
	B			13
	C			81
4. Long-tailed boats	A		1	6
	B	7		6
	C	15	1	65
5. Principal Buddha images	A			6
	B			13
	C			81
6. Mon Dancing	A			6
	B	5		8
	C	16	11	54
7. Local cuisine	A			6
	B	5		8
	C		10	71
8. Local pottery	A			6
	B			13
	C			81
9. Local festivals	A			6
	B	5		8
	C	10	1	70
10. Mon costume	A			6
	B	7		6
	C	34	11	36
11. Declining pagoda	A			6
	B	1		12
	C			81
12. Khun Thep Phakdi Building	A			6
	B	1		12
	C			81
13. Mon language	A			6
	B	1		12
	C			81

A = 21-30 years

B = 31-40 years

C = Above 40 years

### The perception of cultural values (N = 100) in relation to the length of residency on Koh Kred

The respondents, consisting of both Mon and Thai descents, placed increasing value on the cultural features of Koh Kred with increasing number of years or length of residency on the island. As shown in the Table 9, the local residents who have stayed on Koh Kred for more than 40 years (n=73), compared with those who have lived there between 1-10 years (n=1), 11-20 years (n=1), 21-30 years (n=12), and 31-

40 years (n=13), placed much more importance on all the local cultural features. The discrepancies in age distribution may have also been influenced by the larger percentage of respondents who belonged to the 40+ year-old category, and thus, the final results should be taken with caution.

Residents and tourists who are participating in traditional and cultural activities over many years and across generations will empower the local population to develop their cultural identity and pride (Jigang & Juixia, 2006). Communities who have co-existed in a particular place for many years can share beliefs and cultural practices, which in the long term can increase the diversity of culture without diluting or eroding any of the other. Thus, community involvement in tourism can motivate the minority residents to collectively preserve their cultural heritage.

**Table 9** The perceived values regarding the cultural features of Koh Kred by local residents according to their length of residency on Koh Kred, based on 100 responses per category for each cultural feature, collected during the period of March-June, 2007.

Cultural Features	Length of residence	Number of responses		
		Not important	Neutral	Important
1. Local houses	A			1
	B			1
	C			12
	D		1	12
	E			69
2. Cluster of pagodas	A			1
	B			1
	C			12
	D			13
	E			73
3. Local temples	A			1
	B			1
	C			12
	D			13
	E			73
4. Long-tailed boats	A			1
	B	1		
	C	6	1	5
	D	1		12
	E	14	1	58
5. Principal Buddha images	A			1
	B			1
	C			12
	D			13
	E			73
6. Mon Dancing	A			1



	B			1
	C	5		7
	D			13
	E	16	11	46
7. Local cuisine	A			1
	B			1
	C	NV5		7
	D			13
	E		10	63
8. Local pottery	A			1
	B			1
	C			12
	D			13
	E			73
9. Local festivals	A			1
	B			1
	C	5		7
	D			13
	E	11		62
10. Mon costume	A			1
	B	1		0
	C	5		7
	D	6	1	6
	E	29	10	34
11. Declining pagoda	A			1
	B			1
	C			12
	D	1		12
	E			73
12. Khun Thep Phakdi Building	A			1
	B			1
	C			12
	D	1		12
	E			73
13. Mon language	A			1
	B			1
	C			12
	D	1		12
	E			73

A = 1-10 years B = 11-20 years C = 21-30 years D = 31-40 years  
E = more than 40 years

### The perception of cultural values (N = 100) according to ethnicity

The participants in this study consisted of three ethnic groups, namely Mon, Thai, and Mon-Thai; the latter resulting from mix marriages. The Thai ethnic category

includes all Thai nationals without any blood relationships to the Mon. As shown in the Table 10, the local residents of Koh Kred who have Mon and Thai-Mon ethnic background placed much more importance on all the local cultural features. The majority of the respondents in this study were Thai-Mon, which corresponds to the larger population size of Thai-Mon on Koh Kred; thus, the data are expected to be biased in their favor.

The cultural features identified on Koh Kred for this study were those that are influenced by Mon culture, thus, the descendants of the Mon people currently living on Koh Kred have much stronger, and perhaps deeper, appreciation of the Mon culture. Pon's study (2007) about Mon national identity reveals that 98% of the respondents are proud to be Mon. Thus, it is not surprising that most respondents of Koh Kred who have Mon ancestry line expressed high regard for the cultural heritages features that are distinctly Mon.

Over the years, the different ethnic groups have co-existed harmoniously, oblivious of their original ethnic differences. Jigang and Juixia (2006) mentioned that the local residents mingling with the minority group over time has provided the populace with more opportunities to be in touch with each other and become familiar with 'the other'.

**Table 10** The perceived values regarding the cultural features of Koh Kred by local residents according to their ethnic background, based on 100 responses per category or cultural feature (Thai = 9, Thai-Mon = 91), collected during the period of March-June, 2007.

Cultural Features	Ethnicity	Number of responses		
		Not important	Neutral	Important
1. Local houses	A		1	8
	B	4		87
2. Cluster of pagodas	A			9
	B			91
3. Local temples	A			9
	B			91
4. Long-tailed boats	A	5		4
	B	17	2	72
5. Principal Buddha Statue	A			9
	B			91
6. Mon Dancing	A	3		6
	B	18	11	62
7. Local cuisine	A			9
	B	5	10	76
8. Local pottery	A			9
	B			91
10. Local festivals	A			9
	B	16		75

11. Mon costume	A	5	1	3
	B	36	10	45
12. Declining pagoda	A	1		8
	B			91
13. Khun Thep Phakdi Building	A	1		8
	B			91
13. Mon language	A	1		8
	B			81

A = Thai      B = Thai-Mon

### The Perceived Natural Heritage Values

#### The perceptions of natural values (N = 100) according to gender

The results of this study show that each and every natural feature identified was important to the majority of the local residents, as shown in Table 11. The males, compared with females, placed much more importance on all the local natural features. However, the difference between male and female perceptions per category of cultural feature seems to be insignificant

The natural features, especially the Chao Phaya River and the various agricultural products (rice, banana, mangoes, mangosteen, coconut, lychees, matad (Mon apple), no kala (galingale sprouts) and durian), were marked highly by the male population of Koh Kred. This was expected because males are the predominant actors in local agricultural production and the transportation of residents and tourists across the Chao Phya River. The community placed high importance on these natural features because the local residents directly consume them as part of their daily subsistence. The rest of the agricultural products are sold, usually by the females, to the tourists and local residents either as fresh items or prepared delicacies.

**Table 11** The perceived values regarding the natural features of Koh Kred by local residents according to their gender, based on 100 responses per category or natural feature (Male = 61, Female = 39), collected during the period of March-June, 2007.

Natural Features	Gender	Number of responses		
		Not important	Neutral	Important
1. Chao Phaya River	M			61
	F			39
2. Rubber tree (Ficus)	M	6	1	54
	F	2	13	24
3. Local mud	M			61
	F	1		38
4. Natural landscape	M			61
	F			39
5. Agricultural crops	M		1	60

	F			39
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M= Male      F = Female

### The perceptions of natural values (N = 100) according to age

As with their perceptions of the importance of cultural heritage features, the older local residents of Koh Krad (referring to those more than 40 years old) place more value on the natural features of the island. As shown in Table 12, the local residents who are more than 40 years old, compared with the local residents whose are between the age range of 20-30 years old, and between 31-40 years old, placed much more importance on all the local natural features.

The older population of Koh Kred, many of whom have also lived on this island, is more aware of the importance of the identified natural features in the study area because these features contain resources that have, over the years, consistently provide for their subsistence. The close relationship between the local people and natural features is more felt by respondents who are more than 40 years old and who have farmed this land for many years for food. They are also the main household providers and decision makers in the family. Jigang and Juixia (2006: 57) noted that the local people, especially those that play important social roles in the community such as the adult males and older population, are more aware of the importance of the landscape for future development.

In the context of tourism, the older population of Koh Kred would have more responsibility in ensuring that the natural heritage as well as the cultural heritage of the island is preserved and sustainable used.

**Table 12** The perceived values regarding the natural features of Koh Kred by local residents according to their age, based on 100 responses per category or natural feature (20-30 years = 6, 31-40 years = 13, above 40 years = 81) collected during the period of March-June, 2007.

Natural Features	Age	Number of responses		
		Not important	Neutral	Important
1. Chao Phaya River	A			6
	B			13
	C			81
2. Rubber tree (Ficus)	A			6
	B		12	1
	C	8	2	71
3. Local mud	A			6
	B			13
	C	1		80
4. Natural landscape	A			6
	B			13
	C			81

5. Agricultural crops	A			6
	B			13
	C		1	80

A = 21-30 years      B = 31-40 years      C = above 40 years

### The perceptions of natural values (N = 100) according to the length of residency on Koh Kred

The local residents, regardless of sex, who have lived as residents of Koh Kred for more than 40 years, compared with those who have resided there between 1-10 years, 11-20 years, 21-30 years, and 31-40 years, put much more importance on all the local natural features listed in Table 13.

The long-term residents of Koh Kred, especially those who have lived there for more than 40 years, are the most appreciative group regarding the importance or the value of natural features on the island. They are aware of the benefits from the use of these resources because they have been sustained by these resources over the many years that they have lived on Koh Kred. For example, the respondents pointed out the value of the Chao Phaya River, which has provided the fresh water for farm and domestic use for many years. Thus, the relationship between them and their natural heritage has been a close one from the economic and social perspectives.

**Table 13** The perceived values regarding the natural features of Koh Kred by local residents according to the length of residency on Koh Kred, based on 100 responses per category or natural feature (1-10 years = 1, 11-20 years = 1, 21-30 years = 12, 31-40 years = 13, More than 40 years = 73) collected during the period of March-June, 2007.

Natural Features	Length of residence	Number of responses		
		Not important	Neutral	Important
1. Chao Phaya River	A			1
	B			1
	C			12
	D			13
	E			73
2. Rubber tree (ficus)	A			1
	B			1
	C		5	7
	D	5	8	
	E	3	1	69
3. Local mud	A			1
	B			1
	C			12
	D			13
	E	1		72

4. Natural landscape	A			1
	B			1
	C			12
	D			13
	E			73
5. Agricultural crops	A			1
	B			1
	C			12
	D		7	6
	E	1		72

A = 1-10 years B = 11-20 years C = 21-30 years D = 31-40 years  
E = more than 40 years

### The perceptions of natural values (N = 100) according to ethnicity

Table 14 shows that of the 100 local residents surveyed, the majority of whom have Mon ancestral blood lines placed greater importance on the natural features of Koh Kred. As shown in the table 14, the local residents who are Thai-Mon nationality put much more importance on all the local natural features. Akagawa and Sirisrisak (2005: 3) have noted that the Chao Phraya River is related to the agricultural lifestyle and therefore mentioned by the respondents as a major example of natural feature that they highly regard. The local people emphasized that they are dependent on the water from the Chao Phraya River for raising their agricultural plants and backyard gardens.

**Table 14** The perceived values regarding the natural features of Koh Kred by local residents according to ethnicity, based on 100 responses (Thai = 9, Thai and Thai-Mon = 91) collected during the period of March-June, 2007.

Local Features	Ethnicity	Number of responses		
		Not important	Neutral	Important
1. Chao Phaya River	A			9
	B			81
2. Rubber tree (ficus)	A	1	2	6
	B	7	12	72
3. Local mud	A			9
	B	1		90
4. Natural landscape	A			9
	B			91
5. Agricultural crops	A		1	8
	B			91

A = Thai B = Thai-Mon

## Part B2: The cultural and natural heritage features on Koh Kred are valuable to the local community- Quantitative Measurements

The respondents (n=100) regardless of age, gender, ethnicity, and length of residency ranked their value perceptions about the heritage features of Koh Kred using the 5-point Likert scale. The scale is from 5 (very important) to 1 (not at all important). The scale of 3 is neutral. The results of Likert scale were analyzed by using one-way t-test.

### The cultural heritage value (Likert scale)

**Table 15** Average value perception of the cultural heritage, based on the Likert scale

Cultural Heritage	Mean	Std. Deviation
Mon festivals	4.98	.507
Principle Buddha	4.93	.256
Pottery	4.88	.327
Local temple	4.86	.349
Lying Pagoda	4.84	.365
Traditional Houses	4.80	.651
Pagoda Cluster	4.67	.473
Mon language	4.56	.755
Khun Thep Phakdi Building	4.50	.368
Local cuisine	4.29	1.008
Long-tail boat	3.83	1.484
Mon dancing	3.70	1.481
Mon costume	3.28	1.670

**Source:** Survey data gathered during March-June, 2007.

As shown in the **Table 15**, the local residents placed great importance on features related to religion, festivals including objects and activities linked to their religion, and pottery. Mon dancing and costume were ranked relatively low, and this may be due to the influence of modernization. The Mon language, however, seems to be considered more important than either the Mon dancing and costume.

The cultural heritages features of Koh Kred may be classified into the tangible and intangible heritages features as indicated by the ICOMOS (2002). These are as follows:

#### a. The tangible heritage of Koh Kred

Tangible assets consist of natural and cultural environments including: landscapes; historic places, sites and built environments (ICOMOS, 2002). The tangible heritages of Koh Kred, which are perceived by residents as valuable, including the Principal Buddha statue, pottery, local temples, lying pagoda, traditional houses, pagoda cluster, Khun Thep Phakdi building, and long-tailed boats. These

tangible assets/ features can be further divided into three groups, namely religion, traditional architecture, and cultural craftsmanship.

The first group of tangible heritage features from Koh Kred consists of objects associated with the practice of their religion. The principal Buddha statue was considered to be very valuable heritage feature. This indicates that religion, in particular Buddhism has a major influence on the culture and lifestyle of residents on this island. This is so because 95 % of Koh Kred residents are Buddhists (Koh Kred's Local Government, 2007). Wongpolganon (2007) reports that Mon communities in other locations such as in Sangkhabori (Kanchanaburi, Thailand) are known to be devout Buddhists. Aside from the principal Buddha statue, the local people of Koh Kred had ranked other tangible heritages highly valuable if these objects or accessories relate to the practice of Buddhism. Examples are temples, the lying pagoda, and pagoda cluster. Pearson and Sullivan (2001: 25) state that the sites of religious or spiritual importance have heritage value, as they are part of a traditional religious system. For example, the religious significance of Clonmacnoise (an ancient monastic site in Ireland) has been sustained within the community by keeping its history and folklore alive since the 16<sup>th</sup> century. It continues to be used as a burial ground, but instead of kings and monks, the right to burial was claimed by local chiefs, and finally the ordinary people; one of whom is still alive and claims to have the right to be buried in the old monastic burial ground. The feast of St Ciaran is celebrated each year on Pattern Day at Clonmacnoise, when thousands of pilgrims visit the site (McGettigan & Burns, 2001:140). In Koh Kred, all religious objects when conserved and restored can be interesting cultural-religious attractions as shown to be so in other rural areas in Europe (e.g. Canterbury Cathedral in Ireland), which is attracting thousands of visitors (Berry, 1999: 35).

The second group of tangible heritage features of Koh Kred is represented by the traditionally designed local buildings. The local traditional houses were also considered valuable cultural heritage because of their historic, artistic, architectural, scientific and/ or ethnological characteristics (McKercher & du Cros, 2002). Because of the traditional architectural design of Khun Thap Phakdi building, it was considered of high cultural value. According to the study of Trojan (1990 cited in Hudeckova & Sevcikova, 2007), buildings, in general, serve as testimony to the significant achievements of individuals and their memorable works in arts, technology, science and other fields of human endeavors as well as of cultural events. The Khun Thap Phakdi building represents the traditional Mon architecture. Its architectural design can also be used as a reference material in the study of the local arts, structural techniques, and architecture especially for the present and future generations. One of the core principles of sustainable tourism is ensuring that the present and future generations have equitable access to knowledge and material benefits (IUCN/UNEP/WWF, 1991).

Both local traditional houses and the Khun Thap Phakdi building can be categorized as built heritage features, thus, they are classified as man-made cultural heritage. They possess significant historical values and socially constructed worthiness of cultural heritage (Richards, 2001:137). These objects can be developed as tourism attraction in Koh Kred, as in the case of some historic buildings in other countries (e.g. Leeds Castle in Ireland) that attract thousands of visitors (Berry, 1999: 37).



The third group of tangible heritage features of Koh Kred is represented by objects depicting traditional and unique craftsmanship. The local pottery was perceived to be of high cultural value by Koh Kred's residents. The pottery making is an ancient occupation of the Mon people including those who have settled on this island. The important areas popularly known for pottery making are located in Community 1 and Community 7. The residents generally call these areas Kwan Aman or Ban Kueng Pan in Thai, meaning "the place for potters". This study confirms that the traditional pottery products and the skillful craftsmanship of the residents on this island have contributed to the sustainability of the cultural heritage on the island of Koh Kred. These craftsmen, through their manual skill and knowledge of Mon design and the property of mud, have important role in sustainable tourism (UNESCO, 2005:56).

Aside from pottery, the long-tailed boats are perceived by residents as an important cultural heritage feature. The long-tailed boats are not only means of transporting people and goods across the River, but also an expression of the traditional Mon craftsmanship. As in pottery making and in building the long-tailed boat, the local as well as national and global initiatives to safeguard the traditional craftsmanship should focus not only in preserving the actual crafts but also on creating the conditions that would encourage the artisans to continue to producing their crafts and to be able to share their skills and knowledge to others, especially younger members of their own communities (UNESCO, 2005:56), including tourists. This is the very essence sustainable use management and cultural tourism.

#### **b. The intangible heritage of Koh Kred**

Intangible assets include past and present cultural practices, knowledge, language, religious and life experiences (ICOMOS, 2002). Many forms of intangible heritage play an important role in the tourism attraction base, either as major attractions themselves or as ancillary attractions at larger, more visible tourist sites. The more specific intangible heritages features of Koh Kred, which are perceived by the residents as being valuable, are the Mon festivals, Mon language, and the knowledge and experiences derived from savoring their local cuisine, performing Mon dance and wearing the Mon costume. These assets/features are intangible tourist attractions (Ritchie & Zins, 1978 cited in Burns & Holden, 1995: 114), which represent the colorful and unique culture of a community, such as in Koh Kred (Chalkidiki, 2001 cited in Robinson & Novelli, 2005: 112).

As shown Table 15, the Mon festival was perceived as a very important cultural heritage feature; in fact it was given the highest rank in the Likert scale (mean value of 4.98). Getz (1991) states that festivals and special events are important cultural attractions in other countries too. As a form of attraction, festivals are highly diverse, covering many themes beyond that of heritage. In his assessment of the cultural and heritage tourism opportunities in Canada, Getz noted that attendance at festivals is the second most important cultural and heritage activity after visits to national and provincial parks. Likewise, the Carnival of Binche in Belgium is one of Europe's oldest surviving street carnivals. This carnival is a valuable cultural feature for the local community. The townspeople take great pride in the celebration and strive to

preserve the precious craftsmanship and the know-hows associated with the carnival's traditional costumes, accessories, dances and music (Convention for the Safeguarding of the Intangible Cultural Heritage, 2003: 53). In Koh Kred, the local festivals also portray some elements of the local lifestyle such as the traditional cuisine, costumes, and religious activities. These festivals have become interesting tourist attractions on Koh Kred for many visitors to the Island. As in Hungary (Puczko & Ratz, 2001:199), Koh Kred has made some attempts to attract those travelers interested in culture by providing authentic cultural attractions during the celebration of their local festivals and special events. The other intangible benefits of celebrating festivals include strengthening local pride and unity (Getz, 2007).

The Mon language is another example of the intangible cultural heritage. Language is an abstract system of word meanings and symbols for all aspects of culture. It includes speech, written characters, numerals, symbols, and gestures of nonverbal communication (UNESCO, 2007: 53). Language is considered a crucial element of culture that sets humans apart from other species on earth (Schaefer & Lamm, 1998: 71). The Mon language of Koh Kred is used in Buddhist ceremonies and prayer books. As Nai (2007) mentioned in the International Mon Study Conference, the Mon people are very proud of their great historical background including Mon literature and language. The teaching of Mon literature and language was particularly centered in Mon monasteries, in royal administrations and in oral communication. It is also seen in the lyrics of the traditional Mon dance. The Mon language, as in other traditional language of the world transmits knowledge, values and collective memory and plays an essential role in cultural vitality (UNESCO, 2007: 53).

