



**KHMER TEMPLES OF NORTHEAST THAILAND: A PROPOSED PLAN
FOR TOURISM DEVELOPMENT**

By

Thirachaya Maneenetr

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree

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Architectural Heritage Management and Tourism

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This research is aimed at studying the Khmer temples of Northeast Thailand in order to propose a plan for tourism development. Seven Khmer temple sites were chosen, located in four provinces in the northeastern area of Thailand. These include Nakhon Ratchasima, Buriram, Surin and Si Sa Ket Provinces; and the temple sites of Prasat Phimai, Prasat Phanom Rung, Prasat Mueang Tam, Prasat Ta Muean Group, Prasat Si Khoraphum, Prasat Sa Kamphaeng Yai and Prasat Phra Wihan.

From this study, the researcher attempted to use the concept of cultural tourism as a key in the conservation of the value and significance of the architectural heritage and cultural landscape of Khmer sites. The cultural tourism approach also attempts to take into account both tangible and intangible values surrounding the sites for sustainable tourism.

The objective of the study is to promote the significance of Thailand's Khmer sites with a view to improving accessibility for visitors. The aim is to provide the local community a well managed interpretation and conservation program for each important site and highlight their unique characteristics in a way that will help preserve them for future generations. A further aim of this study is to better present the Khmer sites of Northeast Thailand as part of a cultural panorama and to create a management plan for cultural tourism and sustainable tourism development. The study also accentuates a program of conservation enlisting local communities and the tourism industry to promote site protection and a better understanding of cultural heritage.

In terms of tourism, the information derived from this research will be used to develop an appropriate management program that is best suitable to visitors, with the purpose of facilitating their ability and opportunity to discover new knowledge about Khmer arts and culture in Thailand. This will help visitors to develop a better understanding and appreciation. Furthermore, this research can also help find solutions to some of the existing problems among visitors to Thailand and the affect they have on local residents by fostering improved cooperation among all involved stakeholders i.e. local authorities, central government agents, local residents and visitors, in order to manage the local cultural heritage appropriately for its sustainable existence throughout subsequent generations.

Architectural Heritage Management and Tourism, Graduate School, Silpakorn University, Academic year 2007

Student's signature.....

Thesis Advisor's signature.....

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Chapter 1 Introduction

1.1 Statements and significance of the problem

a. Research problem:

The Khmer temples of Northeast Thailand have long been underrated as potential tourism sites. Soon to be recognized as a linked chain of significant monuments for a single nomination to the World Heritage List, these important sites tell the story of a significant ancient civilization -- a civilization that contributed to many of the present cultures of the region.

The Khmer temple sites are scattered among some of Thailand's poorest provinces. Known as Isan (Isan) this largely rural and agricultural area of the country has not experienced the full benefit of Thailand's growing tourism industry. In part, this is because the area has never been properly promoted or examined for its tourism potential. This dissertation aims to examine the foundation for a more extensive tourism development program in the region focused on the Khmer temples sites. It will look extensively at the existing infrastructure, including transportation to and within the region, existing facilities, including hotels and restaurants, as well as on-site interpretive plans. The dissertation will also look realistically at ways that the temples can be linked conceptually and actually, through a network of mutual support and promotion to best actualize their potential as a development tool in the region. This project is intended to augment and support on-going initiatives of the Thai Tourism Authority as well as local (provincial and city or district) governmental efforts and to serve as a basis for development.

In addition to examining the specific problems of Khmer temple sites in Isan this dissertation stands as a case study in the necessary confluence of conservation and tourism studies. Conservation, known as well as historic preservation and heritage management, focuses on the care and administration of ancient and older sites. The field emphasizes conservation and materials science, engineering, architecture and planning. Primary goals are the consolidation and/or stabilization of monuments and buildings, design of means of visitor access and some level of interpretation. Tourism, on the other hand, is involved with broad issues of infrastructure, capacity building, promotion and management -- all of which may focus on heritage sites, but more commonly involves other kinds of both issues and venues as well.

This dissertation is an attempt to bridge these two different, but closely related fields and to apply the knowledge of one field - tourism to another knowledge management. It is hoped that this study can serve as an example of ways heritage sites may be better supported by the rational analysis of their tourism potential.

By utilizing methods long utilized in the tourism field, heritage sites and the require of peoples surrounding them, many benefit from a common goal and approach. What is done here for Khmer temple sites in Northeast Thailand can be applied to

other kinds of linked heritage sites and areas both in Thailand and in other countries as well.

b. Background on Khmer and other sites of Northeast Thailand:

Known as Isan or Isarn, Northeast Thailand is in many ways a separate country from the rest of Thailand. Dominated by the expansive Korat Plateau, the Northeast part of the country is one of the poorest regions. The people speak a language, or dialect, which they refer to as “Lao” and which has much in common with language spoken in the country of Laos. In the 11th through 13th centuries this area was dominated by the Khmer empire. And numerous Khmer period shrines, most now managed by the Fine Arts Department, attest to the Khmer presence in the region. The principal two sites are Prasat Hin Phimai, near the larger city of Korat, and Prasat Hin Khao Phanom Rung, in Buriram Province on the Cambodian border. But there are at least 30 other Khmer- period sites in the region, some restored and presented as part of park-like complexes, others still untouched and difficult to access. In addition, the region possesses several important early archaeological sites and some other cultural sites outside of the Khmer time- period.

Prasat Hin Phimai is located at the edge of the small city of Phimai, about 40 km northeast of the regional city of Korat. The exact dates of the remaining features of the sanctuary are still subject to debate. But it appears that the central components were completed during the reign of Suryavarman I or between 1001 and 1049 A.D. Prasat Hin Phimai is situated on a direct line from the Khmer capital of Angkor and faces in a southwesterly direction toward that city. Originally a Hindu shrine dedicated to Siva, the temple was rededicated as a Mahayana Buddhist sanctuary in the 12th century. Its lintels and other sculpture display stories from the Ramayana and also contain Buddhist scenes. The sanctuary is a big, square tower, placed in the crossing of the axes of the temple, high, pretty and built in pink and grey sandstone and of a splendid appearance (Walter, 1999). The site was restored by the Fine Arts Department, with the advice of Bernard - Philippe Groslier, in 1964 – 1969.

Laid out as an enormous rectangular enclosure, the site consists of a central shrine, marked by a tall prang; an inner compound, contained by sandstone walls; an outer compound; two pavilions to the southwest of the central shrine; four *gopura*, or entrance gates; and a long avenue defined by a *naga* balustrade and bridge on the southeast, or principal entrance. The complex shows a strong influence of Angkor Wat and has many similar features. Built of a white-grey sandstone, the central structure includes sculpture relating to Vishnu, Rama and Lakshaman. There are also other features common to Khmer architecture, including balustraded windows, false-tile roofing and representations of *apsara*.

Prasat Hin Khao Phanom Rung, often called simply Phanom Rung, is located about 100 km southeast of Korat, on a high hill overlooking the Cambodian border to the south. Phanom Rung was also a Hindu temple and dates from around the same period as Phimai. Its high elevation was intended to refer to Siva’s residence on Mt Kailasa. The approach emphasizes this symbolism and consists of a long processional way, broken by terraces and defined by long *naga* balustrades and stone bollards. The front of the compound features stone terraces and four ornamental ponds.

The central site itself is a walled enclosure, with *gopura* on each of the four sides and three on the southeast elevation. Within the sanctuary is a corncob-shaped prang; a laterite and sandstone shrine located in the southwest corner and an octagonal structure in the northwest.

Close-by Phanom Rung is the Khmer site of Mueang Tam, referred to as the lower city to the sanctuary above. Mueang Tam dates to the 11th century and represents a combination of Khleang (a style after Banteay Srei) and Baphuon styles. The flat, significantly lowland site consists of two enclosures: an inner enclosure with a pedestal supporting five small towers, facing two other shrines; and an outer enclosure, with four elaborate *gopura* entrances. Four L-shaped ponds are located within the outer courtyard. The whole is constructed of sandstone and laterite in keeping with Khmer practice. Nearby are the still discernible remains of a *baray*, or sacral pond.

Michael Freeman in his guide to the Khmer sites of Thailand (1996) divides the Khmer-Thai sites into six areas, four of which are in the northeast part of the country. (One other section refers to Khmer sites in the southwest, which are treated in a separate section below; another covers Khmer sites in the central plain area, which are described above.) The groupings for the northeast are as follows: the Upper Mun Valley, including the temple of Phimai and Phanom Rung; the northeast border temples; the Lower Mun Valley; and the northern part of the region.

The Upper Mun Valley includes the Khorat Plateau and the area east of this. Phimai falls at the center; Phanom Rung at the lower edge. Among the significant sites are: Prasat Non Ku, built in the first half of the 10th century in Koh Ker style; Prasat Mueang Khaek, just the north of Non Ku and of the same period; Mueang Gao, in the same area and of the same period; Phanom Wan, a larger, more complex site, also near Phimai, and dating from the 9th through 11th centuries; Prang Ku, sandstone and laterite towers dating to the Bayon period; Ku Suan Taeng, a late Angkor Wat – early *Bayon* period brick temple; Kuti Reussi No.1, a Bayon-period laterite tower about 2.5 km from Phanom Rung; Ban Bu, a Bayon-period laterite base; Kuti Reusi No.2, another scattered, mostly laterite ruin, 8 km from Phanom Rung. The remains of an important quarry site, called Si Khiu, are also visible near Khorat city. These monuments range from intact, sandstone prang, with surrounding walls and *gopura*, through small, almost scattered sites of laterite debris.

The northeast border temples follow the south border with Cambodia. Some of the sites are within meters of the border itself. Near the town of Aranyaprathet is the single tower of Prasat Khao Noi, a brick temple on a brick and laterite base, dating to the 7th century. Nearby is the little-known site of Sdok Kok Thom, a Baphuon-style temple ruin, including an intact *gopura*, the partial remains of the central tower and perimeter walls. Also along the border are the temple sites of Bai Baek, Ta Muen Thom, Ta Muen Toch, Ta Muen and the quarry and kiln site of Ban Kruat. Most of these temples are in poor condition; most date too to the 11th century, Baphuon period, with the exception of Ta Muen Toch, a hospital chapel dating to the reign of Jayavarman VII (Freeman, 1998a, 1998b).

Another important concentration of Khmer temples is found in the northeast and the northern part of Isan. These are clustered around the towns of Surin and Si Sa Ket, close to the larger city of Ubon Ratchathani, near the border with Laos. These temples are primarily Baphuon and Angkor Wat-period shrines, several of which are preserved as parts of archaeological parks. Prasat Ban Phluang is a carefully restored site, dating from the 11th century. It includes a sandstone prang, supported by a laterite base. Prasat Phum Phon is an earlier brick tower, its origins stretching back to the 7th century. Prasat Yai Ngao, in Surin Province, is also brick, but dating to the Angkor Wat period in the 12th century. Nearby Prasat Si Khoraphum is also Angkor Wat period, and is a platform temple with five remaining brick towers. Prasat Sa Kamphaeng Yai, in Si Sa Ket Province, dates to the Baphuon period, and is a combination of stone and brick. Also in Si Sa Ket is the little-known Bayon-period shrine of Kamphaeng Noi, another hospital chapel, built by Jayavarman VII (Figure 1 and 2).

A last Khmer archaeological site in the Northeast Thailand is Prasat Narai Jaeng Waeng, dating to the 11th century and in the Baphuon style, Prasat Narai Jaeng Waeng is a small sandstone temple on a high laterite base. It was probably a shrine dedicated to Vishnu. Some of the original sculpture, including a lintel, is still preserved on site. Prasat Narai Jaeng Waeng is remote from most of the other Thai sites, and is closer to sites in nearby Laos. It is located in the district of Sakhon Nakhon near the larger city of Nakhon Phanom.

The northeast includes a number of other historic and archaeological sites of interest, although they do not fall within the scope of sites covered in this project. In the town of Sakhon Nakhon is another Khmer-period prang, incorporated within the more recent complex of Wat Phra That Choeng Chum. Another older temple is incorporated within the much rebuilt Wat Phra That Phanom in the nearby town of That Phanom; reconstructed as recently as 1977, this monument resembles Laotian-style chedi, across the Mekong River. The Mekong border town of Nong Khai also includes remnants of older buildings within relatively new wat complexes.



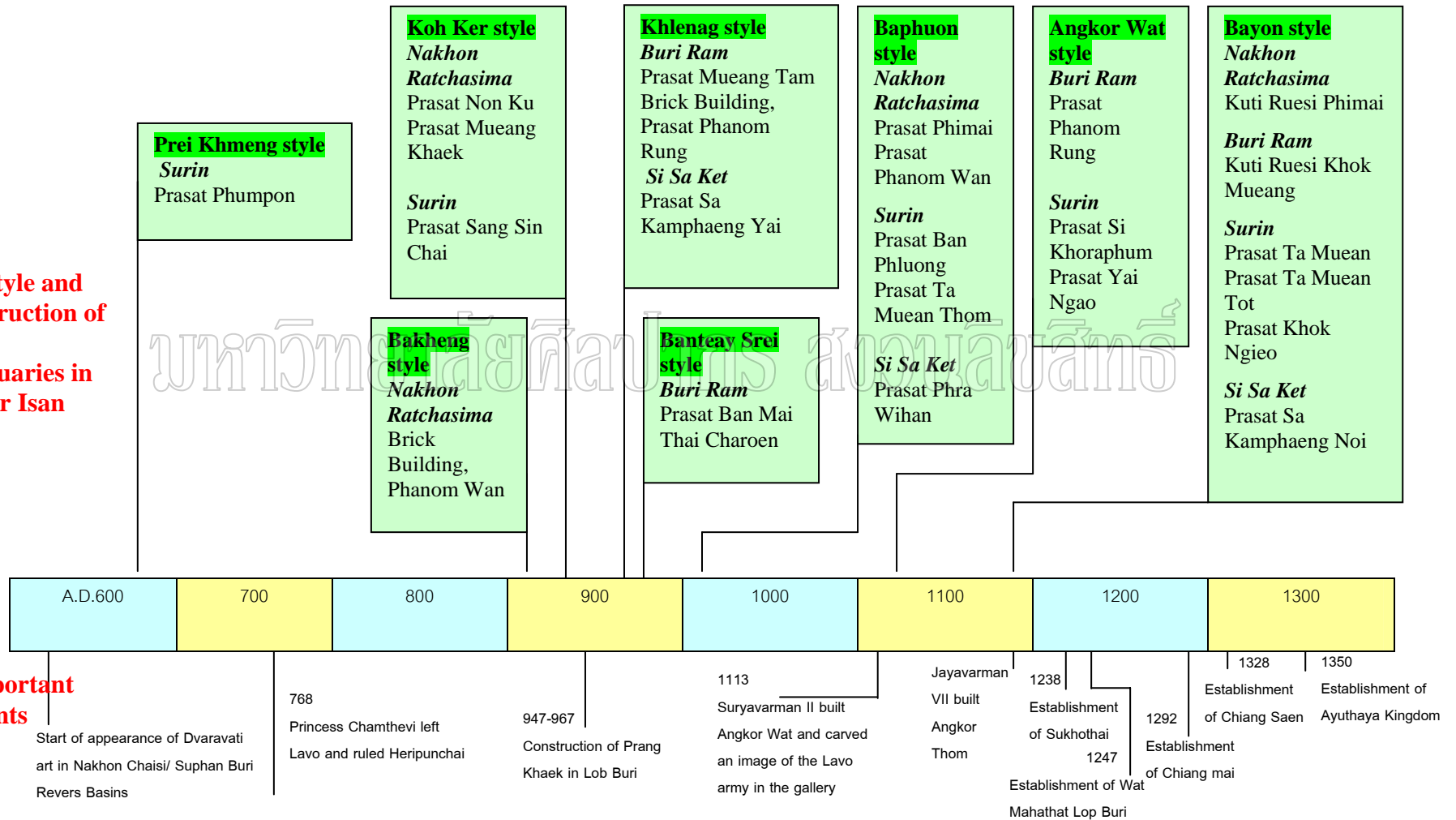
Figure 1: Map of Thailand indicating Khmer sanctuaries, ancient passes and major ancient routes from Angkor to sanctuaries in Thailand
(Source: TAT, 2004b)

Khmer background

Figure 2: Time line of stone sanctuary construction (Source: TAT, 2004b)

Art style and construction of stone sanctuaries in Lower Isan

Important events



c. Background on present tourism infrastructure:

The tourism phenomenon consists of two essential components, that is, an origin and a destination. The first is represented by tourist or tourism demands and the second is described as tourism supply (Uysal, 2000). The two components together form the tourism system, which is the result of demand and supply interaction. As suggested by Gunn (1994) the tourism system may be conceptualized within a demand-supply framework. The demand side of the framework captures the nature of tourist markets. In particular, demand analysis may focus on the tourist and his/her characteristics. The supply side relates to the attractions and attributes of the tourism product. This relationship between the demand and supply can be discussed within the notion of product quality or value from a consumer's (ie. the tourist's) perspective.

Specifically, the number of tourists visiting the Asia-Pacific region rose to 104 million arrivals in 2000 and is forecast to reach 190 million in 2010. These figures imply that the average annual growth rate will peak at 6.7% (WTO, 1999b).

The continued growth of the leisure society has been emphasised by Page and Dowling (2002: 6) who claim "a greater propensity of the world's population are now travelling and engaging in holidays in their new-found leisure time." This will result in "tourism increasingly being recognized as a part of a global process of change and development (known as globalization)" (Page and Dowling, 2002: 6). All of this has been made possible by the vast improvements in both national and international transportation, tourism infrastructure and increased intra-regional and international marketing strategies that have made tourism the fastest growing industry in the world (Var, Toh and Khan, 1998).

Tourism is vitally important to many countries because of its contribution to foreign exchange earnings, wages, tax payments and job creation. Correspondingly, development and building programmes to service national and international tourism have also been implemented, brought about by competitiveness between overseas tourist destinations.

The competition for drawing the tourist's attention begins with advertising, the essence of which is projecting a place identity through image. The success of this image is dependent on a country's attractiveness that is based largely upon its physical attributes. The image of a tourist destination is one important element in the selection of a travel destination. An individual decision is determined not only by the destination's potential for enjoyment, but also by the perception of its atmosphere important because they create the potential imagery of an area in the tourist's mind, allowing him or her a pre-taste of a particular destination (Fakeye and Crompton, 1991).

There are a number of elements that can contribute to, and enhance, the general attractiveness of a tourist area. These include a pleasant climate, friendly people, low cost of living, favorable rates of exchange, and ease of accessibility. All of these factors can be very significant, but do not determine by themselves the tourist character of an area. Indeed, the presence in the area of something interesting or unusual to see or to do or, in other words, a set of natural or man-made attraction still plays an important role in

the tourist's decision making process (Ferrario, 1979: 18). Without these attraction tourism cannot exist and there would be little need for specific transportation facilities, tourist services and marketing strategies (Gunn, 1994).

According to TAT (2004b), "Cultural Features," as the most attractive for Northeast region is not a surprising finding. As a region built on the roots of traditional heritage, Northeast region has enjoyed her cultural wealth of "Isan." The influence of Isan can be obviously seen in the areas of religions architectural and artistic features, crafts, cuisine and traditional ceremonies.

In support of this finding, several other studies have found that cultural uniqueness is a potential "pull" factor for tourists. For example, Ritchie and Zins (1978) found that attractiveness in terms of "Cultural Features," was ranked second to "Natural Attributes" in their destination studied. Hu and Ritchie (1993) investigated destination attractiveness of Hawaii, Australia, Greece, France and China by categorizing the respondents into two groups: seekers of recreational vacation experience and seekers of educational vacation experience. Among the latter, the most important touristic attributes was the uniqueness of way of life of the local population, and historical attractions. Kim (1998) found that the seasonal and cultural attractiveness of Korea was rated the most attractive and a recent study of Thailand conducted by Rittichainuwat et al. (2001) found that of the thirty-one selected attributes, "Architecture and Buildings," "Interesting Customs and Culture," and "Numerous Cultural and Historical Attractions" were ranked the highest. Recent research undertaken by Kozak (2002) has found "Cultural Motivation" the highest scores among German travellers in Mallorca.

This present study finding confirms Dann's (1977) identification of "Cultural Motives" as pull factors. It also supports Gray's (1970) claim that a basic human is want to leave things which are familiar and go and see, at first hand, different cultures and places, or the relics of past cultures in places famous for their historical association, ruins and monuments. Rittichainuwat et al. (2001) also found that "service in restaurants," "attitudes of Thai people toward tourists," played important parts in attracting international tourists to Thailand; in addition most visitors agreed that a trip to Thailand returned value for money.

For the attribute "Accessibility" for the Isan region, it was found that "Accessibility," was comprised of the "Physical Distance to" and the "Time Involved in Reaching the Vacation Destination" and related directly to the quality of the tourism experience. For example, accessibility from the airport to the inner area of Buri Ram city was not difficult because of public transport and taxis. Prasat Phanom Rung is located at Phanom Rung Historical Park, Ta Pek village, Chaloe Phra Kiat district, Buri Rum, and is open from 6 a.m.- 6 p.m. everyday, with an modest entrance fee of 40 baht. Accommodation and camping are available at the historical park, which is Nang Rong district, located in near Highway No. 24. Public transport from Bangkok, also is available by bus, traveling to Khon Phanom Rung. The visitor arrives the foot of the mountain and then takes a *song thaeo* (a local taxi) up to the sanctuary.

In terms of infrastructure, the Isan region has qualities of the same level as transportation and accommodation. The present tourism infrastructure which TAT defines as comfort/security and identifiable standards of cleanliness and hygiene is represented by a wide range of high quality restaurants and hotels and other accommodation for tourists.

The public presentation of Thailand's long-established heritage properties is of paramount importance for visitors and tourists. The appropriate level of interpretation of these properties and sites, specifically the Khmer sites in the Northeast region, is certainly needed. This is particularly the additional as the number of tourists increase on a year on year basis. Sufficient funding, research, appropriate conservation processes and tourism promotion programs can assist the country and region's economic growth.

Tourism can be divided into parts that facilitate different functionalities. These include such activities of support as planning, site management, research, conservation and consent authorities, identification and promotional programs. The importance of tourism as a major source of income to a country, especially for a developing country, such as Thailand – where tourism revenue is expected to exceed one billion baht in 2010 A.D. must also be understood.

1.2 Goals and objectives

1. To identify the range and extent of Khmer temples in Northeast Thailand as a recognizable “chain” of heritage sites.
2. To provide background on the historic and architectural character of Khmer monuments in the region.
3. To assess the present state of interpretation and conservation at each important site and summarize the existing character of other sites.
4. To assess the present tourism infrastructure in the area, including: existing roads and transportation; distances for major transportation hubs; the existing status of hotel and restaurant facilities, etc.
5. To assess the tourism development potential in the area.
6. To create an outline of a “tourism trail,” focusing on the Khmer temples.
7. To assess existing TAT initiatives and investigate ways that these might be improved and augmented.
8. To explore potential support agencies and groups that might help to promote both conservation and tourism development in the region.
9. To assess the true potential for development and steps needed to promote the sites and involve local tourism sector businesses.

1.3 Hypothesis

Many heritage sites throughout Thailand (and in fact everywhere in the world) are rarely assessed for their potential for aiding development in the region. Sites are often identified by state organizations (such as in this case, the Fine Arts Department) because of their heritage value. How this value might be better identified and both promoted and developed in a more comprehensive way has rarely been explored or implemented. This dissertation aims to approach the Khmer sites of Northeast

Thailand in a systematic way and suggest ways that they might be treated, interpreted and promoted as a single linked entity. The hypothesis is that by doing this the sites might serve a greater purpose as part of a comprehensive development plan for tourism in the region.

The project relies on known approaches within the tourism industry to identify economic, social and other factors underlying tourism development. This project will especially emphasize a careful approach to identifying and assessing existing tourism infrastructure as a necessary prior step to creating a management and promotional plan for the sites themselves.

1.4 Scope of the study

The focus is Khmer temples of the Northeast region, Thailand. These are especially the stone sanctuaries in lower Isan in four provinces, Nakhon Ratchasima; Prasat Phimai, Buri Ram; Prasat Phanom Rung, Prasat Mueang Tam, Surin; Prasat Ta Muean Group, Prasat Si Khoraphum and Si Sa Ket; Prasat Sa Kamphaeng Yai, Prasat Phra Wihan.

In addition, an examination of current conditions in the provinces supporting these heritage sites, including accessibility from major population centers and airports, transportations within the region, hotels, restaurants and other facilities serving the tourist audiences, will all be considered.

The study also examines the present state of both regional and national governmental organizations, especially the Tourism Authority Thailand (TAT), and the impact, they may have on future development.

1.5 Process of the study

1. Literature review of the concept of tourism, cultural tourism, sustainable tourism and development plan focusing on Khmer temples in the Northeast region of Thailand.
2. Site survey: to gather the general information on the existing physical landscape and architectural heritage, including photography and mapping.
3. Collection of the information from the National Archives and other sources.
4. Interviews with relevant people, such as the stakeholders in the area, local community member, local governmental organization and visitors.
5. Collection of tourism information and details.
6. Observation of local communities involved with Khmer temples in the Northeast region of Thailand.
7. Analyses of the data.
8. Discussion and conclusions.

1.6 Research methodology

1.6.1 Documentation research

To study documents related to places and activities at Khmer temples in the Northeast region of Thailand, from both primary sources and secondary sources. These include diaries, local documents, ancient photographs, maps, reports, related studies, advertising posters, video clips, films, meeting minutes, visitor record books and

souvenirs (Jennings, 2001: 65). In addition, an examination of published reports, archives, statistical surveys and other data relating to tourism and tourism potential in the region.

1.6.2 Survey research

1. Data collection from the local community and the stakeholders

1. To study, review and collect data related to the architectural heritage of Khmer temples in the Northeast region. These will be assessed and analyzed in terms of their significance to planning policy and the promotion of cultural tourism in the region.

2. To review and analyze the assessment of local community needs and attitudes, as well as ways to manage cultural tourism in the region.

3. To interview and collect data from visitors, including their background information and tourism details.

4. To study culture, traditions, lifestyles, beliefs, local knowledge and the relationship between communities and their cultural sites.

2. Data collection from visitors

1. To interview and collect data from tourists concerning their attitudes toward cultural tourism.

1.6.3 Qualitative research

To study the effects on society, the economy and culture as a result of tourism.

1.6.4 Data analysis

1. Qualitative data analysis

After obtaining the data from various types of documents and information from interviews, a comparison of the collected data from the various sources will be performed to determine the most accurate interpretation of data.

2. Quantitative data analysis

Obtain information about attitudes from questionnaires given to the local community, stakeholders and visitors, then analyze it statistically to derive a reliable (or consistent) set of answers and then use the results found as a guideline for planning.

1.7 Key concepts and assumptions

This study was influenced by several factors. These included time, budget and the difficulty in validating the expressed opinions of respondents. In terms of time, the researcher was allowed three years to do the research and writing. In terms of the budget, research for the present has been partially financed by Khon Kaen University. Nonetheless, the research budget was limited. These limitations resulted in the special focus on better - known and most significant Khmer temples in the Northeast section of Thailand and four provinces within this region. These were the stone sanctuaries in lower Isan (Nakhon Ratchasima, Buri Ram, Surin, Si Sa Ket), which seemed to provide the best focus for the prefect. The last constraint has been the difficulty in validating the expressed opinions of respondents. The sample of tourists approached for the prefect and on which the results of the study are based, were subject the numerous personal and cultural beliefs, all of which have been influenced by promotional activities and previous experiences.

1.8 Definitions (ICOMOS Australia, 1999 and Australia Heritage Commission, 2001)

Conservation	All the processes of looking after a place in order to facilitate retention of heritage significance.
Conservation plan	A document used in historic heritage conservation that sets out what is significant about a place and consequently what policies are appropriate to enable the significance to be retained in its future use and development.
Cultural heritage	The ways of living embraced and represented by a community and passed on from generation to generation. These include customs, practices, places, objects artistic expressions and values.
Cultural tourism	Tourism that focuses on the culture of a destination – the lifestyles, heritage, arts, industries and leisure pursuits of the local population. It can include attendance at cultural events, visits to museums and heritage places and mixing with local people. Cultural tourism also includes Indigenous Tourism.
Environment	Ecosystems and their parts, including people and the cultural qualities and characteristics of places.
Heritage	Our natural, indigenous and historic inheritance.
Heritage place	A site, area, landscape, building or other structure, together with associated contents and surroundings, that has heritage significance.
Heritage significance	The aesthetic, historic, research, social, spiritual or other special values a place may have for present or future generations. Heritage significance recognizes both the natural and cultural importance of places.
Heritage tourism	Activities and services that provide visitors with the opportunity to experience, understand and enjoy the special values of natural and cultural heritage.
Interpretation	A means of communication ideas and feelings that help people understand more about themselves, their environment and other cultures. The process is commonly facilitated by guides, displays, on-site signage, brochures and electronic media.
Management plan	A document that details how to look after a place. It usually contains a description of the place and its

important features, a summary of its significance and documentation of issues, objectives and strategies, It should include strategies for conservation of heritage significance.

Marketing	The process of planning and executing the conception, pricing, promotion and distribution of ideas, goods, and services to create exchanges that satisfy individual and organizational objectives.
Product	In tourism, a service, type of goods, ideas, place or person with a set of attributes capable of satisfying the need of buyers. Key attributes are reputation, price, service guarantee and features of the product or service itself.
Promotion	The means by which a business communicate with its target markets in order to inform and persuade them, usually as part of a marketing strategy.
Sustainable	Able to be carried out without damaging the long-term health and integrity of natural and cultural environments, while providing for present and future economic and social wellbeing.
Sustainable tourism	Tourism which can be sustained over the long term because it results in a net benefit for the social, economic, natural and cultural environments of the area in which it takes place.
Tourism	The activities of persons traveling to and staying in places outside their normal place of residence for pleasure, business, holiday, recreation and to visit friends and relatives. It is also the business of providing goods and services to facilitate such activities.

Chapter 2

The Tourism System

2.1 The concept of tourism

The concept of tourism gives “a notional, theoretical framework” for examining a tourism phenomenon. It provides the essential features of tourism, which are different from or similar to other related phenomenon. Tourism has several features or characteristics as explained by Burkart and Medlik (1981: 42):

1. Its complexity, which results from the nature of the interrelationships among several agents such as, people, places and products. Here, tourism is considered as an amalgam of phenomena and relationships, rather than a single one.

2. The state of the interrelationship to which the three main elements are relevant: the journey, a static element, and the stay. This means that people travel from their place of permanent residence by way of transport, access many transit places and their stay at the tourist destination.

3. The duration of the stay which must be for a short temporary period of time, lasting a few days, weeks, or months.

4. The purpose of travel must be for pleasure only, not for employment or paid work or business - related activity.

The concept of tourism is clearly stated by Hunziker and Krapf (1951, cited in Burkart and Medlik, 1981: 40), that is, “tourism is the sum of the phenomena and relationship arising from the travel and stay of non- residents, in so far as they do not lead to permanent residence and are not connected with any earning activity.”

From this concept, it follows that tourism is a mix of phenomena, which includes the event of people moving or travelling to a destination for the purpose of leisure and temporarily staying at the destination. Therefore, tourism is a certain “use of leisure and a particular form of recreation, but does not include all uses of leisure nor all form of recreation. It includes much travel, but not all forms of travel. Conceptually, tourism is, therefore, distinguished in particular from the related concepts of recreation on the one hand and from travel and migration on the other hand,” (Burkart and Medlik, 1981: 42).

2.2 Definition of tourism

Tourism has many aspects and it is not easy to include all of them in a simple definition. Moreover, it means different things to different people. As suggested by Burkart and Medlik, (1981: 43) tourism definitions have “evolved through experience over time, provide instruments for particular statistical, legislative and industrial purposes; there are different technical definitions appropriate to different purposes.” From a thorough review of literature, it may be conclude that there are definitions that are either basic or related to a mono-disciplinary definition, a statistical and a system analysis definition.

In the basic definition, some specific elements, such as length of stay, purpose

of visit and the types of travel by individuals or groups, should be considered (Burkart and Medlik, 1981). Here tourism is viewed as the temporary, short-term movement of people to destinations outside the places where they normally live and work for other than business or vocation; reasons and their activities during their stay at these destinations. Most of the basic definitions in tourism today can be accommodated within this boundary.

Mono-disciplinary definitions concentrate on the motivation, pleasure and tourism experiences of people. For instance, Cohen (1974: 533) defines the tourist as “a voluntary and change experienced on a relatively long and non-recurrent round trip.”

Statistical definitions are normally adopted by government and international organizations such as the World Tourism Organization (WTO), the World Travel and Tourism Council (WTTC) and the Organization for Economic Co-operation and Development (OECD). In this area, tourism is defined as “the sum of the number of arriving and departing, time spent, the duration of their tours, the purpose of stay, etc.” (Chung, 1991: 18).

The last type of tourism definition, allows the widest perspective by adopting a system analysis approach. From this wide perspective, as defined by Leiper (1995), tourism encompasses the systematic matching of the specific elements of tourism system, that is, tourists, generating regions, transit routes, destination regions and a tourist industry. This definition is more functional than other definitions and is often used in tourism planning.

However, according to Leiper (1995), defining tourism as a system “seemed flawed.” He identifies the basic problem arising from this definitions as “...the approach had unnecessarily confused tourism with the set of elements (system) which come into play when people go on touristic trips.” Accordingly, he suggests that the original meaning of tourism is likely to be the best alternative, since it covers the range of tourism-related studies. In essence, tourism can be defined as “the theories and practices of traveling and visiting places for leisure-related purposes,” (Leiper, 1995: 20).

However, the aforementioned definitions cannot entirely describe the phenomenon of tourism. Each definition gives certain quantitative and qualitative facets of tourism that serve as the basis for different research studies and tourism phenomenon.

For this study, tourism is viewed as various forms of short-term travel and visits by people to destinations outside the places where they normally live and work, for the purpose of leisure (e.g. recreation, holidays, sports, etc.), education, visiting friends and relatives, business and others, and utilities provided in the tourist destination.

2.3 Meaning of cultural tourism and sustainable tourism

From a literature review of the subject of sustainable tourism, the definition of

sustainable tourism remains vague. Sustainable tourism attempts to minimize the impact caused by the tourism industry. Moreover, this sustainable way of managing tourism also encourages the cooperation of the local community and the tourism sector to participate together in tourism management. This sustainable approach promotes conservational awareness in all sectors of the tourism industry and encourages each sector to pay more attention to keeping the environment of tourism sites in good condition as well as promoting the way of life of local people. The purpose of sustainable tourism is to integrate management by creating the interconnection of three main components, i.e. social, environmental and economic aspects, to work together. According to several important definition, the following may be surmised: “Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes and biological diversity and life support systems” (WTO, 2005).

Several authors defined sustainable tourism in various aspects. Swarbrooke (1995), defining sustainable tourism as a system “Forms of tourism which meet the needs of tourists, the tourism industry and local community today without compromising the ability of future generations to meet their own needs.”

Tourism which is developed and maintained in an area (community, environment) in such manner and at such a scale that it remains viable over and indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and well being of other activities and processes, is known as sustainable tourism.

Sustainable tourism development is concerned with the carrying capacity of tourism sites, including the ecosystem, social networks, the economy and the local culture. The local community will be given a chance to be a part of tourism management. Sustainable tourism development tends to provide an educational perspective an experience for the visitor by emphasizing safety and the environmental appropriateness facilities for the tourists tries to increase conservation awareness of the environment and the social fabric of the local community.

As part of Agenda 21, the Conference of the United Nations on Environment and Development held in Rio de Janeiro, Brazil, Sinha (2003) defines more than 178 participants from all over the world came together to discuss tourism principles. They agreed on the Rio Declaration on Environment and Development and the Statement of Principles for the Sustainable Management. As part of this agreement countries must take action toward environmentally sustainable development. Under the agreement these include both natural and cultural resources. The tourism industry has a key role in the consumption of natural and man-made resources. To meet the objective of Agenda 21, all stakeholders involved in the tourism industry have to manage the use of resources in a sustainable manner to conserve environmental and cultural resources for the next generation. To reduce the negative impact of tourism and the affect on socio-culture conditions, the environment and economy of local community, all stakeholders

and outsiders involved in the tourist industry should accept the following principles, known as the Global Code of Ethics of Tourism:

1. All stakeholders in tourism development should safeguard the natural environment with a view to achieving sound, continuous and sustainable economic growth geared to satisfying equitably the needs and aspirations of present and future generation

2. All forms of tourism development that are conducive to saving rare and precious resources, in terms of natural resources particular water and energy, as well as avoiding so far as possible waste production and cultural resources, should be given priority and encouraged by national, regional and local public authorities.

3. The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought so as to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy.

4. Tourism infrastructure should be designed and tourism activities programmed in such a way as to protect the heritage composed of natural and cultural elements. The stakeholders in tourism development and especially professionals, should agree to the imposition of limitations or constraints on their activities when these are exercised in particularly nature and culture sensitive areas.

5. Nature tourism and cultural tourism are recognized as being conducive to enriching and enhancing the standing of tourism, provided they respect the both of cultural and natural heritage and local populations and are in keeping the carrying capacity of the sites.

The important issues in terms of sustainability are what might be considered as site-specific sensitive areas. The tourism manager has to protect the cultural diversity and ecologically sensitive areas where natural resources are critically endangered by physical changes and where they contain a great diversity and interdependence of living habitats. In such an area the following three basic principles of conservation of diversity apply:

1. Conservation of diversity, in terms of nature and culture
2. Sustainable ways of use
3. Equitable sharing of benefits among local community and indigenous people

2.4 Cultural heritage and tourism

Domestic and international tourism continue to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past, but of contemporary life and the societies of others. It is increasingly appreciated as a positive force for cultural conservation. Tourism can capture the economic characteristics of heritage and harness these for conservation by generating funding, educating the community and influencing policy. Tourism is an essential part of many national and regional economies and can be an important factor in development, when managed successfully.

Tourism in itself has become an increasingly complex phenomenon, with political, economic, social, cultural, educational, bio-physical, ecological and aesthetic dimensions. The achievement of a beneficial inter-action between the potentially

conflicting expectations and aspirations of visitors and local or local community presents many challenges and opportunities.

The cultural heritage, seen as diversities and living cultures, are major tourism attractions. Excessive or poorly-managed tourism and tourism-related development can threaten the physical nature, integrity and significant characteristics of living cultures. The ecological setting and lifestyles of the local community may also be degraded, along with the visitor's experience of the place.

Tourism should bring benefit to local community and provide an important means and motivation for the community to care for and maintain their cultural heritage. The involvement and co-operation of local community representatives, conservationists, tourism operators, property owners, policy-makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism and enhance the protection of cultural heritage resource for future generations (ICOMOS, 2002: 5).

For cultural heritage, Thai people have to admit that the sentiment to protect the heritage was generally lacking. The turning point in public awareness of the national heritage in Thailand came about in 1988 A.D. when the nation staged a campaign for the restitution of a carved stone lintel of Prasat Phnom Rung from the Museum of Chicago. Unfortunately, that distinct incident turned out to be the only major event to arouse the public's sentiment. Without continuing stimulation to upkeep this sentiment, it faded rapidly to its base level.

2.5 The principle of successful cultural tourism

2.5.1 Encourage public awareness of the heritage (ICOMOS, 2002: 7)

Tourism is among the foremost vehicles for cultural exchange. Conservation should provide responsible and well managed opportunities for members of the local community's heritage and culture at first hand.

Programs for the protection and conservation of the broad of cultural heritage context should facilitate an understanding and appreciation of the heritage significance by the local community and the visitor, in an equitable and affordable manner.

An interpretation program should present the significance of place in a relevant and accessible manner to the local community and the visitor, with appropriate, stimulating and contemporary forms of education, media, technology and personal explanation of historical, environment and cultural information.

Interpretation and presentation programs should facilitate and encourage the high level of public awareness and support necessary for the long term survival of cultural heritage. They should present the significance of heritage places, traditions and cultural practices within the past experience and present diversities of the area and the local community. The visitor should always be informed of the differing cultural values that may be ascribed to a particular heritage resource.

2.5.2 Manage the dynamic relationship (ICOMOS, 2002: 8)

The relationship between heritage places and tourism is dynamic and may involve conflicting values. Heritage places should be managed in a sustainable way for present and future generations.

The interaction between heritage resources or value and tourism is dynamic and ever-changing, generating both of opportunities and challenges, as well as potential conflict. Tourism projects, activities and developments should achieve positive outcome and minimize adverse impacts on the heritage and lifestyles of the local community.

Conservation, interpretation and tourism development programs should be based on a comprehensive understanding of the specific, but often complex or conflicting aspects of heritage significance of the particular place. Continuing research and consultation are important to furthering the evolving understanding and appreciation of that significance.

An interpretation program should present and interpret the authenticity of places and cultural experiences to enhance the appreciation and understanding of cultural heritage.

Tourism development and infrastructure projects should take into account the aesthetic, social and cultural dimensions, natural and cultural landscape and the broader visual context of heritage places. Preference should be given to using local materials and should take into account local architectural styles and vernacular traditions.

2.5.3 Ensure a worthwhile visitor experience (ICOMOS, 2002: 10)

Conservation and tourism programs should present high quality information to optimize the visitor's understanding of the significant heritage characteristics and of the need for their protection, enabling the visitor to enjoy the place in an appropriate manner.

Visitors should be able to experience the heritage place at their own pace. Specific circulation routes may be necessary to minimize impacts on the integrity and physical fabric of the place and its cultural characteristics.

Respect for the sanctity of spiritual places, practice and traditions are an important consideration for stakeholders. Visitors should be encouraged to behave as welcomed guests, respecting the values and lifestyles of the local community.

Planning for tourism activities should provide appropriate facilities for the comfort, safety and wellbeing of the visitor that enhance the enjoyment of the visit but donot adversely impact upon the significant features.

2.5.4 Involve and provide benefits for the local community

The local community should be involved in planning for conservation and tourism. Community members should be involved in establishing goals, strategic, policies and protocols for the identification, conservation, management, presentation

and interpretation of their heritage resources, cultural practices, contemporary culture and lifestyle.

Tourism activities should provide equitable economic, social and cultural benefits to the local community, at all levels, through education, training and the creation of full time employment opportunities, encouraging the local people to take a direct interest in the care and conservation of heritage resources.

Heritage interpretation and education programs among the people of local communities should encourage the involvement of local site interpreters. The programs should promote a knowledge and respect for their heritage.

The income form tourism and related activities should be distributed to the local community both in direct and indirect ways. The promotion, distribution and sale of local crafts and other products should provide a reasonable social and economic return to the local community.

2.6 The tourism system

The tourism industry has a dynamic component. This is because the popularity of the products and tourist markets change over time. The changing attractiveness of destinations, and their ability to draw tourists, is related to both the supply and the demand components of the tourism (market) system (Hall, 1998). Thus, the scope of tourism may be described in a conceptual framework as follows (Figure 3).