Swarbrooke (1994: 222) emphasizes the importance of traditional lifestyles including the cuisine. The culinary arts and all kinds of special skills are connected with the material aspects of culture, such as tools and the habitat. However, the local knowledge of preparing the food and the unique experience in the process of consuming it may be considered an intangible aspect of cultural heritage.

The local cuisine of Koh Kred is perceived as a very important aspect of the cultural heritage, which has a mean value of 4.29 in the Likert scale. The respondents believed that the cuisine of Koh Kred is unique and can be a tourist attraction. Several countries and regions have focused significant promotional efforts on trying to attract tourists with the local gastronomical delights. For example, in France, food contributes a great deal to the country's tourist appeal, and several forms of culinary heritage have been emphasized there in recent years (Bessiere, 1998).

Performing arts include a diversity of cultural expressions that together testify to human creativity; they are, to a certain degree, considered intangible heritage assets (Akagawa & Sirisrisak, 2005). Dancing is a performing art, which includes many forms of expressions such as pantomime, song verse, and certain types of storytelling. The Mon dancing was perceived as an important cultural heritage in Koh Kred. In other countries such as in Bali (Indonesia), the dances, shadow puppet shows, gamelan orchestras and cultural celebrations play a major role in the tourism supply (Hughes-Freeland, 1993; Picard, 1990, 1995, 1997; Timothy & Wall, 1995). Dances are

therefore important in the local tourism environment, catering especially to the satisfaction of cultural and heritage tourists.

Costumes and the opportunity to wear them or see them being worn by the locals is another example of cultural heritage experience that appeals to tourists, particularly in destinations where certain well-known crafts originated, such as batik cloth in South-East Asia and kente cloth in West Africa (Hitchcock & Nuryanti, 2000). The Mon costume is a living culture of Koh Kred, which tells the story of the Mon ancestor. It has been defined as an important cultural heritage feature with a mean of 3.28. However, it was ranked by the respondents lowest in the Likert scale (mean = 3.28), indicating the relatively low perception or interest in Mon costume.

Nevertheless, the local interest in the Mon costume could be re-vitalized because tourist experience is heightened by the colorful costumes that adorn Mon festivals, such as during the Songkarn or water festival. Due to the uniqueness of the weaving pattern, some fabric materials are sold as souvenirs to visitors especially overseas tourists (Akagawa & Sirisrisak, 2005). Timothy and Boyd (2003: 34) explain that purchasing souvenirs and handicrafts is a highlight of many tourists' trips. Furthermore, watching crafters at work can heighten the experience of the tourists and enhance their perceived value of the items.

#### **The natural heritage value (Likert scale)**

Table 16 presents the natural heritage features on Koh Kred that are considered valuable to the local residents. Based on the general description of natural heritage (Weaver & Lawton, 2002: 131), the listed features are discussed below according to three categories, namely (a) agricultural crops, (b) Chao Phaya river, and (c) the natural landscape.

**Table 16** Average value perception of the natural heritage, based on the Likert scale

<b>Natural Heritage</b>	<b>Mean</b>	<b>Std. Deviation</b>
Agricultural crops	4.94	.278
Chao Phaya river	4.84	.368
Natural landscape	4.76	.429
Mud	4.70	.577
Rubber tree	4.13	.971

**Source:** Survey data gathered during March-June, 2007.

#### **a. Agricultural crops**

The local residents placed the highest importance value (Likert mean value of 4.94) on mangosteen, rice, coconut, lychee, durian, matad (Mon apple), and nor ka la (galingale sprouts). All of these agricultural crops are the locally grown on Koh Kred. There are two major reasons why these crops were considered significant. The first is related to the income generated from selling these agricultural crops to both tourists and the general public. The study showed that the local economy in Koh Kred

depends on the successful production of agricultural crops. The farms in the study area are located in Communities 2, 3, 4, and 5. Community 4 has been able to produce the highest return from agricultural crops in comparison to the others (Ramkomut, 1999:9). The second reason for the high value perception for agricultural crops in this study was related to social significance attached to them. Hall and McArthur (1993) state that local agricultural crops can be instrumental in enhancing one's feeling of "sense of place" or belonging as in the case of the local farmers of Koh Kred who link their lifestyle with crops that are grown in their agricultural land.

### **b. Water**

Water, as a natural feature of Koh Kred, is significant natural heritage commodity. The main source of freshwater in the study area is the Chao Phaya River, and the respondents consider it to be very valuable (Likert value of 4.84). It is the main source of freshwater for livestock and agriculture. The River is also the only transportation route that connects the residents of Koh Kred with the mainland people.

Weaver and Lawton (2002: 135) agree that water-based resources are important in tourism. Freshwater ecosystems, in particular, are significant for outdoor recreational activities. Water is important not only as a resource base in tourism but also in other developmental sectors such as agriculture, manufacturing, and transportation. The ecological functions of rivers influence local agricultural system and production as well as religious practices, which are often expressed through songs, traditions, and rituals (Akagawa & Siririsak, 2005: 2).

### **c. Natural landscape**

Natural landscape consists of a variety of vegetation covers and types that are distributed on earth, upon which people and animals are dependent upon for survival. The characteristics of natural landscapes are influenced, among others, by climate (Collins, 1987: 292) and people. The general climatic condition (atmosphere) of Koh Kred was considered valuable (Lickert mean score = 4.76) as it is generally suitable not only for the residents' daily pursuit of life ( e.g. agriculture) but also for tourists' outdoor pursuit for leisure and recreation. The climatic or atmospheric situation of a destination area is a major draw card for tourists who are fond of warm and sunny climate. For example, the marketing slogan, "Escape to coastal resort", used in the United Kingdom and the United States during the summer season is quite effective for those who prefer warm temperatures. However, the dynamic and seasonal changes in climate within both the origin and destination regions affect the monthly fluctuations in tourist flows (Weaver & Lawton, 2002:134). In Australia, inbound visitors are pulled by the climate and natural landscape of the country, where beaches and national parks are also very popular.

The accessibility of Koh Kred to Bangkok as well as its unique 'island' features makes it relatively popular to tourists than the other islands in Thailand, such as Koh Chang (in Trad province), Koh Lang (in Chonburi province), and Koh Phi Phi (in Krabi province), all of which are located at least 120 kilometers away from Bangkok. As is the case of Koh Lang in Chonburi, Koh Kred has become a popular tourist

destination because it is only 40 kilometers away from Bangkok (Tourism Authority of Thailand, 2008). The tourists spend only about 30 minutes in travel time to this destination, thus, they have more spare time to explore the island and experience its other tourist amenities.

### **Part B3: The linkage: cultural and natural heritage features**

Heritage is a broad concept and includes the natural as well as the cultural environment; both sets of features are closely linked and inter-related (ICOMOS, 1999). In the cultural context, heritage describes both material and immaterial forms, e.g. artifacts, monuments, historical remains, buildings, architecture, philosophy, traditions, celebrations, historic events, distinctive ways of life, literature, folklore or education. In the natural context, heritage includes landscapes, gardens, parks, wilderness, mountains, rivers, islands, flora and fauna (Ceballos-Lascurain, 1996 ; Nuryanti, 1996).

In this study, the cultural and natural heritages as identified by the local people are initially discussed in Part A of this report. The residents' perceived values of the cultural and natural features of Koh Kred are presented initially in Part B3. This section discusses the inter-relationships of the cultural and natural heritage features based on the value perceptions of the local residents.

#### **The relationships between cultural and natural heritage features**

Burns and Holden (1995) emphasize the interrelationship between the cultural and the natural environments. This means the cultural component cannot be separated from the natural component of the environment. Cultural and social functions cannot be sustained without the natural environment because the latter provides the goods and services for survival and sustainability of humanity. The changes in the natural environment, on the other hand, are greatly influenced by human activities. For many generations, people and nature have co-existed harmoniously creating a cultural and natural landscape that can be unique within a particular region. However, with increasing globalization and industrialization, the co-existence between culture and nature in many parts of the world has been altered to an unacceptable level. The role of tourism in maintaining the balance between the conservation of the natural environment (biodiversity) and economic development has been recognized (Catibog-Sinha & Heaney, 2006; Eagles, McCool, & Haynes, 2002).

In this study, the inter-dependence of nature and people (through their culture and way of life) is apparent. For instance, the local residents of Koh Kred depend on the natural features of the island to sustain their lifestyle and perform their cultural practices, such as in the traditional festivals and dances including pottery-making and local cuisine. The linkage between cultural and natural heritage was also perceived as a unique tourism product. Tourism can contribute to the conservation of local biodiversity and maintenance of cultural identity (as in the case of a Fiji village in the South Pacific) by reinforcing stories about local history and promoting respect for traditional culture and use of natural resources (Catibog-Sinha, 2002).

This section presents both quantitative (statistical comparisons of various natural/cultural features) and qualitative (narratives from interviewed participants) information based on the importance values placed on cultural and natural heritage features by the respondents. This section also explains how these features, in the context of sustainable tourism, are perceived and used to support local economy and to promote social identity, national pride, education, and wise use of natural resources. The integration of natural resources into local cultural beliefs, traditions and practices is emphasized as a core principle of sustainable tourism.

The data analysis was based on the following hypothesis:

Hypothesis Statement 1: The cultural and natural heritage values of the Mon people have remained integrated.

Hypothesis Statement 2: The cultural and natural heritage features on Koh Kred are valuable to the local community.

Hypothesis Statement 3: The integration of cultural and natural heritage values can help support sustainable tourism.

**Table 17** Summary of Finding based on Hypotheses Testing

This can be stated in statistical terms as:

If the p-value > the value of  $\alpha$ ; then reject  $H_a$ , accept  $H_o$

If the p-value < the value of  $\alpha$ ; then reject  $H_o$ , accept  $H_a$

95 % level of significance ( $\alpha = 0.05$ )

<b>The relationship between cultural and natural heritage</b>	<b>t-test</b>	<b>Results Conclusion</b>
A. Chao Phraya River and the long-tailed boats, Religious ritual	Rejected $H_o$	.000 Significant relation
B. Traditional houses and natural landscape (the Chao Phraya River)	Rejected $H_o$	.010 Significant relation
C. Local cuisine and agricultural crops	Rejected $H_o$	.000 Significant relation
D. Pottery and mud	Rejected $H_o$	.002 Significant relation
E. Religious ritual and the rubber tree	Rejected $H_o$	.000 Significant relation
F. Traditional houses and natural landscape (geography)	Rejected $H_o$	.000 Significant relation
G. Local festivals and Agricultural calendar: Rainfall or temperature (season)	Rejected $H_o$	.003 Significant relation

Hypothesis Statement 1 was constructed to determine if the relationship between the cultural and natural heritage features, based on the values attached to them, are integrated. Guided by this hypothesis, a paired sample t-test was applied to test the relationship among different pairs of variables. The results are shown in Table 17. The brief discussions of the results of the test are presented below.

### **The relationship between the Chao Phraya River and the long-tailed boats**

H1.1 The paired sample t-test shows the significant value of the long-tailed boats and the Chao Phraya River is 0.000, which is lower than the value of  $\alpha$ , 0.05; therefore the null hypothesis ( $H_0$ ) is rejected. This shows that there is a significant relationship between the cultural and the natural heritage features of Koh Kred.

Koh Kred is a man-made island located in the Chao Phraya River. This river separates Koh Kred from the mainland. The study of Akagawa and Sirisrisak (2005) found that the Chao Phraya River has facilitated trading, agriculture, and water transportation. According to the study of Koh Kred, the local residents have utilized the water in the Chao Phraya River for their daily life such as cleaning, cooking, and drinking. It is also the only route of transportation of the local people to travel between the island and the mainland. Thus the Chao Phraya River is an important river, which is directly related to the lifestyle of local residents of Koh Kred. The abundance or shortage of water has always had a direct effect on local life, in the cities as well as in the vast rice fields (Montgomery & Warren, 1994: 215). As can be seen from result of this research, the Chao Phraya River is perceived by local males (n=51 males) and females (n=39 females) as an important natural feature.

Koh Kred is an island, thus, water transportation is vital for the local residents. The long-tailed boat is a vehicle that is built to carry people or goods on the Chao Phraya River. The local residents of Koh Kred considered them as a valuable cultural feature of the Chao Phraya River that are indispensable to their water-based lifestyle and practice of religion (Akagawa & Sirisrisak, 2005).

Mr. Pichat Kotongcharean (7<sup>th</sup> June, 2007), a local resident of Koh Kred, stated that both the Chao Phraya River and the long-tailed boats are essential for the sustainability of business activity in Koh Kred. The residents of Koh Kred have used the long-tailed boats to transport local products (agricultural and handicrafts) to sell in other provinces along the Chao Phraya River. He also indicated that both the long-tailed boat and the Chao Phraya River are needed in religious activities and festivals. For instance, long-tailed boats are used by Buddhist male monks on their daily rounds to receive alms; the monk's bowls being placed in curved depression on the boat. The monks travel by boat to receive food in the early morning (Montgomery & Warren, 1994: 215). Another example which shows this relationship is the celebration of the Hae Naom Wan festival (the Syrup festival). This festival is held for the offering of the syrup to the Buddhist monks in the temple during the summer season. Sometimes, the monks may go out on the boats to receive syrup that is offered by the local residents who live on the floating houses around the river bank. The local residents believe that the syrup can relieve the monks from their thirst from the heat of the day (Mrs. Morakot Boonsong, the Local Governor of Community 7, 14<sup>th</sup> July, 2006).

Nowadays, the long-tailed boats are also widely used for the purpose of tourism, especially on the Chao Phraya River. Tourism has been suggested as a significant tool for the conservation and enhancement of the quality of human life (Budoski, 1976; McNeely, 1997 cited in Catibog-Sinha, 2002).

### **Local cuisine and agricultural crops**

H1.2 The paired sample t-test shows the significant value of the local cuisine and agricultural crops is 0.000, which is lower than the value of  $\alpha$ , 0.05; therefore the null hypothesis ( $H_0$ ) is rejected. This shows that there is a significant relationship between the cultural and the natural heritage features of Koh Kred.

Bessiere (1998) indicates that Thailand along with other countries, such as China, France, Italy, and Mexico are well known for their culinary heritage. On Koh Kred, local cuisine, which includes both foods and sweets, is considered important cultural features. The local cuisine and desserts are prepared in the traditional Mon way, which the local people have learnt from their ancestors. This traditional manner of cooking has become part of a unique culture that is rarely practiced in other parts of the country. The natural ingredients in preparing the local foods and sweets are derived from local agricultural sources.

Mrs. Chamnean Rungruam (14<sup>th</sup> June, 2007), a local resident, gave an example of the relationship between the preparation of the local cuisine and production of agricultural crops on Koh Kred. She said that there are certain agricultural products which she used as vital ingredients for special dishes and desserts. The ingredients harvested from local farms are coconut, banana, and some spices. One example of such local cuisine is the Tod Mun No Ka La (Deep Fried Fish Cake with Galingale sprouts). The local people have combined their traditional way of preparing the food which they learned from their ancestors and the agricultural production of the ingredients. The locals believed that changing the local ingredients would change the quality and flavor of the dish.

Several countries and regions have focused significant promotional efforts on trying to attract tourists to try local gastronomical delights. Tod Mun No Ka La (Deep Fried Fish Cake with Galingale sprouts) is a very in-demand dish among tourists who visit Koh Kred. In France, food contributes a great deal to the country's tourist appeal, and several forms of culinary heritage have been emphasized in recent years (Bessiere, 1998). Showing to tourists how local cuisine is prepared is a creative way to promote the local cultural and natural heritage of Koh Kred to the tourists. Many other forms of intangible living heritage, in addition to food tasting, play an important role in the tourism attraction base, either as major attractions themselves or as ancillary attractions (Timothy & Boyd, 2003).

The relationship between the cultural and natural features of Koh Kred can also be seen in the cooking utensils, such as native pots, water jars, and Katong, that are used in the preparation and presentation of local cuisine. The raw materials used in crafting cooking utensils include mud, banana leaves and lotus leaves. Mr. Sanong Chaokai (7<sup>th</sup> June, 2007), one of the residents, mentioned that in addition to locally



made mud- pots, the local people also use agricultural products such as banana and lotus leaves to create food bowls, platters and trays. Mr. Sanong demonstrated how they use a container, called a Katong can hold food made from banana leaves. In making a katong, a banana leaf is cut in the shape of a circle, folded over the food and pinned together at the four corners; the pins are made from the midribs of the coconut leaves. The lotus leaf, which is also found in the local gardens, can also be used in wrapping food such as fried rice and is kept in place using the tough fiber from banana plants. These culinary practices demonstrate how cultural practices are uniquely tied up closely with the use of natural/agricultural resources.

### **Pottery and mud**

H1.3 The paired sample t-test shows the relationship between the value placed on the pottery and the mud used for pot-making was significant (0.002, which is lower than the value of  $\alpha$ , 0.05); therefore, the null hypothesis ( $H_0$ ) was rejected. This means that there is a significant relationship between the cultural and the natural heritage features of Koh Kred.

Mrs. Yuwadee Ruangkitcharean (14<sup>th</sup> June, 2007), a local resident who has lived on Koh Kred for more than 40 years, declared that the local pottery of Koh Kred is the island's iconic symbol. The pattern of the earthenware is unique because of the authentic Mon artistic style. According to the interviewee, Mon, as a nation, was a sovereign state in the past, but today, its citizens comprised only a minority population in various parts of Asia. Despite this, the refugees who settled on the river banks of Koh Kred during the eighteen century brought with them the traditional skills on pottery-making, which has economically sustained them up to the present (Montgomery & Warren, 1994: 147). Over several generations, the Mon descendants have maintained their skill and talent in making Mon potteries, and pot-making has been their major occupation.

The local residents (n = 63) who have lived on Koh Kred for more than 40 years, Thai-Mon nationality), claimed pride for their artistic potteries. They believed that these products have both tangible and intangible cultural heritage values. They are tangible because of the material properties and functions of these pots, and intangible, because they represent the hand-down skills and knowledge of ancient, but enduring, craftsmanship. The iconic property of the potteries made in Koh Kred is attributed to the unique Mon design and the authentic orange coloration produced after the Koh Kred mud has been cooked and dried. As mentioned elsewhere in this report, the mud used in pottery-making is sourced out from the core section of the farm area within the island and sometimes along the muddy shore of the River. Mud was considered the most important natural feature of Koh Kred by 56 residents who have lived on Koh Kred for more than 40 years.

The pottery products, unlike in the past, have become a well-sought after souvenir items by both domestic and foreign tourists (Akagawa & Sirisrisak, 2005). For the last 30 years, the tools used for carving potteries were made of wooden sticks (for molding and shaping), and leaves (for decorative templates). Currently, majority of the tools used in pottery making is mechanized – the result of modernization and mass

production. This has caused some concern among the elders of Koh Kred who contend that mechanized molding of the potteries could minimize their authenticity attributes. Bourdieu (1984 cited in George & Reid, 2005: 96) argues “any change in the instruments of reproduction could lead to the alteration of the process of artifact reproduction”. He further states that the mass production of an artifact leads to the commodification of culture and the destruction of the “processes of passing on traditions, knowledge systems created by a community and ways of life to succeeding generations”. Nevertheless, the promotion of traditional handicrafts in support of tourism may rekindle people’s awareness of their role and importance, and also their vulnerability in the face of modernization and rapid social change (Parnwell, 1993:235).

### **Traditional houses and natural landscape**

H1.4 The paired sample t-test shows a significant value of 0.030 between the traditional houses and natural landscape (geography), which is lower than the value of  $\alpha$ , 0.05, therefore the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the traditional houses and natural landscape of Koh Kred.

H1.5 The paired sample t-test shows a significant value of 0.010 between value of the traditional houses and that of the Chao Phraya River, which is, lower than the value of  $\alpha$ , 0.05. Therefore the null hypothesis ( $H_0$ ) was rejected. This indicates the significant relationship between the traditional houses and the Chao Phraya River of Koh Kred.

One of the numerous ways to express traditional craftsmanship is in the construction of houses and shelter (UNESCO, 2005). This seems to be the case on Koh Kred because traditional houses are considered by the respondents ( $n = 86$ , Thai-Mon residents) to be one of the cultural treasures of the island. The typical local house of Koh Kred has a high gabled roof and with ample room-space underneath the house sitting on stilts.