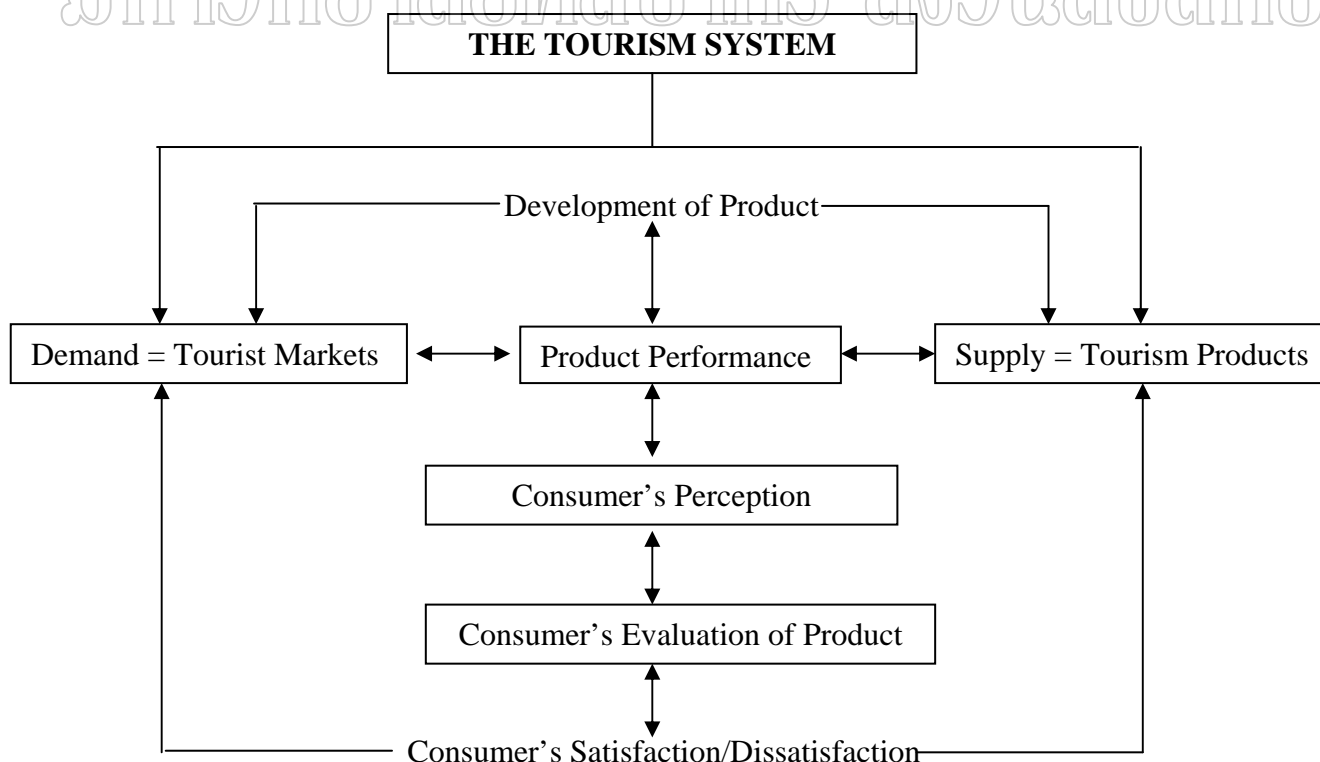


Figure 3: Conceptual framework of the tourism system

As illustrated above, the scope of tourism embraces the whole system of tourism. This includes two essential parts: (1) demand, or tourist markets and (2) supply, or the tourism products. The demand side focuses particularly on the tourist markets; while the supply side of tourism comprises a wide range of products at tourist destinations. In fact, product performance governs several components, such as marketing strategies, product quality and value and product evaluation. These components continually link supply and demand in the tourism process. The involved elements are presented in the subsequent sections.

2.7 The demand side – tourist markets

Tourism products or activities initiate tourism demand. The demand in tourism is defined as “the process that alerts potential tourists to the existence of a particular destination,” (Prideaux, 1999: 227). According to Prideaux (1999: 227), the demand for services is collectively attributed to several factors, such as transport, accommodation, recreation and entertainment. Economists view markets as networks of dealings between the sellers and buyers of a product; a particular market is defined by reference to the product, the sellers who supply it and the buyers who provide the demand for it (Middleton, 2001). In this sense, the tourist market is a need or “wants” that occurs to encourage tourism marketers and providers to respond by producing tourism products or services for sale.

Just as there is a multiplicity of tourism products, so too is there a corresponding multiplicity of tourism markets. Within this framework are more or less homogeneous groups of tourists who behave similarly and who buy similar tourist products. It is the function of marketing in tourism to identify these groups, to influence the development of tourism products at the destinations and to bring the information about products to potential tourists (Middleton, 2001). An understanding of the tourist market’s demands is a starting point for the analysis of why tourism develops, who patronises specific destinations and what appeals to clients (Hall and Page, 1999).

According to Dickman (1999: 201) demand refers to “the portion of a market that is interested in purchasing a product, and has the means and desire to do so.” Applying this notion to tourism, demand may be explained as “the total number of persons who travel, or wish to travel, to use tourist facilities and services at places away from their places of work and residence” (Mathieson and Wall, 1982: 1). So in this context, demand is viewed through the relationship between individual’s motivation to travel and their ability to do so.

2.7.1 Tourist market features

Tourist markets are formed by “a function of characteristics of the individual tourist such as their income, age, motivations and psychological make up, which will variously affect their propensity to travel for pleasure, their ability to travel and their choice of destinations” (Morley, 1990: 5). Specifically, these characteristics form the demand for the characteristics and attributes of a tourist destination, their attractions, prices and the effectiveness of the marketing of the destination.

According to Hall (1998: 52) a tourist market is considered to be “a defined group of consumers for a particular tourist product or range of tourist products.” He further notes that how a market is defined is of great importance in determining the industry (supply) response to consumer’s perceived motivations, expectations and needs, and the long-term relationship between supply and demand in the tourism development process. He also states that the characteristics of tourist markets are heterogeneous; and this results in the tourism market being divided into a number of segments that share a set of common purchasing and behavioral characteristics.

2.7.2 Defining the “tourist”

Tourism, after all, is a human experience, enjoyed, anticipated and remembered by many people as a very important aspect of their lives. Therefore, the tourist is the main character in tourism system. Just as there is much confusion in definitions of tourism, the term “tourist” is also not easy to define. In fact, the term is variously defined for particular purposes. However, no matter how the term is defined, it is essential that the element of travel is fundamental, such as the purpose of travel, the time involvement, the residence of the traveler, the distance or geographical location and the type of travel (ie. independent or inclusive tours) (French, Craig-Smith and Collier, 1995).

The United Nations Conference on Travel and Tourism defines the tourist as “any person who travels to a country other than that in which he has his usual residence. The main purpose of whose visit is other than the exercise of an activity remunerated from within the country visited and who is staying for a period of one year or less” (Ross, 1998: 5). For the World Tourism Organization (WTO, 1981), it appears that there are two types of visitors: “the international tourist” and “international excursionist.” An international tourist is defined as a visitor in accordance with the above-mentioned definition staying at least one night but not more than one year in the visited area and whose main purpose can be classified under:

- (a) pleasure: holidays, culture, active sports, visits to friends and relatives and other pleasurable purposes.
- (b) Professional: meeting, mission or business.
- (c) Other tourist purposes: studies, health and pilgrimage (Ross, 1998: 5).

Burkart and Medlik (1990: 42) describe tourists as having the following characteristics:

- (1) People who undertake a journey to, and stay in, various destinations.
- (2) Their destinations are distinct from their normal place of residence and work; so that their activities are not the same as those of the resident and working populations of the destinations.
- (3) Their intention is to return within a few days or months; so the journey is of temporary and short-term nature.
- (4) Their purpose for undertaking the journey is other than to take up permanent residence or employment remunerated from within the destinations.

In Thailand, the Tourism Authority of Thailand (TAT) describes the tourist as any person visiting Thailand for any reason other than to exercise remunerated activity within the country. The person must stay at least one night but not longer than ninety

days; and the purpose of his/her journey can be classified under one of the following: leisure (recreation, holiday, health, study, religion and sport); business, family, mission or meeting. This also refers to all arrivals by sea with overnight stay accommodation in establishments ashore and excludes cruise passengers who stay overnight on board and direct transit passengers who do not pass through immigration (TAT, 1998).

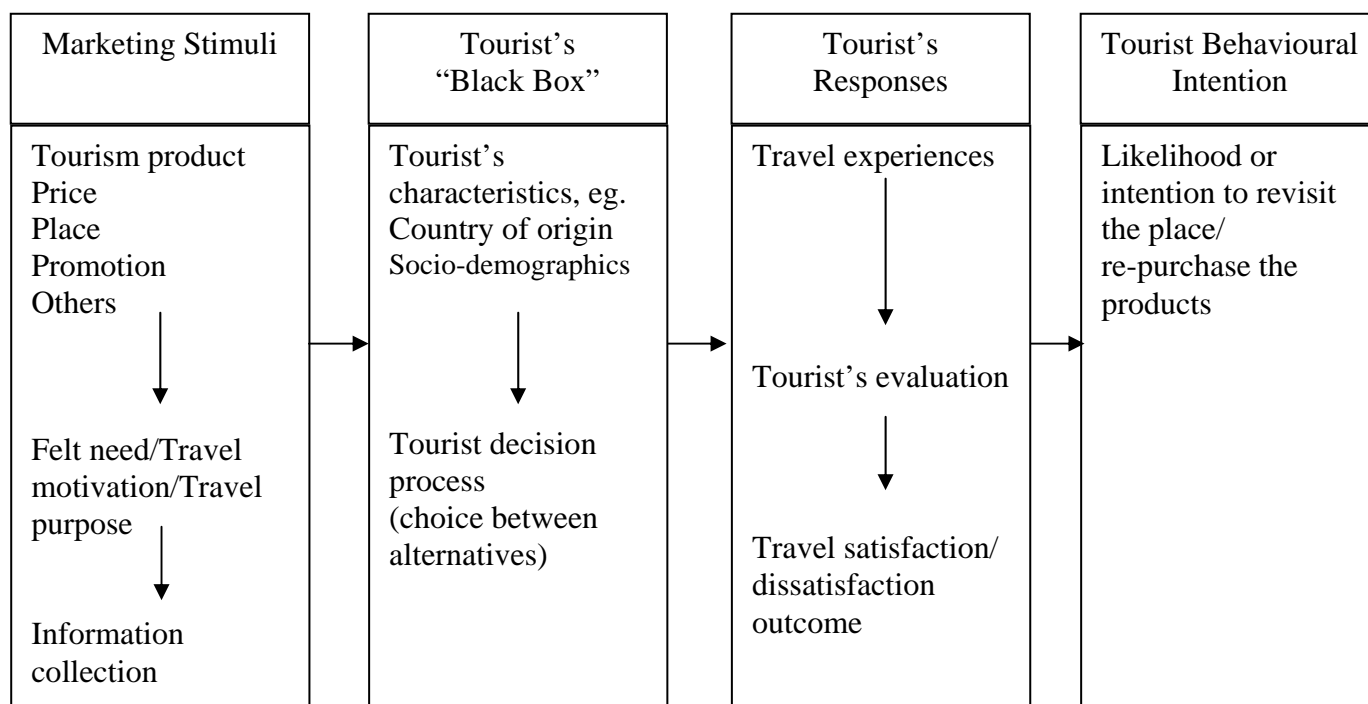
In the light of the above discussion, this study defines a tourist as any international visitor to Thailand for any reason other than to exercise remunerated activity within the country. He or she must be a stay in the country and their purpose in travelling is broadly defined as leisure (ie. recreation, holiday, health, religion and/or sport), business, visiting friends and relatives, education, mission, meeting, a package-tour and/or an independent visit.

2.7.3 Tourist behaviour

Chambers, Chacke and Lewis (1995: 199) suggest some basic beliefs about tourist consumer behaviour. They cover the following five notions:

1. Consumer behaviour is purposeful and goal-oriented.
2. The consumer has free choice.
3. Consumer behaviour is a process
4. Consumer behaviour can be influenced.
5. There is a need for consumer education.

Consumer behaviour means “the process of acquiring and organizing information in the direction of a purchase decision and of using and evaluating products and services” (Moutinho, 2000: 41). In recent decades marketing professionals in tourism have increased their awareness of the need to understand how tourists make their decisions (Figure 4).



Note: Arrows indicate the direction of influence

Figure 4: Model of tourists' buying behaviour
 (Source: adapted from Kotler, Bowen and Makens, 1999; Matheison and Wall, 1982)

Figure 4 illustrates the various factors that are considered in a trip decision and that enter into the product-evaluation stage. This involves the marketing stimuli, which consists of tourism products and their attractiveness, attributes of price, place and promotion. Other stimuli, such as economic, technological, political and cultural factors, are also included. All these stimuli enter the tourist's "black box," where they are turned into the set of observable tourist's responses, that is, the tourist experiencing the products and evaluating outcomes and resulting in satisfaction or dissatisfaction that may affect tourist's future intentions.

2.7.4 Factors influencing tourists' characteristics and buying behaviour

Tourists vary tremendously in age, income, education level, taste and origin. Consequently, they buy a wide variety of tourism products (Inskip, 1991). Figure 5, adapted from Kotler, Bowen and Makens (1999), portrays how the previously mentioned stimuli are changed into responses inside the tourist's "black box."

In Figure 5, there are various factors that influence tourist characteristics and behaviour. Specifically, tourist characteristics affect how they perceive and react to stimuli (the tourism products). They are psychological, cultural, social and personal factors. Additionally, the purpose of travel also plays an important part in the tourist's final buying decisions. Each of these factors is described in the subsequent sections.

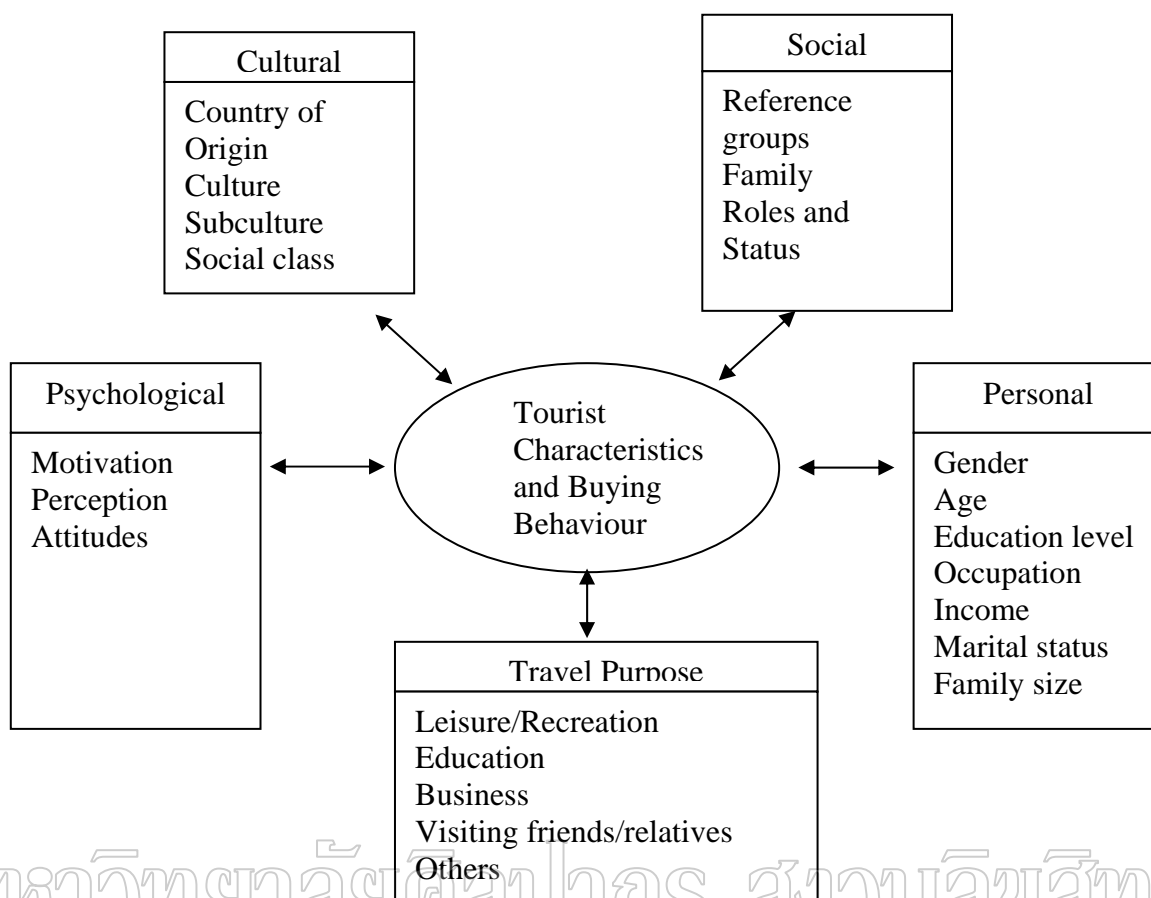


Figure 5: Factors influencing tourists' characteristics and buying behaviour
(Source: adapted from Kotler et al., 1999: 181)

2.7.4.1 Psychological factors

Psychological factors that affect tourist characteristics and behaviour consist of motivation, perception and attitudes must take into account the following considerations.

1. Motivations in travel demand

Motivation is at the root of conscious human behaviour. It is the thing that induces people to act. Motivation is an essential part of the tourist experience (Hall, 1998). Motivation is defined as “a state of need, a condition that exerts a push on the individual towards certain types of action that are seen as likely to bring satisfaction,” (Moutinho, 1987: 16). Here the tourist is viewed as a consumer; with subsequent tourism demand being formulated through a consumer decision-making process.

Hall and Page (1999: 52) state the factors that generate travel demand or travel motivation as the following:

- *energisers of demand* (i.e. factors that promote an individual to decide on a holiday);
- *filterers of demand*, which means that even though motivation may exist, constraints on demand may exist in economic, sociological or psychological terms;

- *affecters*, which are factors that may heighten or surpress the energisers that promote consumer interest or choice in tourism; and
- *roles*, where the family member is involved in the purchase of holiday products or the arbiter group decision-making is involved in the choice of destination, product and the where, when and how of consumption.

2. Tourist motivation and Maslow's hierarchy model

An investigation of tourist motivations is an attempt to resolve the question "why is it that people leave their homes to visit other areas?" (Pearce, 1987: 21). However, it is difficult to identify a definitive relationship between individual motivation and the selection of a destination" because "tourists are not mere numerical abstractions, but complex individual personalities, having a variety of complex motivations" (Bosselman, 1978).

More specifically, with regard to the notion of travel motivation, Jafari (1987: 152) notes that, "there is already a wide range of literature dealing with such motivational propositions, but no common understanding has yet emerged." Because of the multidisciplinary nature of motivation studies associated with "the problem of simplifying complex psychological factors and behaviour into a set of constructs and ultimately a universally acceptable theory that can be tested and proved in various tourism contexts" such studies remain problematical (Hall and Page, 1999: 52). However, much of the work on tourist motivation is based on a content theory approach to the study of motivation, as exemplified by Maslow's theory of needs. This review of literature will present some major studies on tourist motivation that have built on Maslow's work (1954) and will then draw on the applied theory, that is, Pearce's (1993) leisure ladder model to which the present study is related. Maslow (1954) constructed the best-known theory about human need and motivation. He pointed out that each individual has a variety of levels of need. When one level of need is satisfied, the person seeks to satisfy the next level of need and so on. His hierarchy of needs from lowest to highest includes the following:

1. Psychological needs, including food, water, air, shelter and rest.
2. Safety needs, including security and protection.
3. Social needs, including affection, love and friendship.
4. Ego or esteem needs, including self-respect and status.
5. Self-actualisation or personal fulfillment including the need to fulfill one's full potential and fulfillment of ambitions.

The link between touristic behaviour and psychological needs has emerged in travel and tourism literature since the 1970s. It started with Gray (1970), whose study of travel motivation is one of the first and most cited, states that there are two basic reasons for pleasure travel: "wanderlust" and "sunlust." Wanderlust is the desire to leave a familiar environment in search of new experiences or places; while sunlust is the search for specific recreational experiences or environments. Wagner (1977) studied tourists behaviour in Gambia, followed by Lett (1983) investigated Caribbean charter yacht tourism. The latter found that vacations provide individuals with opportunities to satisfy needs which restraints back home and leave unsatisfied.

Another approach to tourist motivation is addressed by “push and pull factors” such as discussed by Dann (1981, 1996) and Pearce (1987). This approach describes “wanderlust” as a “push” factor; whereby the characteristics of a tourist destination to attract tourists away from their homes is a “pull” factor. Crompton (1979) conceptualises tourist motivation into nine motives: escape, exploration, relaxation, prestige, regression (less constrained behaviour), enhancement of kinship relationships, social interaction, novelty and education. Leiper (1995) points out that all leisure involves a temporary escape of some kind; and one of the motivations for tourist experiences is the desire for escape and fantasy. McGehee, Loker-Murphy and Uysal (1996) investigated the differences in motivations between men and women. They found that women tourists tend to be motivated by culture, opportunities for family togetherness and prestige, whereas men place more value on sports and adventure.

Pearce (1988, 1993) proposed a model known as “Travel Career Ladder” or the TCL. His model suggested that the choice of destination and tourist’s characteristics may be influenced by previous tourism experience. Pearce claimed that more experienced tourists seek to satisfy higher order needs, such as affiliation and esteem; whereas less experienced ones are more likely to be occupied with lower order needs such as food and safety. However, the finding of the study by Kim, Morrison, and O’Leary (1996) in examining the relationship between age and experience did not support the concept of Travel Career Ladder. In fact, the relationship between lifestyle motivation and preference for certain types of tourism mediates the idea of travel career more than previously thought (Gibson and Yiannakis, 2002). As with Gibson and Yiannakis’s claim, Ryan (1998) studied 997 British tourists and found that age appears to be an influential variable in explaining the relationship between motivation and choice of holiday. Also, Pearce (1993) suggested that motivational theory should be conceptualised as a dynamic process in order to consider individual changes cross the lifespan. In addition, Anderson and Littrell (1995) examined the tourism patterns and souvenir purchases of female tourists and found that the more experienced female tourists were more knowledgeable about different geographical locations and cultures and that lifestyle was influential in shaping their tourism tastes and styles. Thus, it may be that lifestyle is an important variable underpinning the concept of travel career (Gibson and Yiannakis, 2002).

3. Travel motivation ladder or the travel career ladder (TCL)

On the basis of Maslow’s hierarchy of needs and motivation, Pearce (1993) has developed a model called “The leisure ladder for theme park settings,” suggesting “a career in tourist travel behaviour.” The model is demonstrated in Figure 6. As seen in the model, there are five hierarchical steps in tourist travel behaviour. People start at different levels. They are likely to change levels during their life-cycle, and they can be prevented from moving by money, health and other people. They may also retire from their travel career or not take holidays at all, and therefore not be part of the system.

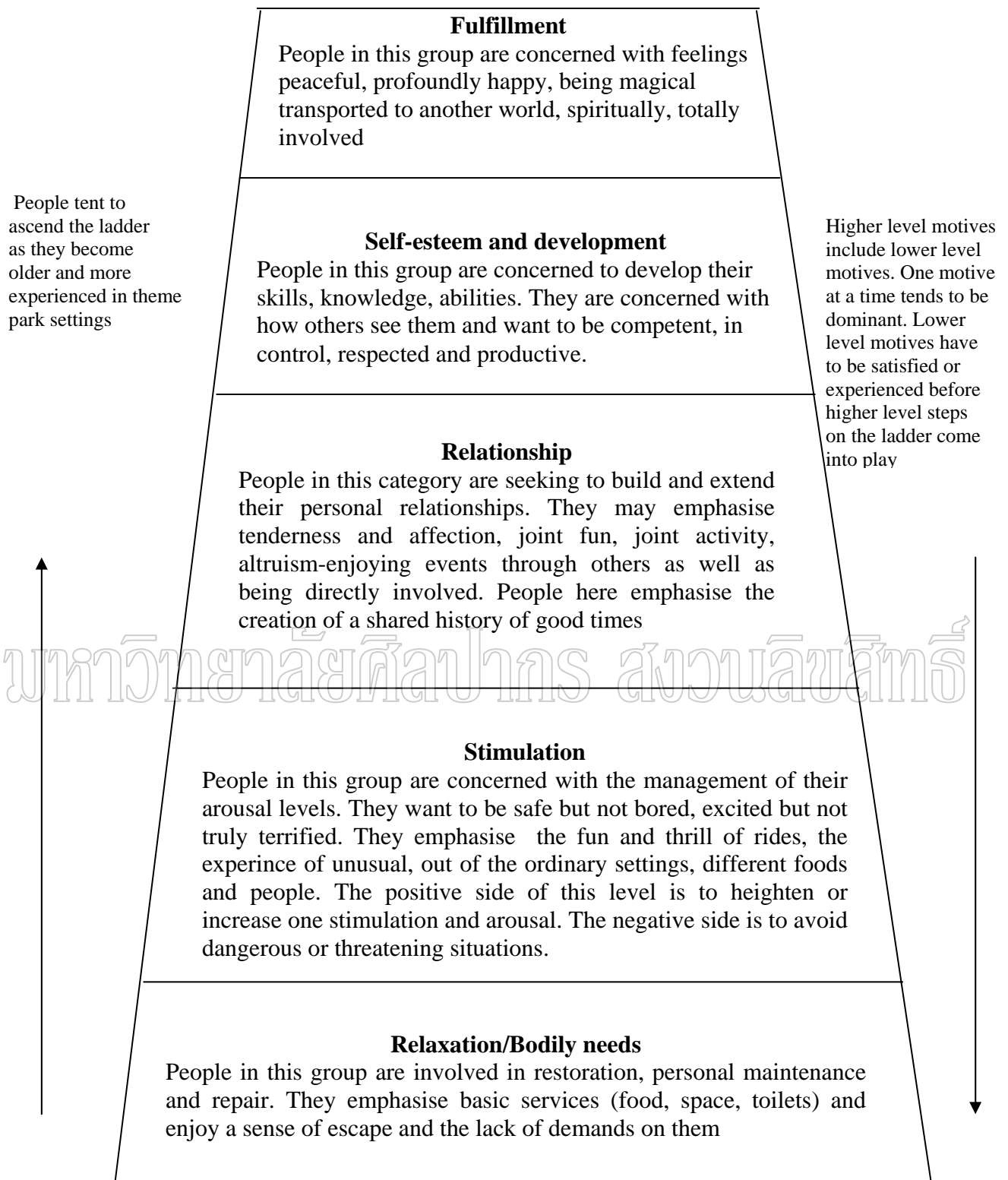


Figure 6: The leisure ladder for theme park settings
(Source: Pearce, 1993)

4. Tourist perception

People experience and view things and phenomena differently. What each individual perceives and interprets depends on his/her needs, wants, values and personal experiences. Our actions and reactions are dependent on our perceptions (Schiffman, 2001). Perception, therefore, strongly influences evaluation and judgmental processes (Moutinho, 2000). Perception is defined as “the process by which an individual selects, organises and interprets stimuli in a meaningful and coherent way,” (Moutinho, 2000: 44). A stimulus is any input unit influencing the sensory organs (ie. eyes, ears, nose, mouth and skin). Perceiving stimuli involves exposure, reception and the assimilation of information (Moutinho, 2000).

After perceiving the stimuli, each person will organise his/her perceptions and knowledge in order to create meaningful relationships among separate separate components. Perception has two stages: the attention filter and interpretation. The attention filter is the process of selecting perceived stimuli, grasping only the relevant matter and screening out the uninteresting and irrelevant. The interpretation stage, Moutinho (2000: 44) explains as “what an individual perceives in many situations is determined not only by the intrinsic nature of the stimulus object or sensations, but also by his or her own system of values and needs determined by the social context.”

In relation to the perception of attribute importance, it is broadly defined as a person’s general assessment of the significance of an attribute for products of a certain type (Mok, Armstrong and Go, 1995). When an attribute is perceived as important, it is believed that it will play a significant part in influencing consumer’s product choices (MacKenzie, 1986). As such, perceptions of attribute importance is the degree to which tourists find various attributes (or factors) important in contributing to the attractiveness of a tourist destination.

5. Attitudes

Another psychological factor that influences tourist’s characteristics and buying behaviour is attitudes. Ajzen and Fishbein (1980: 7) defined attitudes as “a function of beliefs.” In their further explanation, they noted that “a person who believes that performing a given behaviour will lead to mostly positive outcomes will hold a favorable attitude toward performing the behavior, while a person who believes that performing the behaviour will lead to mostly negative outcomes will hold an unfavorable attitude.” The beliefs that found an individual’s attitude toward the behaviour are referred to as “behavioral beliefs.” People act according to their beliefs. Attitudes are formed by multicomponents.

More specifically, attitudes encompass three components. They include: cognitive, which includes perceptual responses and verbal statements of belief; affective which comprise sympathetic nervous responses and verbal statements of affect; and behavioural, which involve overt actions and verbal statements concerning behaviour (Rosenberg and Hovland, 1960). Attitudes, therefore, are complex systems consisting of an individual’s beliefs about the object, his feelings toward the object and his action tendencies with the respect to the object. With regard to this notion, it is believed that there is a strong relationship between attitude and behaviour. In fact, an individual person’s relatively consistent evaluations, feelings and tendencies toward

and object or an idea are formed by an attitude. It frames people's way of liking or disliking things that in turn cause them to move toward or away from them. Through acting and learning people acquire beliefs and attitudes that, in turn, influence their buying behaviour (Kotler et al., 1999). In this respect, when tourists experience a product, they learn about it; and they feel either satisfied or dissatisfied with the product's quality.

2.7.4.2 Cultural factors

Culture is the most basic determinant of a person's wants and behaviour (Kotler et al., 1999: 181). One's cultural perspective consists of the basic values, perceptions, wants and behaviours that a person learns continuously in a society. Different cultural backgrounds lead to different patterns of behaviour (Dawar, 1993). Research has confirmed that tourist perceptions and behaviour vary according to their cultural backgrounds (Armstrong, Mok, Go and Chan, 1997; Calantone et al., 1989; Huang, Huang and Wu, 1996; Luk, deLeon, Leong and Li, 1993; Richardson and Crompton, 1988). Irwin, Gartner and Phelps (1999) have investigated differences between Mexican-American and Anglo campers on a minimally developed campground in New Mexico. They found differences in use to be related to subcultural characteristics and concluded that cultural group affiliation can be a determinant of recreation choice. Thus, cultural backgrounds as represented by nationality and country of residence for international tourists and region or city of residence for domestic tourists are essential data for marketing purposes (Inskeep, 1991).

2.7.4.3 Social factors

Social factors, which include the tourist's reference group, family, social role and status, also influence tourist behaviour. Generally, the many small groups to which a person belongs influence that person's attitudes and behaviour. These groups include family, friends, neighbours and colleagues. Family members, for example, have a strong influence on tourist behaviour. Marketing research has examined the influences of the husband, wife and children on the purchase of different products and services. For example, Engel, Blackwell and Miniard (1995) have analysed the Northern American Free Trade Agreement (NAFTA) market; and they have found the age of children influences their spending. The couples whose children are younger than 6 years old spend 10 percent more than the average couple without children. For tourism, members of the family, such as young children, may affect their parent's decision in selecting destinations and leisure activities. Labrecque and Ricard (2001) have studied the influence of children on the decision-making process for a family dining-out and found that children aged 9 to 12 are influential in the decision-making. Influences of children on buying decision-making are more likely evident when the families are non-traditional and allow their children to take part in the trip choice making.

2.7.4.4 Personal factors

Tourist buying decisions are also influenced by personal characteristics, such as gender, age and lifecycle stage, education level, occupation, household income, lifestyle, personality and concepts. However, their choices change during their lifetime. Therefore, preferences for leisure activities, travel destinations and entertainment are age-related (Kotler et al., 1999). Older people tend to take overseas

travel, use recreation vehicles, package tours and air travel more frequently than younger travellers (Gunn, 1988). The gender, occupation and educational background of a traveller may also impact a person's travel demands. Professionals are more likely to go on business trips and will demand a different combination of products from backpacking students (Collins and Tisdell, 2000). Singles or couples without children may have more discretionary time and money than families with children. So they have more potential in purchasing travel and tourism products. On the other hand, as families mature and careers become established, they may have more potential to travel (Gartner, 1996).

2.7.4.5 Travel purpose

The purpose of travel, including the categories of holiday, business, study/education, official mission/diplomatic and visiting friends or relatives, also affects tourist perceptions and behaviour. In a study of measuring destination attractiveness, Hu and Ritchie (1993) found that the importance of the destination attributes that contribute to the attractiveness of destination vary significantly between tourist's trip purposes.

2.7.5 The tourist decision process: post purchase evaluation

Post-purchase evaluation is the feedback that consumers (ie. tourists) give after they consume the tourism products. The significance of the evaluation includes two main points. First, all experiences that tourists gain are stored into the tourist's frame of reference. Second, the evaluation gives feedback to the tourism-related professionals and sectors to develop responses to future purchase behaviour (Moutinho, 2000).

Gartner (1996) suggests that product evaluation be performed on how each product reinforces favourable or unfavourable beliefs. The process of product evaluation may be identified in a basic model as seen in Figure 7.

The model illustrates the process of a tourist's post-purchase evaluation of tourism products. The process includes three components. After a tourist experiences the tourism products, his terminal attitude or value about the products is formed. This process is performed in terms of how each product provides for and reinforces some of his certain beliefs. This results in a tourist's evaluating the importance of each belief in its presence in each product that contributed to his or her satisfaction/dissatisfaction of favourable/unfavourable attitudes. If a favourable attitude is held, in the future, he may likely revisit or purchase the products again.

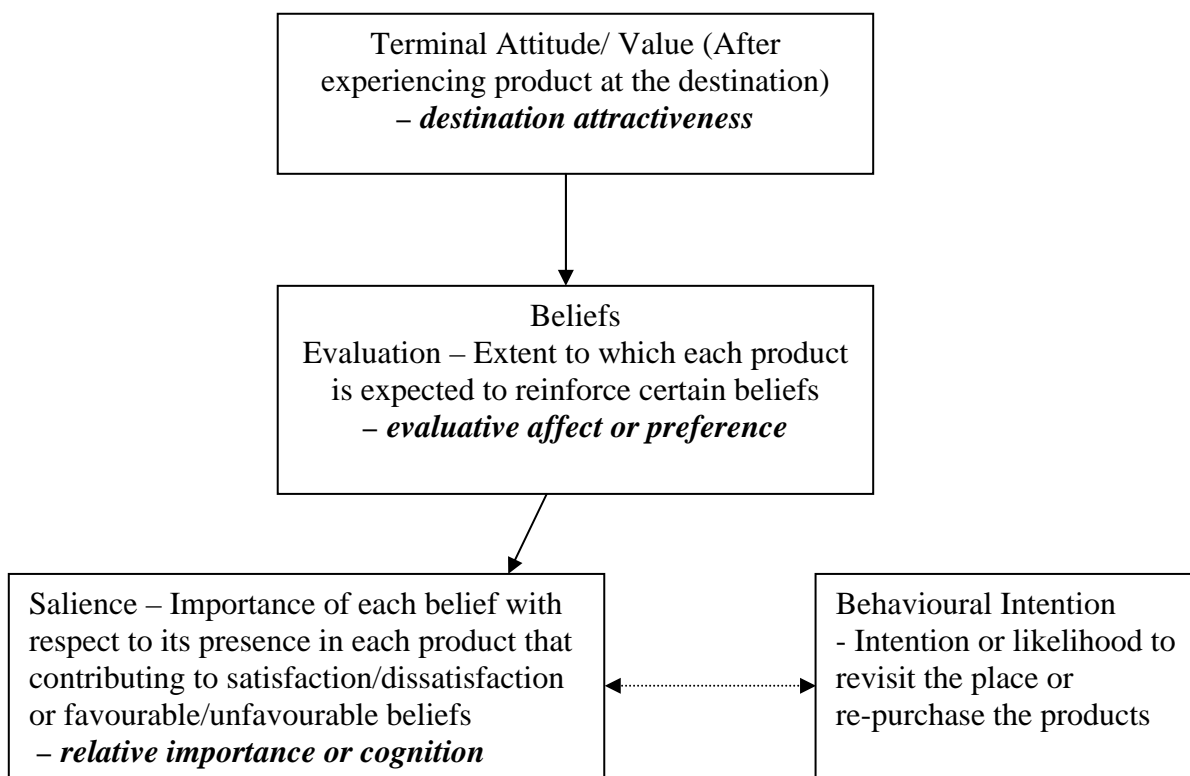


Figure 7: A basic model of product evaluation
(Source: adapted from Gartner, 1996: 324)

2.8 The supply side – tourism products

Supply means “the quantity of items or products available to the market” (Dickman, 1999: 201). Thus, when discussing tourism as a product, which most literature refers to the tourist destination, it has been noted by Leiper (1995: 86) that “tourism is entirely about tourism destinations.” As a result the most important facets of tourism are the items or resources that exist at the destinations. The following subsections will define the tourism product, the tourist destination, its characteristics, components and nature of the product.

2.8.1 Definition of tourism products

Gunn (1994) views the tourism product from the standpoint of tourism planning development; and hence he defines the tourism product as a complex human experience that integrates attractions, accommodation, transportation, information and services. Similarly, French et al. (1995) explain the tourism product as inclusion of everything tourists purchase, see, experience and feel from the time they leave home until they return.

2.8.2 Tourist destination

As noted above, Leiper (1995: 86) suggests that “tourism is entirely about tourism destinations.” Indeed, the most dramatic facets of tourism exist in destinations. This subsection describes the concept of the tourist destination and definition of tourist destination.

2.8.2.1 The concept of tourist destination

A tourist destination differs from the other destinations in two ways: first, tourists visit that place and second, the place has a wide range of “pull” factors catering to tourist’s needs and expectations. Many tourist destinations are experiencing dynamic and rapid changes. This has resulted from the rapid growth and development of the tourism industry. Accordingly, the concept of destination has also evolved and developed (Laws, 1995).

2.8.2.2 Definition of tourist destination

Tourist destinations may be defined in a variety of ways. For example, Medlik (1993: 46) defines the destination as the “geographic location to which a person is traveling.” It refers to the final destination, which is usually the “farthest place away from the person’s point of origin and/or the place where the person intends to spend the majority of time” whereas “an intermediate” or “enroute” destination refers to “a place where some shorter period of time is spent, be it for an overnight stay or to visit and attraction.”

Dickman (1999: 118) states that in the travel industry, a tourist destination refers to the five “A” components, that is, “attractions, access, accommodation, amenities and activities.” A tourist destination must have all of these elements to some degree, although they need not be equally balanced in term of the same quality and consistency for each potential destination. Pearce (1988: 12) explains that a tourist destination is “the constitution of five broad sectors characterised by the demand for and provision of a wide range of goods and services. They include attractions, transportation, accommodation, supporting facilities and infrastructure.” French et al. (1995: 198) describe a tourist destination as “a subset of tourism products that form part of the total tourism product.” They present the components of tourist destinations that include attractions, amenities and accessibility. Attractions include many aspects, such as sites, both human-made and natural, events and activities. Amenities include both infrastructure and superstructure.

In this study, a tourist destination is defined as a place, a product, or an experience of the region or place where the tourist visits and in which the most obvious consequences of the system of tourism occur. These include attractions, facilities, reception and services, accessibility, destination attractiveness or/and image and attitude of tourists, cost/price and nature of tourism products, which comprise a number of complex attributes that together determine a destination’s attractiveness to a particular tourist choice situation.

2.8.3 The components of tourist destination

There are two main features through which a tourist destination contributes to its attractiveness for tourists. These may be considered the primary and secondary resources. Primary resources include the attributes of climate, ecology, cultural traditions, traditional architecture and landscapes. Secondary resources comprise the service-oriented aspects that facilitate and make the holiday trip and tourists pleasure possible. These are infrastructure, including accommodation and transport, catering, easy access, reception and services, activities and amusements and other facilities. The primary features of the destination are the most important elements that tourists enjoy,

but the secondary features are still required as part of the industry (Gunn, 1994; Inskeep, 1991; Laws, 1995; Middleton, 2001; Ritchie, Crouch and Hudson).

Gearing et al. (1974) in establishing determinants for measures of destination attractiveness have classified tourism products at the destination into five main components. They include natural factors, social factors, historical factors, recreation and shopping facilities, and infrastructure and food and shelter. Ritchie and Zins (1978) have applied the Gearing et al.'s (1974) determinants with some modifications to meet with their study of the attractiveness of destination. They include five main factors or attributes, that is, natural and climate, cultural and social characteristics, sports, recreation and educational facilities, shopping and commercial facilities, infrastructure of the region, price level, attitudes towards tourists and accessibility of the region.

In the light of the above discussion, the overall tourism products may be categorised into five main components. They are (1) attractions, (2) facilities, reception and services, (3) accessibility, (4) destination image and attitudes of tourists and (5) cost/price to the customers.

2.8.3.1 Attractions

The attractions of tourist destinations are principal components that have the greatest impact and largely determine tourist's choices and influence their buying motivations. They include natural resources, human-made attractions and hospitality (Gartner, 1996; Gunn, 1994; Inskeep, 1991; Middleton, 2001; Ritchie et al., 2001).

The elements of natural resources incorporate land, landscape, flora and fauna, climate, water and other geographical features of the destination and its natural resources. For many locations, land and landscape such as mountains, ski hills, wildlife species and water features (lakes or waterfalls) are the most important destination attributes. They are extremely valuable tourism assets since they are central to a destination's appeal and they are the foundation from which other resources are created and developed (Godfrey and Clarke, 2000; Gunn, 1994; Inskeep, 1991; Middleton, 2001; Ritchie et al., 2001).

Human-made attractions also occur at the tourist destinations. They embrace "both past and present lifestyles, attitudes, and social settings" (Godfrey and Clarke, 2000: 67). These are not only elements reflecting historical features, such as old and ancient buildings and ruins, architectural and artistic buildings and monuments, historical and heritage sites, but also the current culture reflecting how people from that area and ethnic origin live, work and play (Godfrey and Clarke, 2000). Parks and gardens, convention centres, marinas, industrial archaeology, golf courses, specialty shops, theme parks, theme retail areas and special hallmark events are also human-made assets (Middleton, 2001). Indeed, both natural and human-made resources function as "the true travel product" and "the reward from travel" which provide tourists with satisfaction (Gunn, 1994: 58).

Another resource that plays an important part is the human factor. People and aspects of their ways of life and customs, languages and activities provide

opportunities for social encounters, such as festive and religious events, dances, music, food and other entertainments. They have also become a powerful “pull” factor to motivate tourist’s choices (Middleton, 2001). However, although a destination can be augmented by other attractions available to tourists, these attractions can detract from the overall appeal of a place if tourists are made to feel unwelcome by the host population (French et al., 1995).

2.8.3.2 Facilities, reception and services

Although tourist destination facilities, reception and services are considered to be secondary or supporting products and not, in themselves, tourist attractions, they are crucial because “they make it possible for tourists to stay, enjoy, and participate in the tourist attractions per se” (Middleton, 2001: 3). The lack of goods and services might result in tourists avoiding a certain destination (French et al. 1995). Facilities and services at tourist destinations include both infrastructural and superstructural elements. Infrastructure is also included in this category. Infrastructure ranges from access to the destination, such as water ways, harbours, roads, railroads, car parks and airports, to the fundamental supporting systems, such as electricity and water supplies, sewerage and waste disposal and communication facilities. They all make tourism possible (Middleton, 2001). The lack of infrastructure and technology in a destination are also visible features of developed and under-developed tourism products that can factor into the tourist’s vacation experience (Choy, 1992; Johnson and Edwards, 1994).

The superstructure includes accommodation units, such as hotels, hostels, motels, resorts, holiday villages, apartments, campsites, caravan parks, farms and guesthouses. Restaurants, bars and cafes, ranging from fast-food through luxury restaurants, are also included (Middleton, 2001). Services and reception are also significant resources for tourism. Entertainment, shopping and recreation facilities, financial services, health centres, tourism police, information centres, travel agents, printing, insurance, cleaning, Internet services, wholesaling and retailing are other service functions that make travel easier, more effective and impressive to visitors (French et al., 1995). Facilities and services, therefore, play a fundamental supporting role in the overall tourism product.

2.8.3.3 Accessibility

“Accessibility” is a term referring to the relationship between both private and public transport forms in tourism. It is an important element of the tourism product to carry travelers from the generating regions to tourist destinations (Prideaux, 1999). Also, accessibility covers the transport within and between chosen destinations. These include air, sea and land transport. Just as attractions and facilities and services attract visitors, ease of access to any destination is regarded as a very crucial attribute which tourists consider before their last buying decision is made (Frencece et al., 1995). Moreover, the geographical proximity of the chosen destination, which contributes to the time to reach the destination, the cost of travelling to it and the frequency of transport, safety concerns and the level of comfort, are also influential in term of the flow of tourism and an the types of product that tourists purchase (Middleton, 2001; Prideaux, 1999).

2.8.3.4 Image and the attitudes of tourist

Image is “the sum of beliefs, ideas and impressions that a person has regarding a destination. It is a personal composite view of a destination’s tourism potential, and where prices are comparable it is often the desire factor in a tourist’s selection process” (Murphy, 1985: 11). Each tourist’s motivations and perceptions construct his/her ideal tourist destination. Tourist image construction is “of utmost importance because the appeal of tourist attractions arises largely from the image conjured up. Partly from direct or related experience and partly from external resources and influences” (Hall, 1998: 14). An image, or a “brand name,” gives the product an easily recognizable “identity,” and it promises “reliability” and “consistency.” An analogy can be seen in the way that people prefer to buy from someone they know than from a stranger; they also prefer to buy branded goods rather than loose products in brown paper bags (Morgan, 1996).

The images and attitudes that customers have towards products at tourist destinations also strongly influence their buying decisions (Middleton, 2001). Therefore, images of tourist destinations are very powerful motivators in travel and tourism markets. Goodall (1998: 3) notes that “each individual, given their personal likes and dislikes, has a preferential image of their ideal holiday. This conditions their expectations, setting an aspiration level or evaluative image against which actual holiday opportunities are compared.” Therefore, destination image plays an important part in the tourism industry; as Hall (1998: 15) states “tourism is an industry built on the selling of image and fantasy rather reality.” Thus, tourism research has frequently been concerned with the images held of particular places (eg, Crompton, 1979; Echtchener and Ritchie, 1993; Gartner and Hunt, 1987; Hunt, 1975; Mayo, 1973; Pearce, 1982) and of how these images are communicated (eg. Adams, 1984; Bhattacharyya, 1997; Britton, 1979; Cohen, 1989; Cohen and Richardson, 1995; Mellinger, 1994; Moeran, 1983; Selwyn, 1993; Weightman, 1987).

2.8.3.5 Cost / price to the customer

An economic definition of holiday price is “the level of consumer sacrifice or how much money are tourists prepared to sacrifice” in order to afford a particular vacation (Dickman, 1999: 233). As such, the price at which product is offered creates expectations of its quality and is related to product value.

In terms of holiday markets, price is “the sum of what it costs for travel, accommodation and participation in a selected range of facilities and services” (Middleton, 2001: 127). Pricing is an attribute of the product that can influence traveller’s experiences and thoughts about a destination (Dieke, 1991; Stevens, 1992). Since the price structure of most destinations is offered in a range of levels, prices in the travel and tourism industry differ broadly. For example, tourists travelling thousands of kilometers and staying in five-star hotels pay a very different price at a destination from backpacker tourists staying in cheaper hostels. Prices also differ by season, by choice of activities and internationally according to exchange rates, as well as by distance traveled, transport mode and choice of facilities and services (Middleton, 2001).

In relation to the perceived value of vacation trip, which Morrison (1989) described as the mental estimate that consumers make of the travel product, perceptions of value are drawn from a personal cost/benefit assessment. In this sense, the time or money invested in a trip is compared with the experiences gained from that visit as Stevens (1992) suggested, value perceptions arose from an assessment of the goods and services purchased at the destination.

2.8.4 The nature of tourism product

The nature of the tourism product is characterised by the following: (1) service-orientation, (2) inseparability, (3) intangibility, (4) perishability, (5) interdependence and (6) the high-fixed cost of service operations (Middleton, 2001).

2.8.4.1 Service – orientation

The travel and tourism industry is service-oriented and as noted by Rathmell (1974, cited in Middleton, 2001: 41) “Goods are produced. Services are performed.” Middleton (2001) differentiates between physical goods or product and services (Table 1).

Table 1: The difference features between goods and services products

Goods	Services
Are manufactured	Are performed
Made in premises not normally open to customers (separable)	Performed on the producer’s premises, often with full customer participation (inseparable)
Goods are delivered to places where customers live	Customers travel to places where the services are delivered
Convenience	Purchase confers temporary right to access at a pre-arranged place and time
Goods possess tangible form at the point of sale and can be inspected prior to sale	Services are intangible at the point of sale
Stocks of product can be created and held for future sale	Perishable; services can be inventoried but stocks of product cannot be held

(Source: Middleton, 2001: 42)

2.8.4.2 Inseparability

The acts of production and consumption are coexistent and inseparable. Unlike other physical goods, the quality of the tourism product when purchased cannot be tasted or guaranteed by the enforcement of protection law, but must be judged by customer’s attitudes, behaviour and their satisfaction. Therefore, the active participation of both the producer and the consumer is required for the performance of service. Since the production and consumption of the tourism product occur in the host or provider’s location rather than in the consumer’s home environment, the involvement of a wide range of service sectors is inevitable. These people are, for

example, travel agents, airport ground and flight crew, hotel personnel, restaurant staff, cashiers in shops, tour guides and couriers and local residents. In this sense, the staff's attitudes and the way they behave in contact with customers is relevant to, and important for product performance and customer satisfaction (Middleton, 2001).

2.8.4.3 Intangibility

Intangibility is an important characteristic of the tourism product. As noted before, the total product of tourism is service-oriented. The buyers can neither see, touch nor evaluate the product beforehand, nor can they return the product if they are dissatisfied (French et al., 1995). Most consumers purchase an imagination; they purchase a dream that is intangible (Hall, 1998). For example, a tourist, buying a vacation package to Nakhon Ratchasima, Thailand, does not get something tangible that she can take home, look at and enjoy. Instead, she buys access to some tangible items, such as a seat on a flight and a hotel booking for a room. But more importantly, she buys the culture and friendliness of Nakhon Ratchasima, the beautiful scenery, the magnificent cultural attractions and the experience of new and different things. In essence, the purchaser buys memories. The only tangible items left after such a vacation may be the pictures she took, some souvenirs and the receipts for any money spent.

2.8.4.4 Perish – ability

The tourism product, that is, “service” also has a perishable component, which means that the service production is “typically fixed in time and space and has a fixed capacity on any day. This means that if service capacity of products are not sold on a particular day, the potential revenue they represent is lost and cannot be recovered” (Middleton, 2001: 44). In this sense, service capacity is only existent when clients are present.

In terms of travel and tourism services, “perish- ability” is directly related to seasonality. Seasonality in the travel and tourism industry means that “demand fluctuates greatly between seasons of the year” (Middleton, 2001: 45). For example, people who live in Europe and in the northern states of the USA are likely to take their holidays in the summer months from June to September because from December to March, it is their wintertime. During these months the weather is generally cold and wet and the period of daylight is short. School vacations and many business year cycles are also based on such seasonal variations (Middleton, 2001).

2.8.4.5 Interdependence

When tourists purchase vacation packages, they generally include several products, not just one, in their travel choices. They not only choose attractions at the destination, but also the composite of other products such as accommodation, transport and other facilities, such as recreational activities and catering. Therefore, there are many sectors and services involved in the production of tourism products at destinations. This requires potential cooperation between the involved organisations (Middleton, 2001).

Chapter 3

Site Information

3.1 Thailand and information tourism

The information in this chapter provides readers with a comprehensive background of the country and its people and the Thai tourism settings. This is the “backdrop” against which analysis of the subject of the investigation Khmer temples in Northeast Thailand and their tourism potential can be presented best understood. A second major section examines the Northeast region of Isan in greater depth and also provides important background of the several heritage sites within the region.

Full country name: Thailand (Prathet Thai, meaning “land of the free”)

Capital: Bangkok (Krung Thep, meaning “city of angels”)

The kingdom of Thailand lies in the heart of Southeast Asia, making it a natural gateway to Indochina, Myanmar and Southern China. Its shape and geography divide into four natural regions: the mountains and forests of the North; the vast rice fields of the Central Plains; the semi-arid farm lands of the Northeast plateau; and the tropical islands and long coastline of the peninsula South.

The country comprises seventy-six provinces that are further divided into districts, sub-districts and villages. Bangkok is the capital city and centre of political, commercial, industrial and cultural activities. It is also the seat of Thailand’s revered Royal Family, with His Majesty the King recognised as Head of State, Head of the Armed Forces, Upholder of the Buddhist religion and Upholder of all religions.

Thailand is a constitutional monarchy, with His Majesty King Bhumibol Adulyadej, or King Rama IX, the ninth king of the Chakri Dynasty, the present king. The King has reigned for more than half a century, making him the longest reigning Thai monarch. Thailand embraces a rich diversity of cultures and traditions. With its proud history, tropical climate and renowned hospitality, the Kingdom is a never-ending source of fascination and pleasure for international visitors.

3.1.1 Land and people

Thailand, situated on Malay Peninsula, South-East Asia, has been governed by a constitutional monarchy with a democratic government since 1939. The population of Thailand is approximately sixty million of whom more than 95% are Buddhist and the remaining 5% practice Islam, Christianity, Hinduism, Sikhism and other religions. With an area approximately the size of France or Texas, the country covers more than 514 square kilometres. It is bounded by the People’s Democratic Republic of Laos and the Socialist Republic of the Union of Myanmar (Burma) and the Indian Ocean, Democratic Kampuchea and Malaysia (Thailand Board of Investment – BOI, 2005).

The country is made up of four distinct natural regions. The North, the Central Plain or Chao Phraya Basin, the Northeast or the Korat Plateau, and the South or Southern Peninsula. The North is a mountainous region, consisting of natural forest,

ridges and deep, narrow, alluvial valleys. The leading province of this region is Chiang Mai. The Central Plain, or Chao Phraya Riverbank, is the richest and most fertile region, comprising the most extensive rice-producing area in the country. The Northeast, or the Korat Plateau, is an arid region with undulating hills. The South is a hilly to mountainous, region covered with thick forests and substantial deposits of minerals and ores. Rubber, oil palm and various kinds of tropical fruits are grown (National Identity Office of the Prime Minister, 1991).

Thailand is a monsoonal country. The climate, therefore, is hot and rather humid, characterized by a rainy season lasting from about May to September and relatively dry season for the rest of the year. The highest temperatures occur in March and April; the lowest in December and January. The average temperature is 23.7 to 32.5 degrees Celsius (Guide, 2000).

The people of Thailand are the mix of the assimilation of the Mons, the Khmers and the Lawas. More specially, the Thai people are recognized as the central Thais, living in the region between Sukhothai and Petchaburi; they speak the standard Thai language. The Southern Thais speak both dialects and standard Thai. The Northeast, or Isan Thais, who are mixed with Khmers and Laos, also have their own dialects but speak standard Thai as well. The Northern Thais also descended from immigrants who are Tai Yuan, Karens and Lawas. Most Thais live in the countryside. A typical rural family will include father, mother, grandparents, cousins, an uncle, or aunt and even children of distant relatives. From an early age, Thais are brought up to accept a code of social behaviour based on respect for superiors, parents, teachers and the elderly. As a result, the typical relationships tend to be vertical, rather than horizontal. Deference, avoidance of conflict and a desire to please are unique features of the Thai character (National Identity Office of the Prime Minister, 1991).



Figure 8: Thailand map showing four regions (Source: www.tourismthailand.org, 2006a)



Figure 9: Thailand map showing seventy-six provinces (Source: www.tourismthailand.org, 2006a)

Neighboring countries:

- 1) Myanmar - west and north,
- 2) Lao P.D.R. - north and northeast,
- 3) Cambodia - southeast and
- 4) Malaysia - south.

Area: 513,115 sq. km.

Topography: Thailand is divided into four natural regions:

- The mountainous North, with its profusion of multi-coloured orchids, fascinating native handicrafts and winter temperatures sufficiently cool to permit cultivation of temperate fruits, such as strawberries and peaches;
- The high Northeast Plateau, which still jealously guards its many archaeological and anthropological mysteries;
- The Central Plain, one of the world's most fertile rice and fruit-growing areas, with colourful traditional culture and ways of life, as well as the sandy beaches of the East Coast and vibrant cosmopolitan Bangkok;
- The peninsular South, where the unspoiled beaches and idyllic islands complement economically vital tin mining, rubber cultivation and fishing.

Population: Thais are well-known for their friendliness and hospitality. A large majority of over sixty-two million citizens of Thailand are ethnic Thai, along with strong communities whose ethnic origins lie in China, India and elsewhere. About seven million people reside in the capital city of Bangkok.

People: Thai (80%), Chinese (10%), Malay (3%). The rest are minorities (Mons, Khmers, hill tribes). Ethnic Thais form the majority, though the area has historically been a migratory crossroads and has thus produced a degree of ethnic diversity. Integration is such, however, that culturally and socially there is enormous unity.

Language: Spoken and written Thai is largely incomprehensible to the casual visitor. However, English is widely understood, particularly in Bangkok, where it is almost the major commercial language. English and some European languages are spoken in most hotels, shops and restaurants in major tourist destinations. Thai-English road and street signs are found nationwide.

Religion: Buddhism (95%), Muslim (4%), others (1%)

Government: Thailand has had a constitutional monarchy since 1932. Parliament is composed of two houses, the House of Representatives and the Senate. Both representatives and senators are elected by the people. A prime minister, elected from among the representatives, leads the government. The country is divided into seventy-six provinces. The Bangkok Metropolitan Administration (BMA) comes under an elected governor. Appointed provincial governors administer the other 75 provinces (Changwat), which are divided into districts (Amphoe), sub-districts (Tambon) and villages (Mu Ban).

Head of state: H.M. King Bhumibol Adulyadej (Rama IX of the Chakri Dynasty).

Administration: 76 provinces, each subdivided into amphoe (district), tambon (sub-district) and muban (village).

3.1.2 Tourism in Thailand

Over the past two decades, international tourists to Thailand increased over a hundred fold and tourist's average length of stay more than doubled. Tourist expenditure in 1997 was estimated at 120 billion Baht (approximately \$US 3.24 billion at the April 2000 rate of about 37 Baht to the dollar) and amounted more in 1999 when tourism improved again after a slowdown during the 1997-1998 Asian financial crisis (TAT, 2001).

Table 2: Number of foreign tourists arrivals and their average length of stay 1960 – 2005 (selected years)

Year	Number of arrivals (million)	Average length of stay (days)
1960	81,340	3.00
1965	225,025	4.80
1970	628,671	4.80
1975	1.18	5.00
1980	1.85	4.90
1985	2.43	5.58
1990	5.29	7.06
1993	5.76	6.94
1996	7.19	8.23
1999	8.58	7.96
2000	9.51	7.77
2001	10.06	7.93
2002	10.80	7.98
2003	10.00	8.19
2004	12.00	8.00
2005	13.38	8.10

(Source: TAT, 2006b)

Thai people are proud of being the only South-East Asian country not to have been colonized; so tourism promotion has focused on the distinct history and unique culture. (Lonely Planet, 2005). The Lonely Planet travel guide, for example, not only depicts Thailand as easily accessible, but also with people known for their friendliness and hospitality. According to the guide, the country has a “magical” history, “heavenly” island cultural “treasures” and beaches which are delightfully urban. Moreover, its image as a cheap travel destination, with a budget of \$US 25 - 45 per day for budget conscious tourists, Thailand has become even more popular and attractive to international tourists (Lonely Planet, 2005).

Since the 1980s onwards, the TAT has promoted Thailand as “a destination for cultural tourism” and “a seaside vacationing” (Peleggi, 1996: 433). Several successful promotional campaigns has been launched. For example, the “Visit Thailand year,” (1987) the “Thailand Arts and Crafts Year” (1988 – 1989) and “Amazing Thailand 1998-1999” (Thaiways, 1997). The government was placed great importance in these campaigns, since travel and tourism have been a hope for significantly contribution to employment and foreign exchange during the period of deep economic crisis.

In early 2003, tourism around the globe experienced a detrimental impact from two major incidents; namely, the American–Iraqi conflict and the Severe Acute Respiratory Syndrome (SARS) epidemic in Asia. SARS had the most detrimental impact in Thai tourism history, especially in the month of May of that year. Thailand’s tourism situation in 2003 began to improve in July, which partly resulted from a public and private partnership in marketing promotion. Pricing measures were used to attract international visitors, in addition, to travel security presented by the Royal Thai Government through the hosting of the APEC conference in October, as well as the launch of low-cost airlines towards the end of the year. In conclusion, the year 2003 saw a total of 10,004,453 international arrivals to Thailand, representing a decrease of 7.36% and generating tourism revenue of 309,269 million baht, a drop of 4.39% from the previous year. The average length of stay amounted to 8.19 days, with an average tourist expenditure of 3,774.50 baht per person per day, which was slightly different from 2002 (TAT, 2004a).

According to TAT, the 2004 tsunami in the Southern part of Thailand resulted in another slowdown. However, in 2004 Events Planning Division Tourism Authority of Thailand created a successful promotional campaign “Amazing Thailand Unseen Treasures”; the important campaign for 2006 was “Long Live The King.”

3.1.2.1 Historical background of Thai tourism

In the first half of the 19th century, King Mongkut (Rama IV) and King Chulalongkorn (Rama V) reformed and modernized Thailand. This resulted in paving the way to international tourism in Thailand. The reforms and modernization of the country led to open-door economic policies that contributed to the construction of Western-style hotels. To gain understanding of tourism activities and development, King Chulalongkorn, for example, traveled through out Europe. The Thai Royals and elite would spend their vacations at Hua Hin – the seaside resort town on the Gulf of Siam coast. These were vital factors that steered the rise of domestic and international tourism in Thailand (Kontogeorgopoulos, 1998).

Between the early 1900s and the late 1950s, international arrivals were low; and the main tourists were British and French who passed through the country en route to their colonial kingdoms beyond Thailand’s boundaries. The real growth of tourism began when Prime Minister Field Marshall Sarit Thanarat (1957–1963) established the Tourist Organisation of Thailand (TOT) in 1959 as a body responsible for tourism advertising and promotion. The Sarit government also encouraged tourism growth through the construction of roads, provision of water and electrical power supplies, banking, trade, communications and governmental services, in order to improve access to numerous tourist sites throughout the country (TAT, 1979).

Besides investing in vast infrastructure improvement, the government and the government and the TOT tried to create the image of “the safety, cleanliness, and propriety of Thai Society” through laws and mass media. This was the first attempt to provide an institutional and organizational framework for international tourism in Thailand. Unfortunately, “the Vietnam War” intervened, and the nature and scope of tourism industry in Thailand veered from its original ideal, as the presence of American troops from 1965 to 1975 brought enormous social and economic change to many parts of the country (Guide, 2000; Nimmonratana, 2000).

Apart from bringing large amount of military and economic assistance into Thailand, US military bases were established all over the country. The presence of American troops induced a construction boom and a growth of restaurants, bars, nightclubs and other services catering for American soldiers. During the period from 1966 to 1977 there were 321,000 American soldiers stationed in military bases throughout the country. During this period another 310,392 troops visited Thailand on “Rest and Recreation (R & R)” taken as diversion from the fighting in Vietnam (Kontogeorgopoulos, 1998). These troops spent more than US\$ 78 million or 38% of the total expenditure of all overseas tourists in Thailand during 1974 - 1975 (TAT, 1979). Changes to the tourism industry resulting from the American military presence can probably be formulated into three main impacts. First, the R & R trips led to a direct increase in international visitors (Nimmonratana, 2000). Second, the military presence stimulated the development of tourism, particularly in businesses and services to fulfil the leisure demands of American soldiers. This resulted in the infrastructure foundations for future mass tourism development throughout the country. Third, Thailand was popularized international media and this led directly to a change of image from a mystical “exotic” kingdom to an “erotic” destination involving more mundane sexual and recreational pursuits. This increased the number of males tourists from the USA and elsewhere (Kontogeorgopoulos, 1998). The tourism industry, therefore, had blossomed and continued, although the American military personnel were with drawn in the mid-1970s (Nimmonratana, 2000) However, in recent years, there have been attempts by the government and the TAT to avert international attention away from sex tourism.

Overall, the tourism industry in Thailand gained importance when the Tourist Organisation of Thailand (TOT) was established in 1959. This organization was later upgraded and transformed into the Tourism Authority of Thailand (TAT) in 1976. One year later, the industry was introduced into the National Economical and Social Development Plan, NESDP. However, the country mainly gained its high profile and worldwide acknowledgment at the beginning of 1962, when the Vietnam War began and the U.S. army was stationed in Thailand (Nimmonratana, 2000).

According to the World Tourism Organisation, Thailand was ranked as Asia’s third most popular tourist destination in 1998, resulting from the attractiveness of many aspects such as “beautiful beaches, diverse cultural and historical attractions, numeral world-class hotels and resorts, gourmet restaurants and low prices” (Rittichainuwat et al., 2001: 82). In 1999, tourist arrivals reached 8.6 million, a 106 - fold increase from the year 1960. Tourism revenue has risen from

\$US 9 million in 1960 to \$US 6.7 billion in 1999, 743 tourists that of 40 years age (TAT, 2001).

Therefore, the tourism industry in Thailand, grew rapidly following the Vietnam War and has now blossomed into “one of the touristically most developed countries in the Third World” (Cohen, 1996: 1). The country receives the second largest number of tourists in South-East Asia and the fourth largest number (after Malasia) in the broad East/Pacific region (WTO, 1999a). The industry also represents the global travel trend towards enhanced diversity of attractions and activities, such as cultural attractions, natural resources, urban-based activities, shopping and entertainment (TAT, 2001).

3.1.2.2 Tourism Authority of Thailand

The Tourist Organisation of Thailand (TOT) was changed to the Tourism Authority of Thailand (TAT) on March 18, 1976. It is the first and only Thai government organization responsible for the development and promotion of tourism. TAT provides information and data on tourist areas to the public, publicises Thailand so as to encourage Thai and international tourists to travel in Thailand. The body also conducts studies to set development plans for tourist areas and co-operates with and supports the development of personnel in the field of tourism (TAT, 2005b).

Since the commencement of the first local office of TAT in Chiang Mai in 1968, twenty-two local offices have been established throughout Thailand. TAT has also established many overseas offices, the first being the New York office in 1965. TAT has since established fifth-teens more offices in different parts of the world during the past 30 years (TAT, 2001). The administration of the TAT can be characterized as shown in Figure 10.

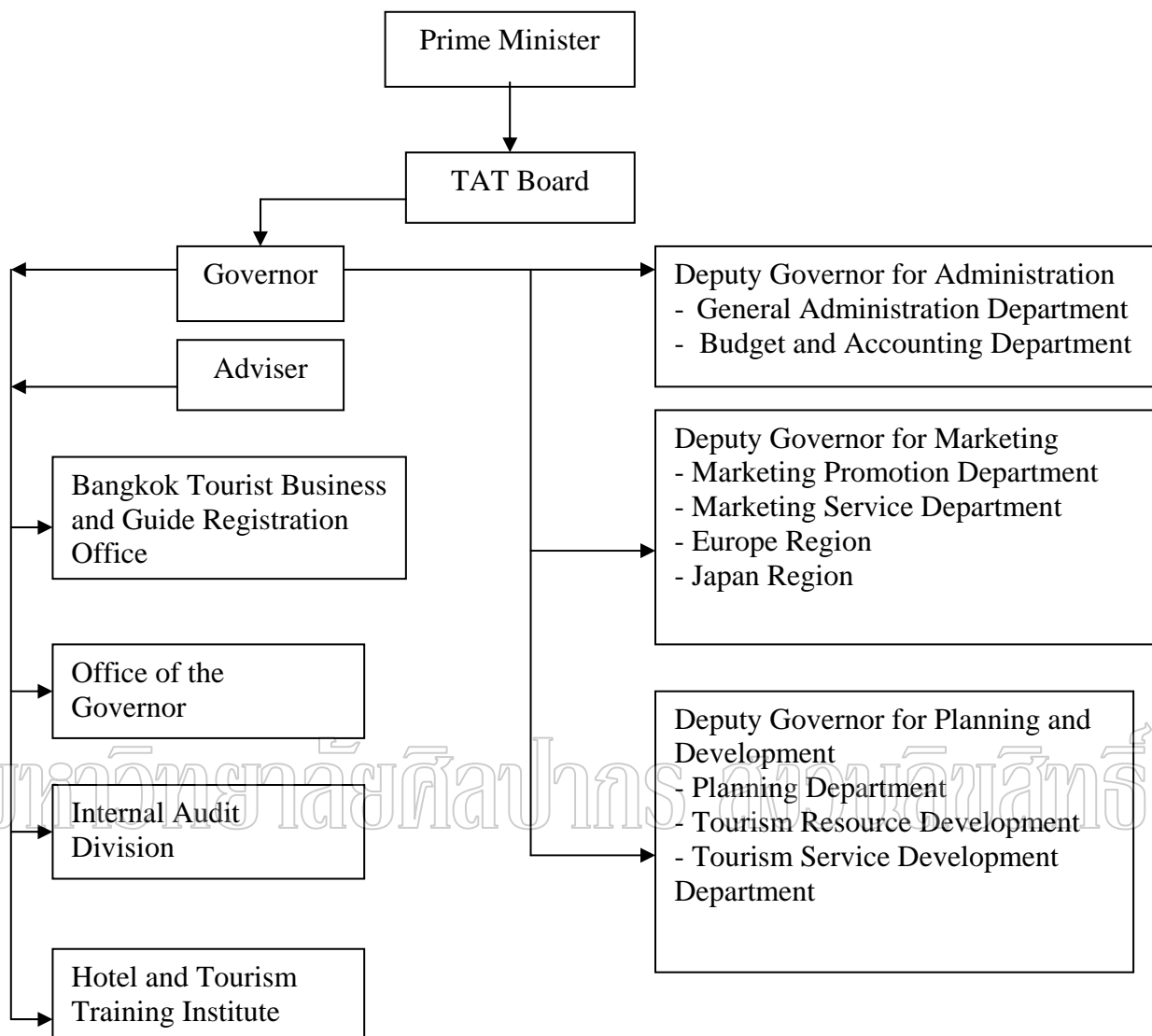


Figure 10: The organisational chart of the TAT
(Source: TAT, 2001: 5)

3.1.2.3 The responsibility of Tourism Authority of Thailand

As seen in Figure 10, the TAT is under the jurisdiction of the Office of the Prime Minister. The body is composed of the Governor, appointed as the head of the organisation to be responsible for the promotion of tourism, the collection of tourism statistics and the development of plans for tourist areas and for personnel resource development in Thailand. Administratively, three departments including Administration, Marketing, and Planning and Development and five sections were established to take responsibility of those missions. In order to support and make all the missions possible and sound, the Board of TAT was also formed. The responsibilities of the TAT include:

1. To emphasis sustainable tourism development and promotion to enable the country to accommodate tourists in the long term and preserve national identity and heritage.
2. To co-ordinate with public and private offices and the general public

to prevent and solve problems, as well as to develop and administer tourism in a proper direction and raise the standard of the tourism industry, to maximise benefits to the country.

3. To co-ordinate with neighboring countries to develop and promote tourism so as to establish Thailand as the centre for tourism in the region.

4. To develop TAT as an organisation to increase its efficiency to prepare manpower at every level, technological development and ongoing change of the tourism industry, so as to enhance effectiveness.

5. To create widespread awareness and understanding of the role, responsibility and work of TAT by beginning internally and expanding to the local, national and international levels.

It is of importance to note that Thai government has currently established a new ministry, namely the Ministry of Tourism and Sports (MOTS), and the TAT has been placed under the jurisdiction of the new ministry. It is hoped that the change will encourage and provide the TAT with responsibilities for all future development and legal aspects of Thai tourism, including environmental, social and cultural issues. The new ministry will also oversee human resource development and the registration and licensing of guides and tour operators. Effectively, the Ministry of Tourism and Sports is in charge of all tourism management and development issues and the TAT takes care of marketing (Morachat, 2003).

3.1.2.4 Ministry of Tourism and Sports

The Ministry of Tourism and Sports (MOTS) is established in accordance with Chapter 5 Section 14 of the Act Amending Ministry, Sub-Ministry and Department B.E. 2545 (2002) and tasked with the duties and responsibilities on the promotion, support and development of tourism industry, sports, sports education and others as specified by the law. There are four offices under the Ministry as follows:

1. Office of the Minister
2. Office of the Permanent Secretary
3. Office of Sports and Recreation Development
4. Office of Tourism Development

According to a Royal Decree transferring administration affairs and authorities and duties of government agencies as specified of the the Act Amending Ministry, Sub-Ministry and Department Act B.E. 2545 (2002), asset, budget, debt, rights, obligations, civil servants, employees and existing positions of the Physical Education Development, Ministry of Education, excluding Red Cross Youth Bureau and Scout Bureau, shall be transferred to the Ministry of Tourism and Sports.

The promotion of movie industry under the Office of Public Relations Plan and Policy Development, Public Relations Department, shall be transferred to the Office of Tourism Development, Ministry of Tourism and Sports. Authority and task of the Ministers of the following government agencies shall be transferred to the Minister of Tourism and Sports:

1. Sports Authority of Thailand
2. Tourism Authority of Thailand

Unless the transfer of authorities and duties is clearly specified elsewhere, the authority and task of Ministers regarding the following laws, shall be transferred to the Minister of Tourism and Sports:

1. Boxing Act B.E. 2542 (1999)
2. Touring Business and Tour Guide Act B.E. 2535 (1999)
3. Federation of Tourism Industry of Thailand Act B.E. 2544 (2001)

Vision: “Being a major organization to lead Thailand to become the center of tourism in Asia with quality and sustainability, in order to enabling a thoroughly income distribution to the community by focusing on the distinctive and graceful Thai culture and to develop the national sports to become one of the Asian leading nations in sports, as well as the center of sports that generates income, occupation, sports excellence and develops sustainable quality of life in society” (2005b).

Mission:

1. To promote, support and develop tourism and sports with effective management in order to generate national revenue.
2. To integrate and coordinate the tasks of tourism and sports which systematically links to all sectors in order to accomplish the sustainable national economic and social development.
3. To enhance the regional and global competitiveness of tourism and sports industries (2005b).

3.1.2.5 The responsibility of Ministry of Tourism and Sports

The Ministry of Tourism and Sports has the authority to promote, support and develop tourism industry, sports, sports education, recreation and other affairs as specified by law to be the authority of this Ministry or authority of governmental agencies under this Ministry.

The Ministry of Tourism and Sports consists of the following offices:

1. Office of the Minister
2. Office of the Permanent Secretary
3. Office of Sports and Recreation Development
4. Office of Tourism Development

Structure of Ministry

1. Office of the Minister
2. Office of the Permanent Secretary
3. Office of Tourism Development
4. Office of Sports and Recreation Development
5. Institute of Physical Education
6. Tourism Authority of Thailand
7. Sports Authority of Thailand

3.2 Khmer temples of Northeast Thailand

3.2.1 Angkor and the Khmer empire:

Probably the greatest and best known of Indianized kingdoms was that of the Khmer, which prospered from the 9th to the 15th centuries. At its height in the 12th and 13th centuries, the Khmer empire spread over all of modern Cambodia, north into Laos, south and east into Vietnam and as far west as peninsular Thailand, to the border with modern Malaysia. Huge sections of modern Thailand were actually once part of Khmer territory, including the whole of northeastern Thailand, the area now identified as Isan (Isan; Rogers, 1996: 79-86).

The Khmer empire was a direct extension of the Funan and Chenla civilizations of the 1st to 8th centuries. It is probable that all three cultures spoke a similar Mon or Mon-Khmer language, coexisting as alternately co-joined and competitive city-states and during much of their existence. The Khmer had recognizable centers of power by at least the 7th century, as attested by early inscriptions (Chandler, 1996). The Indianized states of the Indonesian archipelago also had an impact on the development of the Khmer empire; by the 8th century the older Chenla states were being cut off from Indian trade, probably by the newer Srivijaya trading ports of Sumatra and the north Java coast. The mixed Theravada and Mahayana Buddhist Sailendra kingdom, with links to Srivijaya, also had close dynastic and political ties to coastal Funan states. A longstanding account places the Khmer king Jayavarman II in the Sailendra court, absorbing both Hindu and Buddhist ideas, returning to Cambodia around 780 A.D.; recent scholarship has brought this story into dispute, however, and it is more likely that Jayavarman's connections were more localized. Still, Borobudur, the chief artistic creation of the Sailendra kingdom, was completed around 800 A.D. and certainly influenced other kingdoms in the region, including that of the Khmer (Rawson, 1990).

The beginning of the Angkorean period in Khmer history is traditionally set at 802 A.D. and the founding of a new political capital at Phnom Kulen, near the present area known as Angkor (Chandler, 1994: 34). This was carried out by Jayavarman II, the ancestor to whose name – *varman* – means “protector” who by ritual established himself as a universal “god-king,” or *devaraja*. One of Jayavarman's descendants, Indravarman I (reigned 877-889), moved the capital south to an area known as Roluos. Here he built the first artificial temple mountain (and the first Khmer stone temple recorded), dedicated to the Siva cult and called Bakong, and also constructed a manmade lake, known as a *baray*, nearby (Rooney, 1994: 181-83). Whether this *baray* or later artificial “tanks” were used for irrigation, as was once accepted (Groslier, 1979), or had more significance as symbols of kingly powers is not certain. The latest theories argue that the lakes contributed to agriculture by delaying the recession of flood waters not by irrigation (Liere, 1980).

Indravarman's son Yasovarman I (reigned 889-910) built a memorial temple to his father called Lolei, near the Bakong, and moved the capital of the new empire to Angkor. Here he appropriated a hill to serve as the new “temple-mountain” for his city. This was called Phnom Bakheng and incorporated long processional staircases on four sides and a stone superstructure of five towers (Rooney, 1994: 109-13). Recent

archaeological excavations and the visible remnants of earlier monuments show that Yasovarman was probably not the first to build in the area; and all the evidence suggests that Angkor was a long-inhabited Khmer region by this time (Wolters, 1974). However, Yasovarman transformed the Angkor area, adding a new *baray* to the east of his new temple and adding other features, such as monasteries honoring Siva, Vishnu and Buddha. He also built temples on other mountains, including Preah Vihar, located on a dramatic precipice overlooking the modern Thai-Cambodian border.

Successors to Yasovarman extended the building program at Angkor and also furthered the power and influence of the Khmer empire. Suryavarman I (reigned 1002-1050), pressed the boundaries of his kingdom into Thailand, effectively absorbing Lopburi, and to the Gulf of Siam in the south (Rooney, 1994: 28). Suryavarman II (reigned 1113-1150) successfully fought off challenges from the Thai and Cham; he also built Cambodia's most famous temple, Angkor Wat, which would be his most enduring legacy. Throughout this time the city at Angkor – serving as the capital with only one short interruption in the 10th century when the center of the king's rule moved to nearby Koh Ker (Rooney, 1994: 28) – was expanded and elaborated with new temples, canals, moats and other features.

In 1181 a new king, Jayavarman VII, took control of the empire. He was to be the most prolific builder of all Cambodian kings; and, indeed, much of what is visible today at Angkor – as well as in more remote reaches of the Khmer empire – can be attributed directly to him. Jayavarman VII defeated the Cham in a battle fought on the Tonle Sap Lake, commemorating his victory with a series of new temples and rebuilding of the city center, now called Angkor Thom (literally, “the big city”). Often criticized for the haste with which everything was constructed, Jayavarman VII truly reconstituted the Khmer capital, adding many of the best known of Angkor's temples. These included the Bayon (begun in the late 12th century), Preah Khan (built in 1191), Neak Pean, Srah Srang – “the royal bath” – and the famous ruined temple Ta Prohm (begun in 1186). All of these demonstrated the king's adherence to Mahayana Buddhism, as well as honoring Hindu gods, such as Siva, Vishnu and Brahma.

The Khmer empire continued to hold sway over much of mainland Southeast Asia until the 15th century, when other powers began to emerge in the region. Principal among these were the Thais, who had begun to migrate into mainland Southeast Asia in greater and greater numbers beginning in the 10th century A.D. Used as mercenaries by the Khmer, by the 14th century the Thais were a persistent threat to the empire. In 1431 the Thais famously defeated the Khmer, over-running Angkor and causing the Khmer court to retreat south. Although later Cambodian kings returned to Angkor, the Khmer found their empire and its old capital untenable. Coupled with a reorientation toward trade, which many scholars now believe underlay the demise of the old Khmer empire (e.g. Vickery, 1977), the center of power shifted to the south, first to the Mekong cities of Lovek and Udong and eventually to the present Cambodian capital of Phnom Penh (Ray, 2000: 15).

3.2.2 Funan, Chenla and Khmer architecture:

The architecture of ancient Cambodia demonstrates continuity among Funan, Chenla and Khmer architecture to the point where many historians believe it is

inaccurate to refer to these as separate civilizations or artistic traditions (Coedes, 1962; Higham, 1989, 1996, 1998; Bellwood, 1992; Jacques 1979, 1989). However, there are clearly differences among temples and other structures based on time-period, with the “classic” Angkorian style being initiated only in the 9th century A.D. Also, there are little in the way of structural remains dating prior to the Angkorian period, although we can assume that Angkorian art and architecture stemmed directly from earlier traditions.

The oldest of the surviving Angkorian temples are located in Kulen, an early capital, and in the Roluos group, about 11 km south of later monuments of Angkor Wat and Angkor Thom. The first of Roluos monuments is Preah Ko (built ca. 879 A.D.), a platform surmounted by a cluster of brick towers, probably much in the tradition of earlier Funan or Chenla sites elsewhere in Cambodia. The first “temple-mountain,” more in the tradition of Srivijaya or Sailendra temples of Java, was at nearby Bakong (dating to 881 A.D.); this stone and brick monument established the precedent of stepped pyramids characteristic of Angkorian temples until the late 12th century, when changes occurred in Khmer design preferences in favor of more horizontal forms. Also both Bakong and other sites in Roluos demonstrate a shift toward recognition of the builder or the family of the builder, introducing a “cult of personality” absent from other Indianized art of this period or earlier (Rawson, 1990: 42-45; Coedes, 1963, 1975; Chandler, 1996: 21-25).

Despite a continual evolution in design and overall configuration, the typical Khmer temple is a variation on a stepped pyramid, which in turn represented the cosmological sacred Mt Meru, home of Brahma and other Hindu gods (Mannikka, 1996). This theme would be repeated for nearly 300 years, extending beyond the capital city of Angkor (a word meaning, in fact, “city”) to sites far into what is now Thailand and Laos, as well as into the southern part of Cambodia, where the Khmer civilization probably had its origins. With its precedential first expressions in Kulen and Roluos, Cambodian architecture reached its apogee in the city of Angkor with the construction of a series of stepped pyramids, each successively leading to Cambodia’s now national symbol of Angkor Wat, built by king Suryavarman II in the first half of the 12th century A.D. Subsequent temples (typically combined with monasteries), such as the Bayon (built in the late 12th and early 13th centuries) and other monuments built by the king Jayavarman VII, can be seen as variations on this theme, with some shrines adhering to the classic stepped form and others, such as Preah Khan and Ta Phrom, following a more horizontal form – although still expressing the same sense of hierarchy and formality as the pyramidal temples (Marchal, 1961 and Dagens, 1995). Some Chinese design preferences, especially for decorative surface treatment, appear to be part of the later Khmer aesthetic vocabulary as well (Rawson, 1990: 88).

The “classic” Khmer temple is represented by the temple mountain of Bakheng, built beginning in the late 9th century by the king Yasovarman I, when moving the capital of the kingdom to Angkor. This temple consists of a stepped pyramidal form, created by a successive series of terraces, surmounted by five towers. These follow the pattern of a quincunx, consisting of four towers at the points of the compass and a central tower, together representing the peak and four lesser crests of Mt Meru (Rooney, 1994: 65; Groslier, 1957; Freeman and Jacques, 1999). This pattern

was followed at Angkor Wat as well, when it was built two centuries later. Generally for temples of this type the entrance to the sanctuary is marked by towered *gopura*, a form deriving from temples in South India. The entrance (with the significant exception of Angkor Wat) is located at the east side, and a processional way defines the axis to the central shrine. The central shrine usually contained a *linga*, or phallic symbol, combining the attributes of Siva, Brahma and Vishnu and representing creation and fertility. Flanking stone *naga* (mythical serpents) often served as balustrades to the central shrine's approach, which might also be marked by stone posts containing Buddha images (on Buddhist temples) or other sculpture, such as *deva* (deities) or *asura* (demons), typically holding *naga*. In larger shrines, the complex is surrounded by a wall, referencing mountains (i.e. the Himalayas) protecting the approach to Mt Meru. A water feature in the form of a moat in some cases surrounds the complex, serving as a representation of the ocean (Mazzeo and Antonini, 1978; Stierlin, 1979; Mannikka, 1996).

This basic form is found in numerous variations throughout the Khmer empire up until the mid 13th century. Even the Bayon, with its many-faced towers, follows the basic quincunx formula; and while lacking a surrounding wall – many scholars speculate that the wall of city of Angkor Thom serves this purpose for this central monument – other features stretching back to the time of Yasovarman I remain consistent. In the late 12th century, however, an alternative temple type, marked by distinct horizontality, began to be favored on some temples. Preah Khan and Ta Phrom, both built by Jayavarman VII in the same period as the Bayon, take this pattern. And though the stepped pyramidal base is absent, these temples still use the quincunx as the organizing principal and follow the other conventions of earlier monuments (Freeman and Jacques, 1999; Rooney, 1994).