The traditional houses of Koh Kred are said to be constructed in response to the characteristics of the natural environment and weather conditions ( $n = 80$  Thai-Mon residents). According to Mrs. Morakot Boonsong (7<sup>th</sup> June, 2007), the local governor of Community 7, the local houses are standing on stilts primarily because of the yearly occurrence of flood in the months of October-November. The roomy space between the main floor of the house and the ground allows the floodwater to flow but preventing the main parts of the house and their personal properties from getting wet and destroyed by flood water (Figure 5).

The geography of the island also determines the spatial distribution of house settlements. The spatial characteristics of human settlements are often prized as part of the landscapes, and hence, they could be an important consideration in developing tourism centers within the island (Gary, 2007). House settlements in Koh Kred are located in three major locations. These are as follows:



**Figure 5** Traditional house

**Source:** Photo by Pairin Wechtunyagul (2007)

The first settlement location is along the bank of the Chao Phaya River (Figure 6). The local houses usually consist of a platform of teak planks supported on piles or strong stilts, raised six or seven feet above the ground, and approached by a ladder leading down into the Chao Phaya River (Montgomery & Warren, 1994: 215). The main reason that residents prefer to live in this area is the easy access to the River upon which they depend upon for their daily subsistence. For example, they use the water in the river for washing, even for drinking, and for transportation. The Chao Phaya River is considered a natural resource for generating additional income through fishing and riverbank farming/gardening.

The second location of human settlement is near or adjacent to Buddhist temples. Some local people prefer to live in this area because the location of the temple is considered the religious center of the community, where all religious activities, festivals and special events are held.

The third location of human settlement is within the agricultural or farm land (Figure 7). The residents, mostly farmers, live in this area where local farm products are produced. Living next to the farms also ensures that the farm produce are protected from thieves and other natural calamities.



**Figure 6** A traditional house on the river bank  
**Source:** Photo by Pairin Wechtunyagul (2007)



**Figure 7** A traditional house in the area of agricultural land  
**Source:** Photo by Pairin Wechtunyagul (2007)

As in other water-based communities in the world, the lifestyle (thus their culture and civilization) has been curved according to the ‘whims’ of nature. The harmony of people and places has been observed in many traditional societies. Generally, in waterlogged areas, the physical development starts with the creation of water canals, and then eventually, people build houses along the river and then start farming. Where there are major waterways, houses are often built along the coasts or shore. In some places, houseboats have two decks and built over a bamboo float or log float sitting

parallel to the waterway. The physical development on the Chao Phraya River shows evidence of how people have adapted their lifestyle according to the ways of nature (Akagawa & Sirisrisak, 2005).

The houses and settlement structure of Koh Kred can be promoted as a tourist attraction and as part of the interpretation program focusing on the history of human settlements in rural areas and associated traditional lifestyle. Some authors (e.g. Jansen-Verbeke & van Rekom, 1996; Stabler, 1998) state that houses can be prime heritage attraction. In many of the oldest cities of Europe, for example, the city centers are almost entirely comprised of historic structures, squares, fountains and archaeological ruins, which have been developed into major tourist destinations with their primary point of attraction being their historic centers. Many cities have purposefully targeted tourism as an economic growth mechanism, particularly in destinations that have a rich array of historically significant buildings, museums and monuments.

### **Local festivals and physical environment: climate and air quality**

H1.6 The paired sample t-test shows the significant value of the local festivals and physical environment (climate and air quality) is 0.030, which is lower than the value of  $\alpha$ , 0.05: therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the local festivals and physical environment: climate and air quality of Koh Kred.

The local festivals of Koh Kred were ranked by the residents ( $n = 61$ ) who have lived there for more than 40 years as a very important cultural feature. Prentice (1994) explains that rituals and festive events are habitual social activities that define the lives of people and communities; these social functions are selectively shared with others. However, Malhotra (2006: 197) states that the resident population who own the traditional culture determines which aspect of the heritage is appropriate for display and how it is to be displayed. Although the festivals were considered as the most important cultural feature of Koh Kred, the residents have no issue regarding sharing their festivals with tourists.

The performance of social, ritual and festive practices is linked to the life cycle of individuals and groups, the circular pattern of the agricultural calendar, and the succession of seasons or other temporal systems (the Buddhist lunar calendar). It is noteworthy to point out that these social patterns are closely linked to the temporal patterns of the climate and the physical environment. In other parts of the world, festivals, ranging from simple gatherings to large-scale celebration to commemorative occasions, take place at special times and climatic conditions (Prentice, 1994).

Mrs. Sali Emerb (14<sup>th</sup> June, 2007), who has lived on Koh Kred for more than 40 years, explained that there is relationship between the date local festivals are organized and celebrated and the prevailing local climatic or physical condition. For example, the soaked rice festival (Hae Kwoa Chae) is held every year during the hot season. The major dish prepared for this festival is Kwoa Chae (soaked rice) because the residents believed that eating this special dish has a cooling effect. Mrs. Morakot Boonsong, (the local governor of Community 7) affirmed her belief on the temporal juxtaposition

of festival celebration and the physical environment. Furthermore, she thinks that such traditional festivals can enrich tourist experience in Koh Kred.

### **Religious rituals and the rubber tree**

H1.7 The paired sample t-test shows the significant value between religious rituals and the rubber tree is 0.000, which is lower than the value of  $\alpha$ , 0.05, therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between these rituals and the rubber tree of Koh Kred.

The survey revealed that the local people ( $n = 90$ ) of Koh Kred considered both Mon and Thai temples as important sacred places and as significant part of their heritage. The traditional lifestyle of the Mon people are closely linked to Buddhism and they place high respect for natural objects, such as plants and animals (The Thailand Research Fund, 2008). In Buddhism, temples are sacred places where practitioners give respect to Buddha as well as perform other religious activities. Temples and churches are an integral part of the religious lifestyle of the people, reflecting their artistic creativity, harmony with nature, and technical ingenuity (Condominas, 2003 cited in Czermak, Delanghe, & Weng, 2003; Pearson & Sullivan, 2001). Thai and Mon temples on Koh Kred are sacred places for religious objects and images, such as the Buddha statues, pagodas, and praying halls.

This study found that rubber trees (*Ficus*), which was identified as a valuable component of the natural heritage, are protected for religious purposes (Tunbridge & Ashworth, 1996). There were 72 Thai-Mon people who perceived the rubber trees as being valuable. Furthermore, trees are also part of the natural environment (Catibog-Sinha & Heaney, 2006) and may serve as interesting visual component of the landscape and biodiversity for the tourism industry (Gary, 2007).

Although there are several big trees found on Koh Kred, rubber trees that are at least 100 years old are particularly significant in the practice of the traditional and religious beliefs of the local people. Rubber trees growing within the temple precincts are venerated and often linked to some religious practices and supernatural beliefs. Some local people display evidence of beliefs in the presence of super natural forces in nature (Montgomery & Warren, 1994: 215). For instance, some people pray to the tree spirit for good luck and even offer local dishes, fruits, sweets and flowers as they would do in the Buddhist temples. In the South Pacific, the local people believe that the spirits of their dead ancestors reside in century-old trees; this belief is shared with visitors whose tourist experience is enhanced in the process (Catibog-Sinha, 2002).

### **Religious rituals and the Chao Praya River**

H1.8 The paired sample t-test shows the significant value of the religious ritual and the Chao Praya River is 0.007, which is lower than the value of  $\alpha$ , 0.05, therefore the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between religious rituals of Koh Kred and the Chao Praya River.

Mrs. Chalew Siriwan (7<sup>th</sup> June, 2007), a local resident who has lived on Koh Kred for more than 40 years, has described the relationship between the religious and cultural celebrations held in the Chao Praya River. For instance, Songkarn or the Water Festival and Loi Krathong are religious rituals that are held in the waterways or performed celebrating the value of water to the well-being of the people. The Buddha statues and Buddhist monks are ritually sprinkled with water, either inside or outside the temple. The younger members of the family pour water over the hands of elders as a sign of respect during the Water Festival. This festival assumes a boisterous, carnival-like atmosphere. The young and old take to the streets and happily throw water on one another in the belief that a thorough soaking will bring a bountiful supply of rain to farmlands in coming months (Montgomery & Warren, 1994: 42).

During Loi Krathong festival, local people show respect to the river goddess, Kong Ka Goddess and ask for mercy and forgiveness for polluting the river. There are older records describing a similar festival in the northern Mon city of Haripunchai (Lamphun province, Thailand), where the krathong (lotus-flower boat) is regarded as a symbolic way of sending gifts to kinsmen in Burma (Montgomery & Warren, 1994: 215).

### **Part C: The Changes in the Cultural and Natural Heritage of Koh Kred**

This section discusses the changes in local perceptions of the local populace of Koh Kred regarding the socio-, economic and cultural changes that have occurred on the island over a certain period of time. The study involved a review of existing literature and a questionnaire survey. The key respondents were asked to recollect what these natural and cultural features were like in the past (some 30 years ago - around the mid-1970s). It was assumed that tourism and other modern developments in and around Koh Kred have served as catalyst of the rapid changes in nature and the practice of cultural and natural heritage. Green (2005) mentioned in his study that the local communities perceived rapid social and environmental changes on the island of Koh Samui (Thailand) partly as a result of the emergence of tourism development on the island.

The changes between 1976 (some 30 years ago) and 2006 include the following parameters: local demography, family household, and population size (Table 18).

**Table 18** The local demography of Koh Kred

<b>Features of the local social system</b>	<b>Features of the local social system before (30 years ago)</b>	<b>Features now (2006)</b>
1. Community	<ul style="list-style-type: none"> <li>• 5 communities, no data available on the distribution of ethnic populations per community</li> </ul>	<ul style="list-style-type: none"> <li>• 7 communities</li> <li>• Majority of the Mon population lives in Communities 1, 6, and 7.</li> <li>• Majority of the Thai population live in Communities 2, 3, 4, and 5.</li> </ul>

		<ul style="list-style-type: none"> <li>• A small population of Muslim people lives along the bank of Chao Praya River in Communities 2 and 3.</li> </ul>
2. Family Household	<ul style="list-style-type: none"> <li>• 1,332 houses</li> </ul>	<ul style="list-style-type: none"> <li>• 1,453 houses</li> </ul>
3. Population size	<ul style="list-style-type: none"> <li>• 8,601 people</li> </ul>	<ul style="list-style-type: none"> <li>• 5,873 people</li> </ul>

**Source:** The local government of Koh Kred Sub-district, 2006

## Local Demography

### 1. Community

A community is defined by the local government of Thailand as a group of people who live in a small united society. These people will live in the same area and work towards getting the same benefits (The Royal Institute, 2008: 245). A community also refers to a “group of people that shares a common territory, a set of common resources, and a common culture, that interacts frequently, and that consider themselves part of a social group defined as a community” (Garcia, Giuliani & Wiesenfeld, 1999: 728).

Koh Kred is a man-made island with an approximate land area measuring 4.12 square-kilometers or 2,575 rais. About 44.90% of the island (approximately 1,266 rais) has been set aside for agricultural purposes. The rest of the land is for human settlement and other economic developments. The population on the island includes three major ethnic groups: Thai, Mon, and Muslim. Of the total residents, 43% are of Mon ethnic background and are mostly concentrated in Communities 1, 6, and 7 (Ramkomut, 1999: 7). Mon communities are found on the eastern end of the island near the Chao Phraya River (Figure 4.9). This group is basically responsible for building the Mon temples on the island. Majority of these Mon people are also skillful in producing Mon-influenced potteries (known as Kwan Aman in the Mon Language).

About 42% of the Koh Kred populace are considered Thai (or Mon-Thai); they are concentrated in Communities 2, 3, 4, and 5. All of them are farmers tilling the lands south and north of the island; their main crops are rice and various types of fruits. These groups are mostly Buddhists and have also built temples in their respective communities.

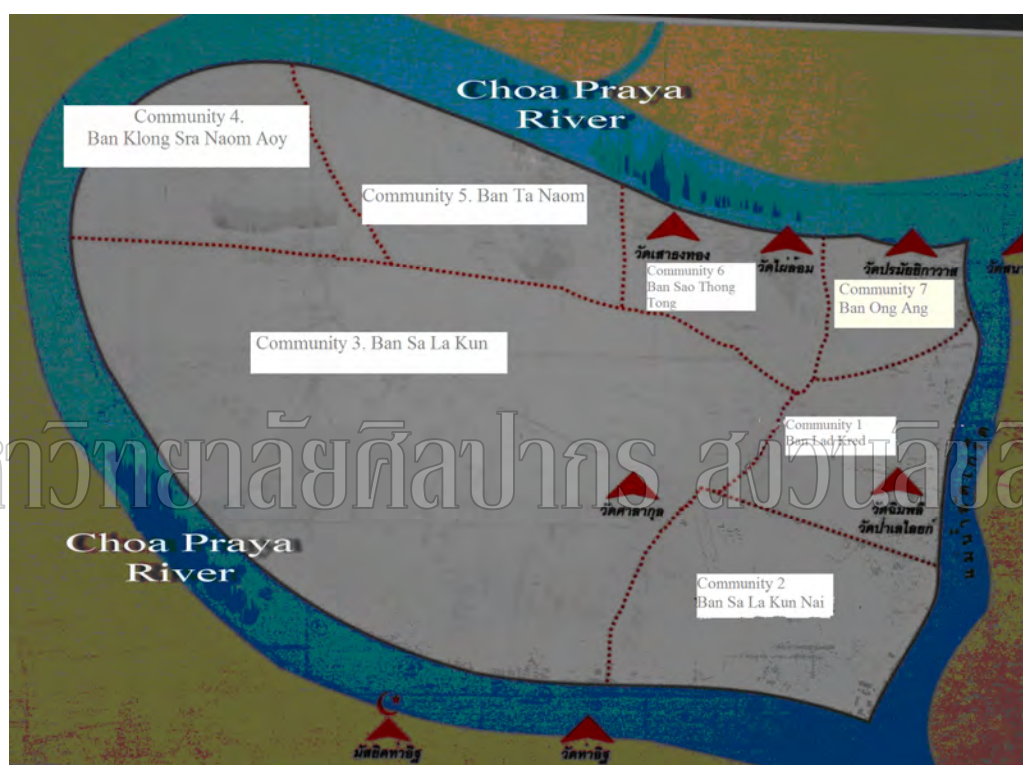
The Muslims represent about 15% of all residents on this island. They have integrated with the Mon and Thai communities, but the majority have settled along the river bank in Communities 1, 2, and 3. Their main occupation is fishing, and they are very much dependent on the resources of the Chao Phraya River.

Table 18 presents the changes in the demographic structure of Koh Kred’s population based on the number and composition of the communities. In the last 30 years, Koh Kred’s population has increased, resulting in the rapid expansion of the communities. Some 30 years ago Koh Kred consisted of five communities. These communities are: Kwan Ha Mo (Community Ha Mo), Kwan Ha Taw (Community Ha Taw), Kwan A Man (Community A Man), Kwan To Community To), and Kwan A



Lad (Community A Lad). At present, these five communities were all re-named and two communities were added. The seven communities are as follows:

- Community 1: Ban Lad Kred
- Community 2: Ban Sa La Kun Nai
- Community 3: Ban Sa La Kun Nok
- Community 4: Ban Klong Sra Naom Aoy
- Community 5: Ban Ta Naom
- Community 6: Ban Sao Thong Tong
- Community 7: Ban Ong Ang



**Figure 8** Map of Koh Kred, showing the locations of the seven communities

**Source:** Tourism Authority of Thailand, 2007

As ethnicity is deemed a component of cultural heritage, it should also be considered a factor that determines social grouping in a spatial dimension (Veschambre, 2007). This is an important element in planning for heritage tourism in Koh Kred. The social groupings (or segregation) of the Thai, Mon, and Muslims on Koh Kred have certain social, economic, and political implications, but they have the potential to affect tourism development on Koh Kred, both positively and negatively, in the future.

## 2. Family Household and Population size

The family household in this study was determined based on the number of houses or dwellings that have been established in the area. A single family usually

occupies one house. Although the number of houses in Koh Kred had increased by as much 4% in 30 years, the actual population residing there had decreased by 19% over the same period. As shown in Table 18, the total number of houses on Koh Kred, thirty years ago was 1,332 and the population was 8,601 people. In 2006, there were 1,453 houses, but the population size was reduced to 5,873 people. (The Local Government of Koh Kred Sub-district, 2007)

Thus, the local population has declined over the last 30 years, although the number of houses has increased. The results of the interview revealed that the majority of the younger generation has opted to move away to other areas (usually to Bangkok and larger towns) for better education and job opportunities. Most of the elders and the less educated members of the population (e.g. farmers and tradesmen) have stayed and remained on Koh Kred. However, new residents have arrived within 30 years and have built their houses on Koh Kred. The most recent of the arrivals that have made Koh Kred home are the Muslims who are concentrated in Communities 2 and 3, and have integrated their lifestyle harmoniously with the Thai ethnic group.

Some of the local residents who have decided to remain on Koh Kred built their own houses and established ‘self-employment’ opportunities in tourism. A number of these houses have been partially converted into a tourist shop (usually the front part of the house) and a pottery/handicraft workshop (usually at the side of the house or within the shop area).

The predominance of older people on Koh Kred may have some implications on the rate of progress of the area in the future. Mincer (1974 cited in George & Reid, 2005: 98) states that “human capital ... deteriorates with age” and that “the demographic changes may carry potential negative impacts to the human and social capital capacities in the community, considered essential to a healthy and vibrant community”.

### Local culture

Over time, some changes have occurred in the characteristics and practice of local culture. This study identified some of the changes in the cultural heritage which the residents considered important to them (Table 19). The study, however, found that while there were inevitable changes, there was also some degree of persistence in some of the cultural practices. The specific features of the local culture discussed in this section are religion, pottery design/ engraving, the water festival, handicrafts, folklores, and the Mon language.

**Table 19** The local culture of Koh Kred

Features of the local culture	Features of the local culture before (30 years ago)	Features at present (Comparison between between 30 years ago and present)
1. Types of religion	• Buddhism and Islam	• No change
2. Mon pottery	• Simple or no engraving	• Engraving art patterns

		usually using natural features as model or template
	<b>Purpose:</b> <ul style="list-style-type: none"> <li>• To use in the kitchen</li> <li>• To offer for use in the temple</li> <li>• To give to their relatives.</li> <li>• To sell as wholesale products</li> </ul>	<b>Purpose:</b> <ul style="list-style-type: none"> <li>• To use in the kitchen</li> <li>• To offer for use in the temple</li> <li>• To give to their relatives.</li> <li>• To sell as a tourism product</li> </ul>
	• Hand-made	• Made with mechanical support ( e.g. pottery-making equipment)
	<b>Size:</b> <ul style="list-style-type: none"> <li>• Predominanry large (for household/ domestic use)</li> </ul>	<b>Size:</b> <ul style="list-style-type: none"> <li>• Predominanry small (For commercial affordability)</li> </ul>
3. Local festivals	• Local people had more time to prepare and join local festivals	• Local people , due to work commitments, do not have much time to prepare/ join local festivals
	• Local festivals were organized by the local people for the local people.	• Local festivals are organized by the local people both for the local people and tourists
4. Folklore (superstitious beliefs)	<b>Practices which are not allowed:</b> <ul style="list-style-type: none"> <li>• children to bring the dolls inside the house and to play with toys and dolls</li> <li>• using turtles for food or as ingredients</li> <li>• singing during meal time</li> <li>•taking a dead body (funeral) inside the house</li> <li>• body cremation on a Buddhist holy day</li> </ul> <b>Beliefs:</b> <ul style="list-style-type: none"> <li>• local people believe in the presence of ancient (ancestral) spirits in their homes</li> </ul>	No change
5. Performing Arts	• Mon dancing performed by almost everyone in the community	• Only few people like to perform Mon dancing
	• Priest/monk funeral ceremonies performed	• No change
	• Special celebration (e.g. funeral)	• Tourism product
	• 10 dancing patterns with 10 lyrics	• 12 dancing patterns with 12 lyrics

	• Mon music played during wedding and funeral ceremonies	• Mon music played during funerals only
6. Local Language	• Thai and Mon	• Thai, Mon, Chinese, and English
7. Local cuisine	• Ancient Mon and Thai	• Native and Foreign culture

**Source:** Interview data collected during the period of March-June, 2007.

### 1. Types of religion

Buddhism and Islam have been the religious beliefs being practiced by the respondents for 30 years. Majority (90%) of the population on Koh Kred are Buddhist, while the rest (about 10%) are Islamic (The Local Government of Koh Kred Sub-district, 2007). Koh Kred has been a Thai community since the end of the Ayuthaya period (1767). Temples (known as a Wat), a symbol of the Buddhist religion, have been established since 1767. During the migration of the Mon people from Motama (Burma) to Thailand, Buddhism was brought with them. This is manifested in the Mon temples and Buddha relics found on Koh Kred.