Khmer temples in present-day Thailand and Laos, such as Phimai and Vat Phu, represent variations on this common theme (Freeman, 1998b; Diskul, 1990). The *prasat* (towers) of Lop Buri in Thailand also conform to the Khmer model. The towers themselves became one of the most distinguishing features of Khmer architecture. Originally compositions based on centrally-placed blocks with redented (grouped) pilasters marking the corners, these shapes became increasingly complex by the 10th and 11th centuries. The eventual Khmer tower consisted of an elaborate, stepped roof, embellished by clustered – or redented – pilasters extending from the vertical elements of the structure's core. Typically these included five to seven levels, conforming to significant numbers of Khmer cosmology (Mannikka, 1996). In earliest versions, called *prasat*, these resemble rough-shaped pineapples; later, far more stylized versions, found especially in Thailand, where Khmer-style temples were built well into the 17th and even 18th centuries, are known as *prang* and look more like highly stylized corncobs (Aasen, 1998: 42-53).

The temple complexes of Khmer civilization demonstrated increasing elaboration during the 10th through 12th centuries A.D. Other features included causeways, both cutting across earthen terraces and crossing moats (and symbolically the link between humans and gods); surrounding walls with multiple gates (*gopura*); stone and wood galleries, meditation halls, free-standing “libraries” or pavilions; corner towers and often elaborate entry porches. Decoration included *garuda* figures, a

mythical creature combining the torso of a human and the beak, wings, legs and feet of an eagle; *apsara*, or heavenly female figures; *dvarapala*, guardian demons often placed at the shrine entrance, decorative lintels, and representations of Hindu and Buddhist stories and Hindu gods and minor deities. Relief carvings often showed scenes from the Ramayana and Mahabharata and also documented battles and other events in the lives of rulers. One other important theme is the “churning of the sea of milk,” a syncretism motif showing a tug-of-war between good and evil, as represented by “gods” and “demons” struggling with a “rope” in the form of a giant *naga*, or serpent. The famous Bayon reliefs show aspects of everyday life, such as markets, hunting and fishing, houses, games and families as well. Typically, the Khmer temple also included foliage decoration and geometric relief patterning, the latter often in a “flame” motif (Freeman and Jacques, 1999; Rooney, 1994).

In addition to temples or shrines Khmer architecture also included secular buildings, the ruins of which are also preserved in some instances as monumental and archaeological sites. The most important of these are Angkor Thom, or the “big city” (*thom* is the Cambodian word for “large”) itself, the capital of the former Khmer empire. Built during the 12th and 13th centuries A.D., during the reign of Jayavarman VII, Angkor Thom shares many of the characteristics of Khmer temples, including a perimeter wall, gateways, a moat and causeways, including demons and gods pulling adjacent *naga* or sections of *naga*. In addition, Angkor Thom features the remains of the palace of the king and an extensive series of highly decorated terraces outside the palace precinct, historically used for ritual purposes such as public gatherings and military reviews. Outside of the city itself are stone embankments, other causeways and the remains of an impressive stone bridge, also dating to this period. There are also historic quarry sites in the Kulen mountains area (Freeman and Jacques, 1999; Dagens, 1995).

Elsewhere in Cambodia are remnants of roads, traveller’s rest stations, bridges and city walls, including the impressive brick wall at Angkor Borei in the southern part of the country, the beginnings of which may date as early as the 4th century A.D., or during the Funan period. In each of the principal Khmer centers, including those in Thailand and Laos, there are also remnants of similar, non-religious buildings in addition to religious sanctuaries. Unlike the temples, many of the secular buildings included masonry foundations and terraces, but were otherwise built of wood. As a result, little remains visible today (Chandler, 1996: 21-40).

Historians and art historians have divided Khmer art into ten distinct periods, based on stylistic characteristics and date. These periods are named after the principal sites associated with a given style. The periods are as follows:

Kulen	(ca. 825-875)	Bantey Srei	(ca. 967-1000)
Preah Ko	(ca. 875-893)	Kleang	(ca. 965-1010)
Bakheng	(ca. 893-925)	Baphuon	(ca. 1010-1080)
Khoh Ker	(ca. 921-945)	Angkor Wat	(ca. 1100-1175)
Pre Rup	(ca. 947-965)	Bayon	(ca. 1177-1230)

The periods refer both to sculpture and sculptural styles and to architectural styles. Earlier periods of Funan and Chenla architecture (and especially sculpture) are

similarly divided by scholars (Brand and Chuch, 1992).

Khmer temples and other buildings display several distinctive characteristics that unite them as a common building type. Among these are construction materials and also consistently applied architectural elements. As emphasized above, wood was clearly an important feature of early Khmer temples. Wood buildings are represented in the relief carvings at the Bayon and clearly served as precedents for later stone construction. At some temples, such as Banteay Srei, it is likely that galleries and other now-missing elements were of wood construction. A second early construction material was brick, now represented by monuments such as Prasat Kravan in Angkor or Lolei and Preah Ko in Roluos. The brick used was relatively broad and thin; it was laid up in a running bond pattern with clay mortar (or without mortar), possibly including organic additives, such as resin. Relief sculpture and other details typically were carved in situ. In many instances, brick buildings included carved sandstone details and were protected by stucco coverings, themselves often elaborately molded and decorated. Both stucco and glazed and un-glazed tiles were employed to cover galleries and other enclosed areas (both of which are now missing in most instances; Freeman and Jacques, 1999).

Laterite, an iron-oxide rich clay excavated on site – probably when the large water tanks (*baray*) and moats were dug at Angkor and other sites – is widely used on Khmer temples from the 10th century on. Soft when quarried, this material hardens on exposure to air. It was used particularly for foundations and for less-decorative elements of temples and associated buildings. Extremely dense and porous, this has proved to be a highly problematical material from a conservation perspective. Together with laterite, sandstone became the principal building material of choice for Khmer architecture in the 10th century A.D. Quarried about 30 km east of Angkor in the Kulen Mountains, the stone varies greatly in color from grey to yellowish to pink, and is fine to medium-grained and fairly consistent and reliable as a building stone. Some of the carved details in grey sandstone in Roluos or pinkish stone at Banteay Srei are still remarkably intact and look like they were done just yesterday, not a 1000 years ago! However, some of the stone structural members throughout Khmer temples, especially lintels and columns, have been subject to fracture (especially along bedding faces) and sheer cracking. Since no mortars were used, the sandstone blocks are kept in place by gravity and prior precise cutting and rubbing of joints. Carving of both continuous elements, such as moldings and surface decoration, and individual sculptural designs, were done in situ following construction. At Angkor Wat and many later Bayon-period buildings, sandstone was also carved to resemble roofing-tile and served the same purpose (Rooney, 1994; Freeman and Jacques, 1999).

Common features and motifs for Khmer temples include corbeled vaults and arches; false doors, often of distorted scale (often smaller than expected); columns and lintels, both for galleries and entrances; pediments with decorative tympani (plural of tympanum); and balustraded windows – usually with five or seven individual turned-stone balusters, imitative of wood examples. The posts or columns flanking the entrances are also shown as being “turned,” although many of these are engaged and probably were carved in place. Much of the architecture was highly decorated; and many features treated with repetitive, naturalistic and geometric surfaces. There was

also much use of high and low reliefs and highly elaborated sculptures, most representations of Hindu gods and goddesses and associated figures (Groslier, 1957; Freeman and Jacques, 1999; Rooney, 1994).

Most of the Khmer temple names have been assigned in recent times, mostly by French antiquarians and historians during the last century. Banteay Srei means “citadel of the women,” named presumably for its diminutive scale and high level of decoration. The romantically presented jungle site of Ta Prohm was originally called Rajavihara, or “royal monastery” (Freeman and Jacques, 1999). Angkor Wat means literally “the city (*nakorn* in Thai) temple (*wat*)” or alternatively, and more grandly “the temple that is a city.”

In 1990, the Fine Arts Department investigated historic places in the Northeast of Thailand; since then 1,912 ancient sites have been discovered. Prasat Phimai is the largest site in this region. It is also a site of both great artistic and religious significance. Other major sites include Prasat Phanom Rung, Prasat Mueang Tam in the province of Buriram, Prasat Ta Mueang Group, Prasat Si Khoraphum in the province of Surin and Prasat Sa Kamphaeng Yai, Prasat Phra Wihan in the province of Si Sa Ket. There are also numerous smaller sites throughout the region, all of which have historic artistic and symbolic importance.

In the conservation and management of Thailand’s places of architectural heritage, the relationship between the conserving and managing the sites is a complex amalgam of conservation practice, management, law, planning and property values. Tourism is also a significant factor to, both in the conservation of the sites and in the economy of the region.

3.2.3 The southern Isan region

In the southern Isan region, or the Khorat Plateau, located between the Mun River and the Dong Rak Mountains along the Thai-Cambodian border, there is evidence of human settlements that date back more than 2,000 years. In the past, this area was called “upper Khmer” the significant its separation by the Dong Rak Mountains from “lower Khmer” (present day Cambodia). Despite this difference people in the two areas were able to travel and contact each other through more than 40 passes since ancient times. Signs of the relations between the two sides of Khmer settlement are demonstrated in the form of the stone sanctuaries that extend from Phimai, a large city of the Mun River basin, to Angkor Wat. These all show similarities in art, culture and ways of life between the upper and lower Khmer groups.

3.2.3.1 Khmer background

Khmer temple sites generally include a number of common treatises. Most important, these are organized in a historical way, with some elements serving as more central components, and other playing “minor roles” in the whole architecture assemblage and probably the most.

The important feature of a Khmer sanctuary is the principal tower which is usually decorated with designs that are carved into stone or are sculpted in stucco. These decorative designs explain the sect of religion of a particular sanctuary, as

indicated by the design of pediments and lintels and the chamber housing the most respected image. At Prasat Phnom Rung, the innermost lintel is related to Shiva. Thus, it can be interpreted a Shivaite Hindu shrine. At Phimai sanctuary, there is a pediment with an image of Shiva Nataraja, but the four lintels of the inner chamber have images of the Buddha in the Mahayana Buddhist style. This indicates that it is a Buddhist shrine. Phimai also has inscriptions praising Shiva on one side, and the Buddha on the other, demonstrations mixture of religions, which is also common in Khmer stone sanctuaries (TAT, 2004b).

The carved images on the pediments and lintels are usually narrative in characters and can be divided as follows:

- Images of deities; namely, **Shiva, Vishnu, Brahma**, are the most common. Important variations include:

Shiva Nataraja - the 108 dances of Shiva, referring to the destruction and creation of the world and humans.



Figure 11: Shiva Nataraja and Vishnu Anantasayin (Source: TAT, 2004b)

Vishnu Anantasayin – Vishnu asleep on the back of Naga Ananta, the Naga Serpent King floating on the ocean with Lakshmi, his consort, at his feet; and with a lotus flower with Brahma inside growing, from his navel symbolizing the creation of a new world.

Umamahesvara – an image of Shiva and Uma riding on a Nandi Bull, the vehicle of Shiva.



Figure 12: Umamahesvara (Source: TAT, 2004b)

Krishna Subduing Naga Kaliya – Krishna as the eighth avatar of Vishnu, who came to earth to ease the suffering of man. The image shows Krishna splitting the body of Naga Kaliya, a six-headed serpent.



Figure 13: Krishna Subduing Naga Kaliya (Source: TAT, 2004b)

Krishna Govardhana – a scene where Krishna fights with the God Indra, showing Krishna lifting Mount Govardhana in order to prevent a storm Indra created to distract a group of cow herders.



Figure 14: Krishna Govardhana (Source: TAT, 2004b)

□ Reliefs of guardian gods of the cardinal points and the face of *Kala*, which takes the form of a head of a giant, with fangs and two hands holding a chain of flowers.



Figure 15: Kala
(Source: TAT, 2004b)

It is believed that *Kala* will keep evil spirits from entering the site.

□ General images showing scenes of the people who built the sanctuaries or the way of life of everyday. People at Prasat Phnom Rung, there are reliefs showing hermits studying texts and King Narendraditya, the builder of this prasat.



Figure 16: Hermits studying texts
(Source: TAT, 2004b)

□ Scenes from the story of the Ramayana (Rama, the avatar of Vishnu who came to Earth to relieve suffering) and the Mahabharata. Both stories concern victory in battles; and the builders of the sanctuaries may relate the carving of these scenes to victories. One popular and important scene shows the armies of Rama and Lakshman battling Ravana who had kidnapped Sita, Rama's consort.



Figure 17: Ramayana
(Source: TAT, 2004b)

In addition to showing the beliefs, these carvings also allow the viewer to see the appearance of people who lived nearly a thousand years ago, the clothing of men and women and the characteristics of armies, palaces, musical instruments and other subjects.

The Khmer cultural route lets travelers and visitors envision the Khmer art of city building and the role of Khmer cities in creating in establishing communities appropriate to the geography of Thailand. The adornment of some stone sanctuaries gives expression to the time, energy and faith involved in transforming stones and brings into the “palaces of the gods.” The images reflect a culture that was once shared by people on both sides of the Dong Rak Mountains.

3.2.3.2 Construction of stone sanctuaries

The stone sanctuaries of the Khmer past are archaeological sites that may be considered to be characteristic of ancient Khmer culture. Khmer kings constructed the sanctuaries to serve as the abode of celestial beings in accordance with the system of a god-king in which the king is believed to be a living god or a divine being in Hindu religion. These gods included primarily Shiva, Vishnu and Brahma. Hinduism of the Shivaite sect believes that when the king dies he will go to join the highest gods symbolized by the Shiva lingam. This was the predominant belief in the Khmer era (TAT, 2004b). However, there are also other belief systems, such as Vaishnavite sect and Mahayana Buddhism, that are mixed in with ancient Khmer culture and given expression in the temple designs.

In stone sanctuaries of present-day Thailand date back as early as the 6th century of the Common Era. The construction of the stone sanctuaries in lower Isan demonstrated the power of the leaders of important communities and their standing, or relative position, vis-a-vis the Khmer court. The Construction of sanctuaries was like building a city, which would serve as a center for faiths for many groups of people linking in the area of the temple. The construction of the sanctuaries also resulted in donations by people, including objects and land, all necessary to maintain the religious site. Gradually communities grew up around the site and increased in site.

The construction of many stone sanctuaries in helped spur other kinds of construction and planning as well. These included cities with surrounding moats and earthen dikes and additional stone sanctuaries or religious shrine in the middle of the city. Also *baray*, or reservoirs, were built to collect and store water, which was a practice well suited for this area of Thailand. The *baray* were of both large and small size, depending on the use and the extent of the community. They were an important source of water, as we can see at Prasat Muang Tam where there is a *baray* nearby which is still used as an important source of water up to today. The building of stone sanctuaries and *baray* naturally brought the Khmer culture into use into the setting of communities that were thriving in the 10th–12th centuries A.D. The *baray* also served as a symbolic statement of the king's power in the region.

3.2.3.3 The religion of the ancient Khmer

- **The Shivaite sect of Hinduism.** In this sect Shiva, or Ishvara, is considered the supreme god and as the “creator and destroyer of living things” and the center of the universe. Shiva is worshipped both as a Shiva lingam or linga and the bull Nandi, his vehicle.

- **The Vaishnavite sect of Hinduism.** In this sect Vishnu, or Narayana, is considered to be the supreme god. The belief of this sect is that the god is the creator, preserver and destroyer. Also, there is a belief in the avatar of Vishnu coming down to conquer suffering on Earth. In the stone sanctuaries of Thailand conveyed Vishnu and Shiva are often worshipped side by side. This duality is apparent from reliefs on the lintels and pediments of the sanctuaries as well.

- **Mahayana Buddhism.** Mahayana is a sect in Buddhism separate from Theravada Buddhism. It has the same the principles of the Dharma as Theravada Buddhism, but differs in the belief that the Lord Buddha was not an ordinary human but beyond the world and beyond all the impurities. This gave birth to the idea of a Bodhisattva that is believed to be beyond the world, but still up it. As a result, the main image in a temple is likely to be that of a Bodhisattva, often equated with a city or region's king.

The main image in the Hindu sanctuary is the Shiva lingam, which is the highest symbol. The *lingam* combines of Hindu gods with the belief in the sacredness of mountains in Southeast Asia. The Shiva *lingam* appears as a cylindrical stone with a circular end. It is believed that the Shiva *lingam* is the center of the universe and the connection between the gods and man. Some Shiva *lingams* are called *trimurti* and combine Shiva, Vishnu and Brahma in one form. These *lingam* has a square base to

represent Brahma and octagonal part to represent Vishnu and a round top to represent Shiva, who is considered the Supreme God.

The Shiva *lingam* is located on the base in the form of a *yoni* (a symbol of Uma Paravati) which is a square stone with a high ridge and one side. From this side a small spout channels water poured onto the *lingam* during ceremonies to the drain of the stone sanctuary which leads outside where people can receive this holy water.

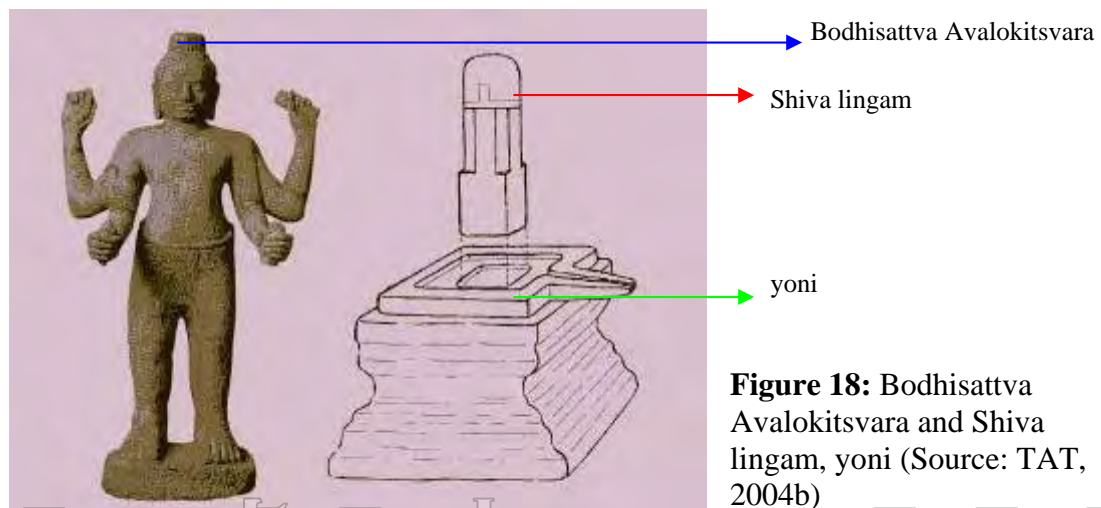


Figure 18: Bodhisattva Avalokitesvara and Shiva lingam, yoni (Source: TAT, 2004b)

มหาวิทยาลัยศิลปากร ส่วนอนุรักษ์มรดก

3.2.3.4 Characteristics and types of stone architecture

Ancient Khmer architecture can be divided by its usage into three categories:

The Temple: These are stone sanctuaries that form religious sites or shrines – usually a large stone sanctuary built as a place to hold ceremonies. A good example is Prasat Ta Mueang Thom.

Arogayasala or Kuti Ruesi: These are places for physical and mental health or for the care of sick or injured people in the community: An example is Prasat Ta Muean Tot. This type of architecture can be identified by a “Phra Bhaisajayaguruvaithurayaprapha,” meaning a Buddha image in the posture of meditation with a water bowl in his hand indicating that he is a healer, housed inside.

Dharmasala: This is referred to a lighted house built for travelers to stop along the route from Angkor to Prasat Phimai. Prasat Ta Muean is an example at this form. Both *Dharmasala* and *Arogayasala* were usually a single building with a small *baray* nearby.

Most ancient Khmer buildings have laterite bases and sandstone exteriors. Some buildings are brick as well, especially exterior examples and include sandstone decoration. Typically, they include the carved decoration is in sandstone because it is soft and can be easily sculpted.

The general plan of a topical stone sanctuary includes: the *principal tower* (*Prasat Prathan*) where the important image is housed. Some sanctuaries such as Prasat Phanom Rung and Prasat Phimai have a long antechamber called a *Mandapa*. The subsidiary tower is a structure smaller than the principle tower and is often located beside the principal tower. Also, there is the *library*, which is the scripture hall, sometimes built of laterite. A gallery, which serves as a wall with inner and outer parts and is built like a long room. This feature usually surrounds both the towers and library. In the middle of the *gallery* there is often a doorway called the *gopura*, which has carved images on the pediments and lintels (TAT, 2004b).

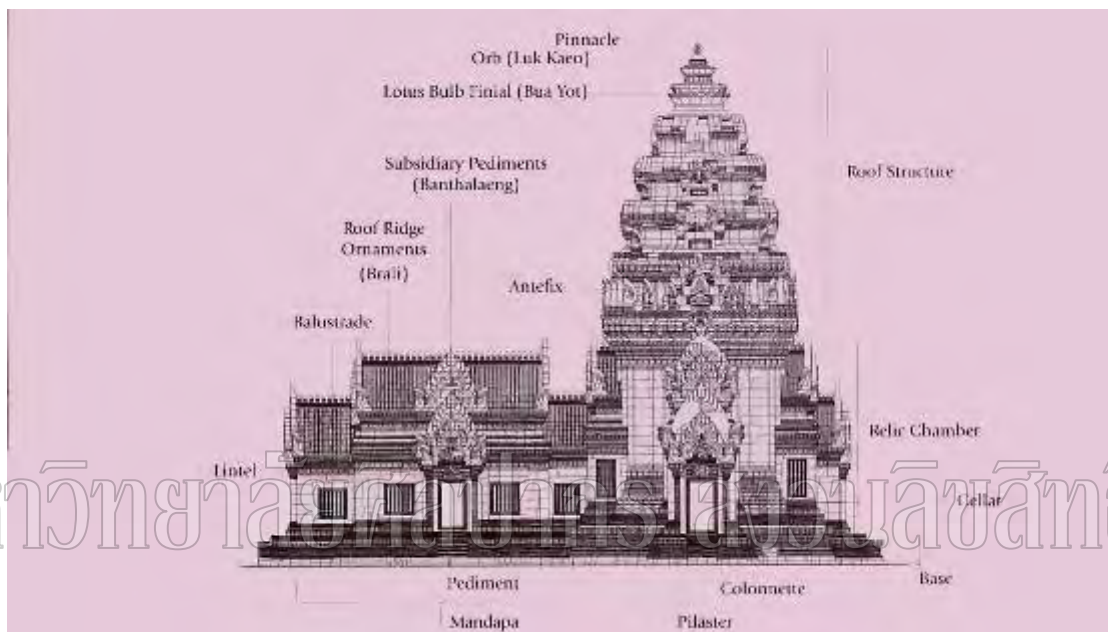


Figure 19: Drawings showing the parts of the stone sanctuary (Source: TAT, 2004b)



Figure 20: Characteristics and types of stone architecture (Source: TAT, 2004b)

3.2.4 Nakhon Ratchasima and Prasat Phimai

Nakhon Ratchasima Province, generally known as “Khorat,” is Thailand’s largest province. It is situated on the sprawling northeast plateau. Located approximately 260 kilometers northeast of Bangkok, the city itself serves as the gateway to the lower Northeastern region.

Covering an area of 25,494 square kilometers of land comprised of plateaus and mountainous terrain, Khorat has fascinating collection of traditions, including hospitality, natural scenery and historic sites (TAT, 2006c).

One of the main attractions in Khorat are the Khmer ruins. Distributed through the province, these ancient sites provide a striking glimpse in the past. Some of the Thailand’s finest. Khmer ruins can be seen next to Mon and Lao sites, which is a unique attribute to the region’s Khmer sites. In addition to ancient sites, Khorat has an abundance of natural features including forests, hills, wildlife and waterfalls, may easily accessible in locations, such as Khao Yai National Park. Khorat is also known for silk weaving (in Pak Thong Chai District) and a variety of top quality handicrafts, such as clay pottery products of Dan Kwian District.

Geographically, Nakhon Ratchasima is bounded by Chiyaphum and Khon Kaen Provinces in the north, Buriram Province in the east, Chiyaphum and Saraburi Provinces in the west and Nakhon Nayok and Prachin Buri Provinces in the south. Khorat is also the largest Northeastern province. Inhabitants of the province are primarily engaged in agriculture, including rice farming and proclivition of other crops, such as sugar cane, tapioca, corn, jute, peanuts, sesame and fruits. There are more than 100 savings associations and agricultural cooperatives in the province, 35 irrigation projects and 7,122 industrial factories. Most of the factories are rice mills, tapioca product manufacturers and industrial factories (TAT, 2006c).

Khorat’s most popular annual event is the Thao Suranari Festival, a celebration of Thao Suranari’s victory over the Lao. This celebration is held from late March to early April and features parades, games, musical performances and other community events. Once an administrative and cultural center, Khorat’s role today remains unchanged. The province is currently the main transportation, industrial and economic hub of the Northeast.

Khorat was once the site of several ancient prehistoric communities. Little is known about the early history of Khorat, except that it used to be part of a kingdom called Sri Janas (Si Janat) an empire that extended its power to the entire Khorat Plateau. This empire flourished from an empire to extended its and has left little in terms of visible remains.

Initially, the predominant influence in the province was that of the Dvaravati culture. However, Dvaravati culture was later replaced by the Khmer civilization, which absorbed and dominated the earlier Khmer site of *Ban Prasat* is an evidence of this occurrence, where traces of both the Dvaravati and Khmer cultures are scattered throughout the province, particularly at Amphur Sung Noen and Amphur Phimai.

Prasat Phimai is the provincial Khmer period site in the province. Located on the Mun River plain, the city of Phimai or “Vimayapura” is a large rectangular ancient city surrounded by moats and mounds. This site was originally located on the trade route linking the Northeast, with communities in other regions. There is evidence of an ancient road that is believed to have connected Phimai with Angkor, the ancient Khmer capital.

Prasat Phimai was built in the 11th century A.D. in the Mahayana Buddhism style and housed the image of Kamrateng Jagata Vimaya, which is believed to be an image of the Lord Buddha. The roof structure of Phimai sanctuary resembles that of Angkor Wat. It has been argued that Phimai sanctuary was the model for the construction of Angkor Wat that was built in a later age.

There is the further legend common in the region concerning the figures Prince Pachit of Angkor Thom and Nang Oraphim. The stories of their love and separation, which was caused by Prince Brahmthat of Vimayapura. The story can be seen as demonstrating the link between Phimai and Angkor in Cambodia. Some places in Phimai city were named after some characters in this story (TAT, 2004b).

In these figures, Prasat Phimai shows its plan and surrounding area as follows;



Figure 21: A bird’s-eye view of Prasat Phimai shows its plan and surrounding area (Source: TAT, 2004b)



Figure 22: Prasat Phimai (Source: TAT, 2004b)



Figure 23: The three structures (left to right) are Prang Hin Daeng, the Principal Tower and Prang Brahmthat (Source: TAT, 2004b)



Figure 24: The principal tower (Source: TAT, 2004b)

Mahayana Lintels at Prasat Phimai; The below illustrations depict lintels from above the entrance to the chamber of the principal tower.



Figure 25: The northern lintel showing Vaijrasattva Bodhisattva with 3 faces and 6 hands (Source: TAT, 2004b)



Figure 26: The eastern lintel showing the Bodhisattva Trilokayavijaya who eradicated greed, anger and ignorance with 10 Buddha images in the posture of meditation (Source: TAT, 2004b)



Figure 27: The western lintel showing the Lord Buddha preaching to Mara, the Demon King and his retinue. The upper section showing the royal vehicle and regalia in ancient style with palaces to the right. The lower section showing musicians and dancers (Source: TAT, 2004b)



Figure 28: The southern lintel is the most important part of this structure. It is a lintel showing the Lord Buddha protected by the Naga King among 6 Buddha images in the posture of meditation (Source: TAT, 2004b)



Figure 29: Image of Buddha protected by Naga King, presently displayed at the Phimai National Museum (Source: TAT, 2004b)



Figure 30: A representation of King Jayavarman VII, which the locals call *Prince Brahmathat* (Source: TAT, 2004b)



Figure 31: Pediment depiction the story from the Ramayana Epic (Source: TAT, 2004b)



Figure 32: Image of garuda and an antefix depicting a directional god, here, Varuna on Hamsa, God of the West (Source: TAT, 2004b)

3.2.4.1 Location of the site

Nakhon Ratchasima Province: Located approximately 260 kilometers northeast of Bangkok (Figure 33).

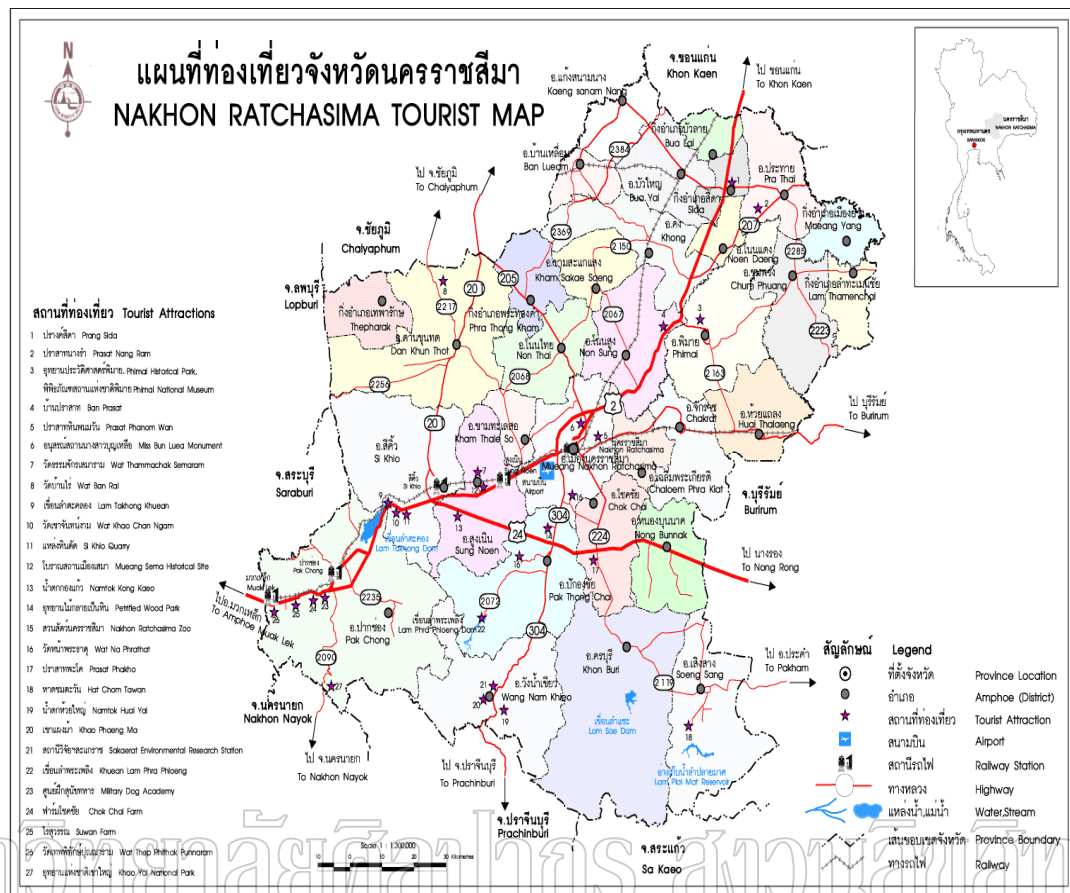


Figure 33: Nakhon Ratchasima tourist map
(Source: www.tourismthailand.org, 2006c)

Prasat Phimai: Located at Phimai Historical Park, Phimai District, Nakhon Ratchasima Province, 10 kms. from Mueang District. (Figure 34).

Open hours: 7.30 a.m. – 6 p.m. daily.

Entrance fee: 40 baht.

On Saturday, Sunday and public holidays, local students are available as volunteer tour guides.

There is a mini light and sound show every last Saturday of January – April.

3.2.4.2 Transportation

By Car:

Route 1: Highway No. 1 (Phahon Yothin) from Bangkok to Saraburi and Highway No. 2 (Mitraparp Highway) from Saraburi to Nakhon Ratchasima. The total distance is 259 kilometers.

Route 2: Highway No. 304 from Bangkok to Min Buri, Chachoengsao, Phanom Sarakham, Kabin Buri, Pak Thong Chai, to Nakhon Ratchasima. The total distance is 273 kilometers.

Route 3: The Bangkok-Rangsit-Nakhon Nayok, Highway No. 33 to Kabin Buri and Highway No. 304 to Wang Nam Khiao, Pak Thong Chai to Nakhon Ratchasima.

By Air: Thai Airways International (THAI) flies to Nakhon Ratchasima from Bangkok twice a day.

By Bus: Ordinary buses leave the Northern Bus Terminal (Mochit 2 Bus Terminal) in Bangkok every 15 or 20 minutes from 5 a.m. to 10.15 p.m. Air-conditioned buses leaving for Bangkok arrive and depart from the Khorat's air-conditioned bus terminal on Mitraparp Highway. The Transport Co., Ltd. (known as Bo Kho So) has both air-conditioned and non air-conditioned buses departing from the Bangkok Northern Bus Terminal (Mo Chit 2 Bus Terminal) daily. Air-conditioned buses depart from Bangkok every 10 minutes all day, traveling time is 3.20 hours. Non air-conditioned buses depart from Bangkok every hour from 5 a.m. to 8 p.m.

Travel within Khorat: Traveling within the province is relatively easy, with many mini-bus and bus routes operating in the city and nearby areas. Comfortable air-conditioned bus services are also provided for route No. 2. A more convenient method for tourists get around is the Tuk-Tuk or Samlor in the city. And tourists should note that the price must be agreed upon before a trip. Tourists traveling to another district can take either a bus or mini-bus at Bus Terminal 1 on Burin Road. Bus Terminal 2 only provides bus services to Amphoe Phimai and Dan Kwian-Chok Chai.

By Rail: An express train bound for Ubon Ratchathani departs Bangkok to Khorat every day.

Travel within Prasat Phimai:

○ From the city, Highway No. 2 (The Friendship Highway) for approximately 50 kms. to Talat Khae. At the intersection, to Phimai District, Highway No. 206 for 10 kms. to Phimai Historical Park.

○ From Buri Ram and Surin, on Highway No. 226 to Nakhon Ratchasima and Highway No. 2163 to Phimai District.

Public transport: Nakhon Ratchasima to Phimai from the city center.

Nearby sanctuary: Prasat Phanom Wan.

Nakhon Ratchasima Province

Prasat Phimai



Figure 34: Location of Prasat Phimai (Source: TAT, 2004b)

3.2.4.3 Stakeholders

Stakeholders for any proposed plan include many agencies or organizations. Participation of stakeholders is essential for a successful program. Stakeholders:

- The local government agency (Phimai Municipal Office), which has authority over the site.
- The Fine Arts Department, which is responsible Co-research and maintenance of the Prasat Phimai buildings and surroundings. The FAD also provides as the essential support an information at the site.
- The Tourism Authority of Thailand is responsible Co-marketing studies, promotional, propaganda and evaluating the program.
- The Ministry of Culture is responsible Co-coordination between the government and the private sector in Nakhon Ratchasima Province.
- The Roi Et Dramatic Arts College is responsible Co-dramatic performances at the site. (Such as in November every year)
- The Provincial Chamber of Commerce which produces their own information Co-visitors.
- The Phimai Municipal Office is responsible Co-assistant dramatic performances at the site for monthly schedule. (Every last Saturday of the month, Period of performance during January – April)
- The Provincial Hotel Association is responsible Co-advertise the site organizing transportation Co-member's clients.
- Tour operators and travel agents are responsible Co-taking visitors to experience the place.
- Secondary School (Phimai Vitayalai) teachers are responsible for preparing educational heritage site programs and instilling in their students an interest in their heritage.
- Communities adjacent to the heritage site, who participate in the performance program, parades and other celebrations.

3.2.5 Buri Ram and Prasat Phanom Rung, Prasat Mueang Tam

Buri Ram is a land with a distinct impression of ancient Khmer times. The southern part of the province has a number of Khmer sanctuaries, the best known and largest being Phanom Rung. This temple site is regarded by many scholars as one of the most beautiful examples of Khmer architecture in Thailand (TAT, 2004b).

Prasat Phanom Rung: This sanctuary, built from a pinkish colored sandstone, is located more than 1,320 feet above sea level on the top of Phanom Rung Mountain, an extinct volcano. The ancient site dates back to the 10th-13th centuries A.D. The principal tower and other important parts were built in the 12th centuries A.D. by Prince Narendraditya of the Mahidharapura dynasty, that had a geo-political entirely close relation with Angkor. The prince had this sanctuary erected as his hermitage and to enshrine his own image at the end of his life.

Prasat Phanom Rung is a large mountaintop sanctuary that demonstrates the connection between the local cult of sacred mountain and Hindu cosmology with

Mount Meru as the axis of the universe. The crater from the extinct volcano was used as a natural baray or reservoir.



Figure 35: A bird's-eye view of Prasat Phnom Rung shows its plan and surrounding area (Source: TAT, 2004b)



Figure 36: The principal tower (Source: TAT, 2004b)



Figure 37: Bases of two brick towers (Source: TAT, 2004b)



Figure 38: Lintel showing the crowning of Narendraditya (Source: TAT, 2004b)

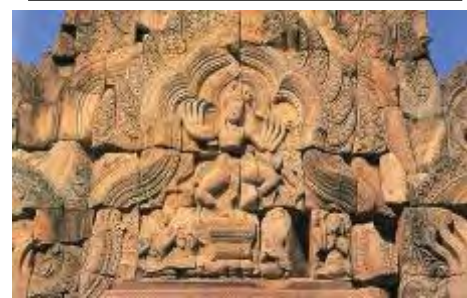


Figure 39: Pediment showing Shiva Nataraja (Dancing Shiva) (Source: TAT, 2004b)



Figure 40: Lintel showing Vishnu Anantasayin (Vishnu asleep on the back of Ananta, the Naga King) (Source: TAT, 2004b)

Phanom Rung Fair:

At Phanom Rung, there is the annual Phanom Rung Fair on the full-moon day around April. On this day, the rays of the morning sun will shine through all 15 doorways of the sanctuary. In the early morning, the local people walk up the mountain to witness this event. This is an important annual event for the people of Buri Ram. The Festival, also features a ceremony including offerings of sacred objects, performances of folk music and other local arts.



Figure 41: Phanom Rung Fair on the full-moon day
(Source: TAT, 2004b)

Depiction of daily life at Prasat Phanom Rung:

Prasat Phanom Rung is decorated with reliefs representative of a high level of master craftsmanship. There are carvings that illustrate events in the life of Narendraditya, the founder of the sanctuary. Other reliefs portray the way of life of people in the past (Figures 42, 43, 44).



Figure 42: A procession of musicians
(Source: TAT, 2004b)



Figure 43: Hermits studying texts
(Source: TAT, 2004b)



Figure 44: A lady and a hermit
on the cast eastern pilaster that
clearly shows the mode of dress
(Source: TAT, 2004b)

Prasat Mueang Tam: Prasat Mueang Tam is located on the plain at the foot of Phanom Rung Mountain. It was built during the 10th – 12th centuries A.D. There is a local legend about a local king who conscripted soldiers and commoves to build a sanctuary on top of Phanom Rung Mountain. Following construction of the sanctuary, a town for the court officials was built at the foot of the Mountain, which is the present site of Mueang Tam.

Prasat Mueang Tam is considered by many scholars to be an excellent example of a classic khmer sanctuary. The site includes five small towers located in two cloisters. Between the inner and outer cloisters are four L-shaped pools. These characteristics follow the connection of Mount Meru, the center of the universe and abode of the gods. The pools serve symbolically as the seas surrounding Mount Meru. This unique two-cloister plan is found only at this site; while the carvings with this sanctuary demonstrate the localized style of craftsmanship.



Figure 45: A bird's-eye view of Prasat Mueang Tam shows its plan and surrounding area (Source: TAT, 2004b)



Figure 46: Five brick towers on a single base (Source: TAT, 2004b)



Figure 47: Base of the library (Source: TAT, 2004b)



Figure 48: Lintel depicting Umamahesvara at the northern tower of the front row (Source: TAT, 2004b)



Figure 49: Lintel depicting Krishna Govardhana at the northern tower of the back row (Source: TAT, 2004b)



Figure 50: Lintel depicting Brahma on hansas at a tower in the back row (Source: TAT, 2004b)



Figure 51: An engraving of a sitting hermit showing carving techniques that start with a rough image (Source: TAT, 2004b)



Figure 52: A bald five-headed Naga of the Baphuon style at the corner of one of the L-shaped barays (Source: TAT, 2004b)

3.2.5.1 Location of the site

Buri Ram Province is located 410 kilometres from Bangkok. It has an area of 10,321 square kilometres. The province is divided into the following districts: Mueang Buriram, Nang Rong, Lam Plai Mat, Prakhon Chai, Phutthaisong, Satuek, Krasang, Ban Kruat, Khu Mueang, Lahan Sai, Nong Ki, Pakham, Na Pho, Nong Hong, Phlapphla Chai, Huai Rat, Non Suwan, Chalerm Phra Kiat, Chamni, Non Din Daeng, Chaloe Phra Kiat, Ban Mai Chaiyaphot, Ban Dan and Khaen Dong (Figure 53).

Distances from Amphoe Mueang to other Districts

Huai Rat	12 kms.	Krasang	32 kms
Lam Plai Mat	32 kms.	Khu Mueang	33 kms.
Satuek	40 kms.	Phlapphla Chai	40 kms.
Nang Rong	54 kms.	Nong Hong	60 kms.
Prakhon Chai	44 kms.	Phutthaisong	64 kms.
Non Suwan	40 kms.	Ban Kruat	66 kms.
Chaloe Phra Kiat	68 kms.	Na Pho	78 kms.
Pakham	78 kms.	Nong Ki	83 kms.
Lahan Sai	100 kms.	Non Din Daeng	92 kms.
Chamni	70 kms.	Ban Mai Chaiyaphot	85 kms.
Ban Dan	15 kms.	Khaen Dong	56 kms.



Figure 53: Buri Ram tourist map (Source: www.tourismthailand.org, 2006c)

Prasat Phanom Rung: Located at Phanom Rung Historical Park, Ta Pek village, Chaloem Phra Kiay District, Buri Ram.

Open hours: 6 a.m. – 6 p.m. daily.

Entrance fee: 40 baht.

Accommodation and camping area is available at the historical park.

Prasat Mueang Tam: Located at Khok Mueang village, Prakhon Chai District, Buri Ram.

Open hours: 6 a.m. – 6 a.m. daily.