### 2. Mon pottery design

Thirty years ago, majority of Mon potteries used on Koh Kred were very simple with no decorative designs as their purpose was mostly functional for use as house/kitchen utensils and water containers. At present, Mon pottery is engraved with intricate patterns of nature, such as flowers, leaves, rivers, and animals. With the emergence of tourism on Koh Kred, the Mon local people have added these designs to increase the value of their crafts as tourism products. Although Mon pottery as a cultural heritage has been commercialized for tourism, tourism has served as a tool in revitalizing the ancient Mon artistic culture on pottery. Ma (2001 cited in Jigang & Juixia (2006) reports that many forgotten traditional customs have been re-activated and practiced again as a result of tourism development.

As was previously mentioned, thirty years ago, the Mon pottery of Koh Kred was made mostly for household use, such as for cooking and keeping drinking and bath water. The smaller pots were also used as containers for food and other items offered to Buddhist monks and given away as gifts to friends and relatives. The pottery was mostly sculptured by hand with little or no intricate designs as they are today. Today, many craftsmen use pot-making equipment run by a motor to mass produce the pots with a wide range of sizes. The pots are more intricately engraved using Mon ancient designs patterned after the elements of nature (e.g. flowers, leaves, plants, and animals). This is because Mon pottery has become a popular tourism product not only on Koh Kred but also in Bangkok and other nearby towns and cities. In addition to its home decorative purposes, the pottery is a beautiful souvenir for tourists to remind them of their visit to Koh Kred.

In some other places, such as in Banna (China), the minority population known for their traditional artifacts, have been involved in the displaying and selling their

products to tourists. Even though the development of tourism has, to some extent, led to the deterioration of traditional crafts, it has been instrumental in increasing the sense of national identity and possible revival of folk artifacts (Bao, 1999, cited in Jigang & Juixia, 2006).

### **3. Local Festivals**

Some 30 years ago, the residents organized local festivals for the local community. During that time, the majority of the residents worked at home and spent much of their time preparing for these festivals. Nowadays, the local festivals of Koh Kred are organized more as a tourism product rather than as a community cultural tradition. Likewise, many residents do not have as much time as before to prepare or even join in the festivities because of their work commitment elsewhere outside Koh Kred. Mobility of people through migration, especially of young people, “may draw practitioners away from their communities, thus putting a specific [cultural] practice and its transmission at stake,” (UNESCO, 2007: 55).

According to UNESCO (2007: 55), “Festive events are strongly affected by the inevitable transformation or incorporation of communities in modern societies, especially by such processes as ongoing migration, individualization, the general introduction of formal education, the growing influence of large scriptural religious systems and other effects of globalization.” On the other hand, these local events could be a pull factor for former residents to return home and celebrate with their families and community, thus, “reaffirming identity and keeping up their affiliation with their traditions.”

### **4. Folklore and superstitious beliefs**

The common folklore and superstitions listed in Table 19 have remained unchanged up to the present time. The elders in the family unit usually ensure that these folklore are preserved, believing that losing one’s faith in them could cause a family disaster or illness or personal problems. Examples of these superstitions are not allowing their children to bring dolls inside the house; they believe that dolls carry dark or bad spirits that could harm the household. In cooking, turtles are never used even as an ingredient because they believe that consuming turtles will shorten their lives as turtles are known to have a long lifespan. In order to appease the spirits present in the house, they celebrate a special occasion where they offer gifts and prayers to the spirits. Bringing a dead body inside the house, even if it is a relative is considered bad luck as it would cause the death of another family member.

In the context of tourism practice, it is very important that these local beliefs, even though they may sound ludicrous to western society, should be acknowledged and respected. According to the study of Jigang and Juixia (2006: 69), the families of the Dai people of Xishuangbanna in China who welcome tourists in their homes expressed anxiety about the strangers “disturbing the souls of the deceased”. As a way of appeasing the deceased, the elders of the family would pray to the souls and asked for forgiveness after the tourists had left. Eventually, this has become a new ritual and

tradition, a cultural practice unheard of before tourism became a part of the Dai culture.

## 5. Performing Arts

Performing arts include vocal or instrumental music, dance, and theatre. They are characterized by a “diversity of cultural expressions that together testify to human creativity:” they are also found to varying degrees, in many “other domains of intangible heritage,” (UNESCO, 2007: 56).

The local music of Koh Kred 30 years ago was predominantly Mon. Mon music was played during festivities and family occasions such as weddings and funerals. Nowadays, Mon music is played only during funerals because young couples prefer to have modern music for their weddings. Just like Mon music, Mon dancing was performed some 30 years ago during wedding and funeral ceremonies, monk funerals, and special occasions. Today, Mon dancing is no longer performed at funerals, but is considered a major tourist attraction in Koh Kred especially during week-ends and special traditional festivals. In addition, Mon dancing has incorporated more patterns. There are now 12 patterns as opposed to the original 10 patterns that were used 30 years ago. Two additional Thai lyrics were added to accompany the contemporary Mon dancing. Mon dancing as well as Mon music is now a major tourism product in Koh Kred.

Despite the reduced performance of Mon music and dancing in the contemporary Mon and Mon-Thai society of Koh Kred, the tourist demand for traditional performing arts has resulted in the revival and re-activation of this cultural heritage. Ma (2001 cited in Jigang & Juixia, 2006) cites a specific situation involving the revival of Dai songs and dances in Xishuangbanna villages (southern China). Tourism development has inspired the Dai villagers to learn their national songs and dances. As part of tourism development, a dance troupe to perform traditional Dai dance accompanied by Dai traditional music, was created as a tourism product. To develop this traditional cultural performance, it was necessary for them to be trained by an authentic Dai dancer from the village. From the end of 1998 onwards, a few more dance troupes have been trained, and many of the dancers from these troupes have become leading artists of Dai songs and dances in not only Xishuangbanna but also in other parts of China.

In many cases, traditional dances and songs incorporate new changes that appeal to the contemporary society. The changes may include patterns and movements that incorporate the new and the old as well as the native and the foreign. For example, UNESCO (2005) reports the evolution and changes that occurred in the “The Samba de Roda de Recôncavo de Bahia,” a vibrant dance of Brazil, which actually originated from the dances of African slaves. Incorporating some elements of the Portuguese culture, the urban samba dance has become a symbol of Brazilian national identity in the twentieth century. However, with the emergence of much more popular music, the samba, except in case of ballroom dancing, is gradually becoming less valued by the younger generations.

The ageing of practitioners and the dwindling number of artisans capable of making some of the musical instruments are also a threat to the survival of traditional dances and songs. The “Mbende Jerusarema” Dance (Zimbabwe) is an example of how certain performing arts have changed in character and meaning over time. It is now commercialized for tourism and increasingly used at political party rallies, where its original meaning and symbolisms have either been altered or corrupted. Furthermore, the mitumba drum (polyrhythmic drum), rattles and whistles, which used to accompany the dance, have been replaced by instruments of poor quality, contributing to the loss of the uniqueness of the Mbende music, or the “mole” in the Shona language, which was regarded as a symbol of fertility, sexuality and family (UNESCO, 2005).

## **6. Local language**

The vernacular of the Koh Kred residents until some 30 years ago were Thai and Mon. Nowadays, the majority of the residents communicate using the Thai language, and the Mon language is uttered only by Buddhist monks praying in Mon temples. Moreover, some residents have learned to communicate with Koh Kred visitors in English as well as in Chinese, the latter being a major international tourist sector in Thailand. The statistics showing the arrival of Chinese tourists in Thailand indicate that there were 1,003,141 tourists in 2006. The number increased slightly to be 1,033,305 tourists in 2007 (Tourism Authority of Thailand, 2007).

With the combined forces of migration and tourism, the social fabric and means of communication of Koh Kred has changed in the last 30 years. It is expected that the change will be much greater as tourism development is enhanced in the future.

## **7. Local cuisine**

Mon traditional cooking was learned by the Koh Kred residents from their Mon ancestors and servants to the Royal family. The cuisine was very common until some 30 years ago, when local residents ate simple dishes cooked with ingredients (e.g. morning glory) that are abundant on the island. Nowadays, cooking is more cosmopolitan and very much influenced by the western culture through TV cooking shows. Nevertheless, some traditional families continue to prepare traditional dishes and desserts especially during cultural festivals and traditional ceremonies.

Many tourists, who are attracted to the traditional culture of Koh Kred, still prefer to savor Mon food and delicacies. The tourism demand for this kind of tourist product helps to maintain the cultural heritage (Ma, 2001 cited Jigang & Juixia, 2006). However, George and Reid (2005) argue that commoditization of local culture for tourism may, in reality, impede a community’s efforts to achieve sustainability. The authors further state that the commoditization of rural resource-based culture at a specific point in time can signify the decay and eventual demise of that particular culture. New culture could replace or displace the traditional ones. The impact of the introduced new culture might not be base on the values and traditions of the previous culture.

## Part D: Changes in the Way of Life on Koh Kred

This study collected some preliminary data on the social changes that occurred on Koh Kred in association with the emergence of tourism and other forms of development. Caution was taken in the analysis of the data as it is difficult, given the limitation of this study, to differentiate the social changes associated with tourism from those associated with other economic developments that have also occurred in the study area.

### Social way of life

**Table 20** Social way of life of Koh Kred's local community

Social and economic features	Social and economic features (e.g. 30 years ago)	Social and economic features now
1. Family size	• Average of six	• Less than 4
2. Family relationships	• A closely- knitted relationship	• Loosely-knitted relationship
3. Extended family attributes	• All family members had stayed in the same community.	• More mobile
4. commercial (buying and selling habits)	• Reciprocal sharing ('barter'), money	• Money
5. Means of transportation	• Water-based ( long tailed boat)	• Boats and land vehicles
6. Trade transaction	• Directly with customers	• Money via a middle person
7. Tourism	• word-by-mouth, no formal means of marketing promotion	• Tourist attraction

**Source:** Survey data gathered in March-June, 2007.

### 1. Family

The family remains the main social unit of the community on Koh Kred. However, the size of the family has declined from an average of six members to only four over the course of 30 years. Koh Kred, just like many small islands in the world, has limited natural, physical, and economic resources (Ghina, 2003). This supports the reasons why some of the original residents had migrated to the mainland. It has resulted in the reduction in the family size of the population on Koh Kred. Consequently, the typical local household as described earlier is now smaller, and instead of one living space on the second floor and an open space on the first floor of the house, they are divided into functional rooms and living room as in modern houses.



Although patriarchy still dominates in the household structure with respect to making major decisions as the male is the main breadwinner of the family, many females are now employed and are co-sharing in making family decisions. The majority of the females are involved in tourism-related enterprises.

## **2. The family relationship**

For the last 30 years, all family members stayed in the same community and they also joined in the community's activities. As a result, there was a close relationship between the family members because they spent time together doing such family activities as having meals and working together. Besides, back then family members communicated face to face. Nowadays, the relationship of the family has changed. The family members now live separately as they have come to value their privacy. They do not have time to join in family activities. The new generation works outside of Koh Kred, so that they do not have time to join in family activities. Moreover, today's high technology has influenced the state of the family relationship. For example nowadays family members can talk over the telephone instead of visiting with each other.

## **3. Extended family attributes**

Thirty years ago, family members lived in the same community. Nowadays, some members live outside Koh Kred. The location of their residence now depends on their workplace.

## **4. Commercial business (buying and selling habits)**

The selling and buying habits of the local residents (i.e. among neighbors and friends) of Koh Kred 30 years ago were carried out through a reciprocal system, perhaps similar to the barter system of ancient times. In this system, local agricultural produce, local dishes, fresh fruits, or pottery are exchanged for a desired commodity from another. For instance, a neighbor would give fresh fruits to another neighbor in exchange for a piece of kitchen pottery. This congenial neighborly arrangement did not involve any exchange of currency. However, the usual purchase of goods and services in the market place still involves the use of money. Although this reciprocal 'giving and taking' still exists between some families, especially among friends and neighbors, it is becoming rarer as the population of Koh Kred increases with the number of new migrants and foreigners residing in the area. The emergence of tourism seems to have aggravated the situation, as tourism is increasingly perceived as an economic opportunity.

Their way of trading and transacting business, including tourism, has changed rapidly especially with the advancement of better communication and transportation systems. Koh Kred, just like many places in the world, has been affected by globalization (Rodricks, 2001). Capitalism and materialism are becoming dominant factor in the lifestyles of the people, and traditional customs are now at risk. Although tourism is seen as a form of livelihood in Koh Kred, and somehow commoditized, it has played an important role in re-vitalizing the Mon culture, particularly in the celebration of cultural and religious festivals and performing arts (e.g. Mon dancing

and Mon music) as these cultural features have remained major tourist attractions on Koh Kred.

### Economic way of life

**Table 21** The economic structure of Koh Kred

Features of the economic structures	Features of the economic structures before 30 years ago	Features now
1. Selling pottery	• For wholesale	• For wholesale and retail
	• Utensils in the household	• Utensils in the household and souvenir
	• Small number of production	• Large number of production
	• The family members	• Local people
2. Main revenue	• Local agricultural products and selling of pottery	• Local agricultural products and selling of pottery
	• Amount of revenue 350 baht/m	• Amount of revenue 3,500 baht/m
3. Local occupation	• Agriculturists • Pottery makers • Government officers	• Agriculturists • Pottery makers • Government officers • Business Employees • Tourism-related employees
4. tourism-related	• Koh Kred wasn't promoted as a tourist attraction.	• Greater revenue • High number of local employment

**Source:** Survey data gathered in March-June, 2007.

#### 1. Selling Pottery

For the last 30 years, selling pottery has been the main source of revenue for the local people. They sold pottery as both wholesale and retail products to their customers. Most of pottery included household utensils. Additionally, the laborers of the local factories were family members. At present, selling pottery is a secondary income for the local people. The local people produce souvenirs such as earthen lamps, vases, and aromatherapy lamps, for the tourists. They have designed a new style of pottery which the tourists find attractive.

Besides, the local people have been using machinery to produce larger numbers of pottery. However, there are products that have been imported from other parts of Thailand to sell as the souvenirs on Koh Kred.

## **2. Tourism related**

Koh Kred was not promoted as a tourist attraction thirty years ago, thus, tourism was not prevalent in the past. However, more recently the promotion of tourism on Koh Kred has brought the local people more revenue from the selling of the souvenirs, local food and sweets, and pottery to the tourists. Additionally, the local people have been hired as the employees and workers in the souvenir shops and the pottery factories on Koh Kred.

To remain competitive in the tourism industry, the uniqueness of the Mon pottery is maintained by some Mon pot makers. While the production number were small mainly because the local people handmade everything as they did not have the modern machinery needed to produce larger numbers, their products are authentic and well-sought by tourists not only for their beauty but also value for money. Ability to remain competitive is one goal that Koh Kred has to achieve in sustaining tourism on the island. Competitiveness in the tourism industry refers to the “ability of entrepreneurs to design, produce and market goods and services, the prices and non-price qualities of which form a more attractive package of benefits than those of competitors” (Ritchie & Crouch, 2003 cited in Hu, & Wall, 2005).

## **3. Main local revenue**

The products of local agriculture and selling pottery have been the main sources of revenue for the local people of Koh Kred over the last 30 years. Nowadays, the selling of agricultural products such as durians, bananas, mangosteens, coconuts, and jackfruit, are the major sources of revenue for the local people of Communities 3, 4, and 5. On the other hand, the main source of revenue for Communities 1, 2, 6, and 7 comes from the selling of pottery to tourists. The data in the article of George and Reid (2005: 96) support this conclusion. The authors found that many aspects of the community’s traditional culture have been capitalized on in Lunenburg which are now main sources for economic growth instead of people relying merely on the fishing industry. Culture is a resource, which is now being explicitly exploited for economic gain. Through tourism, local culture has become a main asset for economic generation in expectations of providing a continuous stream of benefits to the community that will help maintain its economic viability now and into the future.

## **4. Local occupation**

The occupation for the last 30 years of the Thai people living in Communities 2, 3, 4 and 5 has mainly been in agriculture. They raised agricultural crops such as durian, bananas, and lychees. They also grow rice in Communities 3, 4, 5, and 6. Furthermore, during this time period the Mon people living in Communities 1, 6, and 7 have been pottery makers as well as government officers.

Thirty years ago, the occupations of the local people on Koh Kred included agriculture and pottery making. At present, the local people are employed as agriculturists, pottery makers, government officers, factory workers, and tourist-related employees. Data from the research on Lunenburg in Canada (George & Reid, 2005: 100) indicate that fishing was conducted within an operating and functioning industrial environment in the past; its purpose was to build and maintain community prosperity. Today, in contrast, fishing is reconstructed as entertainment in a performance-based industry. For instance, lobster vessels are now used to provide tourists with a contrived experience of what it is like to fish for lobster and other shellfish. It seems that Koh Kred would eventually be like this Canadian village, as commercial fishing is becoming less profitable than tourism.

### **Cultural way of life**

According to Jigang and Juixia (2006: 68), cultural heritage, including their handicrafts, food, and religious rituals is “a way of life” of the people. In addition, since these cultural heritage values are shared with the tourists, the local people economically benefit from them. The Thai-Mon residents perceive these cultural features to be important as part of their everyday life. In other cultures, such as the Dai culture in southern China, the Dai people benefit from perpetuating their culture not only as a source of national pride and identity but also a means to earn alternative income from tourism. The commodification of culture, through tourism, has both positive and negative effects (Jigang & Juixia, 2006: 68). One of the positive effects is the economic and cultural valuation of the cultural heritage.

At the present, Koh Kred is promoted to be a tourist attraction in Nonthaburi province. The additional income that the local people would receive from tourism development can support them to preserve their cultural heritage.

**Table 22** The performance of artistic, religious or traditional practices

<b>Features of the performance of artistic, religious or traditional practices</b>	<b>Features of the performance of artistic, religious or traditional practices before (30 years ago)</b>	<b>Features now</b>
1. Scheduling of Occasion/Events	• Determined by the elders of Koh Kred calculated on natural phenomenal (e.g. lunar changes)	• Determined by the government calendar
2. Style of artistic performance	• The local lifestyle and the nature influenced	• The tourists influence
3. Pattern of Mon potteries	• No decorative pattern of Mon pottery	• The various decorative patterns of Mon pottery
	• The large sizes	• The small sizes
	• The kitchen utensils	• The house furniture

4. Religious activities	• Local people	• Tourists
5. Local community involvement	• The cooperation between monks and local people	• No cooperation between monks and local people

**Source:** Survey data gathered in March-June, 2007.

### **1. Special Occasion/Events**

Over the last 30 years, special occasions or events such as artistic, religious or traditional practices that people had performed were determined by the elders of Koh Kred. Nowadays, the performance of these practices is indicated by the government calendar.

### **2. Style of local art and performance**

Thirty years ago, local art reflected the local lifestyle and surrounding nature. For example; the lotus is a local plant and its shape has been used as a pattern in decorative design on local pottery. At present, the growth of tourism has influenced the style of artistic style. For example, the decorative styles of the local pottery have been altered to attract more sales from tourists. Furthermore, thirty years ago, Mon dancing was performed during funerals. However, these days it is presented for the tourists during the weekends.

### **3. Religious Activity**

Some 30 years ago, people volunteered their time and energy in the celebration of various religious activities, such as carrying sand for the construction of the sand-pagoda. Moreover, the local people used to organize the religious activities during the Buddhist Lent celebration and helped raise public donations for the monks and celebration of the religious activities. Nowadays, the local people do not spend their time to organize the religious activities and if they do, they are for tourism development.

### **4. Local community involvement**

Thirty years ago, the local people cooperated in religious activities. For example, they took food and sweets to offer to the monks every Buddhist Lent celebration. Besides, the local people donated their money for the construction of religious buildings and they incited others to donate money to religious businesses. The current residents do not have time to join in traditional or religious activities because they have to work.

The involvement of local community in tourism development is a fundamental requirement in sustainable tourism (Swarbrooke, 1999).

## Part E: The positive and negative impacts of tourism on Koh Kred

Koh Kred has been promoted as a tourist destination since 1997 (Ramkomut, 1999: 14). The cultural and natural features have become tourism products to attract the tourists to visit Koh Kred. It can be seen from the increase in the number of tourists traveling to Koh Kred that tourism on Koh Kred is growing. The statistics indicate that the number of tourists has gone from 32,455 tourists in 1997 to 55,200 tourists in 2008 (The Local Government of Koh Kred, 2008). This growth can lead to development of facilities needed to support tourists. The reliance of tourism upon the natural and cultural resources of the environment means that its development induces change which can either be positive or negative. Although some authors (e.g. Holden, 2000: 64) argues that tourism attempts to maintain an image that is environmentally friendly activity, it can nevertheless have adverse impact on the environment, if not properly managed (Harris, Griffin, & Williams, 2002; Newsome, Moore, & Dowling, 2002).

This study collected some preliminary data on the environmental impacts that occurred on Koh Kred in association with the emergence of tourism and other forms of development. The impact of tourism and other forms of development upon the environment can be separated into two broad categories: negative and positive. To provide a structure for the discussion, the first part of the following section deals with the negative consequences of tourism and the second part with the positive effects for the environment.

### The negative impacts of tourism on Koh Kred

There are a broad range of negative environmental impacts resulting from tourism and other development on Koh Kred, which can be categorized into four major types of concern: nature, society, economy, and culture. These are summarized in Table 23

**Table 23 Summary of negative impacts on the local environment of Koh Kred**

<b>Nature impact aspect</b>	<b>Potential consequences</b>
Pollution	<ul style="list-style-type: none"> <li>• Water pollution through spillages of oil and litter</li> <li>• Air pollution from vehicle emissions</li> <li>• Noise pollution from the long-tailed boats and tourist activities</li> <li>• Aesthetic pollution</li> </ul>
Erosion	• Erosion of river banks
Natural resource	• Change in the land used for primary production
<b>Social impact aspect</b>	<b>Potential consequences</b>
Human rights	• The disturbance of the tourists to the local residents
Education opportunity	• To encourage local residents to study
<b>Economic impact aspect</b>	<b>Potential consequences</b>
Local revenue	• It depends on tourism

Employment	• A high rate employment from the mainland
Land ownership	• The local residents have sold their land and move to stay in other places outside Koh Kred
<b>Culture impact aspect</b>	<b>Potential consequences</b>
Local culture	• The local culture continues to be reduced and sanitized to conform to tourist expectations
Local traditions	• The deterioration of local tradition

## 1. Issues related to Nature

The development of tourism requires physical resources to facilitate its expansion. Within destinations, the development of the tourism superstructure, such as hotel and attractions, and their associated infrastructure, also requires land (Mercer, 2000). Tourism is often a competitor for land use with other economic activities, such as agriculture (Holden, 2000: 74).

Koh Kred has been promoted as a tourist attraction since 1997 (Ramkomut, 1999: 14). Tourism remained largely immune from environmental criticism, the image of tourism being predominantly one of an environmentally friendly activity, the smokeless industry. This perception was enhanced by the imagery of tourism, embracing virtues of beauty and virginity, as portrayed in landscapes of exotic beaches and mountain areas framed in sunshine. This notion is no longer true or up to date (Catibog-Sinha, 2007; Weaver & Oppermann, 2000). Nevertheless, there were one or two dissenting observations about the ‘\_smokelessness\_’ of tourism. During the 1970s, questions about the environmental impacts of tourism began to be raised more widely, as tourism expanded internationally and the negative effects of its development became more obvious (Holden, 2000: 64). Milne (1988 cited in Holden, 2000: 65) comments that in 1961 there was concern being expressed over the possible ecological imbalance that could result from tourism development in Tahiti in the Pacific.

Aside from the development of tourism, Holden (2000: 64) also noted that human action is the cause of global environmental problems. The pursuit of economic growth and increased material consumption was having a profound effect upon our environment and threatening the long-term well-being of humankind (Catibog-Sinha, 2007; Mason, 2008). Concern was also being increasingly and strongly voiced over the depletion of the tropical rain forests of the world for agriculture and logging (Catibog-Sinha & Heaney, 2006).

### a. Water Pollution

Pollution of the physical environment resulting from tourism can occur on different spatial levels, including tourism generating and destination areas, and other localities not directly connected with tourism but to which pollution is displaced. It is important to point out that tourism is a contributing factor to local and global pollution

(Holden, 2000: 92; Mercer, 2000). Due to the development of tourism Koh Kred has suffered in three main areas: water, air, and noise pollution.

Water pollution is a major problem in many regions of the world (Holden, 2000: 92). The water pollution of Koh Kred is caused by both locals and tourists usages. For instance, water transport is one cause of pollution because of the spillages of oil from vehicles. Transport to and between tourist destinations has been identified as a contributor to greenhouse emissions (Byrnes & Warken, 2000). Small to medium sized motorized tourist boats along the River cause not only oil pollution but also air pollution.

Agricultural waste is another source of pollution on Koh Kred. According to the study, local agriculturists have released water, which is adulterated with chemicals used in agricultural land, into the Chao Praya River. Other sources of water pollution are litter. A common problem associated with tourists is littering (Holden, 2000: 74). Litter, produced by the locals and tourists, has a negative effect on heritage sites (Timothy & Boyd, 2003: 125). The majority of the litter consists of containers for food and drink, and plastics. Timothy and Boyd (2003: 125) noted that fast-food containers, cigarette butts, broken bottles and soda pop cans cannot only ruin the ambience of an attraction, but also are expensive to clean up. A habit of residents is to throw litter into the river as a means of disposal. Litter is a major cause of water pollution. The pollution of a waterway can cause the lack of clean water for the daily consumption of local residents.

#### **b. Air pollution**

Koh Kred is an area that has limited geography for the use of cars, thus, water transport and motor-bikes are the main transportation for residents and tourists. Due to the increasing number of tourists it supports, there has been an increase in the need for using the local transport to travel around Koh Kred. Regarding the study, a major source of air pollution of Koh Kred is associated with the transport for locals and tourists. Motor-bikes and motor-boats contribute to local atmospheric pollution through the release of carbon dioxide, which is widely thought to be a major cause of global warming (Holden, 2000: 93).

#### **c. Noise pollution**

According to the results of the study on Koh Kred, noise pollution has mainly been caused by the long-tailed motorboats, the motorbikes and tourist activities. The noise is particularly a problem for the residents who live on this island.

#### **d. Aesthetic pollution**

The development of tourism facilities can also lead to a decline in the aesthetic quality of the environment (Holden, 2000: 95). Tourism may induce profound changes in the character and form of built areas, either through urban expansion or alternations within existing village, town or city limits. Urbanization usually occurs after tourism development, with the provision of roads and pavements (Hunter & Green, 1995: 27).



Regarding a study by Jigang and Jiuxia (2006: 69), the residents of the original Dai homes in Xishuangbanna (China) used a curtain instead of a door to their bedroom, as the Dai people did not want to peep into others' bedrooms. With the coming of tourists, there have been violations of this way of life. Consequently, the Dai people have put doors to their bedrooms with a lock.

According to the study of Jamieson (2006: 99), part of Klong Khwang's tourism product in Thailand is its traditional village character. As income rises and taste changes, the physical form of the community might also change when new housing and building materials are introduced. If these changes were to alter the character of the community, a large part of the tourism appeal of Klong Khwang would be lost.

Regarding the study of Koh Kred, the local traditional houses are perceived as a valuable cultural feature. They help establish individual, community and national identities, which enable people to define who they are (Hall & McArthur, 1993a: cited in Timothy & Boyd, 2003: 90). The local traditional houses of Koh Kred are the tourism product that the tourists would like to see when they visit this island (Ramkomut, 1999: 59). The development of tourism can lead to changes in the architectural style of local houses on Koh Kred and to the disappearance of traditional houses. Often tourism development is based upon maximizing profits whilst ignoring aesthetic concerns (Holden, 2000: 96). The result of the study also indicated that some old building and traditional houses have been demolished and replaced by new modern houses. Because of the increasing additional income of locals, the residents have fulfilled their life with the new modern houses.

#### **e. Destruction of vegetation**

Hunter and Green (1995: 16) noted that tourism may result in the selective removal, collection or killing of (often rare) plants and animals. In the case of Koh Kred, the residents usually prefer natural resources for ingredients in their local cuisine such as banana, coconut, matad (Mon apple), and galingale sprouts. Tod Mon Nor Ka La (Deep Fried Fish Cake with galingale sprouts) is a famous local cuisine for the tourists, which includes galingale sprouts as an important ingredient. The galingale sprouts (Nor Ka La in Thai) is a unique plant on this island. Because of the consumptive needs of locals and tourists, it may lead to the disappearance of this local plant.

## **2. Issue related to Society**

### **a. Human right**

Many of the most historic temples in South-East Asia are still used for worship by adherents to Buddhist and Hindu beliefs. Some of the most impressive Buddhist temples in Thailand, for example, serve not only the needs of believers, but also attract large masses of tourists. Boisterous tourists and flashing cameras may be considered a major disturbance to many temple worshippers (Timothy, 1994).

### **b. Education opportunity**

Tourism plays an important role in promoting educational opportunities for Thai youth and the general public. Some of the talented locals can be trained to be tour guides in Koh Kred. Ecotour guiding can enhance the tourism experience as well as in promoting the natural and cultural environment by performing a number of roles, such as “motivator of environmentally responsible behavior and conservation values, and specialist information giver” (Black & Ham, 2005: 179).

## **3. Issue related to the Economy**

### **a. Local revenue**

Coastal towns that develop because of tourism follow a predictable pattern of growth driven by increased commercial activity associated with providing accommodation, goods and services to tourists (Butler, 1980 & Smith, 1991 cited in Green, 2005:38). The revenue of local people depends on the tourist expenditure such as souvenir, food and drink, accommodation, and transportation. The tourist expenditure depends on the tourism seasonality (Goeldner, Ritchie, & McIntosh, 2000: 33). Migrants from Motama (Myanmar) and the Thai mainland first settled in Koh Kred in the year 1767. At that time pottery making and agricultural cultivation were established as the principal economic activities of this island and remained so until the year 1997 when tourism became the island's dominant source of local revenue (Ramkomut, 1999: 3).

Before the promotion of tourism in 1997 the only means of access was by the long-tailed boats from the mainland, and consequently tourism was restricted. Since then tourism and associated development has grown. Now, there are the motor ferries that are available for servicing the needs of tourists and residents all day. The rising number of tourists can stimulate the residents of Koh Kred to establish many facilities to serve the tourists. The small restaurants, souvenir shops, and street vendors that are operated by locals are a means of providing additional income to that which they earned from other sources, such as agricultural plantations.

Referring to the study of this island, a lot of tourists usually visit Koh Kred during the weekend; hence, the local people are able to make an additional income from selling the souvenirs, food and drink, and local products to the tourists only two days a week. On the other hand, there are only a few tourists who choose to visit Koh Kred during the weekdays so that the local people do not receive as much additional revenue as they do on the weekend.

### **b. Employment**

Due to the development of tourism the mainland people have come to invest in Koh Kred. They operate convenient stores, restaurants, and souvenir shops. Additionally, there has been a trend to employ people from outside the island to work in the tourism industry. This has resulted in a high rate of employment from the mainland. The study of Bunchot (1996) indicates that a quarter of residents from

Sobluak community (Golden Triangle, Thailand) have changed from their previous occupation as agriculturists to tourism related jobs because of the tourism development in their community.

### **c. Land ownership**

According to the results of this study of Koh Kred, it was found that 2,575 rai are owned by outsiders. With increase in tourist numbers over the last twenty years, the rate at which the embankment of the Chao Phraya River around Koh Kred has been sold or rented to outsiders, upon which tourism facilities have been built, has dramatically increased. Currently people from the mainland dominate ownership of the island's restaurants, souvenir shops, and massage shop.

Tourism development can lead to the displacement of people from their homes, particularly of poorer people in less developed countries, many of whom possess no rights of land ownership and have limited or no access to legal representation (Holden, 2000: 77). For example, the development of golf villages usually involves the transformation of agricultural land of local people (Burns & Holden, 1995). It is evident that tourism development motivates landowners and entrepreneurs to become aware of the financial opportunities to be gained from tourism, and then the pressure on local tenants to leave their land is likely to increase (Holden, 2000: 78). Due to the tourism development of Koh Kred, there are many outside investors who would like to come to invest in Koh Kred. As a result, the local people have sold their land and moved their families to stay in other places outside Koh Kred.

Through the UNESCO designation, the community has positioned itself as a scientific, educational and cultural zone. Using Lunenburg in Canada as an example, it was implicitly given an image associated with the upper-middle class. Not only has this image attracted a certain type of tourists, it has also attracted a particular type of real estate buying to the community. The local real estate agencies, in fact, have been an instrumental force in the gentrifying process. Many agencies have taken advantage of the UNESCO designation, the designated historic homes and heritage buildings, and the prestige that this brings, to develop and build a selling image targeted to an affluent market outside the local area (i.e. international and out-of-province buying from more prosperous areas). The community has also become attractive to potential outside investors and entrepreneurs who want to seize the opportunity to capitalize on the newfound fame of Lunenburg as a World Heritage Site and its tourism potential. Thus, some buy real estate because Lunenburg is now considered a prestigious residential landscape; others buy to develop a tourism-related business (George & Reid, 2005: 97).

## **4. Issue related to culture**

### **a. Local culture**

Tourism development results in some negative impacts, such as the commercialization of the tourist destinations (Bao & Su, 2004 cited in Jigang & Jiuxia, 2006), the commercialization of culture, the deterioration of traditional culture, and the

emergence of a Phony Folk Culture (Mattieson & Wall, 1982 cited in Jigang & Jiuxia, 2006).

Tourism can indeed represent a high danger for local cultures if, with the wrong idea that tourists have to be offered whatever they like to see or buy, local suppliers start to follow the world-wide standardization trends, from which many destinations around the world have already suffered. On fragile ethnic communities, the presence of numerous and uninformed tourists can be socially and culturally devastating, putting locals under the pressure of an acculturation phenomenon, often irreversible (Yunis, 2006).

Another clear example from North America is the Amish and Mennonite cultural communities in Pennsylvania, Ohio and Indiana (USA) and Ontario (Canada). What attracts visitors to these communities is their distinctive lifestyles, including their style of dress, modes of transportation (i.e. horses and buggies), foods, handicrafts, language, homes and farmsteads, and social and commercial institutions (e.g. blacksmith shops, markets, schools and churches) (Buck, 1978; Hovinen, 1995, 1997; Luthy, 1994; cited in Timothy & Boyd, 2003: 34). These communities have become so popular to outsider gazers that tourism is beginning to affect their cultures and ways of life in what they perceived to be a negative way. There has been over commercialization in some minority communities after tourism development. Such commercialization lowered the cultural and natural value of the communities, and the culture suffers risking the loss of its real face. The Dai village of Xishuangbanna in Yunnan called Manjinglan used to enjoy a great reputation with its Dai landscape and fascinating folk culture, all of which has now gone and the street has been turned into something completely different, resulting in the loss of tourists (Jigang & Jiuxia, 2006: 69). The negative impact of the demonstration effect has been exaggerated. It is believed that the minority people will become suspicious of their culture and rebel against it, causing the cultural patterns to change. The fact is that the tourists' interest in minority culture urges the locals to look into the cultural value of their tourist resources, thus helps to preserve the traditional culture (Jigang & Jiuxia, 2006: 70). Yunis (2006) has explained that tourism can indeed represent a high danger for the local culture if, with the wrong idea that tourists have to be offered whatever they like to see or buy, local suppliers start to follow the world-wide standardization trends, from which many destinations around the world have already suffered.

Robinson (1999 cited in George & Reid, 2005: 100) suggests that tourism turns local cultures into commodities where religious rituals, ethnic rites and festivals (and traditions) continue to be reduced and sanitized to conform to tourist expectations, resulting in a 'reconstructed ethnicity'.

### **b. Local traditions**

The development of tourism has to some extent meant the deterioration of traditional craft, its maturity and the awareness of national identity has made it possible for folk artifacts to revive (Bao, 1999: 222 cited in Jigang & Jiuxia, 2006: 67), while it is natural and constant for traditional artifacts of nations not involved in tourism to die out (Jigang & Jiuxia, 2006: 67). Hunter and Green (1995: 37) emphasize that the growth of tourism can have significant impacts on the pattern and

development of traditional arts. Some writers (e.g. Bascom, 1976 & May, 1977 cited in Hunter & Green, 1995: 37) suggest that traditional forms are debased with goods being produced for tourist consumption by non-traditional methods. Others have pointed to a renaissance of traditional art forms (including drama and music), driven by a demand from tourists for cultural authenticity. As with the pattern of Mon dancing, tourists are unlikely to understand the significance and meaning of the dancing and songs they are watching or participating in, and with the passage of time it is possible that the performers may lose sight of the original cultural importance of the practice (Cohen, 1988; Williams, 1998 cited in Holden, 2000: 90).

### **The positive impacts of tourism on Koh Kred**

There are a broad range of positive environmental impacts resulting from tourism development on Koh Kred, which can be categorized into four major areas of concern: nature, social, economy, and culture.

#### **1. Issues related to Nature**

For the last 30 years, there have been no benefits from the tourism. The local people have used the local nature for their daily consumption, for example; they use water from the Chao Praya River for cooking, washing, and other needs. Their lands have been farmed to grow agricultural products needed for their daily life. The atmosphere of Koh Kred was saturated with the Mon culture and tradition. Nowadays, the local people are cultivating the local nature to suit the needs of tourism. The purposes for using agricultural land are two fold, first, to meet the needs of the locals, but also to attract tourists as well. For example, the agricultural land has been cultivated in a way that is attractive tourist. Agricultural landscapes, such as rice terraces in parts of Indonesia and the Philippines, have become an integral part of the traditional ways of life type attractions that people travel to see (Timothy & Boyd, 2003: 34). Farm-based tourism has become a very popular way of increasing rural incomes and providing rural tourists with place to eat, sleep, and recreate. This is particularly so in Europe, New Zealand, Australia and North America. For along time farmers have let out rooms, converted farm buildings into holiday accommodation, created caravan and camping sites, and developed trails and farm walks for visitors (Timothy & Boyd, 2003: 45).

Timothy and Boyd (2003: 48) have indicated that national parks and protected areas are important places to present natural and cultural heritage. In Uluru National Park, Australia, the local Anangu have a voice in how the park is managed and run for tourism. They want to control tourist numbers and product development, and encourage tourists to learn about their culture (Hall, 2000, Boyd, 2002). They also want to promote the cultural resources of the area, dissuade visitors from climbing the rock, widen the interpretative services, and educate visitors about Aboriginal culture, history and traditions (Timothy & Boyd, 2003: 48).

## **2. Issues related to Society**

### **a. Education**

In the last 30 years, the local people lacked of educational opportunities because they did not have money. Nowadays, the local people have access to higher education and they want to study about tourism and learn specific skills that can help them welcome the tourists. The growth of international tourism has led to a revival of interest in the history and heritage of native communities and remote cultures (Melanie, 2003: 94).

## **3. Issue related to economic**

### **a. Local revenue**

Thirty years ago, Koh Kred was unknown by outsiders because there was no promotion of tourism on Koh Kred. The sources of revenue for local people came from the selling of local agricultural products and pottery. Nowadays, Koh Kred is well-known island to foreigners due to its promotion as a tourist attraction since 1997. The sources of revenue for the local people can be divided into two types. The main source of revenue for local people is generated from the selling of agricultural products and pottery. The second source is generated from the expenditure of tourists on souvenirs, food and drink, accommodations, local products, and transportation. Purchasing souvenirs and handicrafts is a highlight of many tourists' trips, and watching crafters at work can heighten the experience and enhance the value of the items purchased in the eyes of the tourists (Timothy & Boyd, 2003: 34).