Entrance fee: 40 baht.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Prasat Phnom Rung

Prasat Mueang Tam

Buri Ram Province



Figure 54: Location of Prasat Phnom Rung and Prasat Mueang Tam (Source: TAT, 2004b)

3.2.5.2 Transportation

By Car: Highway No. 1 from Bangkok to Saraburi and Highway No. 2 to Nakhon Ratchasima, Highway No.226 to Buri Ram, a total distance 384 kilometres.

By Bus: Bangkok to Buri Ram everyday.

By Rail: Bangkok to Buri Ram everyday.

By Air: Bangkok to Buri Ram everyday.

Travel within Prasat Phanom Rung: From Nang Rong District, Highway No. 24 for approximately 14 kms., Highway No. 2117 and Highway No. 2221.

Public transport: Bangkok to Khao Phanom Rung and use a Song Thaeo (a local taxi) up to the sanctuary.

Nearby sanctuary: Prasat Mueang Tam.

Travel within Prasat Mueang Tam:

- From Buri Ram by Highway No. 219 to Prakhon Chai and Highway No. 2075 approximately 16 kms. to Phanom Rung. There are sign indicating the way to Prasat Mueang Tam about 5 kms.

- From Surin by Highway No. 214 to Highway No. 24 to Prakhon Chai and Highway No. 2075.

- From Prasat Phanom Rung to Prakhon Chai for approximately 3 kms. to Prasat Mueang Tam for 5 kms.

Nearby sanctuary: Kuti Ruesi Khok Mueang.

3.2.5.3 Stakeholders

Stakeholders for any proposed plan include many agencies or organizations. Participation of stakeholders is essential for a successful program. Stakeholders:

- The local government agencies (Chaloem Phra Kiat and Prakhon Chai Municipal Offices), which have authority over the sites.

- The Fine Arts Department, which is responsible Co-research and maintenance of the Prasat Phanom Rung and Prasat Mueang Tam buildings and surroundings. The FAD also provides as the essential support an information at the sites.

- The Tourism Authority of Thailand is responsible Co-marketing studies, promotional, propaganda and evaluating the program.

- The Ministry of Culture is responsible Co-coordination between the government and the private sector in Buri Ram Province.

- The Roi Et Dramatic Arts College is responsible Co-dramatic performances in the Phanom Rung Fair at Prasat Phanom Rung.

- The Provincial Chamber of Commerce which produces their own information Co-visitors.

- The Chaloem Phra Kiat Municipal Offices is responsible Co-assistant dramatic performances at the site for monthly schedule in order to support the tourists.

- The Provincial Hotel Association is responsible Co-advertise the sites organizing transportation Co-member's clients.

- Tour operators and travel agents in are responsible Co-taking visitors to experience the places.

- Secondary school (Buri Ram Vitayakom) teachers are responsible for preparing educational heritage sites programs and instilling in their students an interest in their heritage.
- Communities adjacent to the heritage sites, who participate in the performance program, parades and other celebrations.

3.2.6 Surin and Prasat Ta Muean Group, Prasat Si Khoraphum

Surin Province is world-famous for the annual Elephant Roundup and for its many Khmer sanctuaries and wide variety of handicrafts (TAT, 2006c). And Surin is a big province on Mun River Basin in Lower Northeast of Thailand. It is well known, locally and internationally for its elephants. The gigantic animals of Surin impress everyone with their loveliness and cleverness and the animal helps create the unique character of the province. Surin people have long relationship with elephant, which has become an icon of the province now. Plenty of Khmer Ruins, beautiful silk and famous jasmine rice make Surin a very interesting destination.

In its historical aspect, Surin's story dates back thousands of year B.C., when the Suai or Kuai ethnic group migrated along Mekong River to settle around Dongrek Range. Kuai ethnic people, found in Thailand and Laos, are talented in catching and training elephants. Some 2,000 years ago, during Khmer Era, Surin town was established. After the fall of Khmer Empire, the town was neglected until 1763, when Luang Surin Pakdi (Chiang Pum) headman of Mueang Thi Village, led his people to settle at Ban Khu Prathai, in present Surin City. And Luang Surin Pakdi was promoted as the first mayor later (TAT, 2006c).

Prasat Ta Muean Group: This site includes a group of three sanctuaries located in nearby areas at Chong Ta Muean, a pass used by people of the past to travel between the upper and lower Khmer regions.

Prasat Ta Muean Thom is the largest sanctuary in the group and is closest to the Cambodian border. It is located on a natural hill. The principal tower was built over a natural knoll that was established as a sacred road to lower Cambodia. Prasat Ta Muean Thom is comprised of the principal tower, two small sandstone towers and laterite libraries all surrounded by the irregular topography of the area. That the site has not been changed is evident from small hills which have been modified as in some other sites. In addition to natural features, there is a small *baray* outside the sanctuary area to provide water for ceremonies.

In the gallery, surrounding the central sanctuary is an inscription in ancient Khmer script dating from the 11th century A.D. This inscription praises Shiva and specifies the names of the servants and caretakers of this religious site. The inscription further tells that the site is of the Shivaite sect.

Prasat Ta Muean Tot is located about 2.5 kms. before Prasat Ta Muean Thom. It is an *Arogayasala*, or hospital. It is a small, single laterite building with a surrounding gallery. There is one small *baray* outside. The sanctuary was built in the reign of King Jayavarman VII.

Prasat Ta Muean is *Dharmasala* or resting place for travelers. What remains at the site is a small rectangular room built of laterite. The structure was completed in the reign of King Jayavarman VII.

All these three sanctuaries are located on an ancient route, with each building serving a different purpose. This is the only site in Thailand where this type of arrangement is found.



Figure 55: A bird's-eye view of Prasat Ta Muean Group shows its plan and surrounding area (Source: TAT, 2004b)



Figure 56: Prasat Ta Muean Thom (Source: TAT, 2004b)



Figure 57: Natural Shiva Lingam in the middle of the chamber of the Principal Tower (Source: TAT, 2004b)



Figure 58: Baray and Prasat Ta Muean Tot (Source: TAT, 2004b)



Figure 59: Prasat Ta Muean
(Source: TAT, 2004b)



Figure 60: A seriously damaged relief of a man and woman on the outside of the Prasat Ta Muean Thom (Source: TAT, 2004b)

Prasat Si Khoraphum

Prasat Si Khoraphum is located in the ancient community of Ban Prasat. It is a small sanctuary with five brick towers on a single base built in the Baphuon style (11th century A.D.) and Ankor Wat (12th century A.D.). Prasat Si Khoraphum was probably a Hindu shrine of the Shivaite sect as indicated by the lintel showing the dancing Shiva on the Principal Tower (TAT, 2004b).

The special thing about this sanctuary are the beautiful reliefs of two *apsaras* in the Ankor Wat style in perfect condition. They are the only of its kind in Thailand. In addition to this, there is the Tham Isan inscription in Thai-Pali language on the sandstone door frame of a minor tower dating from the 15th century that states, “A group of honorable patriarchs and noblemen have restored this religious site” (TAT, 2004b).



Figure 61: A bird’s-eye view of Prasat Si Khoraphum shows its plan and surrounding area (Source: TAT, 2004b)



Figure 62: Five brick tower of Prasat Si Khoraphum from the East (Source: TAT, 2004b)



Figure 63: Inscription on the doorframe (Source: TAT, 2004b)



Figure 64: Lintel with Shiva Nataraja on the principal tower (Source: TAT, 2004b)



Figure 65: Door guardian, similar to the one at Prasat Ban Phluang (Source: TAT, 2004b)



Figure 66: An Apsara holding a lotus (Source: TAT, 2004b)



Figure 67: Another description of Apsara with a parrot (Source: TAT, 2004b)

3.2.6.1 Location of the site

Surin Province is located 457 kilometres from Bangkok and has an area of 8,124 square kilometres. It is divided into the following districts: Muang, Chumphon Buri, Tha Tum, Chom Phra, Prasat, Kap Choeng, Rattanaaburi, Sanom, Si Khoraphum, Sangkha, Samrong Thap, Buachet, Lamduan, Si Narong, Phanom Dong Rak, Khwao Sinarin and Non Narai.

Distances from Amphoe Mueang to Other Districts

Kap Choeng	58 kms.	Chom Phra	21 kms
Chumphon Buri	92 kms	Tha Tum	52 kms
Buachet	66 kms	Prasat	28 kms
Rattanaaburi	70 kms	Lamduan	25 kms
Si Khoraphum	32 kms	Sanom	50 kms
Sangkha	49 kms	Samrong Thap	51 kms
Si Narong	65 kms	Phanom Dong Rak	76 kms
Khwao Sinarin	20 kms	Non Narai	72 kms

Distances from Surin to Neighbouring Provinces

Buri Ram	111 kms	Yasothon	135 kms
Roi Et	137 kms	Si Sa Ket	143 kms
Nakhon Ratchasima	189 kms		

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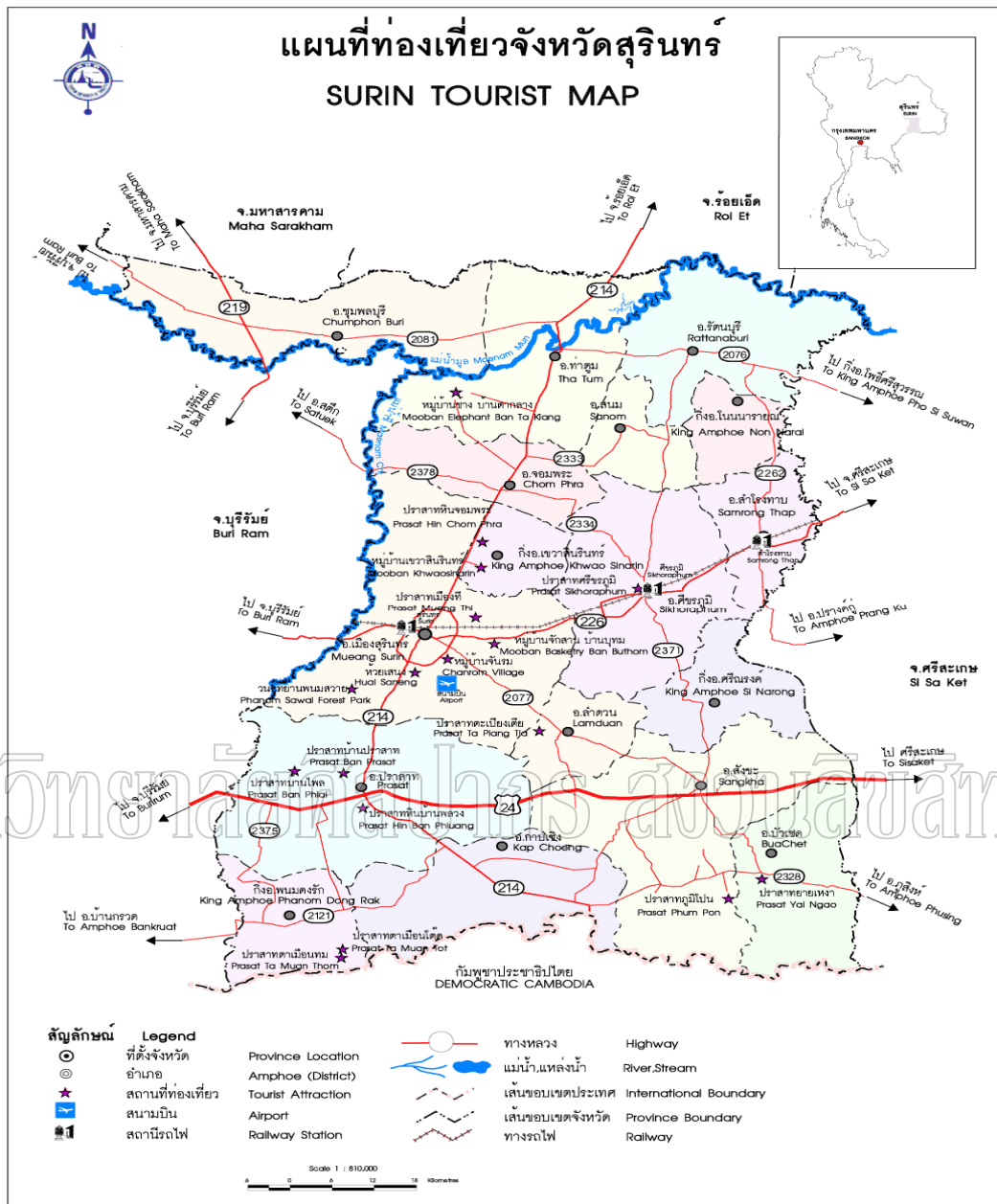


Figure 68: Surin tourist map (Source: www.tourismthailand.org, 2006c)

Prasat Ta Muean Group: Location: Ta Miang village, Pranom Dong Rak Minor District, Surin.

Prasat Si Khoraphum: Location: Prasat village, Ra Ngaeng Subistrict, Si Khoraphum District, Surin.

Open hours: 7.30 a.m. – 5 p.m. daily.

Entrance fee: 30 baht.



Figure 69: Location of Prasat Ta Muean Group and Prasat Si Khoraphum (Source: TAT, 2004b)

3.2.6.2 Transportation

By Car: From Bangkok, Highway No. 1 to Saraburi and Highway No. 2 to Nakhon Ratchasima, Highway No.226 to Surin via Buri Ram, a total distance of 457 kilometres.

By Bus: Buses depart from Bangkok's Mochit 2 Bus Terminal to Surin.

By Rail: Regular trains depart from Bangkok's Hua Lamphong Railway Station to Surin.

Travel within Prasat Ta Muean Group:

- From Surin, Highway No. 214 to Prasat District, Highway No. 2121 to Pranom Dong Rak Minor District and Highway No. 2075 to Prasat Ta Muean.
- From Buri Ram, Highway No. 219 to BanKruat, Highway No. 2121 to Prasat Ta Muean.

Nearby sanctuaries : Prasat Phuumpon, Prasat Yai Ngao and Prasat Ban Phluang.

Travel within Prasat Si Khoraphum: From Surin, Highway No. 225 (Surin-Buri Ram).

Public transport: Surin-Si Khoraphum bus. And transfer to a motorcycle taxi to the sanctuary.

Nearby sanctuaries: Prasat Chom Phra and Prasat Mueang Thi.

3.2.6.3 Stakeholders

Stakeholders for any proposed plan include many agencies or organizations. Participation of stakeholders is essential for a successful program. Stakeholders:

- The local government agencies (Phanom Dong Rak and Sri Khoraphum Municipality Offices), which have authority over the sites order to support the tourists.
- The Fine Arts Department, which is responsible Co-research and maintenance of the Prasat Ta Muean Group and Prasat Si Khoraphum buildings and surroundings. The FAD also provides as the essential support an information at the sites.
- The Tourism Authority of Thailand is responsible Co-marketing studies, promotional, propaganda and evaluating the program.
- The Ministry of Culture is responsible co-coordination between the government and the private sector in terms of tourism.
- The Provincial Chamber of Commerce which produces their own information Co-visitors.
- The Provincial Hotel Association is responsible Co-advertise the sites organizing transportation Co-member's clients.
- Tour operators and travel agents are responsible Co-taking visitors to experience the places.
- Communities adjacent to the heritage sites, who participate in the performance program, parades and other celebrations.

3.2.7 Si Sa Ket and Prasat Sa Kamphaeng Yai, Prasat Phra Wihan

Si Sa Ket is a rural province located on the Cambodia border, with Khmer ruins scattered throughout the province. Most notable of the remains are the two ruined sanctuaries of Wat Sa Kamphaeng Yai and Wat Sa Kamphaeng Noi, both dating back to the 10th century A.D. The most famous Khmer site in the immediate area of Si Sa Ket is actually in Cambodia. Khao Phra Wihan was built over ten centuries ago and is one of the most spectacular Angkor-period sites. Built as a Hindu temple. The site begins in Thailand and rises to 600 metres, with the main sanctuary located in Cambodia. After a long period of war when the site was via traveling inaccessible, Khao Phra Wihan its outstanding craftsmanship and its stairways, courts and towers are now being restored. Access to the summit is long and steep, but visitors are sure to be impressed by the size and complexity of its design (TAT, 2004b).

Prasat Sa Kamphaeng Yai

This sanctuary was built during the 11th–12th centuries A.D. There is an inscription on the door frame explaining that Kamrateng Anya Shivadasa bought the land and donated for the construction of a sanctuary dedicated to Shiva in 1042 A.D. An image of Shiva Nataraja, presently badly eroded, was found on the pediment of the principal tower. Interestingly, as a reflection of its multiple dedications an image of the Buddha in the meditation posture of Mahayana Buddhism was also discovered at the site.

Prasat Sa Kamphaeng Yai is comprised of six towers: three principal central towers on a single base, and three subsidiary towers, all surrounded by a cloister. The tops of all the towers have collapsed, but each tower still retains the lintels all of which demonstrate the skills of the original artisans. Not far from the sanctuary is a large *baray* which indicates that the site belonged to the communities on the plain.



Figure 70: A bird's-eye view of Prasat Sa Kamphaeng Yai shows its plan and surrounding area (Source: TAT, 2004b)



Figure 71: Prasat Sa Kamphaeng Yai
(Source: TAT, 2004b)



Figure 72: Northern lintel of the principal tower depicting Krishna Govardhana (Source: TAT, 2004b)



Figure 73: Lintel depicting Hanuman giving a ring to Sita, a rare scene from the Ramayana Epic (Source: TAT, 2004b)



Figure 74: Southern pediment of the principal tower depicting Umamahesvara (Source: TAT, 2004b)



Figure 75: Lintel of the principal tower depicting God Indra riding the Airavata, his elephant (Source: TAT, 2004b)



Figure 76: Lintel of the principal tower depicting reclining Vishnu, Vishnu Anantasayin (Source: TAT, 2004b)

Prasat Phra Wihan

Prasat Phra Wihan, or “Preah Vihear” as it is called in Khmer, is located on top of Phra Wihan Mountain, a which has height of more than 500 meters above sea level. This area was considered a sacred site by various ethnic groups who settled in the area from ancient times. The sanctuary, focused on Shiva *lingam* was established in the 11th century A.D., following the Shivaite sect of Hinduism. This become the faith of the people in this area; and the sanctuary became a popular pilgrimage site for many years, especially during the height of the Khmer empire.

Prasat Phra Wihan demonstrates how the custom of building Khmer-style sanctuaries in elevated areas was applied to belief systems as well as to communities. The plan is unusual among Khmer monuments in that it corresponds to the slope of the mountain. There are four parts of the site. From the stairs leading up to *Gopura 1*, which is a pavilion with a cruciform plan; followed by a long causeway up to the *Gopura 2*, where there is a pediment depicting the famous theme of the “Churning of the Ocean of Milk” (creation of the universe) that is probably related to the coronation of Khmer kings. After this, there is *Gopura 3*, which is a grand complex called the *Mahamandira*. Following is *Gopura 4*, which leads us into the sacred area of the sanctuary, including the *Bhavalai* or the principal tower. The tower contains the Shiva *lingam*, the most important image within the complex. The entrance to this sanctuary faces north to meet the way up the mountain (TAT, 2004b).

Pha Mo I Daeng Rock Shelter is a site is not far from Prasat Phra Wihan sanctuary. This site includes rock carvings of two ladies and a man sitting in row. These images indicate that around Phra Wihan Mountain there may have been other sanctuaries that were related to Prasat Phra Wihan (Figure 77).

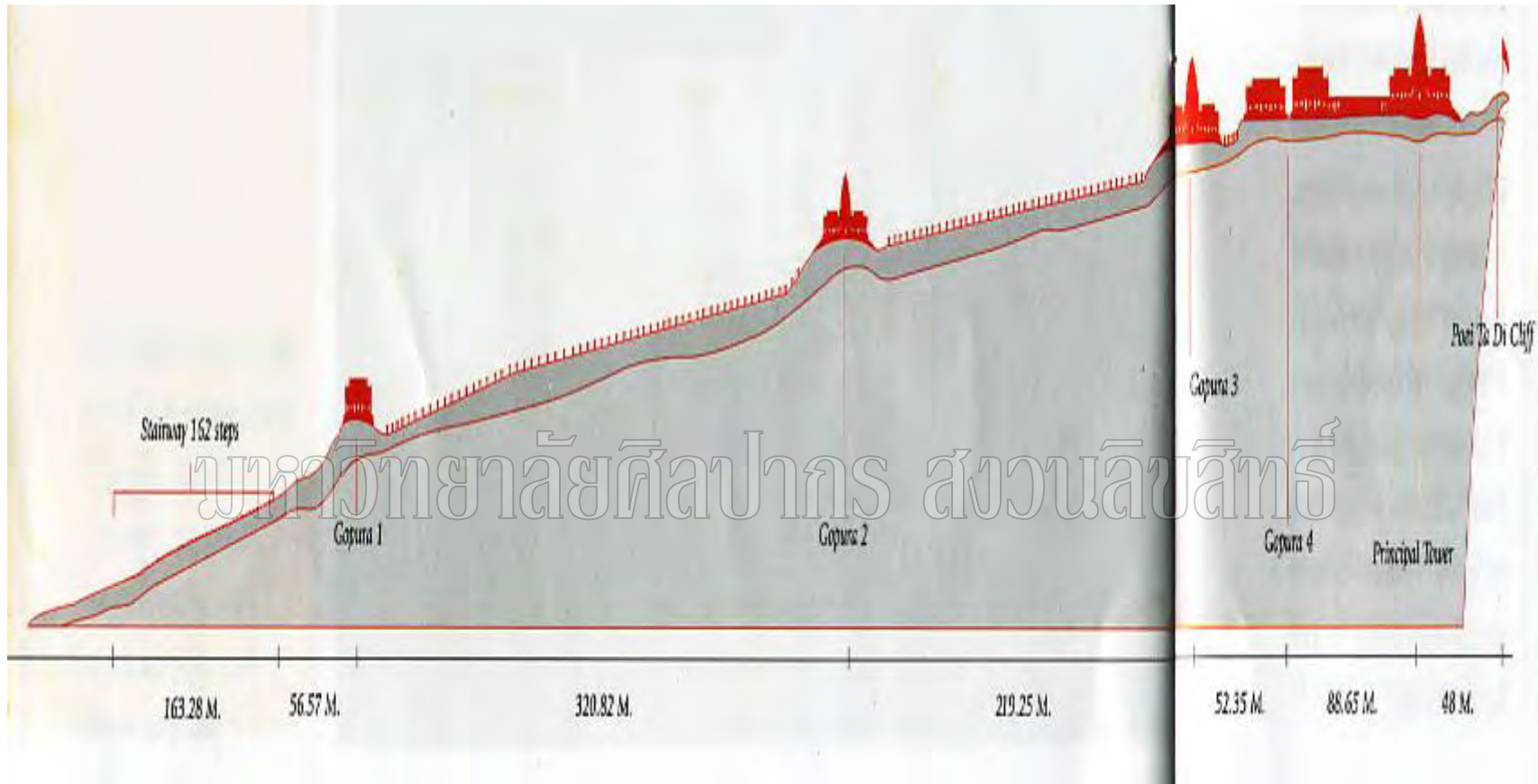


Figure 77: Side view illustration of Prasat Phra Wihan
(Source: TAT, 2004b)



Figure 78: A bird's-eye view of Prasat Phra Wihan shows its plan and surrounding area (Source:TAT, 2004b)



Figure 79: The Mahamandira which was built into a large rectangular hall (Source: TAT, 2004b)



Figure 80: The principal tower where Shiva lingman was enshrined (Source: TAT, 2004b)

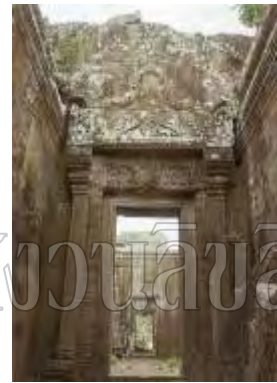


Figure 81: Pediment showing Krishna Govardhana (Source: TAT, 2004b)



Figure 82: Pediment showing the Churning of the Ocean of milk at Gopura 2 (Source: TAT, 2004b)



Figure 83: Pediment of the Bhavalai depicting Shiva Nataraja on an elephant back, which is rarely found (Source: TAT, 2004b)



Figure 84: Pediment showing Uma and Shiva at a porch of the Mahamandira (Source: TAT, 2004b)

3.2.7.1 Location of the site

Si Sa Ket has an area of 8,840 square kilometres, comprising the following districts: Muang Si Sa Ket, Kanthararom, Kantharalak, Khun Han, Phrai Bung, Khukhan, Prang Ku, Uthumphon Phisai, Rasi Salai, Yang Chum Noi, Huai Thap Than, Non Khun, Si Rattana, Wang Hin, Bueng Bun, Nam Kliang, Phu Sing, Benchalak, Muang Chan, Pho Si Suwan and Sila Lat.

Distances from Amphoe Mueang to Other Districts

Kanthararom	26	kms.	Kanthararak	63	kms.
Khun Han	60	kms.	Khukhan	49	kms.
Nam Kliang	44	kms.	Non Khun	56	kms.
Bueng Bun	42	kms.	Benchalak	80	kms.
Prang Ku	60	kms.	Phayu	21	kms.
Phrai Bung	42	kms.	Phu Sing	28	kms.
Mueang Chan	40	kms.	Yang Chum Noi	32	kms.
Rasi Salai	38	kms.	Wang Hen	35	kms.
Si Rattana	37	kms.	Huai Thap Than	37	kms.
Uthumphon Phisai	24	kms.	Pho Si Suwan	29	kms.
Sila Lat	50	kms.			

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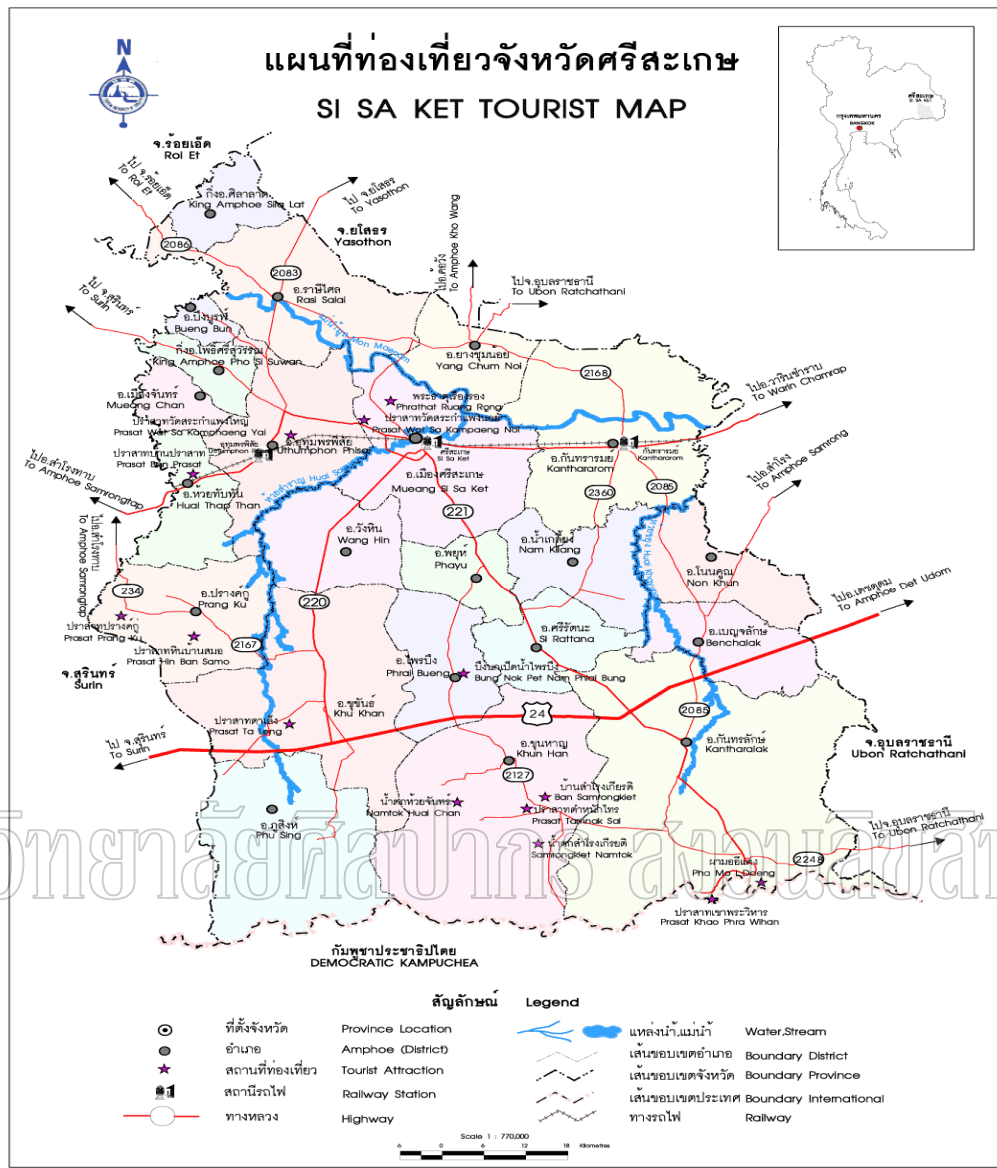


Figure 85: Si Sa Ket Tourist Map (Source: www.tourismthailand.org, 2006c)

Prasat Sa Kamphaeng Yai: Location: Wat Sa Kamphaeng Yai, Kampheang Mu 1 village, Uthumphon Phisai District, Si Sa Ket.
Open hours: 7.30 a.m. – 5 p.m. daily.

Prasat Phra Wihan: Location: Cambodian territory on the border with Kantharalak District, Si Sa Ket.
Open hours: 8 a.m. – 5 p.m. daily, (Entrance is not allowed after 3 p.m.)
Entrance fee at three places as follows:

- Entrance fee to the Kho Phra Wihan National Park: children 100 baht, adults 200 bath, 4 wheel transport: 40 baht.
- At the border checkpoint, Kantharalak District: 5 baht.
- Entrance fee to Prasat Phra Wihan (collected by Cambodian Authorities) 200 baht.

Prasat Sa Kamphaeng Yai

Si Sa Ket Province



Figure 86: Location of Prasat Sa Kamphaeng Yai and Prasat Phra Wihan (Source: TAT, 2004b)

Prasat Phra Wihan

3.2.7.2 Transportation

By Car: Highway No. 1 to Saraburi and Highway No. 2 to Nakhon Ratchasima and Highway No.226 to Si Sa Ket via Buri Ram and Surin, a total distance of 571 kilometres.

By Bus: Depart from Bangkok to Si Sa Ket everyday.

By Railway: Depart from Bangkok to Si Sa Ket everyday.

By Air: Depart from Bangkok to Ubon Ratchathani and continue the trip by bus to Si Sa Ket.

Travel within Prasat Sa Kamphaeng Yai:

- From Mueang District, Highway No. 226 for approximately 26 kms.
- From Surin, Highway No. 226 to Uthumphon Phisai District and entrance to Wat Sa Kamphwang Yai.

Public transport: Surin-Si Sa Ket bus.

Nearby sanctuaries: Prasat Sa Kamphaeng Noi and Prasat Ban Prasat.

Travel within Prasat Phra Wihan:

- From Si Sa Ket, Highway No. 221 to the Khao Phra Wihan National Park.
- From Surin, Highway No. 24 and Highway No. 221

Public transport: Mueang Si Sa Ket District to Kantharalak District. And transfer to a local taxi to the sanctuary.

Nearby sanctuary: Prasat Don Tuan.

3.2.7.3 Stakeholders

Stakeholders for any proposed plan include many agencies or organizations. Participation of stakeholders is essential for a successful program. Stakeholders:

- The local government agencies (Uthumphon Phisai and Kantharalak Municipal Municipal Offices), which have authority over the sites.
- The Fine Arts Department, which is responsible Co-research and maintenance of the Prasat Sa Kamphaeng Yai building and surroundings. The FAD also provides as the essential support an information at the site. The Apsara Authority, which is responsible Co-research and maintenance of Prasat Phra Wihan building and surroundings.
- The Tourism Authority of Thailand is responsible Co-marketing studies, promotional, propaganda and evaluating the program for Prasat Sa Kamphaeng Yai.
- The Ministry of Culture is responsible Co-coordination between the government and the private sector for Prasat Sa Kamphaeng Yai.
- The Provincial Chamber of Commerce in Si Sa Ket, which produces their own information Co-visitors.
- The Uthumphon Phisai Municipal Office is responsible Co-assistant information in order to support the tourists for Prasat Sa Kamphaeng Yai.
- The Kantharalak Municipal Office is responsible Co-assistant information in order to support the tourists for Prasat Phra Wihan.
- The Provincial Hotel Association is responsible Co-advertise the sites organizing transportation Co- member's clients.

- Tour operators and travel agents are responsible Co-taking visitors to experience the places.
- Communities adjacent to the heritage sites, who participate in the performance program, parades and other celebrations.

3.3 Distances and zones of the Khmer temple sites

Tourism within the historical and archaeological sites is obviously what the sites were intended to encourage. Thai historical sites tend in fact to include many Thai visitors. Angkor also attracts Cambodians, who come to the site for picnics, weddings and simply to view the monuments (although Cambodians, other than children selling drinks or souvenirs, are encountered mostly at Angkor Wat). Officials at Angkor are considering issues, such as the distribution of tourists over the site. Crowd management becomes increasingly a concern as Angkor Wat itself becomes target for one-day visitors from Bangkok or from cruise ships stopping at the port of Sihanoukville and taking a one-day return flight to Siem Reap as part of a package tour.

The Fine Arts Department has produced published guidebooks and brochures for Ayutthaya and Sukhothai, but still has little good published materials on smaller parks, such as Si Satchanalei, Kamphaeng Phet, Phimai or Phanom Rung. Commercial publishers have helped fill the need for the Khmer sites in Thailand, largely through Michael Freeman's individual site guides and overall guide to Khmer sites in northeast Thailand (Freeman, 1998a, 1998b). Similarly, commercial presses have made Dawn Rooney's guide to Angkor (latest edition 1994) and the more recent and complete guide to the monuments by Freeman and Jacques available to visitors (Freeman and Jacques, 1999). There is little in Khmer language on Angkor and only basic guidebooks and single-page descriptions in Thai for the national historical sites.

There are no countywide guidebooks covering monumental archaeological sites for Thailand, Cambodia, Laos or Burma. Tourists must depend on more general travel guides; local residents have little available at all. Although it may be sensible for national conservation and antiquities programs to depend upon commercial presses and the initiatives of international scholars.

Many of the monumental sites of Southeast Asia have residents living near or among them. This was true at Sukhothai, before a wholesale relocation of some 200 families took place in the 1980s as part of the development scheme for the park (Watanabe and Nishimura, 1994). Similarly, in Pagan, the historic village – which had grown up in the wake of increasing tourism in the 1960s and 1970s – was moved to a new site, south of the archaeological reserve. Angkor has many small villages within the bounds of the park. The residents practice traditional agriculture, including rice farming, grazing of cattle, also gathering insects, crabs, wild potatoes and herbal remedies. Most famously families in the villages harvested resin from trees, burning a hole near the tree's base and collecting the liquid for hardening timber posts and other kinds of waterproofing uses. Over the years the families had established claims to designated resin trees. This practice, together with other gathering rights, had become part of the cultural ecology of the park. Dr. Keiko Miura, with Sophia University, devoted a Ph.D. dissertation to the study of local inhabitants, who also play a part in

the tourism economy, by selling souvenirs and working at food and beverage stands (Miura, 2000).

In Thailand, the Fine Arts Department is attempting to better understand future development in Ayutthaya, where the community was traditionally dispersed among the ancient ruins. Now a far more modern, commercial presence is being felt in the ancient city; and it is difficult to determine ways to accommodate this trend. At every level, the relationship of the community to the site needs consideration and periodic adjustments in approach. This remains an important area of inquiry and research in the context of ancient sites.

The distances and zoning of Khmer temple sites of the Northeast region, Thailand are organized historically in ways that might serve as a tourism trail (Figure 87-88). And traveling to retrace the past on the Khmer cultural routes allows travelers and visitors to envision the Khmer arts in Thailand.

Traveling within the Khmer temple sites of the Northeast region is relatively easy, with many mini-bus and bus routes operating in the city and nearby areas. A more convenient method for tourists get around the city is the Tuk-Tuk or Samlor.

The illustration of the distances and zones of the Khmer temple sites, proximity from Bangkok to other towns:

Bangkok to Prasat Phimai, Nakhon Ratchasima	269	kms.
Bangkok to Prasat Phanom Rung, Buri Ram	409	kms.
Bangkok to Prasat Mueang Tam, Buri Ram	404	kms.
Bangkok to Prasat Ta Mueang Group, Surin	426	kms.
Bangkok to Prasat Si Khoraphum, Surin	410	kms.
Bangkok to Prasat Sa Kamphaeng Yai, Si Sa Ket	557	kms.
Bangkok to Prasat Phra Wihan, Si Sa Ket	650	kms.

And for the distances, proximity from province to other provinces:

Nakhon Ratchasima to Buri Ram	151	kms.
Buri Ram to Surin	51	kms.
Surin to Si Sa Ket	105	kms.
Si Sa Ket to Nakhon Ratchasima	307	kms.

From the information above for the transportation, tourists can travel to Isan by car, bus, train and air. For traveling by car; from Bangkok go to the southern part of Isan on Highway No. 1 to Sara Buri and on Highway No. 2 to other province as follows: Nakhon Ratchasima: travel on Highway No. 2 to Prasat Phimai and Mueang district. Buri Ram, Surin and Si Sa Ket: travel on Highway No. 226 from Nakhon Ratchasima to Mueang districts of Buri Ram, Surin and Si Sa Ket. Other routes are: from Highway No. 2 to Nakhon Ratchasima, change to Highway No. 24 (Chok Chai-Det Udom), which is the principal route to Prasat Phanom Rung, Prasat Ta Mueang Group and Prasat Phra Wihan, by train; from Hua Lamphong Station (Bangkok), there are express, rapid and ordinary trains to various provinces, by bus; from the Northern Bus Terminal (Mo Chit Mai), there are buses available every day, by air; from Bangkok-Nakhon Ratchasima and Bangkok-Buri Ram available everyday.



Figure 87: Distances and zones of the Khmer temple sites
(Source: Adapted from TAT, 2004b)



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- | | | |
|--|----------------------------------|---------------------|
| | 1 Prasat Phimal | 269 km From Bangkok |
| | 2 Prasat Phnom Rung | 409 km From Bangkok |
| | 3 Prasat Mueang Tam | 404 km From Bangkok |
| | 4 Prasat Ta Muean Group | 426 km From Bangkok |
| | 5 Prasat Si Khoraphum | 410 km From Bangkok |
| | 6 Prasat Sa Kamphaeng Yai | 557 km From Bangkok |
| | 7 Prasat Phra Wilan | 650 km From Bangkok |

Figure 88: Routing of Khmer temple sites (Source: adapted from TAT, 2004b)

Chapter 4 The Analysis of Khmer Cultural Landscapes

4.1 The value of the Khmer temple cultural landscape

Australia's ICOMOS (2000) suggests, that cultural significance consists of aesthetic, historic, scientific and social values. In contrast, China's ICOMOS (2002) argues that heritage sites must be historically authentic; and the fundamental significance of a heritage site resides in its inherent values, which are historical, artistic and scientific values. Timothy and Boyd (2003) also add that the value and significance of heritage sites include economic, social, political and scientific significance.

Applying these theories, Khmer temples may be said to have interrelated areas of a significance through heritage. In this chapter the value and significance of Khmer temples will be examined in the context of the specialized criteria of historic, social, economic, functional, education and interpretation, ritual, aesthetic, scientific and integrity values. These criteria can be applied to the sites and landscapes surrounding the Khmer temples in the Northeast region of Thailand. To illustrate this approach the sanctuaries described in lower Isan; Prasat Phimai, Prasat Phanom Rung, Prasat Mueang Tam, the Prasat Ta Muean Group, Prasat Si Khoraphum, Prasat Sa Kamphaeng Yai and Prasat Phra Wihan will be analyzed in greater depth. The analysis is organized as follows:

4.1.1 Historical value derives from

- A historic site or monument, a sacred place, archeological site, cultural landscape, historical event and associated use of the site that reflects the history of Thailand.
- A site or ruin that represents an important association in history.
- A site that illustrates a traditional way of life of people in the past for which there is no new generation to continue the tradition.
- A site or historic remains that identifies the materials, style or social practice of a particular historic time.
- A place or thing associated with a theme significant to Thailand, such as an ancient canal, trading route, shipwreck or ancient tool.

Khmer temples are historic sites that reflect ancient techniques, methods, design, materials, customs, local wisdom and ways of life of all the cultures in Thailand. They relate as well to the cultures of people from overseas who had relationships with Thai people in the past, in this case the Khmer.

The layout and setting of the heritage sites reflects the concepts and traditions of ancient or local people, demonstrates their use of natural resources and construction methods. In the case of Khmer sites, they illustrate wall bearing construction systems built of laterite sandstone and to a lesser extent, brick.

To provide an example: Prasat Phimai is a historic site that represents an association between history and the display of traditional ways of life of people in the past. The site remains demonstrate the materials, style and social practices of a particular historic time. Separate examples could include the *Dharmasala*, a lighted house built for travelers to stay overnight on the route from Angkor to Prasat Phimai; and the *Arogayasala*, or *Kuti Ruesi*, a place for physical remedies and health treatments in the community. The general plan of a stone sanctuary includes: the *principal tower* (Prasat Prathan) where the important image is housed. Some sanctuaries, such as Prasat Phnom Rung and Prasat Phimai, have a long antechamber called a *Mandapa*. The subsidiary tower is a tower that is smaller or is located beside the principal tower. Most sites also include a *library*, or scripture hall, usually built of laterite. Both the towers and the library are usually surrounded by a *gallery*. This feature serves as a wall with inner and outer parts and is organized like a long room. In the middle of the Gallery there is often a doorway called the *Gopura* that always has carved images on the pediments and lintels.

4.1.2 Social value

The social value of heritage resource is related to traditional social activities and to compatible present day use. Social value involves contemporary social interaction in the community and plays a role in establishing social and culture identity.

The social values of Khmer temples are related to traditional, social activities and compatible present-day use. The idea of social values involves contemporary social interaction in the community and plays a role in establishing social and cultural identity, such as libraries for keeping religious documents. There are also temple sanctuaries that are religious sites or shrines, usually a large stone sanctuary (principal tower), built as places to hold ceremonies within the sanctuary.

In addition to showing the systems of belief, the carvings also allow viewers to see the appearance of people who lived nearly a thousand years ago, the clothing of men and women and the characteristics of armies, palaces, musical instruments and many other aspects of everyday life.

4.1.2.1 Economic value

Social value is also a factor of economic value. Since economics encourages the best allocation of resources to fit a wide range of needs, economic value may not be restricted to financial value. In terms of cultural heritage, economic value may be understood as a value generated by the heritage resource or by a conservation action. For example, tourists come to visit Khmer heritage sites, and this action has an economic impact on the sites and their surroundings.