Shopping and catering services are the most important activities that tourists undertake while traveling. Aside from accommodations, tourists generally spend more money on shopping than for any other purpose while in the destination area, usually in the range of 20 – 50 percent of their total on-site expenditures (Timothy & Boyd, 2003: 49). Prentice (1993) found that meals, snacks, and gift purchases totaled approximately one-fifth of tourist expenditures on the Isle of Man, and this included activities of visitors to heritage attractions as well as other locations. Thus it is hard to overestimate the value of providing eating and shopping opportunities for heritage visitors, and heritage managers are beginning to realize this (Timothy & Boyd, 2003: 49). Catering services allow visitors to take a break and enjoy a meal, drink or snack. Shopping facilities, catering services, accommodations and transportation can be successfully developed at or near heritage sites to provide for the needs of visitors and to earn additional revenues (Timothy & Boyd, 2003: 48).

In places where tourism is dominated by heritage attractions, the economic impact can be very profound (Timothy & Boyd, 2003). In the last 30 years, the local economy of Koh Kred has depended mainly on the making of agricultural products and pottery. At the present, the local economy not only depends on the agricultural products and the pottery making but also the revenue from the expenditure of tourists. As heritage tourism grows, destinations have begun to realize the potential value it has for local and national economies in terms of job creation, increased tax bases, more regional

income and the stimulation of local entrepreneurial activity. Therefore, the economy forms the basis for conserving heritage (Timothy & Boyd, 2003).

The importance of the tourism industry in the economies of many Small Island Developing States (SIDS), is well known, being an important source of revenue and sustaining the development of national economies (Francesco, 2000 cited in Philippe, 2004: 5)

#### **b. Local employment**

Cultural tourism represents an economic opportunity for local communities, especially for the poorest populations. Many local examples exist around the world, showing how tourism can improve living conditions in the local communities. In analyzing a wide number of case studies in different developing countries, Yunis, (2006) has identified the employment of the poor in tourism enterprises, but also in cultural enterprises (as a guide or a guardian in a heritage site, or in musical or theatre companies, for example) within or outside cultural sites or monuments. According to the study of Koh Kred, the local people have been hired by the owners of agricultural land and the pottery factories for the past 30 years. At present, in addition to agriculture and pottery factories being the main sources of employment, tourism involvement has become another source of employment. It includes jobs related to souvenir shops, restaurants, tourist transportation (motorcycle, boat), and tourist accommodations. Sudarman (2006: 63) has identified the enhancing tourism promotion will give the opportunity to local communities to participate in the tourism industry by for instance, selecting some of local people to act as local guides.

#### **c. Land ownership**

For the last 30 years, there has been no benefit from tourism, so that the land is used to be the agricultural land, local factories and the living area for the local people. Nowadays, the land used to be the agricultural land, local factories and the living area for the local people. The local people have built the shop houses for outsider renting to sell the souvenir and food and drink to the tourists.

### **4. Issue related to culture**

#### **a. Local culture**

In the minority area where the residents participate in tourism activities, people identify more with their culture. They have begun to realize that things that are only too ordinary for them may mean a lot more to tourists. As a result, they have become aware of the importance of the landscape for future development (Jigang & Jiuxia, 2006: 68). Participation in tourism can strengthen the self-awareness of the local residents as well as the sense of national identity, thus helps the continuation of the traditional culture (Jigang & Jiuxia, 2006: 69).

Many deserted and forgotten traditional customs have been activated and practiced again as a result of tourism development (Ma, 2001a: cited in Jigang &

Jiuxia, 2006: 67). The development of tourism inspired the villagers to learn their national songs and dances. As a result, some long-forgotten national songs and dances were revived (Jigang & Jiuxia, 2006: 67).

For the last 30 years, the local culture could be seen in the daily life of the locals, for example, in the local customs, making merit and Mon dancing. At this time, the local culture has been improved and conserved to attract the tourists. The revenue from the growth of tourism can be used to support the conservation of local culture. For example, the local government supported the costs for the building of a cultural center for teaching Mon dancing to the local children.

The local cuisine has been preserved for the tourists and visitors. There are many local restaurants that sell the local cuisine and there are few restaurants that teach the process of cooking local cuisine (Berard & Marchenay, 2000). As Paramo (2006: 8) has studied the case of Mexican food. Traditional Mexican Food aiming for the protection of traditions around Mexican food and contemporary Mexican food whose emphasis is on Mexican high cuisine or Mexican food as an element of social legitimacy (media industry; gastronomic industry; tourism). The exposition of Mexican food is a privileged source of national pride and sovereignty.

#### **b. Local tradition**

For the last 30 years, the purpose of performing the local tradition has been to conserve the local ways of the ancestors. Moreover, the local traditions have been carried out by everyone in the community. The examples of local festivals include Songkarn, Loy Kratong, and Chaow Kaw. At present, the purpose of performing the local traditions is to attract tourism. They are being used to attract the attention of tourists to visit Koh Kred. The development of tourism on Koh Kred has encouraged the local people to preserve the local traditions because they have realized that tourism is another source of revenue. For example, the heritage festival in Canada occurs in a rural rather than urban area. It focuses upon the traditional rural way of life in Ontario (Butler & Smale, 1991). It is hard to distinguish tourists from local residents at these festivals, although given that the majority of festivals are community-based, the tendency to attract tourists, especially out of province and international, is relatively low. The Oktoberfest, in the Waterloo-Kitchener-Cambridge area, with its emphasis on beer festivals and German culture, attracts visitors from outside the region. Many deserted and forgotten traditional customs have been activated and practiced again as a result of tourism development (Ma, 2001: cited in Jigang & Jiuxia, 2006). Besides, Jigang and Jiuxia (2006: 68) have implied such life style becomes a much commercialized self imitation. As a result, traditional dances and handicrafts gave way to cheap imitation so as to satisfy the need of the tourists with the least effort. However, cultural tradition is very strong and would not disappear so easily. They also indicated that the participation in tourism can strengthen the self-awareness of the local residents as well as the sense of national identity, thus helps the continuation of the traditional culture. Many communities find that tourists are increasingly participating in festive events organized by the communities. Therefore, tourism can contribute to reviving a traditional event, thus giving a “market value” to intangible cultural heritage (UNESCO, 2005).



### **c. Local architecture**

Thirty years ago, the local community was not benefiting from tourism. Nowadays, the growth of tourism has encouraged the local government to provide a budget to renovate the architecture of buildings on Koh Kred. And the local architectural buildings have been conserved and renovated as tourist attraction. Jigang and Jiuxia (2006: 68) have explained that in the places where tourism has not developed, residents have very little sense of cultural protection. Take the style of buildings for example. The change and destruction of traditional buildings will lead to the loss of the sense of history and that of the charm of the minority as a group. For example, the developers of Dai Village in Xishuangbanna of Yunnan are very well aware of the tourist value of the traditional Dai buildings. They tried all possible ways to protect such buildings. The Chinese government has recognized the importance of their minority peoples and encourages the creation of folk villages and folk arts to augment the national treasures, including the Great Wall (Malhotra, 2006: 198). Local traditional houses have been renovated into souvenir shops, museums, restaurants, and home-stays.

### **d. Buddhist temple**

Thirty years ago, the Buddhist temples were places where local people could perform religious activities such as making merit and praying. Nowadays, Buddhist temples are not only considered the center for local people to perform their religious activities such as making merit and praying, but they are also meant as places for the learning the Mon language and about Mon culture. The local museums have been located nearby so that the local people and tourists can learn about the local tradition and culture. Moreover, they have been developed as tourist attractions and local markets where the local people can sell local products to tourists.

## **Chapter 5**

### **Summary, Conclusions and Recommendations**

Tourism has grown at an accelerated pace over the last few decades and forecasts indicate an ever faster rate of growth into the new millennium, with Asia and the Pacific becoming the second most important tourism destination of the world by 2020. One of the pillars of the tourism industry has been mankind's inherent desire to see the natural world and learn about the culture of different nations. Tourism, both domestic and international, stimulates national pride for one's history and heritage. It also stimulates respect for and understanding of other cultures, and, consequently leading to the promotion of global peace and understanding (WTO, 2008).

The researcher conducted a study of the cultural and natural heritage features as well as the perceived values of these features within the context of sustainable tourism, on Koh Kred, located in Nonthaburi province, Thailand. Koh Kred is a man-made island. Koh Kred was selected in this study because the island has been the settlement area of the Mon community since 1722. The ancestral Mon people from Burma migrated to settle their communities on this island, and since then they have been sharing the land with native Thai people and new immigrants up to the present time. The settlement of Thai and Mon communities and inter-cultural marriages between ethnic groups have greatly influenced the present culture, the use of natural resources, and way of life of the residents. Koh Kred is a major tourist attraction in the province, and management efforts are needed to conserve not only the cultural heritage of the island, in particular the Mon culture, but also the natural heritage upon which the community's well-being including tourism are dependent upon.

This chapter is comprised of two sections. The first section presents the summary and conclusions of this research. The second section discusses some recommendations for tourism management.

#### **Summary and Conclusions**

This study was conducted in Koh Kred for several major reasons. Firstly, to determine and describe the site's cultural and natural heritage features; secondly, to determine the cultural and natural heritage values as perceived by the residents; and thirdly, to look into the perceived changes in the cultural and natural features in the study area that have occurred over time. Additionally, the study aimed to determine if there was a significant linkage or relationship between the local or traditional culture and the natural features of Koh Kred. The study also determined the positive and the negative impacts of tourism on the cultural and natural heritage features of the island. Finally, some management recommendations on how best to conserve and/or integrate the cultural and natural heritage values as important aspects of sustainable tourism were made.

This research collected data, using qualitative research method, about the cultural and natural heritage values in the context of sustainable tourism on Koh Kred. The questionnaire survey consisted of multiple choice answers and open-ended questions. The empirical data on the cultural and natural heritage features were derived from answers given by local residents, including the potters and the Buddhist monks (n= 100 respondents). Results were also derived from an in-depth interview, from March to June, 2007, of some local residents. The majority (73%) of respondents (Mon, Thai, Mon-Thai ethnic groups) have resided on Koh Kred for more than 40 years. A comprehensive literature review was also conducted to supplement the field data and observation.

Koh Kred (Kred Island) is a man-made island with interesting cultural and natural features. Some of these features have remained relatively unchanged despite the pervasive influence of modernity. The following Tables describe the range of natural and cultural heritage features found on Koh Kred.

### Conclusion of cultural and natural heritage features

**Table 24** Cultural heritage features on Koh Kred

<b>Cultural Heritage</b>	<b>Brief Description</b>
1. Local House	The building in which local people live, usually the people belonging to one family.
2. The cluster of pagodas of Wat Sao Thong Tong	The group of three pagodas that were built as Ayutthaya style in King Rama IV period in Sao Thong Tong Temple.
3. Temple or Wat	The place of Buddhist religious, artistic and cultural functions in the Thai society (Continuing Education Center, 2002).
4. The Principal Buddha Image	A big/major image of Buddha housed in the ordination hall (Ubosot).
5. Long-tail boat	A vehicle that is built to carry the people or goods to travel on the river usually moved by sail or motor.
6. Mon dancing	Mon dancing is a theatrical art that had been performed during both the monk funerals and special celebrations.
7. Local cuisine	The style of cooking that is characteristic of Koh Kred, which is present in the form of food and dessert.
8. Mon Pottery	Baked unglazed red clay carved with intricate patterns.
9. Mon festival	Local religious or cultural events performed by Mon
10. Mon costume	The clothes worn by Mon people at a particular time in history, or in a particular country, are referred to as a particular type of costume.

11. The declining pagoda of Wat Poramai Yikawat	This pagoda is located at the bank of Chao Praya River which is similarly constructed to the fabulous Shwedagon in Rangoon, Myanmar.
12. Khun Thep Phakdi Building	This building built in 1908 by a wealthy local Mon man, was designed to be the secondary school for the Mon people of Koh Kred. It represents the architectural style of Mon.
13. Mon Language	A system of communication which consists of a set of sound and written symbols which are used by the people of Mon for talking or writing.

**Table 25** Natural heritage features on Koh Kred

Natural Heritage	Brief Description
1. Chao Praya River	Chao Praya River is regarded as the bloodline of Thai people. It has its origins in four rivers flowing from the northern region of the country.
2. Rubber tree (Ficus tree)	A sacred tree that the local people usually respect for bringing good luck.
3. Mud/ Clay	A naturally occurring material composed primarily of fine-grained minerals, which is generally plastic at appropriate water contents and will harden when dried or fired (Guggenheim and Martin, 1995).
4. Air Quality	The quality of the atmosphere on Koh Kred
5. Island Geography	Koh Kred is a man-made island
6. Agricultural Crops	The local agricultural crops of Koh Kred consist of durians, bananas, jackfruit, coconuts, mangosteens, mangos, nor ka la, matad (Mon apple) and rice.

### Results of Hypothesis Testing

The study aimed to determine the probable answers to research questions concerning the integration of cultural and natural heritage values for sustainable tourism of Koh Kred. The hypotheses tested are as follows:

**H1:** The cultural and natural heritage values of the Mon people have remained integrated.

**H2:** The cultural and natural heritage features on Koh Kred are valuable to the local community.

**H3:** The integration of cultural and natural heritage values can help support sustainable tourism.

**H1: The cultural and natural heritage values of the Mon people have remained integrated.**

**Table 26** Summary of Findings based on Hypotheses Testing

This can be stated in statistical terms as:

If the p-value > the value of  $\alpha$  ; then reject  $H_a$ , accept  $H_o$

If the p-value < the value of  $\alpha$  ; then reject  $H_o$ , accept  $H_a$

95 % level of significance ( $\alpha = 0.05$ )

<b>H1: the relationship between cultural and natural heritage features</b>	<b>Sig. (2-tailed)</b>	<b>Results</b>	<b>Conclusion</b>
1.1.The long-tailed boats and the Chao Phraya River	Rejected $H_o$	.000	Significant relation
1.2.Local cuisine and agricultural products	Rejected $H_o$	.000	Significant relation
1.3. Pottery and mud	Rejected $H_o$	.002	Significant relation
1.4. Traditional houses and geography	Rejected $H_o$	.030	Significant relation
1.5. Traditional houses and the Chao Phraya River	Rejected $H_o$	.010	Significant relation
1.6.Local festivals and Physical environment: climate and air quality	Rejected $H_o$	.003	Significant relation
1.7. Religious ritual and the rubber tree	Rejected $H_o$	.000	Significant relation
1.8. Religious ritual and the Chao Praya River	Rejected $H_o$	.007	Significant relation

Hypothesis 1 is conjured to test the relationship between the cultural and natural heritage features of Koh Kred. With this hypothesis, paired sample t-test was applied to test the relationship among those variables. The results are shown in the above table

**Significant Level**

H1.1: The paired sample t-test shows the significant value of the long-tailed boats and the Chao Phraya River is 0.000, which is lower than the value of  $\alpha$ , 0.05; therefore the null hypothesis ( $H_o$ ) was rejected. This shows that there is a significant relationship between the long-tailed boats and the Chao Phraya River.

H1.2: The paired sample t-test shows the significant value of the local cuisine and agricultural products is 0.000, which is lower than the value of  $\alpha$ , 0.05; therefore the null hypothesis ( $H_o$ ) was rejected. This shows that there is a significant relationship between the local cuisine and agricultural products.

H1.3: The paired sample t-test shows the significant value of the pottery and mud is 0.002, which is lower than the value of  $\alpha$ , 0.05, therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the pottery and mud.

H1.4: The paired sample t-test shows the significant value of the traditional houses and geography is 0.030, which is lower than the value of  $\alpha$ , 0.05, therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the traditional houses and geography of Koh Kred.

H1.5: The paired sample t-test shows the significant value of the traditional houses and the Chao Phraya River is 0.010, which is lower than the value of  $\alpha$ , 0.05, therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the traditional houses and the Chao Phraya River of Koh Kred.

H1.6: The paired sample t-test shows the significant value of the local festivals and physical environment: climate and air quality is 0.030, which is lower than the value of  $\alpha$ , 0.05; therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the local festivals and physical environment: climate and air quality of Koh Kred.

H1.7: The paired sample t-test shows the significant value of the religious ritual and the rubber tree is 0.000, which is lower than the value of  $\alpha$ , 0.05; therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between ritual and the rubber tree of Koh Kred.

H1.8: The paired sample t-test shows the significant value of the religious ritual and the Chao Phraya River is 0.007, which is lower than the value of  $\alpha$ , 0.05; therefore, the null hypothesis ( $H_0$ ) was rejected. This shows that there is a significant relationship between the religious ritual and the Chao Phraya River of Koh Kred.

## **H2: The cultural and natural heritage features on Koh Kred are valuable to the local community.**

The respondents ( $n = 100$ ) regardless of age, gender, ethnicity, and length of residency ranked their value perceptions about the cultural and natural heritage features of Koh Kred using the 5-point Likert scale. The scale is from 5 (very important) to 1 (not at all important). The scale of 3 is neutral.

**Table 27** The values of the cultural and natural features as perceived by 100 residents

<b>Cultural Heritage</b>	<b>Mean</b>
Mon festivals	4.98
Principle Buddha	4.93
Pottery	4.88
Local temple	4.86
Lying Pagoda	4.84

Traditional Houses	4.80
Pagoda Cluster	4.67
Mon language	4.56
Khun Thep Phakdi Building	4.50
Local sweets	4.42
Local cuisine	4.29
Long-tail boats	3.83
Mon dancing	3.70
Mon costume	3.28
<b>Natural Heritage</b>	<b>Mean</b>
Agricultural products	4.94
Chao Phraya river	4.84
Natural landscape	4.76
Mud	4.70
Rubber tree	4.13

**Source:** Survey data gathered during March-June, 2007.

### **H3: The integration of cultural and natural heritage values can help support sustainable tourism.**

Tourism is one of the largest industries in the world. Since the 1980s the role of tourism as a means of achieving the objective of economic development has received prominence within the sustainable development paradigm (Wambach, 2005). It is vital that any definition of sustainable tourism emphasizes the environmental, social and economic elements of the tourism system. This definition of sustainable tourism ensures that tourism while economically viable does not necessarily destroy the resources, particularly the natural environment and the social fabric of the host community, upon which it depends (Swarbrooke, 1999). Swarbrooke (1999: 13) defines sustainable tourism as “a form of tourism which meets the present needs of tourists, the tourism industry, and host communities without compromising the ability of future generations to meet their own needs”. The study of Koh Kred indicates the integration of the cultural and natural heritage values as a tourism product, as discussed below.

#### **A. Tourist transportation**

The results showed that local transport, which most residents use to travel around this island, include the long-tailed boats, motorcycles, and bike cycles. However, the long-tailed boats are the only form of transportation that has been used by the local people along the Chao Phraya River since 1722. It is thus not surprising that the respondents attached a strong value to the relationship between the River and the long-tailed boats. The long-tailed boat may be developed as a product for cultural tourism; it can be a tool to help tourists appreciate and understand the history and culture of Kred Island as well as the water quality of the riverine system as they travel along the Chao Phraya River. Traveling along this River can provide the tourists with real life experience that is linked to the local lifestyle of the people whose daily subsistence

depends heavily on the River. Melanie (2003: 35) states that most cultural tourists will use the local transport frequently because the majority of them are interested in experiencing something new, authentic, and different from what they are normally used to.

### **B. Local cuisine**

The local cuisine was perceived by the local residents as a valuable cultural heritage feature of Koh Kred. This specific cultural heritage may lose its uniqueness if the cooking ingredients are changed. The preparation of the local cuisine and access to local agricultural products is inseparable, indicating the close relationship between culture (i.e. local cuisine) and natural products (i.e. ingredients taken from agricultural produce). The local agricultural products, such as banana, durian, coconut, matad (Mon apple), and nor kala (galingale sprouts) are needed for the preparation of local dishes. Rice is fundamental to every aspect of Thai culture and cuisine; it is an integral component of all the country's customs, traditions and ceremonies (Thompson, 2002).