4.1.2.2 Functional value

Functional value is related to economic value, in that it involves the continuity an original function or the initiation of a compatible use of a building or an area. In a ruined structure, the original function value is lost, but a new one has been found in serving program requirements for resource interpretation. A ruin can also be a venue for activities, such as the visual and performing arts.

4.1.2.3 Educational and interpretative values

The educational and interpretative values of a heritage resource include the site's potential for cultural tourism. Educational and interpretative values also relate to the awareness of culture and history in that both factors promote historic or cultural sites as a means of integrating historic resources in to present-day life.

4.1.2.4 Ritual value

The most important element of a sanctuary is the principal tower, which is usually decorated with carvings cut into stone or formed with stucco. These decorative designs indicate the sect of religion of a particular sanctuary. At Prasat Phanom Rung, the innermost lintel is related to Shiva. Thus, it must be a Shivaite Hindu shrine. At Phimai sanctuary, there is a pediment with an image of Shiva Nataraja, but the four lintels of the inner chamber have images of the Buddha in the Mahayana Buddhist style. Thus, Phimai is a Buddhist shrine. But Phimai also has inscriptions praising Shiva on one side and the Buddha on the other, which shows a mixture of religions, as is common in Khmer stone sanctuaries.

4.1.3 Aesthetic value

Khmer temples are heritage structures that represent the unique art of a particular period. Among such values are representations of performance in the form of sculpture on the lintels showing musicians and dancers. Other aesthetic values are implicit in the architecture and composition of the monument. Furthermore, the ruined Khmer sites convey a sense of harmony with humankind, which gives each site an additional sense of beauty (Wright, 1997: 118).

4.1.4 Integrity value

Khmer temples in Northeast Thailand reflect continuity in time through their setting, building structures and design. The existing landscape creates a link between the past and present and provides layers of stories to later generation. The construction of stone sanctuaries in lower Isan introduced ideas of formal Khmer planning into use, helping to introduce such concepts as cities with surrounding moats and earthen dikes and stone sanctuaries or religious shrines located at the middle of a city. Also *barays* or reservoirs were built to collect and store water, which was well suited for this area of Thailand. The *baray* were of both large and small sizes, depending on the needs of the community. They were an important source of water, as we can see at Prasat Muang Tam.

4.2 Evaluation of Khmer temples' architecture and cultural landscape

In Thailand, stone sanctuaries were built beginning in the 6th century A.D. The construction of the stone sanctuaries in lower Isan demonstrated the relative power of the leaders of important communities and their relations with the Khmer court. Construction of a sanctuary was like building a city, serving, in turn, as a center of faith for many different groups of people. The construction of the sanctuaries also resulted in donations by people, both objects and land necessary to maintain a religious site. Typically communities established themselves around the site and grew into cities. With each site enshrining historical value, social value, aesthetic value and integrity value, Khmer temples are clearly significant resources. This gravity is expressed through architecture, the landscape setting and functions of the sites.

4.3 The value of architectural heritage within Khmer temples

The study of architectural heritage in Khmer temples suggests several discrete values. These may be classified as historical, social, economic, functional, educational and interpretative, ritual, aesthetic, scientific and integrity values in addition to uniqueness material, location and accessibility. Each of these values can be assigned different point in order to calculate their relative architectural significance. These are:

- Historical value	0-3 point
- Social value	0-12 point
- Economic value	(0-3 point)
- Functional value	(0-3 point)
- Educational and interpretative value	(0-3 point)
- Ritual value	(0-3 point)
- Aesthetic value	0-3 point
- Integrity value	0-12 point
- The uniqueness of the building	(0-3 point)
- The material of the building	(0-3 point)
- The location of the building	(0-3 point)
- The accessibility of the building	(0-3 point)

4.4 The architectural heritage significance formula (The Average Model)

From the several discrete values associated with architectural heritage at Khmer temple sites, as explain above. These values were assessed in relation to specific sites in Isan. The formula is based on a summary of points, each of 10 values, which are in turn divided by the number of categories, in this case 10. It should be stressed that the formula is merely an attempt to quantify and thereby assess the significance of each building or structure type in order to better understand their existing and potential “value,” both in term of heritage and tourism.

The architectural heritage significance formula:

$$\text{Level of significance} = \frac{V_1 + V_2 + V_3 + V_4 + \dots + V_N}{N}$$

Glossary of variable	The quotient explanation
$V_1 = (1,2,3) = \text{Historical Value}$	0 - 1.0 = Low Significance
$V_2 = (1,2,3) = \text{Social Value (Economic value)}$	1.1 - 2.0 = Moderate Significance
$V_3 = (1,2,3) = \text{Social Value (Functional value)}$	2.1 - 3.0 = High Significance
$V_4 = (1,2,3) = \text{Social Value (Educational and interpretative value)}$	
$V_5 = (1,2,3) = \text{Social Value (Ritual value)}$	
$V_6 = (1,2,3) = \text{Aesthetic Value}$	
$V_7 = (1,2,3) = \text{Integrity Value (Uniqueness)}$	
$V_8 = (1,2,3) = \text{Integrity Value (Material)}$	
$V_9 = (1,2,3) = \text{Integrity Value (Location)}$	
$V_{10} = (1,2,3) = \text{Integrity Value (Accessibility)}$	
$N = (10) = \text{Number of Values Set}$	

Note: A weighted system could be used to emphasize each variable in order to differentiate V_1 - V_{10} , depending on context.

Figure 89: Level of significance
(Source: Kirdsiri, 2004)

The quotient of the calculation is the level of significance, this can be broken into three distinct levels:

0 - 1.0	=	Low Significance
1.1- 2.0	=	Moderate Significance
2.1- 3.0	=	High Significance

4.5 The level of architectural heritage significance

The level of significance is based on the values of each building, and calculated with the formula of architectural heritage significance described above. The calculated result can be classified into three levels: High Significance, Moderate Significance and Low Significance.

This is the level of architectural heritage significance of Khmer temple sites from the survey date 24 September 2006 - 13 January 2007, as follows:

- High significance	77	building
- Moderate significance	19	building
- Low significance	-	building
Total	96	building

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Tabel 3: The values of Prasat Phimai by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Nakhon Ratchasima Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Phimai													
1	Principal Tower	3	3	3	3	3	3	3	3	3	3	30	3	High
2	Subsidiary Tower	3	3	2	3	3	3	3	3	3	3	29	2.9	High
3	Gopura	3	2	3	3	2	3	3	2	3	2	26	2.6	High
4	Gallery	2	1	2	2	2	3	2	2	2	2	2.0	2.0	Moderate
5	Library	3	2	2	3	2	3	3	2	2	2	24	2.4	High
6	Baray	2	3	2	2	2	2	2	1	2	1	19	1.9	Moderate
7	Lintel	3	3	3	3	3	3	3	2	3	3	29	2.9	High
8	Roof Structure	2	2	2	3	3	3	2	2	3	2	23	2.3	High
9	Relic Chamber	2	2	2	3	3	3	3	3	3	3	26	2.6	High
10	Cellar	3	3	3	3	3	3	3	3	3	3	30	3.0	High
11	Base	2	2	2	2	2	3	2	2	2	3	22	2.2	High
12	Colonnette	3	2	3	3	3	3	2	2	3	3	27	2.7	High
13	Pilaster	2	2	2	2	2	2	2	3	3	3	23	2.3	High
14	Pediment	3	2	3	3	2	3	3	2	3	3	27	2.7	High
Average													84.52%	

Tabel 4: The values of Prasat Phanom Rung by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Buri Ram Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Phanom Rung													
1	Principal Tower	3	3	3	3	3	3	3	3	3	2	29	2.9	High
2	Subsidiary Tower	3	2	3	3	3	3	3	3	3	2	28	2.8	High
3	Gopura	3	2	2	3	3	3	2	2	2	2	24	2.4	High
4	Gallery	3	2	2	3	2	3	3	2	2	2	26	2.6	High
5	Library	3	2	2	3	2	3	3	3	2	2	25	2.5	High
6	Baray	2	2	2	3	3	3	3	2	2	2	24	2.4	High
7	Lintel	3	3	3	3	3	3	3	3	2	2	28	2.8	High
8	Roof Structure	3	2	2	2	3	3	2	2	3	2	24	2.4	High
9	Relic Chamber	2	2	2	2	3	3	3	3	2	2	24	2.4	High
10	Cellar	3	3	3	3	3	3	3	3	2	2	28	2.8	High
11	Base	2	2	2	2	2	3	2	2	2	2	21	2.1	High
12	Colonnette	3	2	3	3	3	3	2	2	2	2	25	2.5	High
13	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
14	Pediment	3	2	3	3	2	3	3	2	2	2	25	2.5	High
Average													83.57%	

Tabel 5: The values of Prasat Mueang Tam by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Buri Ram Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Mueang Tam													
1	Five Small Towers	3	3	3	3	3	3	3	3	2	3	29	2.9	High
2	Gopura	3	2	3	3	3	3	3	3	2	3	28	2.8	High
3	Gallery	3	3	3	3	2	3	3	3	2	3	28	2.8	High
4	Library	1	1	2	2	2	2	2	2	2	3	19	1.9	Moderate
5	Baray	3	3	3	3	3	3	3	3	3	3	30	3	High
6	Lintel	3	3	3	3	3	3	3	3	2	3	29	2.9	High
7	Roof Structure	2	2	3	3	2	3	3	2	3	3	26	2.6	High
8	Relic Chamber	2	2	2	2	2	2	3	2	2	2	21	2.1	High
9	Cellar	2	2	3	2	3	2	3	2	2	3	24	2.4	High
10	Base	3	3	3	3	3	3	3	2	2	3	28	2.8	High
11	Colonnade	3	3	3	3	2	3	3	2	2	3	27	2.7	High
12	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
13	Pediment	3	2	3	3	2	3	3	2	3	3	27	2.7	High
Average													80.00%	

Tabel 6: The values of Prasat Ta Muean Group by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Surin Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Ta Muean Group													
1	Principal Tower	3	3	3	3	3	3	2	2	2	2	26	2.6	High
2	Subsidiary Tower	3	2	2	3	2	3	2	2	2	2	23	2.3	High
3	Arogayasala	3	3	2	3	3	3	2	2	2	2	25	2.5	High
4	Dharmasala	3	3	2	2	2	3	2	2	2	2	23	2.3	High
5	Gopura	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
6	Gallery	2	2	3	3	2	3	3	2	2	2	24	2.4	High
7	Library	3	2	3	3	2	2	2	2	2	2	23	2.3	High
8	Baray	3	3	2	2	3	3	3	2	2	2	25	2.5	High
9	Lintel	2	1	2	2	2	2	1	2	2	2	18	1.8	Moderate
10	Roof Structure	1	1	2	1	2	2	1	2	2	2	16	1.6	Moderate
11	Relic Chamber	1	2	2	2	1	2	2	2	2	2	18	1.8	Moderate
12	Cellar	3	2	2	3	3	3	2	3	2	2	25	2.5	High
13	Base	2	2	3	2	3	2	3	2	2	2	23	2.3	High
14	Colonnette	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
15	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
16	Pediment	1	2	2	2	1	2	2	2	2	2	18	1.8	Moderate
Average													82.62%	

Tabel 7: The values of Prasat Si Khoraphum by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Surin Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Si Khoraphum													
1	Principal Tower	3	3	3	3	3	3	3	3	3	3	30	3	High
2	Subsidiary Tower	3	3	3	3	3	3	3	3	3	3	30	3	High
3	Baray	3	3	3	3	3	3	3	3	3	3	30	3	High
4	Lintel	3	3	3	3	3	3	3	3	2	3	29	2.9	High
5	Roof Structure	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
6	Relic Chamber	2	2	2	2	2	3	3	3	3	3	25	2.5	High
7	Cellar	3	3	3	2	3	3	2	2	3	3	27	2.7	High
8	Base	3	2	3	2	3	3	3	3	3	3	26	2.6	High
9	Colonnette	3	3	3	3	3	3	3	3	3	3	30	3	High
10	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
11	Pediment	3	2	2	3	3	3	2	2	3	3	26	2.6	High
Average													67.76%	

Tabel 8: The values of Prasat Sa Kamphaeng Yai by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Si Sa Ket Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Sa Kamphaeng Yai													
1	Principal Tower	3	2	3	3	3	3	3	2	3	3	28	2.8	High
2	Subsidiary Tower	3	2	3	3	3	3	3	2	3	3	28	2.8	High
3	Gopura	2	2	2	3	2	3	2	2	3	3	24	2.4	High
4	Gallery	3	2	3	3	2	3	3	2	3	3	27	2.7	High
5	Library	3	2	2	3	2	3	3	2	3	3	26	2.6	High
6	Baray	2	2	2	2	3	2	2	2	2	3	22	2.2	High
7	Lintel	3	2	2	3	3	3	2	2	2	3	25	2.5	High
8	Roof Structure	1	2	1	1	2	2	2	2	2	3	18	1.8	Moderate
9	Relic Chamber	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
10	Cellar	2	2	1	2	2	2	2	2	2	3	20	2.0	Moderate
11	Base	2	2	2	2	2	2	2	2	3	3	22	2.2	High
12	Colonnette	2	2	2	2	2	2	2	2	2	3	21	2.1	High
13	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
14	Pediment	2	2	2	3	3	3	2	2	3	3	25	2.5	High
Average													77.62%	

Tabel 9: The values of Prasat Phra Wihan by the author (Survey date: September 24, 2006 - January 13, 2007)

Reference Number	Group of Buildings in Khmer Temples (Si Sa Ket Province)	Historical value (0-3 pt.)	Social value				Aesthetic value (0-3 pt.)	Integrity value				Total	Quotion	Level of Significance
			Economic (0-3 pt.)	Functional (0-3 pt.)	Educational (0-3 pt.)	Ritual (0-3 pt.)		Uniqueness (0-3 pt.)	Material (0-3 pt.)	Location (0-3 pt.)	Accessibility (0-3 pt.)			
	Prasat Phra Wihan													
1	Principal Tower	3	3	3	3	3	3	3	3	2	2	28	2.8	High
2	Subsidiary Tower	3	2	3	3	3	3	3	3	2	2	27	2.7	High
3	Gopura	3	3	3	3	2	3	3	2	2	2	26	2.6	High
4	Gallery	3	2	2	3	2	3	2	2	2	2	23	2.3	High
5	Library	2	2	2	3	3	3	2	2	2	2	23	2.3	High
6	Baray	2	2	2	2	3	2	2	2	2	2	21	2.1	High
7	Lintel	3	2	2	3	3	3	2	2	2	2	24	2.4	High
8	Roof Structure	3	2	2	2	2	3	3	2	2	2	23	2.3	High
9	Relic Chamber	3	3	3	3	3	3	3	3	2	2	28	2.8	High
10	Cellar	3	2	3	3	3	3	3	2	2	2	26	2.6	High
11	Base	3	3	3	3	3	3	3	2	2	2	27	2.7	High
12	Colonnette	3	3	2	2	2	2	2	2	2	2	22	2.2	High
13	Pilaster	2	2	2	2	2	2	2	2	2	2	20	2.0	Moderate
14	Pediment	3	3	3	3	3	3	2	2	2	2	26	2.6	High
Average												81.90%		

Ranking of significance values:

1. Prasat Phimai; Nakhon Ratchasima Province	84.52%
2. Prasat Phanom Rung; Buri Ram Province	83.57%
3. Prasat Ta Muean Group; Surin Province	82.62%
4. Prasat Phra Wihan; Si Sa Ket Province	81.90%
5. Prasat Mueang Tam; Buri Ram Province	80.00%
6. Prasat Sa Khamphaeng Yai; Si Sa Ket Province	77.62%
7. Prasat Si Khoraphum; Surin Province	69.76%

The level of significance is based on the values of each building of Khmer temple sites. From the survey, the highest significance is Prasat Phimai in Nakhon Ratchasima Province and the lowest significance is Prasat Si Khoraphum Surin Province.

4.6 Problems in conservation and management

By the mid 1990s the conservation of monumental and archaeological sites had become an aspect of national programs throughout Southeast Asia. Every government had established some division or department devoted to surveying, assessing and conserving historic structures. Many countries had developed reserves and parks to preserve the settings of the monuments.

4.6.1 Management issues and concerns

At one time isolated from population centers and little threatened by human activity, the ancient monuments of Southeast Asia are now important tourist attractions. Some sites, such as Angkor Wat has many visitors; Angkor now has about 700,000 visitors annually, but the number is climbing quickly. Other sites are rarely visited, and still can be found “lost in the jungle” (notably many of the Khmer sites in northeast Thailand). Despite these differences, no site now can do without some sort of management plan, linked to other kinds of plans by local and national governmental agencies that may impact a site – however remote it may be. Similarly, every individual monument and site would benefit from some sort of prior document as a means of charting a course for its future, soliciting funds for repair and much else.

4.6.2 Problems in conservation and management of Khmer temple sites

At present, Thailand is facing a tidal surge of globalization. We see similar-style buildings mushrooming throughout the country, while traditional and vernacular ones successively disappear. However, a simultaneously fortunate and unfortunate situation is that while globalization promotes tourism, it also adds to the local economy. The question is: How do we reconcile financial and economic worth and other kinds of values, especially heritage conservation (Weerapan, 2004)?

In regards to problems in conservation and management of Khmer temple sites the following issues need to be taken into account.

1. Rarely are conservation issues considered prior to starting a conservation project. Almost never is an impact study conducted. Again, rarely are post-conservation studies is undertaken.

2. This is a lack of prioritization of issues to be treated, with either high or low urgency.

3. This is a lack coordination among conservation and management units.
4. There are unclear or undefined roles and responsibilities among various conservation and management units.
5. This is a lack of understanding and knowledge of conservation on the part of the general public
6. Almost always, the focus of a project is more on the “quantity” of work done rather than the “quality” of work done.
7. Conflicting laws and measures predominate.
8. This is a lack of communication, coordination and cooperation among the government, private organizations and the public.
9. Tourists are not informed of the need for conservation.

4.6.3 SPAFA training programs

For many years conservation training in Southeast Asia was a high priority. The Borobudur conservation training center, active especially in the mid to late 1970s and early 1980s, was an important vehicle for the education of Southeast Asian professionals (Chapman, 1996). Courses ranging from few weeks to a full nine months were conducted at the center in all aspects of conservation work — from stone cleaning to site management. Many of the leading professionals and government administrators in the field today, especially those in Thailand and Indonesia, went through this time-intensive and relatively rigorous training.

In the mid to late 1980s, The SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) especially became an another active participant in training in the region. With its center in Bangkok and funding from the Southeast Asian Ministers of Education — supplemented by UNESCO and in some instances by the Japanese government and other sources of governmental support — SPAFA conducted a number of workshops, both in Bangkok and on various sites, including Borobudur and several sites in Thailand.

The SPAFA workshops were accompanied by publications aimed at the professional community. These were for the most part compilations of papers given in the context of the workshops and as such give insights into what were seen as the priorities at the time. The primary thrust of the workshops and published proceedings was raising the competency of Southeast Asian professionals; in fact “country reports” in which representatives summarized the state of conservation training and management in their respective countries formed.

Another problem is that the “intellectual excitement” of the earliest workshops seems to have dissipated as well. This may have been due to the perennial problem of the rising learning curve; at some point the kinds of knowledge needed for greater understanding requires as well as commitment to specialization, and this was simply beyond the scope of the training courses.

The SPAFA and UNESCO initiatives had focused on increasing the capacities of generalists. Most of those participating in the programs had been educated as architects and only rarely as engineers. The training consisted of introducing the participants to the problems involved, some of which were complex problems. But the

courses themselves were never intended to provide training to a level of full competency. The use of photogrammetry or the study of engineering problems such as differential loading and materials testing, were simply beyond the educational levels of those in the programs. Also, continued competency in such specialized areas required constant practice and periodic “refreshing” — neither of which was easy to sustain or implement.

Of the nations in the region Thailand clearly has the greatest in-country capacity for conservation work. Never dependent exclusively on outside expertise, the Thai government made an important commitment to developing national expertise during the 1960s and 1970s. Many Thai professionals have received training through the UNESCO programs; others had opportunities to attend various ICCROM programs or have attended graduate programs in conservation in Europe especially. Thai universities have also been developing greater expertise in some aspects of conservation, notably in historical studies and documentation; recently — in the past three years — there has been a move toward developing graduate programs in conservation as well, although most of these still lack a strong technical training component (Chapman, 2003).

Thailand has done much to maintain levels of professional competency within its national program, housed in the Bureau of Archaeology and National Museums in Bangkok and in regional offices throughout the country. This has been done through participation of Thai professionals in international workshops, cooperative programs with outside organizations, as exemplified by the several seminars held with Japanese universities, and especially periodic out-of-country training for individual staff members. Still, there has been a tendency in Thailand to fall back on past practice, or simply to do things as they “always have been done.” Also, there is a distinct gap between what is planned in the office and what is done in the field, with in-field technical staffs often making inappropriate decisions based on everyday practice and or expediency.

The aim of this section has been to identify several mechanisms for the delivery of training in the Southeast Asia. Recommendations are based on an assessment of past training programs and also evaluations of present in-country competencies and evident conservation problems.

National organizations also reached a point of maturity during the 1990s. Every government in the region had established some form of administrative structure to take on responsibility for the care and management of historic sites. In Thailand, it was the Fine Arts Department, under the Ministry of Education (in 2002 the department was transferred to the Ministry of Culture).

Despite all of these problems, there have been significant advances and “bright spots” in conservation work in the region over the past five to eight years. Some of this work has been initiated from within existing governmental organizations. Thailand and Indonesia stand out for developing internal capacities and for attempting to keep their professional staffs and technicians abreast of current developments in the field (Chapman, 2003).

Other innovative work has been spearheaded by international organizations, most importantly the Bangkok Regional Office for Asia and the Pacific, under the dynamic leadership of Richar Engelhardt and his very dedicated and knowledgeable staff. The SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA), with its permanent headquarters in Bangkok, has also managed – despite the economic hard times – to carry on interesting and valuable programs of training in aspects of cultural resource management and conservation. Finally, the extraordinary work at Angkor has brought monuments conservation to a fine art (and science).

The Fine Arts Department, the agency responsible for the care and maintenance of Thailand's architectural and archaeological heritage, dates back to 1911 and the reign of Rama VI, who established the department by royal decree. Disbanded during the 1920s for lack of funding, the department was revived in 1933. Falling under the jurisdiction of several successive ministries during the next three decades, the department became a part of the Ministry of Education in 1962 (Rojpojchanarat, 1987 and Fine Arts Department, 1998). In 2002 it was transferred to the Ministry of Culture as part of a major reorganization that is only now being put into effect. The department's administrative hierarchy includes a Director-General and three Deputy Director-Generals. The department oversees the fields of music, drama, fine arts, archaeology, architecture and languages and is also responsible for overseeing the National Museum in Bangkok – and 40 subsidiary national museums in both Bangkok and the provinces – the National Library and National Archives and the National Gallery.

Primary responsibility for ancient monuments is assigned to the Office of Archaeology and National Museums (OANM). Located in Bangkok, near the National Library, this agency includes architects, planners, historians, archaeologists, landscape architects and engineers. The OANM's professional staff prepares plans and documents for monuments conservation and related projects and also oversees work in the field. The staff also takes on other tasks, including projects involving the Royal Barge Museum and the Royal Elephant Kraal in Ayutthaya (Fine Arts Department, 1998). They also do much of the survey work for the national program and, since the mid 1990s, have had an increasing involvement in the identification of historic properties in private ownership. The office – the present configuration of which dates only to 1995 – is divided into two divisions: one governing archaeology and another that deals with architecture. The two divisions ostensibly consult regularly over projects. An oversight committee, which includes one of two of the senior conservation scientists from the National Museum, is assigned to guide each project during both conception and development.

The Fine Arts Department is the lead agency in the implementation of the 1961 Act on Monuments, Antiques, Objects of Art and National Museums. This law was amended in 1985 and in 1992. The act has broad coverage and includes provisions for the registration of historic properties, permits for archaeological excavations, review of building permits for registered properties, maintaining lists and reporting on endangered sites, issuing permits for the transportation of antiques and Buddha images, enforcing laws against antiquities trafficking and much more.

In addition to the Bangkok office, the OANM also has twelve field offices, with both professional and technical staff members. One provision of the reorganization in 2002 is the possible decentralization of the Bangkok office staff to the satellite offices.

Much of the work of the OANM is taken up with projects in Thailand's ten historical parks. Principal among these are Sukhothai, Si Satchanalai and Kamphaeng Phet in the north and Ayutthaya, close to Bangkok. But the office also prepares plans and specifications for conservation work at other parks as well, including the many Khmer sites in northeastern Thailand, which have been a focus of many recent efforts. Funds have come both from the national budget and through incentive programs from organizations and, especially, the government of Japan, which over the past three years has provided money for conservation work at a number of sites. Significant projects in the mid to late 1990s included Wat Chakrawatrachawat in Ayutthaya, a massive Khmer-style 17th century brick complex (described at length in Fouser, 1996), Wat Thong Thammachat, Wat Kaeo Phaithum and Wat Chedi Luang in Chiang Mai (Lertrit, 1996: 40-43).

The OANM and the Fine Arts Department have often been accused of not adhering to strict conservation standards in its work. "This restoration is often a pity that it was carried out without any reference to research," remarked Professor M.C. Subhadradis Diskul, a leading Thai archaeologist and one-time Director of SPAFA (Diskul, 1995).

Whatever the reasons for these criticisms, the 1992 revised Act on Monuments, Antiques, Objects of Art and National Museums does, in fact, specifically reference internationally recognized guidelines on conservation. The department also created an internal document in 1994 setting out principles for conservation work, which basically incorporate the dictates of the Venice Charter and other international charters to which Thailand is signatory. Both of these documents include definitions of types of interventions, such as "Preservation," "Restoration" and "Maintenance."

Critic of Thai cultural policy, Peleggi (2002: 29-30) has argued that Thai conservation practice has favored aggressive restoration, over less intrusive repairs and maintenance. This practice Peleggi blames on principles accepted at the beginning of the country's efforts to preserve Sukhothai as a national park.

In a 1988 workshop sponsored by the Institute of Asian Cultures, Sophia University, Tokyo and held in Bangkok, the participants – principally experts associated with the Fine Arts Department – adopted a set of 21 guidelines for monuments conservation (Ishizawa, Kono and Rojpojchanarat, 1988). These came to be known collectively as the Bangkok Charter and, indeed, a reading of the guidelines suggests that both the kinds of monuments and the building materials used in Thailand encourage more "lenient" application of international proscriptions.

Thai adherence to Buddhist principles, which favor duplication and, especially, honoring Buddha images through reconstruction if necessary, also has been said to have been a part of Thai decision-making. Interviews with Thai professionals,

however, suggest the reasons for the complaints may be much simpler. For one, brick and stucco monuments, which represent most of the Thai monumental heritage, present conservation problems not found with more permanent stone structures. Also, there is the age-old problem of inadequate supervision of the work done by technicians and simply the strained budget of the department generally. Overall, the Thai professionals appear to do their best in difficult circumstances.

The level of training for Thai professionals in conservation work is high by Southeast Asian standards, especially. Professional staff at the OANM nearly all have bachelor's or master's degrees, mostly from Thai universities. Other institutions in which staff members have received their training include the Institute for Advanced Studies and York, the Asian Institute of Technology, an English-speaking university in Bangkok. Most of the staff hold degrees from Chulalongkorn or Silpakorn Universities, the leading Thai institutions. Both universities also have newly-founded graduate programs in architectural conservation and resource management, and some of the professional staff have continued their education through these programs.

Traditionally the development of greater technical expertise in the region has relied upon specialized certificate programs or occasional short-courses on technical subjects. This approach was pioneered in Southeast Asia through the regional training institute, SPAFA (the SEAMEO Centre for Archaeology and Fine Arts, now in Bangkok).

SPAFA has a long history of contributions to conservation training in the region. Originating in 1971 at a regional meeting of the Southeast Asian Ministers of Education Organization (SEAMEO), the present SPAFA organization was first called the Applied Research Centre for Archaeology and Fine Arts (ARCAFA).

In 1978 ARCAFA was dropped in favor a new proposal, and the program was renamed the SEAMEO Project for Archaeology and Fine Arts, or SPAFA (which is the reason as well for SPAFA's continuing acronym). In 1979 SPAFA was reorganized, with a coordinating unit in Bangkok and three sub-centers: one in Indonesia, one in the Philippines and the third, under the coordinating office in Thailand. Originally intended for archaeological training and meetings, SPAFA began to consider training in conservation a central interest as well (SPAFA, 1987).

In the mid 1980s, under the leadership of Thai archaeologist Professor M.C. Subhadradis Diskul, SPAFA began to develop short courses and conferences as a means of addressing training. Between 1987 and 1993 – by which time SPAFA was established in Bangkok – the organization held thirty-six short courses, of which eight were in what was called “general culture,” twenty-two in archaeology, and six in fine arts. They also had four archaeological conferences over the same period and three conferences on fine arts, both of which had some consideration of monuments conservation issues (SPAFA, 1993).

4.7 Threats, needs and opportunities in conservation

The great legacy of Southeast Asia – the monumental remains of the region's great ancient civilizations – faces many kinds of difficulties. These involve the harsh,

tropical environment, years of neglect, periods of inappropriate treatments and the fact that the monuments and archaeological sites of the region exist as ruins, not as usable buildings and structures. There are also new kinds of concerns: questions about the presentation and interpretation of the sites; the very pressing issue of tourism and the impacts of visitors; the need to develop management plans; the training of police and guides; and the place of local residents within what are now becoming historical and archaeological parks. There are also technical problems that require research and new solutions that will need application and testing. Finally, there remains an important need for further professional training, especially as the national conservation programs in each country strive toward independence from European, American and – increasingly – Japanese expertise (Chapman, 2003).

This section attempts to address these multiple concerns in a realistic way. It also tries to set out and prioritize areas of need that require attention and suggest some of the general directions future assistance might take.

In addition, there is a discussion of sites that require immediate attention and sites that offer opportunities for fresh work. Some of the more important, regional educational initiatives and university programs are also introduced, with the implicit understanding that some of these may present opportunities for collaboration and partnership.

4.7.1 Conservation problems and issues

There are common issues facing all the monuments and archaeological sites of Southeast Asia. Many of these are universal problems, others relate to the climate of Southeast Asia, as well as techniques of construction and building materials and also specific histories that differ significantly from those of structures in other parts of the world. The monuments in the region – especially the temple and temple-mountain forms – have peculiar difficulties, as well. These are based on their height relative to their base and on other more general flaws in their original design and material choices.

Several significant conservation issues are summarized here to provide a basic overview of problems that must be considered in the region and also to suggest areas that may benefit from further research and consideration. Structural and materials conservation issues are discussed first; more general problems relating to management and interpretation are covered subsequently.

4.7.2 Climate and other environmental factors

Southeast Asia has a harsh, damp, tropical climate. This fact has important implications for the conservation of ruined structures in particular. There is abundant rainfall and also significant seasonal change. Characterized as “monsoonal,” the region experiences two monsoon periods: one, the dry monsoon, lasting from November to February, a time of relatively dry and cool weather; and the second wet monsoon, carrying winds from the southwest and bringing heavy rains, beginning around May and lasting until October. Even during the wet monsoon, rain tends to fall in sudden downpours, often in the afternoon, to be replaced suddenly by glaring sunshine.

The wet monsoon is an extremely humid time of year, especially in May and June. This shift from dampness to heat results in a high degree of evaporation, interspersed with periods of dampness and sometimes inundation. Flooding, both localized and generalized, is common during this time as well. The impacts on stone and brick monuments are multiple. Mosses proliferate in shaded areas, often covering surfaces completely.

Other micro-vegetation accompanying moisture similarly inhabits masonry, probably causing additional damage over time and certainly changing the appearance of the materials. The rain also significantly erodes unprotected structures, causing both sudden and gradual damage to softer, more friable materials, such as brick and stucco, and also to some stone surfaces. Flooding and flash-flooding can cause significant problems when unchecked. This has been a recurrent threat to the monuments at sites, such as Ayutthaya in Thailand (Chapman, 2003).

4.7.3 The conservation of ruins

The monuments and archaeological sites of Southeast Asia are generally ruins. As such, they are the remnants of once more complete buildings. They also lack some of the typical features of buildings, especially roofs or other impermeable surfaces to disperse water – the prime agent of deterioration in all structures. Conceptually, ruins are an artificial construct, based on Western ideas that emerged in the 17th and 18th centuries, involving the intertwined notions of decay, loss and beauty. Historically, they would either be buildings or would be remnants of buildings that are allowed to deteriorate completely (as was true of Ayutthaya and other sites in the 19th century). The conservation process involved in the preservation of ruins is an attempt to freeze a structure at a point in its natural decay. Ruins have been compared to the skeletons of earlier buildings. They might also be considered structures caught in between existence and non-existence. This essentially artificial character engenders complex philosophical issues and problems in treatment and decision-making (Chapman, 2003).

4.7.4 Soils and attendant problems

Many ancient temples were built upon unstable clayey soils. They have no true foundations, and temple bases and walls are generally placed on grade. The cores of many temple-mountains, especially in Indonesia and Cambodia are earthen as well, a situation that leads to considerable structural instability – as was shown with the temple at Borobudur. Angkor Wat, the Baphuon and Bakong temples in Angkor face similar difficulties. The interiors of the Cambodian structures are a combination of soil and laterite. Laterite is a clayey material, soft when quarried, but hardening after exposure to air. It was used both for foundation bases and walls and other features of temple and other structures. Because of its essentially soft and porous character, laterite is responsive to changes in relative humidity and also to variations in the level of ground water. When it is moist, laterite takes on a more soil-like character, swelling and losing structural integrity. This results in movement within the temple mountains, aggravated by secondary soil cores as well. Sited upon unstable soils, the temples of Cambodia, especially, are susceptible to seasonal swelling due to rainwater and changes in the water table. This factor complicates work on structural components on each site.

Soil studies are an implicit part of the research program for any site in Southeast Asia. Some sites are more affected by seasonal and other changes in the characteristics of soils. Sites affected more by seasonal change, such as the Cham shrines, Thai sites at Ayutthaya and Sukhothai and Cambodian temple mounds, are particularly prone to problems as a result of soil swelling and erosion (Chapman, 2003).

4.7.5 Structural characteristics and implications for conservation

The temples of Southeast Asia were built before the time of rigid masonry construction. They are, basically, stacked stones or stacked bricks that have piled together to create structures and masonry mounds. Only in the vaulted structures of Burma and Burmese Arakan does mortar play a significant role in construction technology; and even in Burma it can be argued that the mortar serves simply to bed and space the brick or stone building units, not to provide support or strength to structures, which are in fact held up by mass and gravity. (Lime mortars were also used for the walls and columns of Thai *wihan* and for *chedi* structures, but again the mortars did not provide rigid strength, but created a spacing grid and a means for moisture to escape.) The building components of Southeast Asian structures, especially stone, were typically stacked in a vertical line. Brick more often is laid in overlapping courses; but with stone structures, the general technique in both Indonesian temples and especially those of Cambodia, was to pile building units in vertical columns, with little, if any, connection between each column.

Generally, the temple structures were conservative in their construction, meaning that far more material was used than was necessary for their support. This factor explains their resilience over long periods of time. The temple structures typically supported successive masonry tiers, or in the case of Burmese and Thai *zedi* or *chedi*, large, conical and hemispherical solid-core – or mostly solid-core – stupa. Some Hindu and Buddhist temples in Indonesia and most of the Cham structures also had interior shrines, roofed by corbeled stone. The same was true of Cambodian temples, both large and small, which depended on the technique of massive corbeling to span the inner spaces of *gopura* and especially for the characteristic long halls and galleries. Khmer temples, especially, relied on massive columns, both for hallways and exterior galleries, to carry the weight of corbeled roofs, tying the outer, columnar wall back to the body of the structure with stone lintels.

Another critical problem in Khmer and other temples – a concern that applies to some of the massive Burmese *paya* as well – involves a poor original understanding by their builders of capacities and relationships between supporting bases and superstructures. As an outcome of the desire to create awe-inspiring structures, many temples and stupa were simply built too tall and too steeply. This was, of course, a problem facing all ancient builders, as is famously demonstrated at the famous Bent Pyramid of Dashur, where a change in the angle of ascent had to be introduced halfway into the construction. The normal angle of repose for an unconsolidated mound is about 45 degrees. The temples at Angkor rise at between 50 to 60 degrees, making them inherently unstable (Chapman, 2003).

4.7.6 Brick conservation

Brick was the most commonly used building material throughout the region. The Cham towers, many Srivijaya-period structures, the *chedi* and *wihan* of Thailand and Laos and especially most of the large *paya* and *pahto* of Burma all relied on brick as the primary building material. (Only one of the large temples at Pagan was built of sandstone.) The same is true of the earliest Cambodian buildings, including temples of the pre-Angkorian and early Angkorian periods, such as those in the Roluos group or at Pre Rup. The quality and characteristics of brick structures and components vary greatly throughout Southeast Asia. But generally, bricks used in the region tended to be flatter and wider than modern bricks. In pre-Angkorian structures the bricks measured about 12 by 16 by 30 cm, a size comparable to the historic bricks of many Thai, Cham and Burmese buildings as well. The bricks of the region are universally kiln-fired; and because there was little control over the temperature during the firing process or constituent parts of the material used, the quality, relative hardness and even the shapes varied greatly (Chapman, 2003).

Unprotected bricks in Southeast Asia's tropical environment are particularly vulnerable to deterioration. The typical agent of this is water-borne salts, found in the material itself, or leaching into the brick from the ground by capillary action. Sulfates and chlorides – or salts – are the principal cause of damage to all masonry materials, including stone and especially modern concrete. Water and moisture dilutes and activates the sulfates or other salts, allowing for absorption and dispersal within the materials, both the stone or brick and any mortars present. During drier periods, the salts crystallize beneath the surface, a process resulting in expansion and the pushing out of the material, a condition known as spalling. This process can be extremely damaging to the appearance of the structure, and in the case of bricks particularly, to the soundness of the material itself. In the case of decorated surfaces, whether of stone or stucco, the impact can be disastrous. Salts also crystallize on the surface, which can be less damaging. However, the presence of salts within or on the surface can further exacerbate conditions and encourages subsequent migration of both water and sulfates – an effect known as “wicking.” Following each successive period of dampness, water, which is attracted by the salts, is drawn farther up the building. The introduction of sulfate-rich modern concrete, in the form of repairs, repointing or new structural elements, adds considerably to the future presence and effects of salt damage (Chapman, 2003).

Brick conservation is a highly problematical area of conservation practice. Typically conservation includes replacement of damaged brick, which in turn compromises the authenticity or integrity of the structure. Visually, new bricks can have a strong impact, as revealed by the 1960s restoration of Prasat Kraven near Angkor Thom and the more recent stabilization at Preah Ko by the German APSARA organization. A recent series of studies in Thailand, conducted under the auspices of the Fine Arts Department and the Tokyo National Research Institute of Cultural Properties, argues for a reconsideration of hydrophobic and hydrophilic resins to reduce the moisture levels of bricks, and therefore limit sulfate damage (Kuchitsu and Nisiura, 2001) – a treatment still looked upon skeptically by most conservators.

4.7.7 Stone conservation

The majority of stone structures in Southeast Asia are built of sandstone. The temple of Borobudur was made of a volcanic stone called andesite. There was also some use of marble in later Burmese and Thai buildings, acquired through contacts with India and Europe. In some temples, notably the great Khmer-period temple-mountains and linear structures of Cambodia, Thailand and Laos, sandstone was the primary building material. In other examples, such as the Cham *kalan* and the Pre-Angkorian and early Angkorian temples of Cambodia, sandstone was used for decorative features and also where additional support was required, such as at door and window openings and to provide an enframing for interior spaces. Interestingly, especially on Khmer temples, the stone jambs and lintels demonstrate a direct translation from wood-building technology, revealing mitered corners and turned elements (Chapman, 2003).

Sandstone is a wonderfully undependable material. The quality, color, relative hardness, consistency and constituent components of sandstone vary tremendously. Some sandstones are very dense and hard and have a consistent interior composition. Others, as is typical of sedimentary material, have strong patterns of layering and cleavage. Some sandstone materials are highly friable; other sandstones have reliable surfaces and can be carved to great effect. The sandstone at Angkor and the surrounding area is generally of good quality, some of it excellent. The pinkish-purple sandstone of Banteay Srei looks as if it was carved yesterday. The same is true of the bas-relief figures and other decorative elements of Preah Ko in the Roluos group, which have the appearance of recently-molded concrete replacements. Sandstones are made up primarily of silica, but also contain other constituents, such as feldspar and especially iron oxide, the latter of which has a strong impact on the particular stone's color. They may be fine-grained, medium-grained or coarse-grained. Most of the stone used in Cambodia and at the Khmer sites in Thailand.

A typical problem of sandstone is its original placement. As a sedimentary rock, sandstone has distinct layers, following the contour of the deposit. Ideally, the layering is respected when the stone is put in place, but commonly it is not. Improperly bedded stone – stone laid on its side or on end – has a tendency to delaminate more easily than stone laid with its cleavage lines flat and parallel to the ground. At Angkor and many other Southeast Asian sites, this consideration was typically ignored. As a result, the surfaces of some stone components have weathered badly, others are more intact (Chapman, 2003).

Bedding has an impact on other threats to stone as well. As with brick, stone is susceptible to water-borne salts, which crystallize beneath the surface. Improperly bedded stone reacts to the impact of crystallization more rapidly and tends to break off in layers at the surface. The clayey feldspars typically found in sandstones of the region, also absorb moisture and can lead to further internal fractures and surface deterioration and also promote migrating salts. Basal erosion, caused by standing water drawn into the bases of walls and especially columns, is an example of stone decay predicated by dampness. Evidenced by consistent breaking away of the stone surface, basal erosion is the result of water entering the stone by capillary action, and subsequently interacting with the feldspar present. The feldspar reacts chemically,

reverting to clay and expanding in volume, thus causing spalling of the surface layers. Improperly bedded stones, again, are more likely to be affected by this condition (Chapman, 2003).

Ancient Southeast Asian stone temples, best represented by those at Angkor, were conservative in their design. Imitating some of the qualities of wood buildings, including stone versions of ceramic tile roofs, stone was used conservatively to build corbelled vaults, supporting columns and massive walls. Problems with stone buildings occur due to structural changes to the buildings, as a result of settlement or shifts in the distribution of loads or due to inherent design flaws, as in the case of corbelled roofs. In such instances, stone lintels especially are apt to fail through shear cracking. Iron or bronze cramps may have been historically used to tie stones together, but there is little evidence of this on existing temple structures.