Food consumption has also become an important part of tourism. Food has been ranked fourth in the list of leisure opportunities for tourism development (Hall & Mitchell, 2000). According to the study by Sharp (1990), ethnic foods contribute to the dynamic nature of Canadian cuisine. In addition to its dietary contribution, agricultural production and gathering is also valued as a social, spiritual, and recreational activity that cultivates special relationships between the people and the land (Sveta, 2007). Many cultural tourists (especially backpackers) will "often take great delight in being sandwiched between locals and their sacks of rice or grain, or their entourage of goats or chickens" (Melanie, 2003: 35). Jeou-Shyan, Meng-Lei, and Chen-Tsang (2008) reported that the tourism industry worldwide is turning increasingly toward the promotion of specific tourist destinations where local culture and local gastronomy are part of the broad cultural attraction.

Local cuisine is seen as playing an increasing role in the tourism industry. Furthermore, local agricultural production is a tool for sustainable development because it sustains the physical well-being of residents and tourists by providing various food sources and the main ingredients in local cuisine. The local cuisine can be promoted as a sustainable tourism product on Koh Kred because its promotion can help conserve both the local cultural heritage and natural heritage of this island as well as provide additional income to local residents. Sustainable tourism ensures that the needs of host communities are met. In this study, the residents who were interviewed expressed their need to benefit economically from the tourism development on Koh Kred. Hall and Mitchell (2000) state that tourism is a generator of income and enhancement of community pride and well-being.

### **C. Local pottery**

The local pottery was perceived by the residents of Koh Kred as a valuable cultural heritage feature. The traditional pottery-making has been handed down to the Mon from the ancestral Hongsawadee in Burma. In the pottery-making process, the type of mud or clay used plays an important part in the production of unique potteries.



The mud from the interior of Koh Kred as well as from the riverbank of Chao Phraya River provide this important component in pot-making,

In the context of sustainable tourism, the traditional pottery-making was shown in this study as a tourism product that can support both the local economy and the conservation of local heritage. The preservation of this local tradition can be promoted through tourism. For example, arts and crafts tourism have been shown to be an interesting development in many rural parts of Europe. The protection of traditional methods of crafts and textile production is very important to many rural communities, especially in the peripheral areas of Europe. The tourists are keen to purchase authentically produced rather than manufactured or mass-produced goods. Craft tourism development is considered an important potential economic development tool, which seeks to revive traditional production methods and to provide training and skills to the local people. The development of crafts tourism in rural areas can help raise the profile of destinations, address problems of seasonality, and diversify tourism products. The local craft manufacturers can practice or re-learn traditional skills as well as gain business skills in managing their own small businesses (Melanie 2003:79). This has both economic and socio-cultural benefits for local communities, especially in areas where agricultural industries have declined and unemployment is high. Instead of local people being forced to move to urban areas to seek employment, they can remain within rural areas and make a living while preserving their traditions (Richards, 1999). Similarly, the local pottery in Koh Kred can be used as a tool to promote local economy and to preserve the cultural and natural heritage values of the island.

#### **D. Traditional houses**

The traditional houses were perceived as an important cultural heritage feature of Koh Kred. According to the residents, the architectural style of houses has an integral connection with the natural landscape (including the physical environment) and features found on the island. All traditional houses on the island have a wide-open space on the first floor designed to reduce the impact of flooding during the rainy season. The majority of the houses, which are located along the riverbank, were built with stairs leading directly into the Chao Phraya River to easily access the River for domestic use, such as bathing, washing, and fishing. The houses built in the agricultural areas have roofs made from natural materials such as coconut and palm leaves.

The promotion of the traditional houses as a tourism product can lead to the preservation of archeological sites, historic buildings and districts (Swarbrooke, 1999). Melanie (2003: 114) suggests that local people should highlight the special and unique characteristics of aesthetic details of traditional houses, such as their architectural designs. The traditional houses on Koh Kred can be preserved as a sustainable tourism product and can be used as a tool to educate the local residents and tourists about ancient and local architectural designs. It can also instill a sense of civic pride and 'ownership' among the local communities.

### **E. Local festivals**

The Mon festivals were perceived as a valuable cultural heritage feature of Koh Kred. Tourists have opportunities to experience and learn about the local culture through the unique and delightful performances held during local festivals. The study of Taegoo and Seung Hwa (2008) found that festivals and special events are among the fastest growing types of tourist attractions. Hu (2003) states the festival is a cultural performance that includes traditional/aboriginal music songs, dances, and other cultural exhibits.

The local festivals held in Koh Kred consist of some features of the local religion as well as those of the natural and cultural landscape. For example, during the Songkarn Festival or Water Festival, the residents pay respect to the Buddhist religion, their ancestors, and the elderly residents on this island. They use water as a medium or as a symbol to show respect for the religion and the ancestors. During this festival, the residents of Koh Kred wear their Mon traditional costume and prepare local cuisine.

The festival is a tourism product which was perceived as a way of telling stories to the tourists of Koh Kred (Daneil, 1996 cited in Mei-Chi & Wei-Li, 2008). The festival can inform tourists about the Mon culture through cultural presentations and rituals performed by the local people. The majority of cultural tourists are interested in participating in local functions by interacting with the locals. Journeys are often not seen as a means to an end, but as “an exciting form of personal displacement, which affords new sights, sounds and smells. Most cultural tourists are likely to be on some kind of quest for authenticity, either in terms of self-improvement or in terms of the sites, communities and activities that they can participate. Many cultural tourists want to engage fully with various activities in tourist destinations and to interact with local inhabitants” (Melanie, 2003: 35).

According to Melanie (2003: 74), diversification of the product into rural or cultural tourism has become a common means of attracting more discerning and environmentally conscious tourists. Heritage tourists they tend to spend more money on local products to support the local economy of a destination. They also tend to be sensitive to the local culture, customs and traditions of the host community and likely to have some degree of awareness of environmental and conservation issues (Melanie, 2003: 104).

### **F. Religious temples**

The result of the study found that religious temples are perceived as an important cultural heritage feature of Koh Kred. Buddhism encompasses all aspects of Thai culture and society (Thompson, 2002: 38). There are many Buddhist temples within Koh Kred because of the influence of Buddhism over much of the history of the island. The local community is predominantly Thai-Buddhist, which is reflected in the numerous Thai-Buddhist temples and buildings on the island. Wat Pailom (Pailom temple), Wat Chimplee (Chimplee temple), and Wat Sa La Kul (Sa La Kul temple) are some examples of Thai-Buddhist temples on Koh Kred. There are also two Mon-Buddhist temples: Wat Sao Thong Tong (Sao Thong Tong temple) is a Mon-Buddhist

temple that was built by the Mon people during the Thonburi period. Another Mon temple is Wat Poramai Yikawat (Poramai Yikawat temple), which was built 200 years ago. In addition, the Muslim religious influence is reflected in the mosques located in Community 4 of Koh Kred. All these temples are often visited by tourists.

Religion is a component of culture that includes a system of beliefs expressed through rituals and symbols and which is concerned with the supernatural (Bryant, Dewalt, Courtney, & Schwartz, 2003). The result of this research showed that local residents perceived the rubber trees as part of their natural and cultural heritage, in particular in the practice of Buddhism. They believe that these trees are also an integral part of their religion and are therefore respected as a supernatural entity. The relationship between the religion and rubber trees is apparent within the temple precinct. For over 100 years, rubber trees found within the yards of the temples on Koh Kred have been preserved, protected, and even venerated.

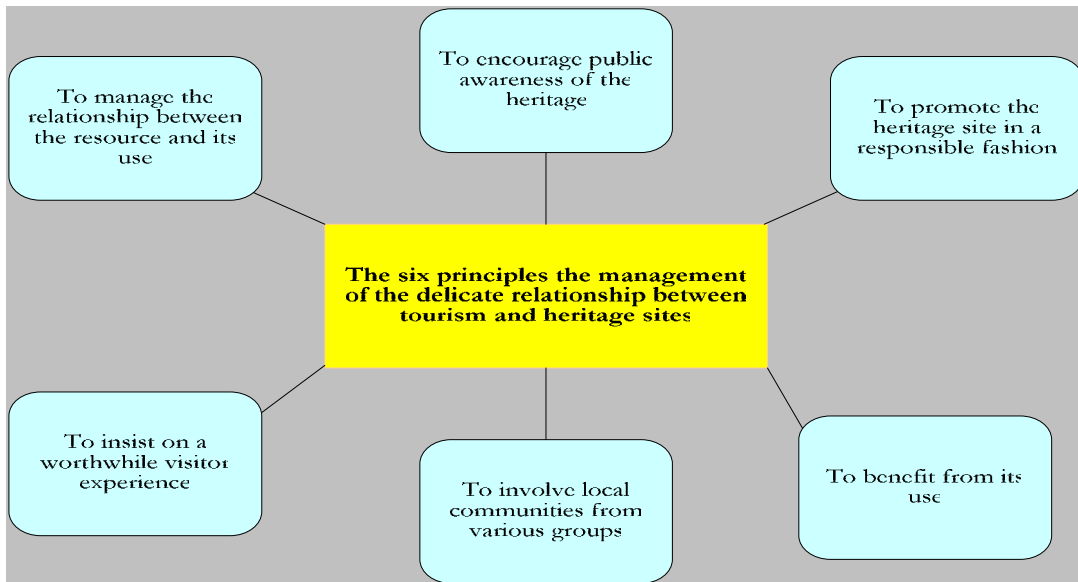
The Chao Praya River is also closely linked to the practice of religion on Koh Kred. More than three temples are located along the riverbank. The local people have used the immediate area surrounding these temples as meeting place for various religious activities and several other cultural festivals. In addition, they are considered important places in the local economy. Since the River is a major transportation route on Koh Kred, it has become as convenient location for religious, cultural and economic purposes for both locals and visitors.

### **Recommendations**

The following recommendations are based on the major findings of this research and those from other published studies. The Development Strategies and the Rural Plan of Koh Kred presented two strategies that are pertinent to the development of local religion, arts, culture for local tourism (The Local Government of Koh Kred, 2008). These are: to encourage and support the Buddhist activity and local festivals. And to encourage, support, conserve the local arts, cultures, wisdom, and the archeological sites. The principal recommendation of this research is to adapt the general principles of International Cultural Tourism Charter of ICOMOS (2002) for the management of the delicate relationship between tourism and heritage sites.

This study recommends a modified model (Figure 14) as basis for the development strategies and plan of the local government (Ao Po To) of Koh Kred. The eight recommendations of this study are discussed below.

**Figure 9** The six principles for the management of the delicate relationship between tourism and heritage sites



**Source:** modified from ICOMOS (2002)

### Local Museum

#### a. Proposed Action:

The local museum should be established on Koh Kred to exhibit the history and the culture of the Mon people. Museums are places for presenting to the public a collection of artifacts of local, national, and even international significance (Foley & McPherson, 2000). The museum should be designed to display heritage collections to the public in addition to preserving artifacts for teaching and research (Bennett, 1995; Walsh, 1992). Many countries have been collaborating in the preservation of rural lifestyles, cultural relics and folk traditions by establishing living heritage museums (Richards, 2001). In the case of Europe, North America and Asia, some of the volunteers and regular staff there wear period costumes when interacting with visitors; this is as part of the tourist attraction/ experience. Other museum staff are tasked to demonstrate to museum visitors some examples of the traditional ways and skills that were practiced in the past at various scenarios, such as in blacksmith shops, tanneries, bakeries, shipyards, cobbler shops and on farms (Timothy & Boyd, 2003).

#### b. Rationale:

Koh Kred's population consists of Mon and Thai-Mon residents and their descendants from cross-cultural marriages, resulting in the diversification or enrichment of culture. However, some Mon immigrants, although have already integrated with the native Thai society, have managed to preserve their indigenous

culture and traditions; this has been the draw card of Koh Kred as a cultural tourist destination.

Museums are used to display historical architecture and living history activities (Robert & Patricia cited in Butler, Hall & Jenkins, 1998: 157). Museums and their interpretive facilities are established to support visitors in learning about the site before venturing on to experience it first-hand (Timothy & Boyd, 2003: 40). The goal of most museums is not to make money; instead their main aim is to collect, conserve and present artifacts for visitors and researchers. In some museums as with the Holocaust Memorial Museum in Washington, DC, “the primary purpose of the museum is to make visitors understand how attempts to annihilate an entire people came to be and how this was executed In the words of in reference to” (Lennon & Foley,1999). Museums are “places where memories and histories meet even collide, and that can be an emotional experience” (Melanie, 2003: 84). Merriman (1991) argues that “the past belongs to everyone, and that everyone should have access to the past”. He states that museums are a way for people to gain insights of their history. Museums traditionally served as a “form of surrogate travel” (Melanie, 2003: 87). However, Swarbrooke (2000) argues that museums could become modernized theme parks if the focus of museums was merely to entertain and generate income at the expense of their traditional objectives of providing academic information and research opportunities.

The museum, if to be built on Koh Kred, should be able to motivate the tourists to learn about Mon culture and cultural values. As in all other museums, many people want to know about their history and to see and/or hear the corresponding evidences of the stories told (Pearson & Sullivan, 2001). The museum can be used as a tool to display the Mon and Thai culture not only to tourists but also to local residents, who can help safeguard the valuable heritage. The proper preservation of Mon culture presented in museums as well as objects outside the museum is only possible if the Mon people are actively involved in the management and presentation of their artifacts. Weaver and Lawton (2002) state the absence of active involvement and custodianship by representatives of the culture which created them do not constitute meaningful conservation of museums and natural heritage.

## **Local Market**

### **a. Proposed Action:**

The local market should be established as a tourism product on Koh Kred. This market will be an important place not only to harness public’s appreciation of the Mon culture and consumable Mon products but also to generate additional income for the local people who are actually the most qualified providers of information about the products and their linkage to the lifestyle of Mon and Thai communities. To add color to the marketplace, the local vendors may, for example, dress up in Mon costumes and serve local dishes in local food containers (Mon pots) to the tourists.

### **b. Rationale:**

Tourists can enjoy and participate in various cultural activities at the local market and temple's open yard on Koh Kred. The temple or wat is a religious place for all residents on Koh Kred especially during the religious holiday. This place is the center of religious and economic activity for local residents and visitors. Local vendors, who are selling items ranging from pottery to fresh produce and traditional cuisine, are often stationed along the main streets leading to the temple areas. The temple areas known for their markets include Poramai Yikawat temple, Pailom temple, and Sao Thong Tong temple. These business-oriented locations consist of the local pottery and food stalls, where local residents purchase their meat, fish, fruits, and vegetables for daily consumption. A pottery workshop, run by the Kwan Aman (Potter community), can demonstrate pottery-making to curious tourists.

The market is a tourism icon of some destination areas. In Australia, country or 'farmer' markets in communities such as Mount Tamborine and Eumundi (Queensland, Australia) are major local attractions, especially for domestic tourists (Weaver & Lawton, 2002). The market place can be used as a venue to promote cultural heritage. Cultural heritage understanding can be used in conjunction with certain economic activities like visual arts and handicrafts, music and dance, literature and cuisine; many aspects of cultural heritage can be used in a multitude of ways for economic development (Philippe, 2004: 4). Silberberg (1995) suggests that the economics of the 1990s triggered a change in people's perceptions from escapism to cultural enrichment. A visit to Koh Kred marketplace can provide this experience.

## **Support for the renovation of old buildings or traditional houses into shop houses**

### **a. Proposed Action:**

The study of Koh Kred found that there are many tangible cultural heritages features such as old buildings and traditional houses that could be renovated and converted into tourism facilities or visitor centers. Shopping facilities, catering services, accommodation and transportation can be successfully developed at or near heritage sites to provide for the needs of visitors and to earn additional revenues (Timothy & Boyd, 2003: 48).

### **b. Rationale:**

This study found that the renovation of old buildings or traditional houses into shop houses or tourism facilities would contribute to the promotion of cultural heritage tourism in Koh Kred. In some historic villages overseas, bed and breakfast establishments have been created as a way of encouraging tourists to stay longer in the destination area. Some mining and lumber towns, such as Leavenworth, Washington

(USA) and Globe, Arizona (USA), and agricultural villages such as St. Jacobs, Ontario (Canada) have been transformed into tourist shopping villages (Getz, 1993) where old buildings have been converted into souvenir shops, restaurants and guest houses. Purchasing souvenirs and handicrafts in these facilities could heighten tourists' experience and enhance the perceived value of the sold items (Timothy & Boyd, 2003: 34). In some cities, the restored historical buildings are preserved and managed for tourism (Waite & McGuirk, 1996).

Retail goods are a major tourist attraction in their own right. Singapore and Hong Kong are Southeast Asian examples of destinations that offer shopping opportunities as a core component of their tourism product (Heung & Cheng, 2000). The attraction of retail shopping is evident in Australia, where 83 percent of inbound tourists report participation in shopping for pleasure (Weaver & Lawton, 2002: 145). Shopping and catering services are the most important activities that tourists undertake while traveling. Aside from accommodation, tourists generally spend usually 20 – 50 percent of their budget on shopping while in the destination area (Timothy & Boyd, 2003: 49). Prentice (1993) found that meals, snacks, and gift purchases totaled approximately one - fifth of tourist expenditures on the Isle of Man, and this included activities of visitors to heritage attractions as well as other locations.

### **Local Festivals**

#### **a. Proposed Action:**

The local festivals should be promoted as a tourism product of Koh Kred. Festivals are popular tourist attraction. Getz (1991) argues that festivals may be viewed as part of the new wave of alternative tourism, which minimizes negative impact, contributes to sustainable development, and fosters better host-guest relations. The culture and tradition of the local people on Koh Kred are manifested in cultural and festival performances (e.g. during Songkarn Festival), where local residents can wear their Mon costume.

#### **b. Rationale:**

Festivals can be an effective tool in preserving the local culture, traditions, and natural environment for the future generations. The local festivals can be used to express the nation's heritage and culture. For instance, the heritage festival in a rural area of Canada focuses on the traditional customs of rural life in Ontario (Butler & Smale, 1991). A small town in Mount Airy, North Carolina uses the festival product very effectively and attract large numbers of visitors (Robert & Patricia cited in Butler, Hall & Jenkins, 1998: 157).

Getz (1991) indicates that the most basic and important aspect of festivals is to attract tourists, both domestic and foreign. Although it is difficult to distinguish tourists from local residents at festivals and given that the majority of festivals are community-based, it is essential in tourism promotion to attract tourists, especially those from other provinces and overseas. Another example is the Oktoberfest festival, held in the Waterloo-Kitchener-Cambridge area (Germany), which is about German culture and German-made beer. An example of a rural-cultural festival is the Amish and Mennonite cultural communities in Pennsylvania, Ohio and Indiana (USA) and Ontario (Canada). What attracts visitors to these communities is their distinctive lifestyles, including their style of dress, modes of transportation (i.e. horses and buggies), foods, handicrafts, language, homes and farmsteads, and social and commercial institutions (e.g. blacksmith shops, markets, schools and churches) (Buck, 1978; Fagence & Hovinen, 1995, 1997; Luthy, 1994). Festivals production has become a commonplace method of attracting visitors to historic sites and buildings (Janiskee, 1996). Most events are dominated by historical exhibits and living history activities, especially historic house tours, crafts and skills demonstrations, military encampments, battle reenactments, black power/ buckskinner rendezvous, Victorian era lifestyles, farming lifestyles and machinery, and holiday celebrations (Janiskee, 1990).

These festivals have become popular tourist attractions resulting to some negative consequences to the cultural integrity and privacy of the communities. The celebration of local festivals, although recommended as a tourism product to be promoted in Koh Kred, should ensure that the cultural integrity of the Mon culture and the religions sacredness of the festivals are not corrupted by modernization and unsustainable tourism practices.

## **The promotion of agricultural or farm tourism**

### **a. Proposed Action:**

The 2007 statistical data of the Ao Po To (the local government) of Koh Kred indicate that 72.8% of the residents own farm lands planted to rice and several fruit trees such as durian, coconut, banana, mango, mangsteen, matad. These agricultural crops provide the main source income to these farmers and their families. However, the income from farming is seasonal, i.e. during good harvest season only. To supplement income from farms, tourism can be promoted especially during outside the busy planting and harvesting months.

### **b. Rationale:**

Agricultural tourism or farm tourism is an emerging form of tourism development in many other countries; it can help agriculturists and farmers to supplement their incomes and preserve the agricultural way of life. This form of tourism in Europe is



linked closely to gastronomy, wine tourism and cookery holidays. A number of tourism trails or travel packages are developed which enable the visitor to sample regional cuisine and to witness traditional production methods (Melanie, 2003:79). In Indonesia and the Philippines, the agricultural landscapes such as the rice terraces have become an integral part of the traditional ways of life that can attract travelers (Timothy & Boyd, 2003: 34). Some countries in Europe, North America as well as New Zealand and Australia have embarked on farm tourism development, which has resulted in improved income for farmers and has provided rural tourists with places to eat, sleep, and recreate. Farm buildings converted into holiday accommodations, farm spaces to accommodate caravan and camping facilities, and farm trails and walks for visitors are some of the facilities that can be set up to promote farm tourism (Timothy & Boyd, 2003: 45). Some of the agricultural sites on Koh Kred, especially those that remain idle can be used, in similar way, as a tourism product.

### **Preserving long-tailed boats for tourism transportation**

#### **a. Proposed Action:**

This study revealed that the residents perceived the long-tailed boats as an important cultural heritage of Koh Kred. The boats have been used as a local means of transportation ever since part of mainland Pak Kred was made into an island. These boats should be preserved and promoted as the major means of transporting tourists to Koh Kred. The boats themselves, when properly maintained, can provide colorful and exiting experience to tourists crossing the Chao Phraya River.

#### **b. Rationale:**

Transportation is an important part of tourism. Transportation, transportation routes, and proximity to gateways are necessary for good access and successful development of tourism. Additionally, when transportation forms become part of the heritage experience, the value of the experience can be enhanced. The best examples of this include journeys on historic trains and railway lines, stagecoach rides, travel by canal and barge, and lift rides down deep mine shafts. These services can create additional funding while at the same time provide entertainment and memorable experiences for visitors (Timothy & Boyd, 2003: 50). In the case of Koh Kred, the tourists can take the long-tailed boats to get in touch with the cultural and natural heritage around this island. Wechtunyagul (2000) reports that 80% of tourists would like to be in touch with the natural features such as the fauna and flora including the fresh atmosphere. The water cruise along Chao Phraya can be tapped as a form sustainable tourist activity, in which understanding of the islands ecosystem and natural resources can be promoted as well as the appreciation of the cultural features (e.g. religious temples) along the river banks. This, among others, can supplement rural economy and support heritage site development on Koh Kred. The income from this water-based activity can also be a used to support the conservation and protection

of the riverine ecological system and the improvement of the water quality of the entire Chao Phraya River (Danika, 2004).

### **Renovation of the Khun Thep Phakdi Building into a Mon language Center**

#### **a. Proposed Action:**

This study agrees with the idea of renovating Khun Thep Phakdi Building as a Mon Language Center in Koh Kred. It will be a center of learning of the Mon language including the Mon traditions and culture for the residents and other interested members of the public. The Mon language is to be safeguarded as an intangible cultural heritage. It should be preserved not only in dictionaries, grammar books or databases but also in songs and stories, riddles and rhymes (UNESCO, 2005:53). The proposed Mon Language Center can serve several functions, ranging from exhibiting collections of valued art objects to hosting educational programs and training courses and serving as platforms for cultural representation. The creation of the cultural center should be based on local people's needs and traditions; it should be established in consultation with the local community.

#### **b. Rationale:**

Language is a core element of the intangible cultural heritage of many communities; it is the foundation of every culture, although particular languages differ in striking ways (UNESCO, 2007: 53). It is a critical element of culture that sets humans apart from other species (Schaefer & Lamm, 1998: 71). The Mon language of Koh Kred, includes the spoken language, written characters, numerals, symbols as well as gestures of nonverbal communication. The loss of a language leads to the loss of oral traditions and expressions, including social enactments and cultural performances.

Preserving the Mon language is tantamount to preserving the indigenous knowledge of the Mon people. One way to preserve the Mon language is recording the oral traditions. Hart (1995) states that recoding oral traditions is also recording the cultural knowledge contained within stories and songs. In societies where the loss of Indigenous Knowledge is imminent, recordings can help to maintain knowledge that has been collected through generations (Czermak, 2003:4). However, collecting and recording data and material is but one part of the preservation task, the other being the storing and retrieval of the collected material. These new techniques should therefore focus on the storage and usage of ethnographic materials within the indigenous community through the establishment of locally-based learning centers.

The preservation of intangible heritage means that the collected material such as records of oral traditions will stay within the context in which they were created. By using these materials in the learning process of indigenous children, the materials will

also be tools of transmission, passing on knowledge from one generation to the next. Recording oral tradition can help to maintain cultural knowledge contained in traditional stories and songs. Additionally, the recording (audio and video) of rituals and dances is a valuable means for preserving records of cultural activities and expressions and offers an alternative means for passing them on to future generations (Czermak, 2003:5).

The study of Mon culture in the proposed Center in Koh Kred can help improve the learning of the Mon language. Young Wha (2005) found that both teachers and students in Korea regard culture as very important and as an important vehicle in the increasing the motivation of young Korean students to study the Korean language. The study of culture in the classroom helped the students attain Korean language proficiency. The data indicated that the major media and activities for cultural incorporation into language instruction include music, movies, culture projects, and Web activities.

### **Regulating tourist visitation**

#### **a. Proposed Action:**

Despite the economic gains from tourism, it is necessary to ensure that the cultural and natural heritage of Koh Kred is maintained through sustainable and good tourism practice. The government, in collaboration with the tourism industry, should be able to regulate tourist numbers and product development as well as encourage tourists to learn and respect the local culture (Hall, 2000 & Boyd, 2002).

#### **b. Rationale:**

Sustainable tourism should maintain the balance between economic and heritage values (both cultural and natural). One way to address this is to ensure that the carrying capacity of the island (both physical carrying capacity and social carrying capacity) does not cause irreparable damage to Koh Kred and its residents. There are numerous ways of regulating tourism impacts: group size can be limited; site zoning and visiting periods can be scheduled; hardening of certain sites; use of public transport to avoid traffic congestion.

Similarly, the cultural traditions and rituals have enhanced tourism on Native American reservations over the past century (Hollinshead, 1992; Lew & Van Otten, 1998) to the point where several tribes have had to limit tourist visits by closing their reservations to visitors for certain periods of time when some of the most sacred ceremonies take place (Lujan, 1998) and limiting visitor access to certain parts of the reservation.

Both residents and tourists should be educated about indigenous culture, history and traditions (Timothy & Boyd, 2003: 48). Educating the public about important people, places and events from history is one of the premier responsibilities and goals of most heritage managers, which requires careful and appropriate conservation actions (Stephen & Boyd, 2003: 91). Indigenous people need to be educated about their own cultural background and history as well (Melanie, 2003: 94).

### **Promoting local economy through tourism**

#### **a. Proposed Action:**

In the study of Koh Kred, the result indicated that the number of local residences has decreased from 8,601 people in 1978 to 5,873 in 2008. The cause of local migration is these people would like to seek for higher education and work in Bangkok. It can be said that if the tourism of Koh Kred has been promoted as a sustainable tourism, this can generate local employment that lead to diversify the local economy, particularly in rural areas where agricultural employment may be sporadic or insufficient (Swarbrook, 1999).

#### **b. Rationale:**

The promotion of local economy through tourism can help to reduce the immigration of local residences especially the young and educated, to seek for employment outside Koh Kred. These young generations will be able to promote the cultural and natural heritage value in Koh Kred and serve as agents of better and more sustainable tourism practices and development.

### **Reduce pollution from motor vehicles in Koh Kred**

#### **a. Proposed Action:**

Pollution of the physical environment resulting from tourism can occur on different spatial levels, including tourism generating and destination areas, and other localities not directly connected with tourism but to which pollution is displaced. It is important to point out that tourism is a contributing factor to local and global pollution (Holden, 2000: 92; Mercer, 2000).

**Figure 10** SWOT analysis associated with the present for motor vehicles

<b>Strengths</b>	<b>Weaknesses</b>
-Flexible movement around island -Carrying capacity	-Petrol consumption -Pollution
<b>Opportunities</b>	<b>Threats</b>
-Tourist transportation -Local employment	-Traffic congestion

SWOT analysis is presented in Figure 10 showing the strength, weakness, opportunity, and threat associated with the present of motor vehicles. Motor vehicles in Koh Kred include motorcycles and motorboats.

According to the result of research study on Koh Kred, the strengths of motor vehicles consist of the flexible movement around and the carrying capacity. The local people can travel easier and faster around Koh Kred. Moreover, the motorboats can carry the high number of heavy potteries from Koh Kred to sell on the mainland.

However, there are two weaknesses that the motor vehicles cause to this island. The motor vehicles need more petrol or gasoline to move around. And the high rate of using motor vehicles can cause the local pollution. Due to the development of tourism Koh Kred, it has suffered in three main areas from the motor vehicles: water, air, and noise pollution. Water pollution is a major problem in many regions of the world (Holden, 2000: 92). The water pollution of Koh Kred is caused by both locals and tourists usages. For instance, water transport is one cause of pollution because of the spillages of oil from vehicles. Koh Kred is an area that has limited geography for the use of cars, thus, water transport and motor-bikes are the main transportation for residents and tourists. Due to the increasing number of tourists it supports, there has been an increase in the need for using the local transport to travel around Koh Kred. Regarding the study, a major source of air pollution of Koh Kred is associated with the transport for locals and tourists. Motor-bikes and motor-boats contribute to local atmospheric pollution through the release of carbon dioxide, which is widely thought to be a major cause of global warming (Holden, 2000: 93). According to the results of the study on Koh Kred, noise pollution has mainly been caused by motorboats and motorbikes. The noise is particularly a problem for the residents who live on this island and around the river bank.

The opportunities of the motor vehicles include they can be the tourist transportation that can take the tourists to travel on and around Koh Kred. The positive of tourist transportation is to provide the employment for the local people. Otherwise, The tourist transportation is caused of the traffic congestion during the holiday and weekend because there are the highest number of tourists visit Koh Kred at that time.

**b. Rationale:**

As shown in Figure 10, there are more issues associated with the pressure of motor vehicle in Koh Kred. Therefore, the study suggests the following measured to reduce the impact of motor vehicles.

a. Zoning: to allocate the certain area for motor vehicle or other site in Koh Kred will be closed for motor vehicles. For example, there is not allowed the motor vehicles to be in the area of religion.

b. Time schedule: this requires that motor vehicles may be permitted only on designated zone during a specific period or time of the day or week.

c. Permitted fee: this will be charged to motor vehicles owners on top of their annual registration fee every time they enter Koh Kred.

d. Polluter fee: this is the fee paid by motor vehicles that emit noise and air pollutants beyond the legally accepted limit. This fee will be used to pay for remediation of damages caused by pollution.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

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มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

## Appendix A



### SILPAKORN UNIVERSITY GRADUATE SCHOOL

This questionnaire is part of the research on “The Integration of Cultural and Natural Heritage Values for Sustainable Tourism in Koh Kred, Nonthaburi Province” as part of a research of Doctor of Philosophy in Architectural Heritage Management and Tourism (International Program).

Please complete all questions by giving your actual information. The result of the study is useful for the Doctor of Philosophy Program.

#### **Part I: Demographic Profile of local people of Koh Kred**

Please tick only one box:.

1. What is your gender?

Male  Female

2. How old are you?

20 or less than 20 years  21 –30 years  31 – 40 years  
 Above 40 years

3. What is your highest educational qualification?

Secondary School  Diploma  Bachelor  Postgraduate  
 Other.....(Please specify)

4. What is your family status?

Single  Married  Divorced  Widower

5. What is your nationality?

Thai  Thai-Mon  Mon  Others..... (Please specify)

6. How long have you lived in Koh Kred?

1-10 years  11-20 years  21-30 years  31-40 years  < 40 years

**Part II:****H1: The cultural and natural heritage values of the Mon people have remained unchanged over the years**

7. What do you think are the changes that have occurred in the local social system of Koh Kred?

Features/parameters of the local social system	Features/parameters of the local social system before (e.g. 30 years ago, 50 years ago? - decide the appropriate benchmark date for comparison with those in 2006)	Features/parameters now (2006)
1. Population		
2. Age distribution (young-old ratio)		
3. Sex ratio (female-male)		
4. Extended family		
4. list other parameters of a social system		
5. etc.		

8. What do you think are the changes that have occurred in local culture of Koh Kred?

Features/parameters of the local culture	Features/parameters of the local culture before (e.g. 30 years ago?)	Features/parameters now
1. types of religion		
2. Motifs		
3. Festival		
4. Crafts		
5. Folklore		
6. Arts		
7. Music		
8. list other parameters of the local culture		

9. What do you think are the changes that have occurred in the architectural style of houses/dwellings of local residents of Koh Kred?

Features/parameters of the architectural design of local houses	Features/parameters of the architectural design of local houses (including gardens or backyards) before (e.g. 30 years ago?)	Features/parameters now
1. type of construction materials		
2. design		
3. size		
4. number of rooms		
5. number of floors		
6. size of household		
7. list other parameters of the architectural design		

10. What do you think are the changes that have occurred in the structure and values of local society?

Features/parameters of the structure and values of local society	Features/parameters of the changing and values of local culture before (e.g. 30 years ago?)	Features/parameters now
1. family		
2. commercial (buying and selling habits)		
3. tourism-related		
4. list other parameters of the social values		

11. What do you think are the changes that have occurred in the economic structure of Koh Kred?

Features/parameters of the economic structures	Features/parameters of the economic structures before (e.g. 30 years ago?)	Features/parameters now
1. Selling potteries		
2. tourism-related		



3. Main revenue		
4. Local occupation		
5. list other parameters of the economic structures		

12. What do you think are the changes that have occurred in the performance of artistic, religious or traditional practices?

Features/parameters of the performance of artistic, religious or traditional practices	Features/parameters of the performance of artistic, religious or traditional practices before (e.g. 30 years ago?)	Features/parameters now
1. Occasion/Events		
2. Style of artistic performance		
3. current religious sect		
4. Religious activities		
5. Local community involvement		
6. list other parameters of the performance of artistic, religious or traditional practices		

13. What do you think are the changes that have occurred in family relationships of residents of Koh Kred?

Features/parameters of the family relationships of people who live in Koh Kred	Features/parameters of the family relationships of people who live in Koh Kred before (e.g. 30 years ago?)	Features/parameters now
1. Size of family		
2. Family relationships		
3. Occupation of family member		
4. Extended family attributes		

4. list other parameters of the family relationships of people who live in Koh Kred		
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14. What do you think are the changes that have occurred in the artistic pattern, type and source of raw materials used in making Mon pottery by the residents of Koh Kred?

Features/parameters of pattern and raw material of Mon pottery	Features/parameters of the pattern and raw material of Mon pottery (e.g. 30 years ago?)	Features/parameters now
1. Pattern of Mon potteries		
2. Soil		
3. list other parameters of pattern and raw material of Mon pottery		

### **Part III:**

**H2: The cultural and natural heritage features on Koh Kred are valuable to local community**

15. Could you please rate each of the following on how important you think each one is valuable to local community?

- 5 = Very Important  
 4 = Important  
 3 = Normal  
 2 = Unimportant  
 1 = Very Unimportant

No.	Cultural heritage features	5	4	3	2	1
1	Local houses					
2	Pagodas					
3	Temple or Wat					
4	Main Buddha images					
5	The long-tailed boat					

6	Mon traditional dance					
7	Mon Food					
8	Mon dessert					
9	Mon potteries					
10	Mon traditional activities					
11	Mon Costume					

16. Could you please rate each of the following on how important you think each one is valuable to local community?

- 5 = Very Important  
 4 = Important  
 3 = Normal  
 2 = Unimportant  
 1 = Very Unimportant

No.	Natural heritage features	5	4	3	2	1
1	Choa Phaya River					
2	Rubber tree					
3	Soil					
4	Climate					
5	Geography					
6	Local plants					

17. What do you think are the disturbances of natural environment arising from tourism at Koh Kred?

Features/parameters of the overusing of resources for tourism	Features/parameters of the overusing of resources for tourism (e.g. 30 years ago?)	Features/parameters now
1. Parking space		
2. Litter		
3. Water consumption		
4. Fuel consumption		
5. Land ownership		

6. list other parameters of pattern and raw material of Mon pottery		
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19. What do you think are the benefits arising from tourism at Koh Kred?

Features/parameters of the benefits arising from tourism at Koh Kred	Features/parameters of the benefits arising from tourism at Koh Kred (e.g. 30 years ago?)	Features/parameters now
1. Local revenue		
2. Local employment		
3. Local culture		
4. Local tradition		
5. Local nature		
6. Local architecture		
7. Mon houses		
8. Mon temples		
9. Land ownership		
10. Human right		
11. Local economic		
12. Education		
13. list other parameters of the benefits arising from tourism at Koh Kred		

20. What do you think are the costs arising from tourism at Koh Kred?

Features/parameters of the costs arising from tourism at Koh Kred	Features/parameters of the costs arising from tourism at Koh Kred (e.g. 30 years ago?)	Features/parameters now
1. Local revenue		
2. Local employment		
3. Local culture		

4. Local tradition		
5. Local nature		
6. Local architecture		
7. Mon houses		
8. Mon temples		
9. Land ownership		
10. Human right		
11. Local economic		
12. Education		
13. list other parameters of the costs arising from tourism at Koh Kred		

21. What do you think about the behavior and attitude of tourists in Koh Kred?

Features/parameters of the behavior of the tourists who visit Koh Kred	Features/parameters of the behavior of the tourists who visit Koh Kred (e.g. 30 years ago?)	Features/parameters now
1. Personal hygiene		
2. Alcoholism		
3. Use of drugs and other illegal substances		
4. Respect for sacred places and objects		
5. Noise		
5. list other parameters of pattern and raw material of Mon pottery		

**Thank you for your cooperation**

**Appendix B**  
**Cultural heritage features on Koh Kred**

**B-1 Local houses**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



**B-1 Local houses**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



**B-2 Cluster of pagodas of Wat Sao Thong Tong**

Phra Thutangkha Chedi

มหาวิทยาลัษศิลาปากกร สงวนลิขสิทธ์



A bell-shaped Lankan-style Chedi and A carambola-shaped Chedi



**B-3 The Principal Buddha Statue**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**B-4 Long-tailed boat**



**B-5 Pottery**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**B-6 Mon costume**



**B-7 The declining pagoda of Wat Poramai Yikawat**



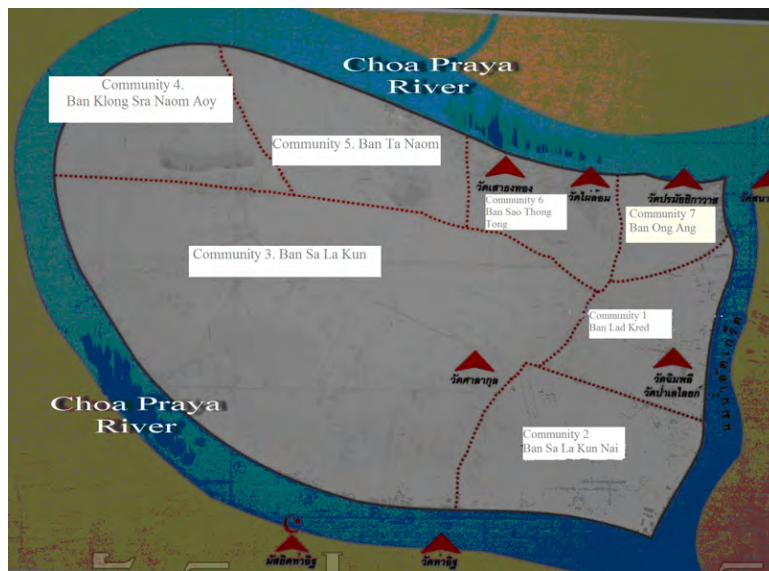
มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**B-8 Khun Thep Phakdi Building**



## Appendix C Natural heritage features on Koh Kred

### C-1 Chao Praya River



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

### C-2 Rubber tree



**C-3 Natural landscape**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



**C-4 Agricultural crops**



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



**C-4 Agricultural crops**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



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  - Resident's Attitudes toward the Environmental Impact of Tourism Development in Koh Samed, Rayong province (In progress).
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