4.7.8 Negative impacts of prior conservation efforts

Work done on ancient monuments during the first half of the 20th century – and especially work of the 1960s and 1970s – has now shown itself to be a conservation problem as well. Reinforced concrete was used widely on many conservation projects, especially in Indonesia and in Cambodia, but also Thailand, Burma and Vietnam, during this period. In Cambodia, temples were sometimes provided new concrete foundations; more typically, reinforced concrete bracing, buttressing and beams were applied to shore up failed structural members.

Metal, in the form of ties and reinforcement, was also introduced on many sites in Angkor as well as on Cham sites during the work carried out in the 1980s. As late as 1986 the use of cement grouting to reinforce stone structural features was widely used by the ASI in its work at Angkor Wat, especially in the work on the east gallery. Concrete is currently being used – and perhaps necessarily – at the massive Baphuon project, also in Angkor. And both in Thailand and Burma modern cement is commonly used for both superficial and more extensive repairs (Chapman, 2003).

Much of this work is now seen as having introduced – or is currently introducing – new kinds of problems. These include interruptions in the behavior of historic structural systems, rusting of metal ties and concrete reinforcing bars and, especially, the migration of water-borne salts from the new concrete elements as well as from concrete coatings and repairs – problems particularly evident in Thailand. The introduction of modern structural systems for historic buildings is still a point of controversy that requires further inquiry and consideration.

4.7.9 Maintenance considerations

A critical part of any conservation program is adequate provision for long-term maintenance. Many administrators and managers do not understand that historic structures have needs extending beyond the time of their restoration.

As a result, maintenance becomes an educational issue as well. It is well-known in conservation circles that it is easier to get funding for large-scale projects than for day-to-day maintenance of structures. Considerable lip-service is given to the idea of providing for post-restoration care, but provisions, typically, are not adequate

for the site's needs. All of the monumental sites in Southeast Asia require on-going work and will continue to need this (Chapman, 2003).

4.7.10 Damage caused by use

An increasingly important concern is planning for the impacts of tourists. This topic is treated under "tourism", but in this context the specific impacts of tourists on the physical features of monuments should be noted. Tourists, as they visit historic sites in greater numbers, can cause considerable damage, mostly through walking, touching and leaning on the artifacts. This is particularly evident at sites, such as Prasat Phimai and Prasat Phanom Rung, where the bas reliefs have been polished by tourist's hands. Consideration of issues such as access, alternative staircases and, especially, treatment of damaged areas becomes a greater priority in the light of current increases in the numbers of tourists at many sites.

4.8 Tourism infrastructure in Khmer sites

The sites being considered in this dissertation face many of these problems. All lack adequate funding for both conservation work and interpretation. Some are easily accessible, some are difficult to access. Some of the sites have adequate tourism facilities nearby, other are remote and lack facilities. In some instances commercial activities are beginning to encroach upon the sites and lack a sense of coherence.

This section examines each of the sites and emphasizes critical issues each faces, as follows:

Prasat Phimai is located in the middle of a commercial district and has many conveniences close by and only 100 meters from the site. The modern tourism center is surrounding the area has hotels, souvenir shops, restaurants and the other tourist facilities. Fine Arts Department also maintains an extensive museum for tourist where artifacts and artworks are displayed. The interpretive center provides guide books and also other tourist guides. The site has adequate toilet facilities and interpretative signs. Parking is provided near the site. Public transportation is available from the city of Nakhon Ratchasima to Phimai from the city center leaving from the second Bus Station.

Prasat Phanom Rung is located more than 1,320 feet above sea level on the top of Phanom Rung Mountain, an extinct volcano. It is situated in a rural area away from a major metropolitan area. The site has a tourist center to help orient visitors. There are guide books for sale and tourist guides available. There are very few facilities for tourists on site. Public restrooms are not provided by the Fine Arts Department. There are many souvenirs for sale, including models and reproduction sculpture, paper rubbings, postcards and local crafts.

Prasat Mueang Tam is located on the plain at the foot of Phanom Rung Mountain. It is situated near Prasat Phanom Rung; and as result tourists usually visit both Khmer sites since they are not far from each other. In terms of tourist facilities, the orientation center provides restrooms and souvenirs. These are both limited in scope and do not take into account group needs.

The Prasat Ta Muean Group includes three sanctuaries located near one another at Chong Ta Muean, a pass used by people historically to travel between the upper and lower Khmer regions. There is tourism infrastructure at or around this site. And the site is in charge of the Police Camp No.16. rather than under the Fine Arts Department. The police must be contacted before visiting any of the sites.

Prasat Si Khoraphum is located in the ancient community of Ban Prasat. It is a small sanctuary with five brick towers placed on a single base. The Sri Khoraphum Municipality office takes responsibility for the facilities which include the access road, the visitor center and occasional dramatic performances.

Prasat Sa Kamphaeng Yai is comprised of six towers and a large *baray* signifying that this site once belonged to the communities on the plain. A youth young guide group provides a guide serve for tourists, but the site has no formal tourist center. For restrooms visitors must use nearby wat's toilet. There are also no souvenir shops in this area.

Prasat Phra Wihan, or “Preah Vihear” as it is called in Khmer, is located on top of Phra Wihan Mountain. This is some tourism infrastructure around this Khmer site at the border. There is also a tourist center, restrooms and souvenir shops.

4.9 Northeast Thailand's tourism profile

The Northeast of Thailand, a vast plateau covering nearly one third of the country, is usually known as Isan. It extends northwards to the Mekong River which divides Thailand from Laos, and to the south and it ends at the Dong Rek mountain range along the border with Cambodia.

It is known to be an arid region with soil of poor quality, but for tourism, Isan is one of the country's most intriguing destinations with many Stone Age and Bronze Age dwellings and artifacts, and several significant temples that are a legacy of the great Khmer empire. The sandstone shrines are popular tourist attractions, particularly the superbly restored sites at the historical parks of Phimai in Nakhon Ratchasima and Phanom Rung in Buri Ram. The great temple complex at Khao Phra Viharn in Si Sa Ket on the border with Cambodian is now accessible to visitors after a long period of isolation.

The Bronze Age settlements at Ban Chiang in the province of Udon Thani provide fascinating evidence of the work of the local potters some 5,000 years ago. The red and white pottery, with characteristic “fingerprint” designs, are thought to be the first earthenware vessels known to man.

Two of Thailand's best-loved national parks, Khao Yai, Phu Kradung and Phu Rua in Loei, are in Isan. Other major attractions include the villages in Khorat and Khon Kaen where the beautiful local silk is woven by hand. Isan is a comparatively poor region whose main income is from agriculture, and many of the younger people in the villages migrate to the city. But Isan folk have a distinctive character and dialect and a vigorous culture, with their old traditions still reflected in the many festivals unique to the region.

With its strategic position bordering Laos and Cambodia, Isan has in recent years risen to become a useful starting point for adventurous journeys to destinations along the mighty Mekong River. There have been important developments in infrastructure to accommodate what is expected to be a boom in tourism. Travel in the region has been improved by domestic airlines with regular flights to regional airports; and it is no longer impossible to find luxury accommodation, especially in large provinces of Khon Kaen, Udon Thani Nakhon, Ratchasima and Ubon Ratchathani.

The Northeast consists of nineteen provinces: Amnat Charoen, Buri Ram, Chaiyaphum, Kalasin, Khon Kaen, Loei, Maha Sarakham, Mukdahan, Nakhon Phanom, Nakhon Ratchasima, Nong Bua Lamphu, Nong Khai, Roi Et, Sakon Nakhon, Si Sa Ket, Surin, Ubon Ratchathani, Udon Thani and Yasothon.

In terms of tourism, it is important to understand the factors influencing to the visitation levels that will affect tourists' behaviour and range of impacts. First, access and proximity are crucial concerns that dictate the potential number of visitors. According to the "distance decay and market access" concept suggested by Greer and Wall, 1979 and Drezner, 1996, demand for tourism attraction varies inversely with distance traveled; that is, demand declines exponentially as distance increases. Similarity, market access states that demand is influenced by the number of similar, competing products or destinations available between the tourist's home and the perspective product or destination. The basic rule of thumb is that attractions located close to large population or tourist centers will attract significantly large numbers of visitors than more distant attractions. Therefore, readily accessible attractions will enjoy greater visitation levels than out-of-the-way assets, unless the compulsion to visit them is so great that remoteness a non-issue.

Also, because most tourists travel on finite time budgets, with many having their time strictly controlled by tour operators or children, they often have only limited amount of time available at any one destination and, being rational consumers, will choose to spend that time in the most cost-effective manner. As such, many tourists will seek to consume as many as experiences as possible during their stay and will show a predilection for those activities that can be consumed quickly, easily, and where they feel certain they will get a guaranteed experience. However, to provide tourists with sufficient information on cultural heritage significance often demands that substantial amounts of time or emotional effort to be expended to appreciate fully the experience. This would be a great challenge for cultural heritage manager to decide whether methods providing experiences consuming for tourists should be manipulated.

4.9.1 Number of visitors in Northeast Thailand (TAT, 2006b).

Tabel 10: Number of the visitors in Northeast Thailand in 2005

Visitors	Number	Percentage
Thai Tourists	11,827,131	60.59
Foreign Tourists	327,433	1.68

Thai Excursionists	6,791,286	34.79
Foreign Excursionists	574,317	2.94
Total	19,520,167	100.00

In this study, visitors were divided into two groups: “excursionists” and “tourists.” According to Tourism Authority of Thailand’s definition an “excursionist” is a visitor who comes to visit for a brief time and then leaves. The “tourist” is defined as a visitor who stays at least one night.

In 2005 there were 19,520,167 people visiting Northeast Thailand; 60.59% were Thai tourists; 1.68% were foreign tourists; 34.79% were Thai excursionists and 2.94% were foreign excursionists.

The majority of visitors coming to the Northeast Thailand do so on the route to People’s Democratic Republic of Laos and Vietnam. This is particularly evident in certain provinces. The most popular are Nakorn Ratchasima, Khon Kaen, Udon Thani, Nong Khai, – all of which these are on the route to People’s Democratic Republic of Laos.

For the foreign excursionists, the province most visited is Nakorn Ratchasima. This site is not far from Bangkok and can be reached in one day. Pakchong District is particularly popular with foreign excursionists as it has both extremely varied topography and not ably clear air, both popular with visitors.

4.9.2 Daily expenses (TAT, 2006b).

Tabel 11: Daily expenses of the visitors in 2005

Visitors	Average Expenditure	
	Thai	Foreign
Tourists	738.25	1221.08
Excursionists	551.52	1015.05

Thai Baht/person/day

On the average, Thai tourists spend 738.25 Baht a day; foreign tourists spend 1221.08 Baht a day. Thai excursionists spend 551.52 Baht a day; and foreign excursionists spend 1015.05 Baht a day.

4.9.3 Accommodations (TAT, 2006b).

Tabel 12: Visitors accommodations in 2005

Type of Accommodation	Thai Tourists		Foreign Tourists	
	Number	Percentage	Number	Percentage
Hotels/Guest Houses/Bungalow/Resort	5,281,733	44.69	246,032	75.28
Friends / Relatives	5,629,510	47.63	65,780	20.13
Youth Camps	482,598	4.08	9,479	2.90
Government Guesthouses	186,032	1.57	1,415	0.43
Other	239,917	2.03	4,115	1.26
Total	11,819,790	100.00	326,821	100.00

In Northeast Thailand's, there are 477 accommodations. These include hotels, guesthouses, bungalows and resorts. The total number of rooms is 20,342.

For thai tourists 44.69% stay at the Hotel/ Guest House/ Bungalow/ Resorts; 47.63% stay at Friends/ Relatives; 4.08% stay at the Youth Camps; 1.57% stay at Government Guesthouses and 2.03% stay at other.

For foreign tourists 75.28% stay at the Hotel/ Guest House/ Bungalow/ Resort; 20.13% stay at Friends/ Relatives; 2.90% stay at the Youth Camps; 0.43% stay at Government Guesthouses and 1.26% stay at other.

4.9.4 Traveling (TAT, 2006b).

Tabel 13: Visitors traveling in 2005

Type of Traveling	Thai Tourists		Foreign Tourists	
	Number	Percentage	Number	Percentage
Airplane	390,918	2.10	64,203	7.12
Train	1,180,005	6.34	41,631	4.62
Bus	5,287,468	28.40	282,475	31.33
Private Car include Hired and Van or Coaches of Travel Agencies	11,744,399	63.08	466,063	51.68
Other	15,627	0.08	47,374	5.25
Total	18,618,417	100.00	901,746	100.00

63.08% of Thai visitors come to Northeast of Thailand by private car. These include hired cars and van or coaches of travel agencies; 28.40% come by bus; 6.34% come by train and 2.10 % come by airplane.

51.68% of foreign visitors come to Northeast of Thailand by private car. These include hired cars and van or coaches of travel agencies; 31.33% come by bus; 4.62% come by train and 7.12% come by airplane.

4.10 Khmer temples' tourism profile

This study is a survey research which studies tourists' behavior, satisfaction and needs of both Thai tourists and foreign tourists whom visiting Nakhon Ratchasima, Buri Ram, Surin and Si Sa Ket provinces. This study is aims to collect information needed for understanding the cultural tourism potential of Khmer temple sites in theNortheast of Thailand as well as to suit the needs of visitors. It is conducted by the following procedure:

- 4.10.1 Select population to study and sampling method
- 4.10.2 Identify variables related to this study
- 4.10.3 Specify tools used in this study
- 4.10.4 Data analysis and statistical model used in this study

4.10.1 Select population to study and sampling method

1. Population: The researcher focused on 580,073 visitors, both Thai tourists and foreign tourists who visited Khmer temple sites including Prasat Phimai – Nakhon Ratchasima; Prasat Phanom Rung, Prasat Muang Tam – Buri Ram; Prasat Ta Muean Group, Prasat Si Khoraphum – Surin and Prasat Sa Kamphaeng Yai, Prasat Phra Wihan – Si Sa Ket; in 2005 (TAT, 2006b).

2. Method: The researcher selected an Accidental Sampling Method to study Thai tourists and foreign tourists who visit Khmer temple sites in 2005. One criterion for selection was that the correspondents must be at least 15 years of age. The researcher calculated the group of sampling by applying Taro Yamane's formula (cited in Vanisbuncha, 2001) to find sample size with confidence level 95%.

Sample size: The formula used to calculate the sample size was

$$\text{Equation} \quad n = \frac{N}{1 + Nd^2}$$

where n = sample size
 N = target population
 d = derivation allowing not higher than 5%

Sample sizes of each stratification are determined by this formula:

$$n_i = \frac{n \times N_i}{N}$$

where N_i = population in stratification i

$$N = N_1 + N_2 + N_3 + N_4 + N_5 + N_6 + N_7$$

$$n_i = \text{sample size of stratification } i$$

$$i = 1, 2, 3, 4, 5, 6, 7$$

Sample sizes of each stratification are displayed in the table below:

Table 14: Number of visitors at the Khmer temple sites in Northeast Thailand in 2005 (TAT, 2006b).

Khmer Temples	Number of Visitors
1.Prasat Phimai	178,134
2.Prasat Phanom Rung	218,142
3.Prasat Mueang Tam	44,709
4.Prasat Ta Muean Group	4,538
5.Prasat Si Khoraphum	4,863
6.Prasat Sa Kamphaeng Yai	4,334
7.Prasat Phra Wihan	125,353
Total	580,073

Using the formula to determine sample size:

$$n = \frac{580,073}{1 + 580,073 (0.05)^2}$$

$$= \frac{580,073}{1450.2}$$

$$= 399.9 \text{ or approximately } \mathbf{400 \text{ tourists}}$$

Therefore, the sample size should not be fewer than 400 respondents.

Determining sample size of $n_1 - n_7$ as follows:

$$n_1 = \frac{400 \times 178,134}{580,073}$$

$$= 122.8 \text{ or approximately } \mathbf{123 \text{ tourists}}$$

$$n_2 = \frac{400 \times 218,142}{580,073}$$

$$= 150.4 \text{ or approximately } \mathbf{150 \text{ tourists}}$$

$$n_3 = \frac{400 \times 44,709}{580,073}$$

$$= 30.8 \text{ or approximately } \mathbf{31 \text{ tourists}}$$

$$n_4 = \frac{400 \times 4,538}{580,073}$$

$$= 3.1 \text{ or approximately } \mathbf{3 \text{ tourists}}$$

$$n_5 = \frac{400 \times 4,863}{580,073}$$

= 3.3 or approximately **3 tourists**

$$n_6 = \frac{400 \times 4,334}{580,073}$$

= 2.9 or approximately **3 tourists**

$$n_7 = \frac{400 \times 125,353}{580,073}$$

= 86.5 or approximately **87 tourists**

4.10.2 Identify variables related to this study

The researcher has studied from theories and studies relating to Khmer temples of Northeast Thailand as well as from questionnaire answered by both Thai tourists and foreign tourists. Variables related in this study are as follows:

1. Independent variables includes:

1.1 Personal information: gender, age, educational status, education background, religion, domicile and occupation.

2. Dependent variables includes:

2.1 Tourism information, cultural tourism information and tourism information regarding Khmer temples of Northeast Thailand.

4.10.3 Specify tools used in this study

1. Creating tools: Researcher has studied related concepts, theories, research studies and other factors in order to develop tools under advisor's advice, and the procedures are listed below:

1.1 Researcher studies documents and research studies related to Khmer temples in Thailand and planning for tourism development.

1.2 Develop new framework in order to create study tools for advisor's review. Such study tools include:

1.2.1 Personal information as a nominal scale including gender, age, educational status, education background, religion, domicile and occupation.

1.2.2 Tourism information as a checklist

1.2.3 Cultural tourism information as a checklist

1.2.4 Tourism information regarding Khmer temples of Northeast Thailand as a checklist and likert scale.

1.3 Adjust tools according to advisor's comments, then try out the tools with 50 samples. After that, the results are processed by SPSS for Window to test the level of confidence of the tools, which is 0.92

1.4 Readjust tools to make it more perfect and use it to collect data from selected samples at the sites.

2. Data collection

The researcher collected data in the area of four provinces of Northeast Thailand, which are Nakhon Ratchasima, Buri Ram, Surin and Si Sa Ket province. The data collected included:

2.1 Primary data which is data retrieved by questionnaire answered by Thai and foreign tourists visiting Prasat Phimai, Prasat Phanom Rung, Prasat Mueang Tam, Prasat Ta Muean Group, Prasat Si Khoraphum, Prasat Sa Kamphaeng Yai and Prasat Phra Wihan during January 24 – 30, 2007.

2.2 Secondary data are books, documents, research studies related to tourism planning and development of Khmer temples.

4.10.4 Data analysis and statistical model used in this study

The researcher used SPSS for Windows program to analyze the data and present the results in table format with explanation. Statistical models used in this analysis are as follows:

1. Percentile is applied to explain demographic character such as gender, age, educational status, education background, religion, domicile and occupation as well as tourism behavior.

2. Mean and Standard deviation are applied to explain data of tourism information, cultural tourism information and information regarding Khmer temples of Northeast Thailand. Scores for estimate proportion are:

Highest score	=	5	(Excellent)
High score	=	4	(Good)
Medium score	=	3	(Average)
Low score	=	2	(Below Average)
Lowest score	=	1	(Poor)

The researcher used the following this formula to find out the class interval (Vanisbuncha, 2001)

$$\begin{aligned} \text{Interval (I)} &= \frac{\text{Range (R)}}{\text{Class (C)}} \\ &= \frac{5 - 1}{5} \\ &= 0.80 \end{aligned}$$

Then the researcher translated the levels of opinion and satisfaction of tourists as following scores:

4.21 – 5.00	represents	the most satisfied	(Excellent)
3.41 – 4.20	represents	highly satisfied	(Good)
2.61 – 3.40	represents	moderately satisfied	(Average)
1.81 – 2.60	represents	slightly satisfied	(Below Average)
1.00 – 1.80	represents	rarely satisfied	(Poor)

3. Mean were calculated with this formula (Vanisbuncha, 2001)

$$\bar{x} = \frac{\sum x}{n}$$

When

\bar{x}	=	mean
$\sum x$	=	total score
n	=	sample size

4. Standard Deviation: SD, determined by the following equation
(Vanisbuncha, 2001)

$$SD = \sqrt{\frac{n \sum x^2 - (\sum x)^2}{n(n-1)}}$$

When SD = Standard Deviation
 $\sum x^2$ = total of each score powers by two
 $(\sum x)^2$ = total of all score powers by two
n = sample size

Table 15: Khmer temples' tourism profile (Survey date: January 24 – 30, 2007)

Profile	Number	Percentage
Gender		
- Male	213	53.25
- Female	187	46.75
Total	400	100.0
Age		
- under 20 Years	59	14.75
- 21-30 Years	86	21.50
- 31- 40 Years	87	21.75
- 41- 50 Years	98	24.50
- 51- 60 Years	56	14.00
- Upper 60 Years	14	3.50
Total	400	100.0
Educational status		
- Graduate	298	74.50
- Currently Studying	102	25.50
Total	400	100.0
Educational background		
- High School Graduate	227	56.75
- University Graduate	173	43.25
Total	400	100.0
Religion		
- Buddhism	381	95.25
- Christianity	19	4.75
- Other	0	0
Total	400	100.0

Domicile		
- The Central Part of Thailand	75	18.75
- The North	35	8.75
- The South	0	0
- The East	24	6.00
- The West	10	2.50
- The Northeast	242	60.50
- Asia	5	1.25
- Australia	3	0.75
- Europe	2	0.50
- North America	4	1.00
- South America	0	0
- Africa	0	0
- Middle East	0	0
Total	400	100.0
Occupation		
- Business Owner	43	10.75
- Government/ State Enterprise Personnel	139	34.75
- Office Worker	52	13.00
- Private Employee	39	9.75
- Farmer	43	10.75
- Student	81	20.25
- Unemployed	3	0.75
- Other	0	0
Total	400	100.0

4.10.4.1 Gender

From questions focused on 400 tourists who come to visit seven Khmer temple sites in four provinces of Northeast Thailand. The result is indicated that male visitors and female visitors are in approximately equal proportion; the data show that male visitors are 53.25 % and female visitors are 46.75 %.

4.10.4.2 Age

Visitors who come to visit seven Khmer temple sites in four provinces of Northeast Thailand mostly fall into the age grouping of 41-50 years; about 24.50 %, are believe 31- 40 years; about 21.75 %, fall believe 21 -30 year; and about 21.50 %.

4.10.4.3 Educational status

From questions, educational status reveals graduates comprise 74.50 %; and these currently studying, 25.50 %.

4.10.4.4 Educational background

Visitors' educational background including high school graduates is 56.75 %; university graduates total 43.25 %.

4.10.4.5 Religion

From questions, visitor's religion including Buddhism is 95.25 %; and Christianity total 4.75 %.

4.10.4.6 Domicile

Most tourists who come to visit the seven Khmer temple sites live in the Northeast part of Thailand. Therefore the greatest number come from the Northeast of Thailand, the Central and the North. Because tourists from these areas have the least distance to travel, these are more frequent than visitors from the South, East and the Western part of Thailand. For foreign tourists, 1.25 % come from Asia (Japan); 0.75 % come from Australia; 0.50 % come from Europe(UK); and 1.00 % come from North America.

4.10.4.7 Occupation

Many visitors who come to visit seven Khmer temple sites in four provinces of Northeast Thailand, are government and state enterprise personnel, for a total of 34.75 %. Student total 20.25 %.

4.11 Cultural tourism details

This section includes tourism information on cultural tourism, and the details are represented in table 16, table 17 and table 18.

According to the interviews and information collected from the visitors for tourism information, mostly visitors come to visit Khmer sites with their families, for a total 53.25%; the next most popular way to visit is with tour companies, at 32.75%. Those traveling alone are at 14.00%. About 37.00% have tourist guide while they are traveling to Khmer temple sites; 63.00% travel without guides; the majority of visitors have been to Northeast Thailand in the past, for a total of 72.75%; and Khmer sites total 69.50%. Most, visitors traveled to Northeast Thailand by private car, 38.00%. Visitors plan to stay in Northeast Thailand; not overnight is mostly, for a total 67.00%; and stay in the hotel total 21.00%. For nature tour, visitors prefer a total 41.50%; and cultural tour, 25.50%.

In regards to cultural tourism information, visitors or tourists greatest generally said that they know the word "cultural tourism" before coming to visit the Khmer sites, for at a rate of 97.25%. The tourists mainly understand that "cultural tourism" is the tourism that attempts to approach cultures and natural locals areas and learn about the differences among cultures principle. They wish to enter into the communities they are visiting and learn about differences among peoples. The tourist attractions for which tourists indicate satisfaction include:

1. Palaces: 47.25 %.
2. Temples: 38.25 %.
3. Ancient Sites: 54.25 %.
4. Museums: 49.50 %.
5. Communities: 42.50 %.

Tourists express satisfaction with the palaces visits at a rate of 47.25 %. They find that Thai architecture is beautiful, and that Thai arts are well represented there. The next favorite cultural sites are temples, at 38.25 %. Thai temples, or *wat*, are located in every part of Thailand. Wat generally contain Buddha images, small museums and characteristic Thai architecture. It not surprising that tourists will be satisfied with temples as an expression of Thai culture. For natural tourism attractions, visitors like beach/ seacoast the most, at 74.25%. Furthermore, if they have to choose between cultural tourism and natural tourism, 55.50% choose natural tourism whereas 44.50% choose cultural tourism.

According to the interviews and information collected from the visitors for tourism information regarding Khmer temples of Northeast Thailand, tourists expressed satisfaction with Prasat Phimai the most, at 58.50%; the next number is Prasat Phanom Rung and Prasat Phra Wihan; about 46.75%; 49.00%. For the source of information for Khmer temples of Northeast Thailand, 29.00% of the visitors get the information from the Tourism Authority of Thailand; 60.75% from the local government; 36.25% from travel agency. This information can be seen as representing the success of local governments in these areas in terms of tourism maketing. For the source of media, 31.50% of the visitors get the information from the word-of-mouth. They spend time at the sites 1-2 hour at 54.50%; and visitors would like to visit Khmer sites again, 59.25%; and visitors would be recommend these places to their friends, 87.00%.

Table 16: Tourism information (Survey date: January 24 – 30, 2007)

Profile	Number	Percentage
Traveling with:		
- Alone	56	14.00
- Group Tour	131	32.75
- With Family	213	53.25
- Other	0	0
Total	400	100.0
Traveling with a tourist guide		
- Yes	148	37.00
- No	252	63.00
Total	400	100.0
Visited Northeast Thailand before:		
- Yes	291	72.75
- No	109	27.25
Total	400	100.0
Visited Khmer temples of Northeast Thailand before:		
- Yes	278	69.50
- No	122	30.50

Total	400	100.0
Traveling by:		
- Private Car	152	38.00
- Bus	82	20.50
- Hired Car	21	5.25
- Coach of Travel Agency	131	32.75
- Train	10	2.50
- Airplane	4	1.00
Total	400	100.0
Plan to stay in Northeast Thailand:		
- Not overnight	268	67.00
- 1 Night	81	20.25
- 2 Nights	27	6.75
- 3 Nights	14	3.50
- 4 Nights	7	1.75
- Other	3	0.75
Total	400	100.0
Type of accommodation:		
- Hotel	84	21.00
- Resort	8	2.00
- Home Stay	5	1.25
- Guest House	13	3.25
- Hostel	0	0
- Friend/ Relative	22	5.50
- Other	268	67.00
Total	400	100.0
Visitors prefer:		
- Cultural Tour	102	25.50
- Nature Tour	166	41.50
- Adventure Tour	48	12.00
- Sport Tour	21	5.25
- Agro-Tour	34	8.50
- Health/ RelatedTour	29	7.25
- Other	0	0
Tatol	400	100.0

Table 17: Cultural tourism information (Survey date: January 24 – 30, 2007)

Profile	Number	Percentage
Heard the term of “Cultural tourism” before		
- Yes	389	97.25

- No	11	2.75
Total	400	100.0
Favorite cultural tourism attractions:		
1. Palaces	189	47.25
2. Temples	153	38.25
3. Ancient Sites	217	54.25
4. Museums	198	49.50
5. Communities	170	42.50
Total	400	100.0
Favorite natural tourism attractions:		
1. Beach/ Seacoast	297	74.25
2. Waterfalls	325	81.25
3. Caves	213	53.25
4. Islands	264	66.00
5. Forest	113	28.25
Total	400	100.0
Favorite tourism attractions:		
- Cultural tourism attractions	178	44.50
- Natural tourism attractions	222	55.50
Total	400	100.0

Table 18: Tourism information regarding Khmer temples of Northeast Thailand
(Survey date: January 24 – 30, 2007)

Profile	Number	Percentage
Favorite Khmer temples of Northeast Thailand:		
1. Prasat Phimai	234	58.50
2. Prasat Phanom Rong	187	46.75
3. Prasat Phra Wihan	196	49.00
4. Prasat Mueang Tam	213	53.25
5. Prasat Sa Kamphaeng Yai	169	42.25
Total	400	100.0
Get the information on Khmer temples of Northeast Thailand from		
- Tourism Authority of Thailand	116	29.00
- Local Government	243	60.75
- Travel Agency	145	36.25
- Other	0	0
Total	400	100.0

By which source of media:		
- Poster, Advertisement	78	19.50
- Television Program	38	9.50
- Radio Publication	35	8.75
- Internet	84	21.00
- Telephone answer service	23	5.75
- Word-of-Mouth	126	31.50
- Other	16	4.00
Total	400	100.0
Spend time visiting Khmer temples		
- Lower 1 Hour	72	18.00
- 1-2 Hours	218	54.50
- Upper 2 Hours	110	27.50
Total	400	100.0
Comeback again for another visit		
- Yes	237	59.25
- No	163	40.75
Total	400	100.0
Recommend these places to friends		
- Yes	348	87.00
- No	52	13.00
Total	400	100.0

4.12 Tourist satisfaction and needs

Table 19: Tourist satisfaction and needs

(Survey date: January 24 – 30, 2007)

Issues	Mean	SD	Meaning
Satisfaction with Khmer Temple Sites			
The magnificence of the Khmer temples	3.69	0.79	Good
Safty while traveling	3.12	1.01	Average
Reception and information service	4.23	1.09	Excellent
Tourist guides and interpretative staff	3.87	0.78	Good
Books and brochures	3.33	0.99	Average
Interpretative signs	2.89	0.78	Average
Ticket prices	2.54	0.76	Below Average
Parking area	3.46	1.07	Good
Food and beverage vendors	3.14	1.19	Average
Souvenir shops	2.56	0.98	Below Average
Restrooms and rest area	2.98	1.06	Average
Other facilities (i.c.trash receptacles)	3.16	1.02	Average
Total	3.25	0.98	Average

Issues	Mean	SD	Meaning
Needs and Supporting for Education			
The history of Khmer temples	4.67	0.58	The most
Architectural heritage of Khmer temples	4.25	0.54	The most
The conservation of Khmer temples	4.43	0.56	The most
Cultural performances about Khmer	3.89	0.64	Very
Sightseeing by bus with tourist guides	3.78	0.78	Very
Khmer cultural route attraction package	3.45	0.86	Very
Total	4.08	0.63	Very
Other			
Information on the history and archeology in Northeast Thailand	3.16	0.56	Medium
Information on ethnic groups in Northeast Thailand	2.88	0.73	Medium
Cultural information about Northeast Thailand, such as culture, events, ways of life, etc.	3.13	0.79	Medium
Information on transportation, accommodations and restaurants	4.25	0.84	The most
Total	3.35	0.92	The most

Rating: 5.00 - 4.21 = The most; 4.20 - 3.41 = Very; 3.40 - 2.61 = Medium; 2.60 - 1.81 = Little; 1.80 - 1.00 = Low

Remarks:

- 4.21 – 5.00 represents the most satisfied (Excellent)
- 3.41 – 4.20 represents highly satisfied (Good)
- 2.61 – 3.40 represents moderately satisfied (Average)
- 1.81 – 2.60 represents slightly satisfied (Below Average)
- 1.00 – 1.80 represents rarely satisfied (Poor)

From questionnaire focused on satisfaction with Khmer temple sites, the tourists have satisfaction at average level; for reception and information service, mean is 4.23. For tourist guides and interpretative staff, mean is 3.87; for the magnificence of the Khmer temples, mean is 3.69; and parking area, mean is 3.46.

According to the interviews and information collected from visitors for needs and supporting for education on Khmer temple sites, they need to know the history of Khmer temples the most and mean is 4.67; the next information for supporting is the conservation of Khmer temples, mean is 4.43; and for Khmer cultural route attraction package, mean is 3.45.

For other information, visitors or tourists need information on transportation, accommodations and restaurants the most, about mean is 4.25; and the next is information on the history and archeology in Northeast Thailand, mean is 3.16; for cultural information about Northeast Thailand, such as culture, events, ways of life, etc., mean is 3.13.

Chapter 5 Management Plan for Tourism Development

5.1 Management criteria for Khmer temple sites

Case examples: Prasat Phimai in Nakhon Ratchasima Province; Prasat Phanom Rung and Prasat Mueang Tam in Buri Ram Province; Prasat Ta Mueang Group and Prasat Si Khoraphum in Surin Province; Prasat Sa Kamphaeng Yai and Prasat Phra Wihan in Si Sa Ket Province, Thailand.

Scope of study: Khmer temples of Northeast Thailand: seven Khmer temple sites and surrounding areas (including existing historical park).

Problems: Khmer temples are heritage tourism destinations situated in the Northeast of Thailand. They are Thai heritage destinations that reflect Thailand's belief in Buddhism, long history and ancient culture (Fine Arts Department, 1988). The problems of a several kinds:

First, since the Thai government encourages the tourism industry as one of the primary income producers in the nation, tourism has played an important role in all potential destinations within the country. When tourism increases, this not only changes a community's economy but also its culture. Increasingly, people seem to believe that money is the most important thing in their life. Therefore, they will do whatever they can to get money from tourists. For example, a Thai guide took a foreign professor to Wat Pra Kaew during a tour. The professor asked the guide, what was the meaning of the three colors on the Thai flag. As the guide had no etiquette and wanted to get as much money from the tourist (the professor) as he could, he explained that the red meant ruby, the blue meant sapphire, and the white meant diamond. The purpose of his reply was that the tour guide just wanted to make the tourist buy expensive jewelry. And the guide could make money from the resulting commissions their (Siriphand, 2003).

Returning to the seven chosen Khmer temple sites and surrounding areas, they also have some of the same problems, especially, in regards to guides. These problems extend as well to interpretative signs and site management. While collecting data at the sites it was possible to identify some problems from observation other answers came through interviews. Generally three hours were devoted to interviews at each site. Many of the results followed expectation and were similar from site to site. Most interviewers felt that there were not enough local guides for tourists (foreigners); furthermore most of the guides could not speak English. According to observation results and interviews of both Thais and foreigners at the historical parks, it was found that they did not understand architectural concepts or the site's history. This has important repercussions for park management and interpretation.

Interpretation is a bridge to understanding. A good bridge should link knowledge and the meaning of information from the sites to the visitors. This is the

primary responsibility of the site manager.

When tourists are traveling, they can learn about the places or sites to visit, the ways of life of local peoples, customs and culture that are different from their own. Therefore, when designing interpretative programs and materials it is important to understand the gap in information and the needs of the audience.

Goals of the case study

I .To develop more extensive interpretation plans and strategies for tourism in the architectural heritage locations in Khmer temples of Northeast Thailand.

II. To promote and stimulate local people to cooperate in learning, understanding and realizing the importance of conserving these cultural sites or areas in order to maintain local uniqueness and promote sustainable tourism.

Problems found while investigating, observing and collecting data

The “buzz” word of the day in tourism is “Interpretation.”

“Interpretation” can be defined as “responsible tourism which maintains the well being of the local population.” It is further defined as:

- ❑ Having little impact on the culture which the tourist is coming to visit.
- ❑ Contributing to the protection of nature and the economic benefit of the local population.
- ❑ Taking into account that tourism nearly always has some damaging effects and therefore sets a number of demands for tourists as well as tour operators
- ❑ Enhancing the tourists’ understanding of nature, culture, environment and development issues (Staiff, 2004).

Khmer temples of Northeast Thailand contain various kinds of art, moreover they are heritage sites. Thus some kinds of interpretation may not be suitable. This is particularly important to explain to tour guides.

According to the observations, tourists or visitors falling two main types of visit:

- 1) Thai visitors who come with their group without tour guides, and
- 2) Foreign visitors who come by following guidebooks or reference manuals.



Figure 90: The sign at Prasat Phimai is not an appropriate size for reading from a distance (Thai visitors) (source: Maneenetr, 2005)



Figure 91: Foreign visitor with guidebook at Prasat Phimai (source: Maneenetr, 2005)

In all of the sites examined, there are many structures and partial structures within the historic areas. But from observation it was noticed that the visitors explored only two or three buildings. When they read the message “**Amazing Sandstone Building,**” which is a typical information sign, they probably did not know it was an important place of worship in the past. Each building was explored for only a short period of the visit. As a result, the visitors rarely learned or appreciated the architecture, especially of the main towers. The importance of the principal tower at each site is that it has a sandstone base relief lintel that tells an ancient story. The story usually pertains Buddhist philosophy, other religious ideas and the cultural development of an earlier ear. Foreign visitors could not understand the meaning of the lintel sculpture told about, because the young volunteer guides at the sites examine could not communicate in foreign languages. This is just one problem relating to site management and interpretation.

Each of the sites visited had guidebooks and offered reference materials. Some had information no longer in print. Much of the published materials is inadequate and provides only a sketchy outline of the sites. Many had inaccurate information as well.

While collecting the data at Prasat Phimai, the problem for visitors is that volunteer guides are available to serve only on weekends or public holidays. The service is not available for the visitors in term of tourism.

The following chart lists the advantages and disadvantages of guide service management at the present time:

Table 20: The advantages and disadvantages of guide service

Volunteer Tour Guides in Prasat Phimai	
Advantages	Disadvantages
<ul style="list-style-type: none"> • Community involvement • Income for students • Promotes community harmony and unity 	<ul style="list-style-type: none"> • Too many student overflows from their service demand • No guide queuing system • No daily volunteer guide service



Figure 92: Interviewing a teacher at Prasat Phimai (source: Maneenetr, 2005)



Figure 93: Interviewing students at Prasat Phimai (source: Maneenetr, 2005)



Figure 94: Group of volunteer tour guides at Prasat Phimai (source: Maneenetr, 2005)



Figure 95: Volunteer tour guides at Prasat Phimai (source: TAT, 2004)

In analyzing interpretative signs, the signs often were not compatible with the panel sizes and the text size was often difficult to read.



Figure 96: Interpretation is not easy for foreign visitors at Prasat Phimai (source: Maneenetr, 2005)



Figure 97: Text in Prasat Phimai difficult to read (source: Maneenetr, 2005)



Figure 98: The temporary exhibition hall at Prasat Phimai (source: Maneenetr, 2005)



Figure 99: Inside, the temporary exhibition hall at Prasat Phimai has little information and not enough for interpretation and proper understanding in the Thai language, and there is nothing in a foreign language (source: Maneenetr, 2005)

Another common problem is that the architecture has been damaged by inconsiderate visitors carving their name or pictures on the stone panels. Khmer temples have many problems; therefore repairs and graffiti removal should be undertaken at the sites and an education of visitors concerning how to treat a heritage sites.



Figure 100: Inside Khmer temples, there were many marks and damages because visitors have not been educated concerning treatment of heritage sites (source: Maneenetr, 2005)

A place for ceremonial functions was here but there are no explanations given concerning them.



Figure 101: No Interpretative sign regarding “Yoni” (source: Maneenetr, 2005)



Figure 102: No Interpretative sign regarding “Stone pillar” (source: Maneenetr, 2005)

Interpretation Plan for Sustainable Tourism

The interpretation plan can be summarized in this chart :

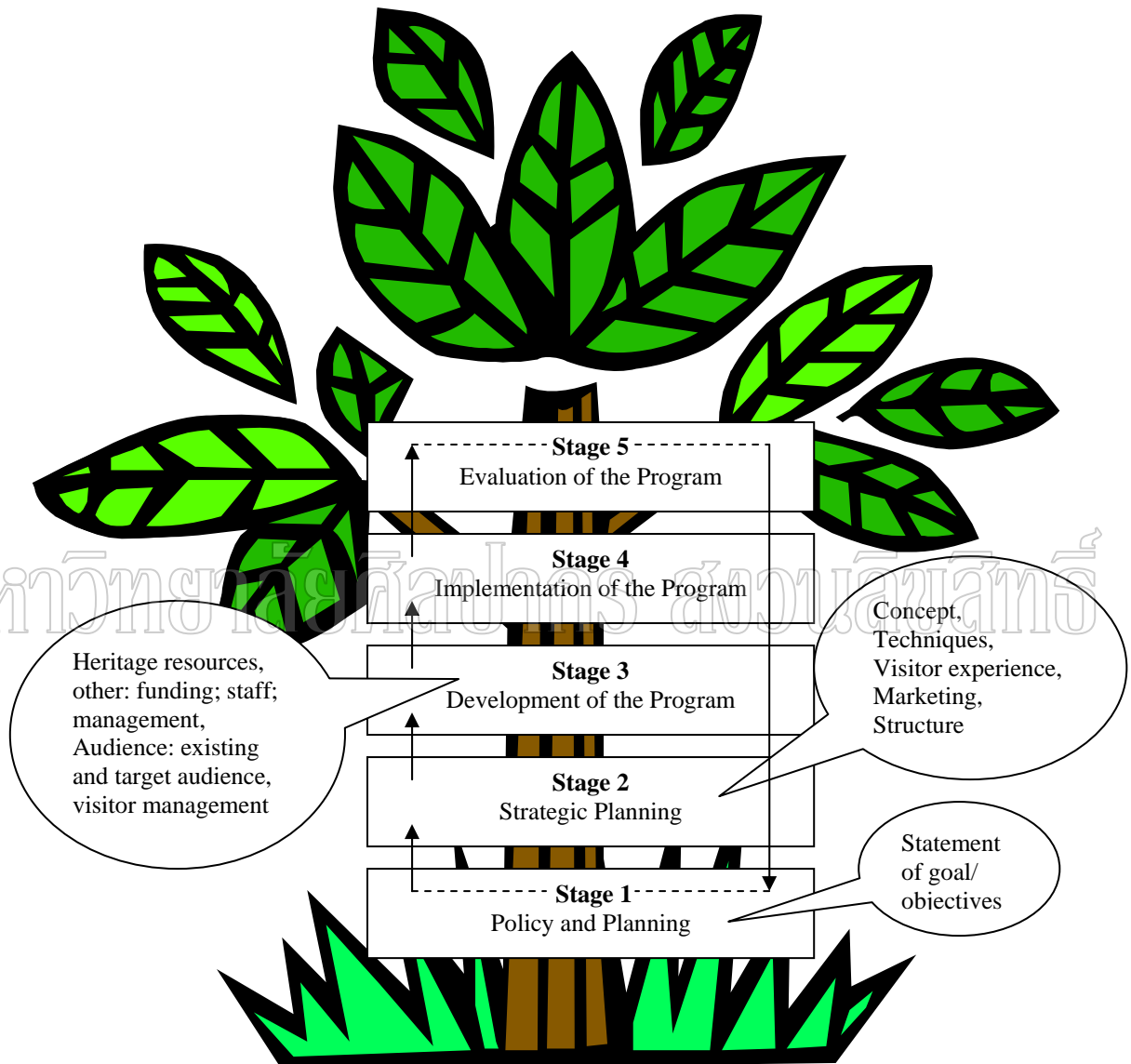


Figure 103: Interpretation plan for sustainable tourism
(source: daped from Hall and McArthur, 1996: 94; Staiff, 2004: 33-37)

It is essential to plan both the physical and interpretation because there are important and valuable pieces of art and unique ancient architecture throughout the sites. However, the management of the sites needs to improve. For this study there are two main parts covering management plans. One is to address and improve the physical aspects of the sites; the other is to propose on interpretation plan for Khmer temples. Both plans must relate to each other in order to comprise a holistic plan that will be beneficial for sustainable tourism.

5.2 Management plan to improve the physical aspects in Khmer temple sites

The Interpretation Center or Visitor Center at each site should provide direct information regarding the background and special attractions of the heritage site to visitors. For this study the center will be called the “Visitor Center.” The visitor center will be consume as two zones: an interpretation zone and a service zone.

5.2.1 Interpretation zone

The interpretation zone is a place to store information. It can be used to present information to the public by exhibition booths, poster banners or multi media presentations, etc. The content of the presentations could be the history of Prasat Phimai, Prasat Phanom Rung, Prasat Mueang Tam, Prasat Ta Muean Group, Prasat Si Khoraphum, Prasat Sa Kamphaeng Yai and Prasat Phra Wihan, architectural style, cultural features, the ways of life in ancient periods, etc. There should be prohibitions located at the site to advise the visitors in terms of “Dos” and “Don’ts” while visiting the site.

The interpretation zone is the area that will provide information to visitors. Examples include:

5.2.1.1 A directory board: to guide visitors around the site and answer questions.

5.2.1.2 An exhibition and mini museum: should have exhibits of the past cultural prosperity of the Northeast of Thailand, especially artifacts in the lower part of the region. These areas should have several sections, including local Isan culture and daily utensils, such as mortars, cotton chests, carts, monk items, and an area that recounts the history of Khmer temples and lintels from sanctuaries in the Northeast.

5.2.2 The service zone

This area contains the visitor’s facilities and tourist liaisons.

5.2.2.1 Ticket kiosk: The existing ticket kiosks are located at the main gateway to the sites. The kiosks architecture themselves look temporary and are not friendly to the heritage sites environment. The ticket kiosks should give the visitors a good first impression of the sites. The print media now are of a rather cheap quality, and tickets should be able to be kept as souvenirs.

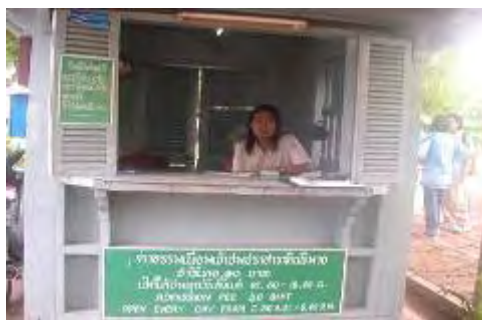


Figure 104: Old Ticket Kiosk not friendly to the heritage site environment (source: Maneenetr, 2005)



Figure 105: Ticketing is not interpretative or appealing at Prasat Phimai (source: Maneenetr, 2005)

5.2.2.2 Recreation areas: should be created for visitors to spend some time relaxing while exploring the historic park. The sites should be situated at the best vantage point at the sites. The seating and any other furniture should be in line with the park's historic theme. This area would be useful for exchanging ideas between tourist visitors and local residents of the area.

5.2.2.3 Souvenir shops (OTOP: One Tambon One Product is mean one village one product outlet by villagers): The souvenir shop should be adjacent to the leisure or recreation area. It can be used to provide merchandise to foreigners and Thais and especially to bring in revenue. The problem of existing vendors around the historic park is that the site has no control of their shop frontage or the quality of their merchandise. They give a negative effect to the general appearance of the heritage sites. The shop and handicraft outlet should be reorganized in order to have control over the site's image and also to insure regular cleaning.

5.2.2.4 Local guide pavilions: In Khmer temples, such as Prasat Phimai, youth volunteer guides who escort tourists and attempt to describe the history and architectural features can be seen around the site, but they are untrained "youth volunteer tour guides" from Phimai Witthaya School. This is a weakness of the interpretation which occurs on this site. However, the concept of heritage should consist of the integration of an interpretation plan between visitors and tour guides. Therefore, the local guide pavilion should be the emphasis in this interpretation.

Furthermore, volunteer guides should be trained in a foreign language which can be used to communicate with overseas visitors.

5.2.2.5 Car parking and traffic: At the present time, there is a specific place for the car parking lot in front of the main entrance, but there is not enough space. An extra parking lot for coaches should be provided due to the peak period of the season. The location can be somewhere near the site. A drop off and pickup area should be provided at the main entrance.

5.2.2.6 Interpretative signs: There should be signs having each building's name according to legend on the sites map. The location of the sign should be visible, and content of the sign large enough to be easily read. Furthermore, the signage should have a simple design. It should also be, clean and functional to avoid detracting from the atmosphere of the sites and devaluating the buildings.

5.2.2.7 Performance stage (Movable stage): Dramatic performances are held every month and a big performance at the end of the year. An electrical system has been installed and is ready for use when functions are held. The electrical system now in place runs along the building in plain sight; and naked cable can generally be seen running along the stone. The temporary stage, when not in use, should be able to be stored somewhere behind the historic site's fence.

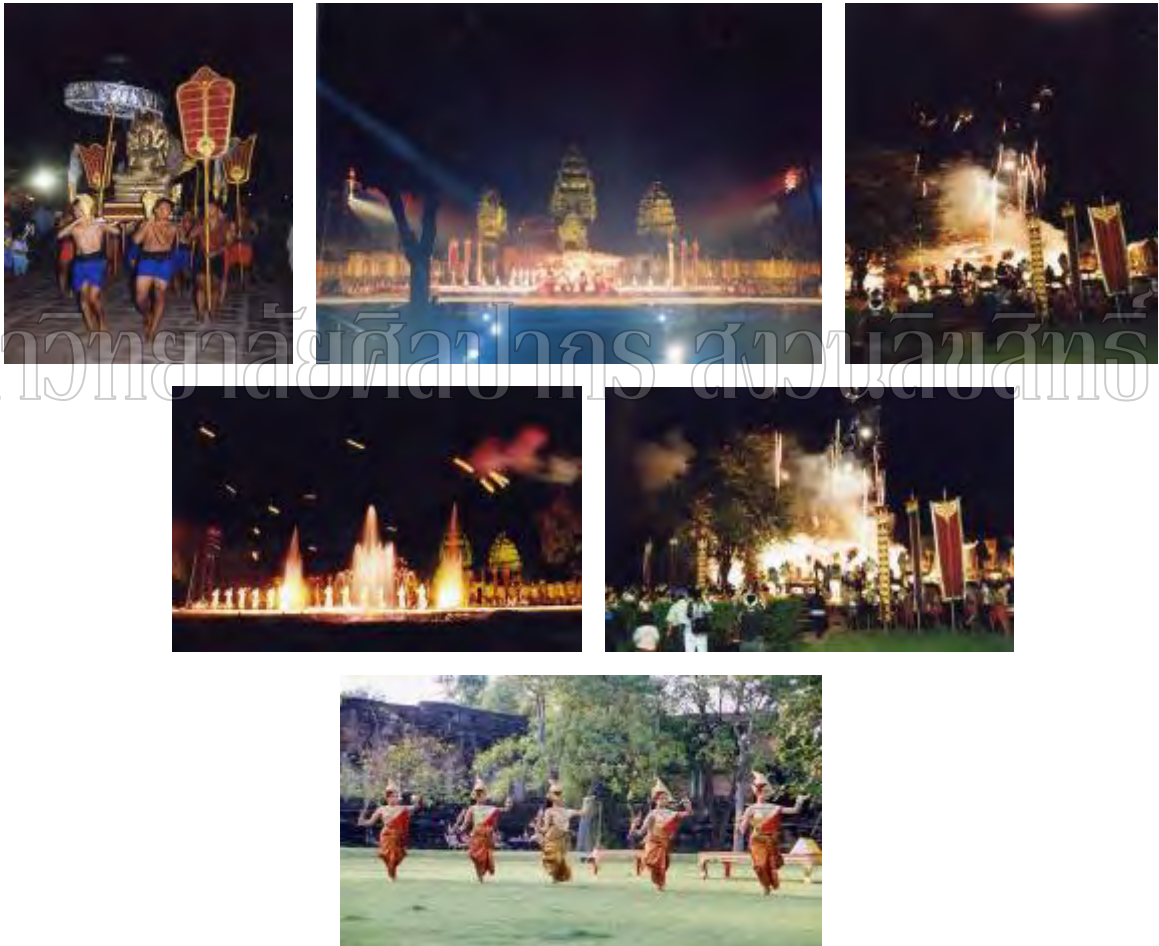


Figure 106: Mini light and sound performance areas at Khmer temples (source: Maneenetr, 2005)

5.3 New physical plan to support management plan for tourism development

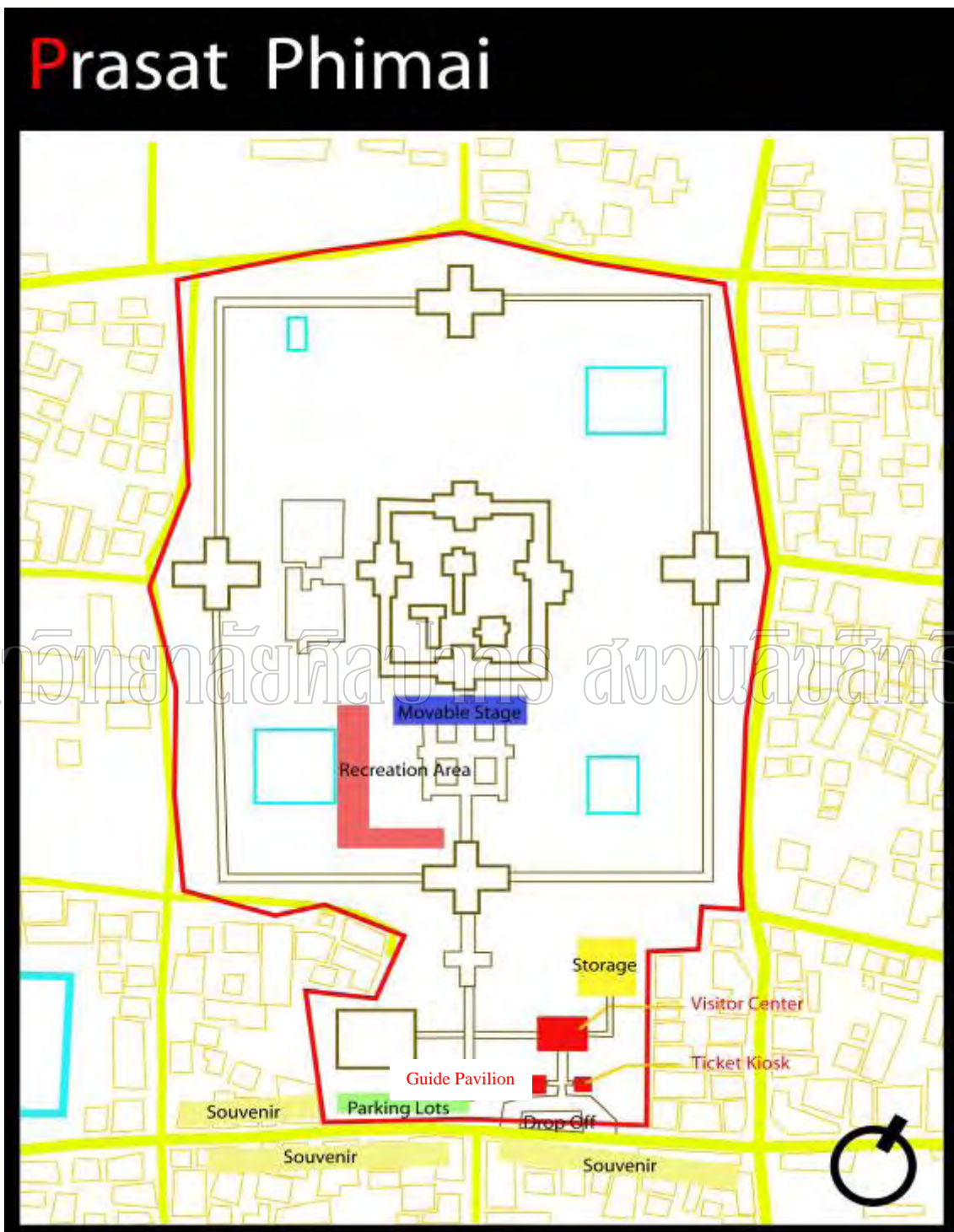


Figure 107: New physical plan to support management plan for tourism development at Prasat Phimai (source: Maneenetr, 2006)

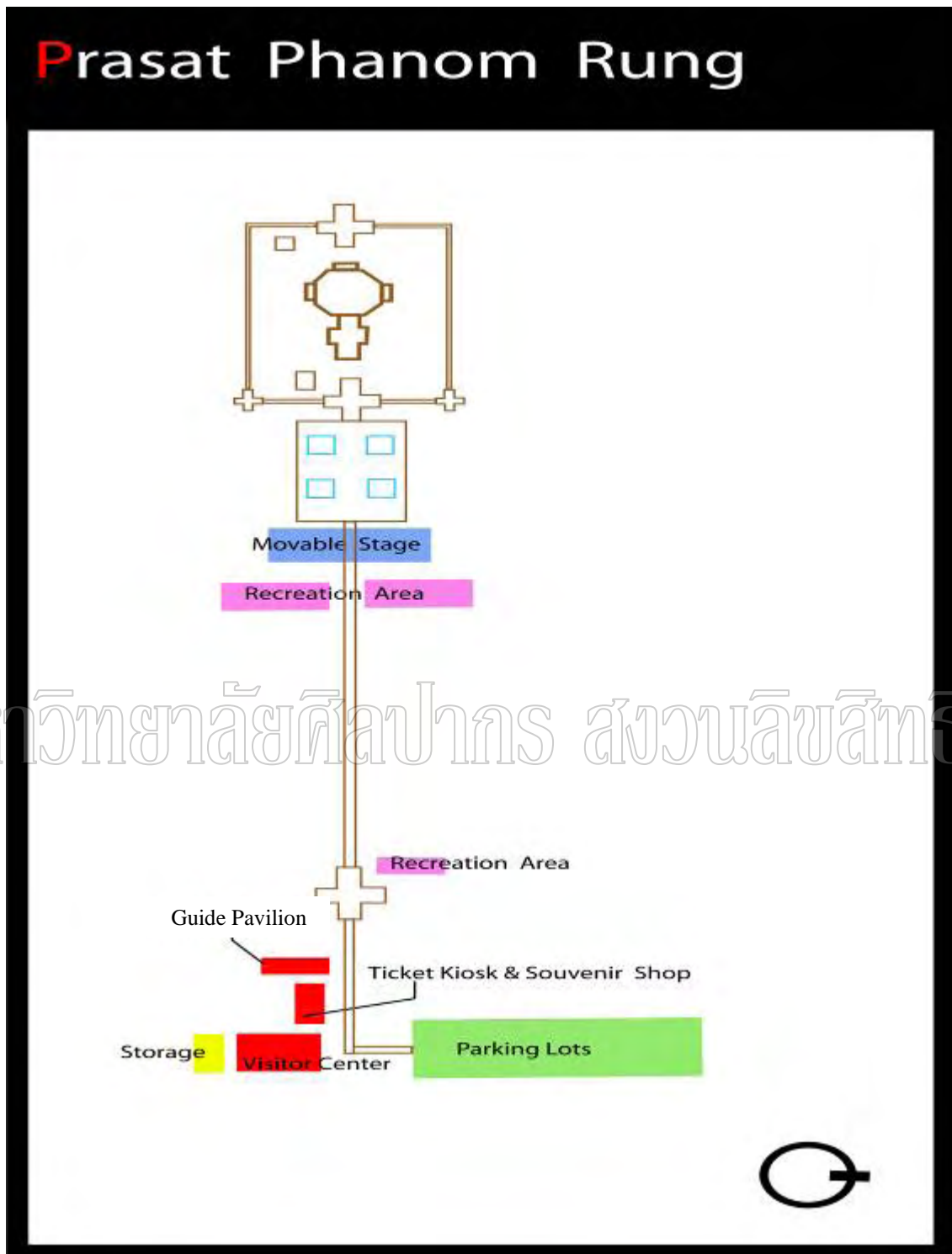


Figure 108: New physical plan to support management plan for tourism development at Prasat Phanom Rung (source: Maneenetr, 2006)

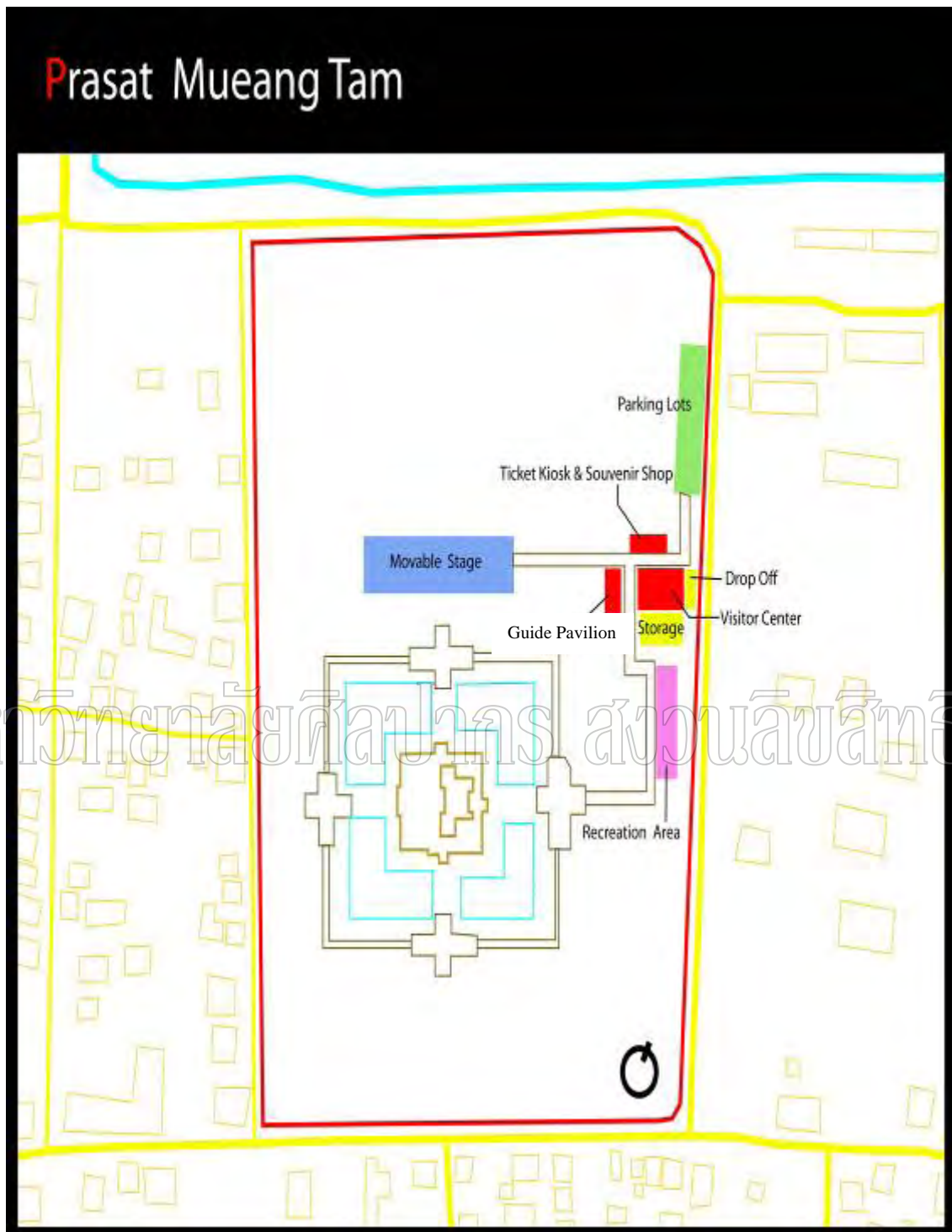


Figure 109: New physical plan to support management plan for tourism development at Prasat Mueang Tam (source: Maneenetr, 2006)

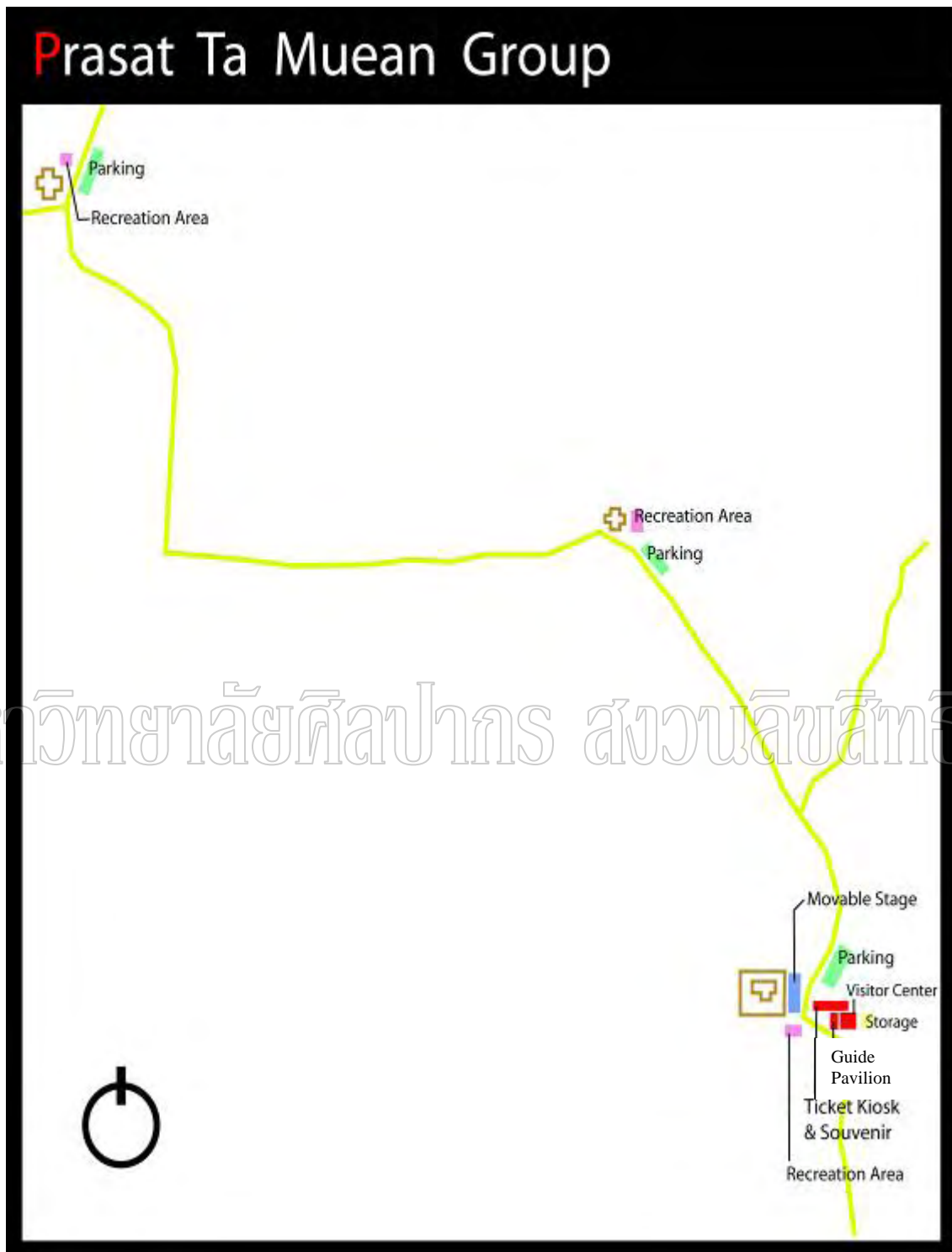


Figure 110: New physical plan to support management plan for tourism development at Prasat Ta Muean Group (source: Maneenet, 2006)

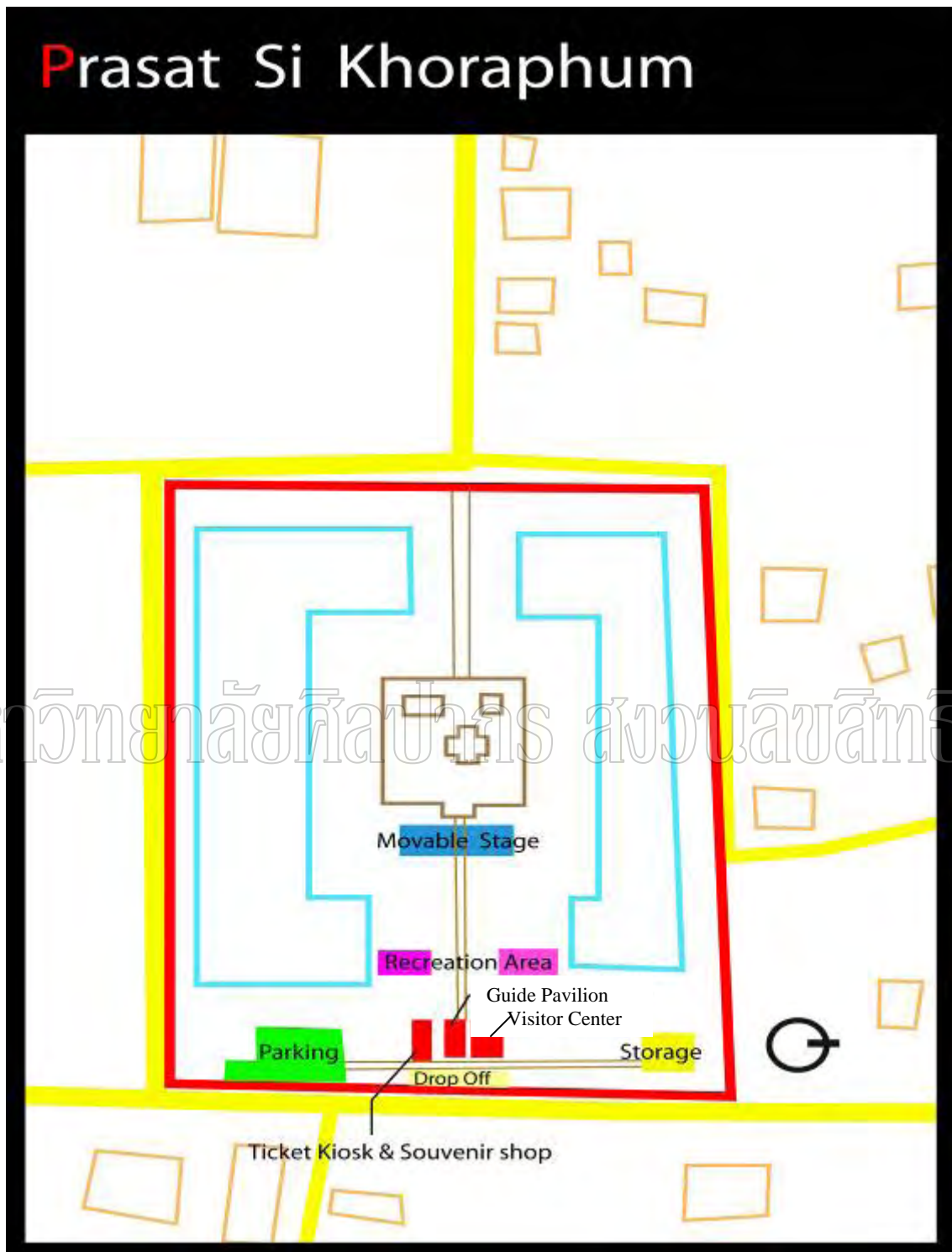


Figure 111: New physical plan to support management plan for tourism development at Prasat Si Khoraphum (source: Maneenetr, 2006)

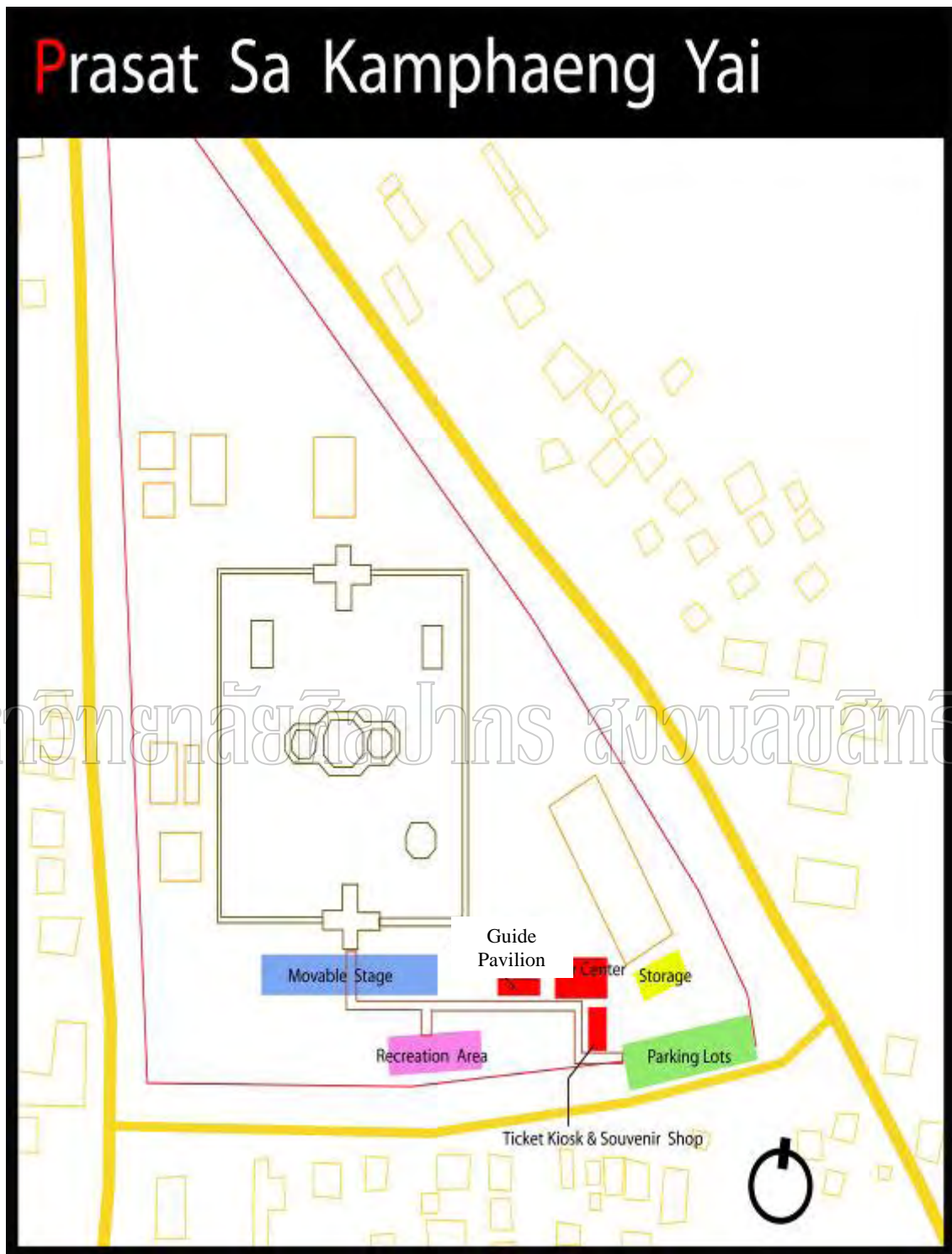


Figure 112: New physical plan to support management plan for tourism development at Prasat Sa Kamphaeng Yai (source: Maneetr, 2006)

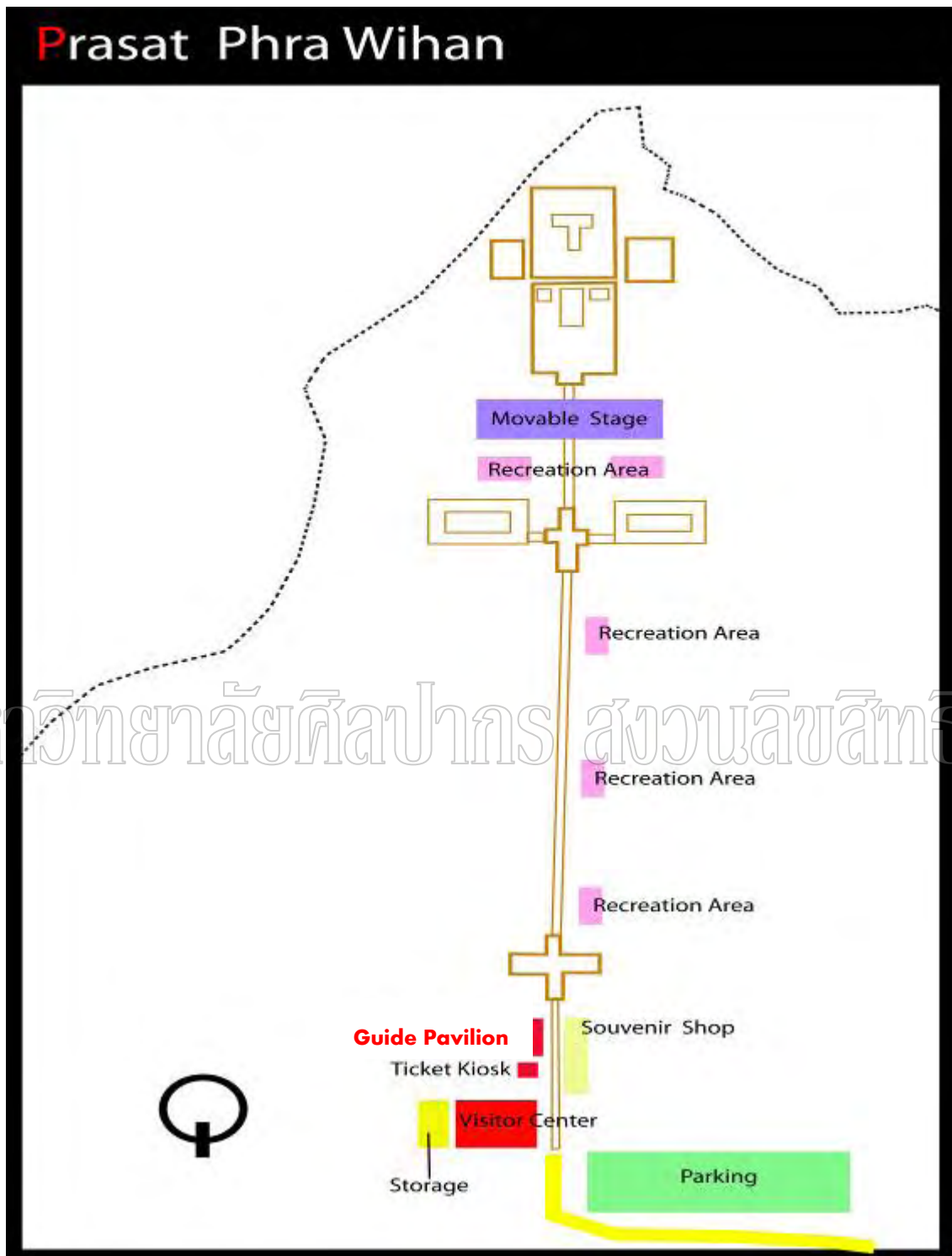


Figure 113: New physical plan to support management plan for tourism development at Prasat Phra Wihan (source: Maneetr, 2006)

Chapter 6

A Proposed Plan for Tourism Development

6.1 Training programs

In order to sustain the significance of the cultural heritage and promote and stimulate local people to cooperate in learning, understanding and realizing the importance of conserving these cultural sites or areas in order to maintain local uniqueness and sustainable tourism, the macro-management organization must place emphasis on the following:

1. Education programmes for conservation in line with principles of the significance of cultural heritage sites.
2. Training programmes to assist communities in maintaining traditional building systems, materials and craft skills.
3. Information programmes which improve public awareness of the cultural significance especially among the younger generation.
4. Regional networks relating to cultural significance in order to exchange expertise and experience.

The Tourism Authority of Thailand and the National Environment Board are responsible for sustaining tourism at the national level. At the local level the Regional Offices of Tourism Authority of Thailand, the Provincial Authority, the Regional Offices of Environmental Policy and Planning and the local Administration Organization are responsible.

6.1.1 Evaluation of the program

Program evaluation is done by the use of questionnaires to visitors to get the data for the interpretation manager to monitor the programs that satisfy the objectives or those that do not. In addition, the interpretative techniques and training programmes will be modified to meet the expectations and satisfaction of visitors.

6.1.2 Financial

Financing is provided through the national budget and special loans, such as Provincial Bank, OECF and World Bank (UNPE, 2005: Agenda 21-Thailand, 1999).

6.1.3 Timeframe of the programs for Khmer heritage

Regarding support of the government campaign: “Amazing Thailand: Unseen Treasures,” the timeframe for the programs will begin in 2008 and continue until 2010 (Figure 114).

Timeframe			
Management Plan	Years		
	2008	2009	2010
○ Interpretation Plan	←→	←→	←→
○ Training Programs	←→	←→	←→
- Human Resources Management	←→	←→	←→
- Financial Resources Management	←→	←→	←→
- Information Resources Management	←→	←→	←→
- Programs & Activities Resources Management	←→	←→	←→
- Heritage Marketing	←→	←→	←→

Figure 114: Timeframe of management plan (source: Maneenetr, 2006)

6.2 Protection under the local planning scheme and ordinance

6.2.1 The ordinance of Khmer temples

Restoration, correction, change, demolition, expansion, destruction or relocation of the heritage or any part of ancient buildings and antique objects in the areas of ancient sites is illegal. An exemption can be made by the director of the Fine Arts Department or by official document request directly to the director. Therefore, any conditions of permission will be processed accordingly.

The fee for maintenance, security, and cleaning of ancient sites must be approved by the Fine Arts Department. Any special requests need, the government to issue the regulation upon the request.

There is no building construction allowed around the historical park due to the height and building signage criteria. To prevent any further unpredictable growth of building, a regulation must be established and planned in advance to support future development.

6.2.2 Controls: local planning policy

Building height: Phimai historical park, Prasat Mueang Tam, Prasat Si Khoraphum and Prasat Sa Kamphaeng Yai are situated in the heart of built-up community areas. Therefore, the edges of the sites are comprised of houses shops which are located various kinds of businesses. The community's growth will affect the surrounding area and environment of the sites. To control the building height, now set at not more than two storeys surrounding controls must be set. The general appearance of the historical park will not be interfered with by the building height.

Facade: To control the facade of houses shops in the buffer zone is one of the issues addressed to keep the environment in perfect order. Preventing any unusual building facades is necessary. The purpose of controlling the facades is to emphasize the historical park's location in the heart of town. Therefore, all facade treatments should be in the same order to help to control the atmosphere.

Traffic control: To organize the traffic system, the community should provide sufficient parking and an efficient traffic regularly system. The heritage sites situated in towns and also in adjacent areas will be affected by large groups of tourist who travel by coach or private vehicles. Good traffic planning should be provided to sustain the traffic flow (Table 21-24).

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Table 21: Schedule of the heritage overlay at Prasat Phimai area by the author
(Survey date: September 24, 2006 - January 13, 2007)

The requirements of this overlay apply to both the heritage place and its surrounding area.

Heritage Site Area	External Building Treatment Controls Apply?	Internal Alteration Controls Apply?	Landscape Controls Apply?	Access Area Traffic Control	Internal Facility Apply	Prohibited uses may be permitted?
○ Housing estates surrounding Prasat Phimai area (Buffer zone)	Yes	No	Yes	Yes	No	Yes
○ Interpretation of historical park zone	No	Yes	Yes	No	Yes	Yes
○ Historical park service zone	No	Yes	Yes	No	Yes	Yes
○ City road and external facility surrounding Phimai District, Nakhon Ratchasima Province	Yes	Yes	Yes	Yes	No	Yes

Table 22: Schedule of the heritage overlay at Phanom Rung and Prasat Mueang Tam areas by the author
(Survey date: September 24, 2006 - January 13, 2007)

The requirements of this overlay apply to both the heritage place and its surrounding area.

Heritage Site Area	External Building Treatment Controls Apply?	Internal Alteration Controls Apply?	Landscape Controls Apply?	Access Area Traffic Control	Internal Facility Apply	Prohibited uses may be permitted?
○ Housing estates surrounding Prasat Phanom Rung and Prasat Mueang Tam areas (Buffer zone)	Yes	No	Yes	Yes	No	Yes
○ Interpretation of historical park zone	No	Yes	Yes	No	Yes	Yes
○ Historical park service zone	No	Yes	Yes	No	Yes	Yes
○ City road and external facility surrounding Chaloem Phra Kiat District and Prakhon Chai District, Buri Ram Province	Yes	Yes	Yes	Yes	Yes	Yes

Table 23: Schedule of the heritage overlay at Prasat Ta Muean Group and Prasat Si Khoraphum areas by the author
(Survey date: September 24, 2006 - January 13, 2007)

The requirements of this overlay apply to both the heritage place and its surrounding area.

Heritage Site Area	External Building Treatment Controls Apply?	Internal Alteration Controls Apply?	Landscape Controls Apply?	Access Area Traffic Control	Internal Facility Apply	Prohibited uses may be permitted?
○ Housing estates surrounding Prasat Ta Muean Group and Prasat Si Khoraphum areas (Buffer zone)	Yes	No	Yes	Yes	No	Yes
○ Interpretation of historical park zone	No	Yes	Yes	No	Yes	Yes
○ Historical park service zone	No	Yes	Yes	No	Yes	Yes
○ City road and external facility surrounding Phanom Dong Rak Minor District and Si Khoraphum District, Surin Province	Yes	Yes	Yes	Yes	No	Yes

Table 24: Schedule of the heritage overlay at Prasat Sa Kamphaeng Yai and Prasat Phra Wihan areas by the author
(Survey date: September 24, 2006 - January 13, 2007)

The requirements of this overlay apply to both the heritage place and its surrounding area.

Heritage Site Area	External Building Treatment Controls Apply?	Internal Alteration Controls Apply?	Landscape Controls Apply?	Access Area Traffic Control	Internal Facility Apply	Prohibited uses may be permitted?
○ Housing Estates Surrounding Prasat Sa Kamphaeng Yai and Prasat Phra Wihan Areas (Buffer Zone)	Yes	No	Yes	Yes	No	Yes
○ Interpretation of Historical Park Zone	No	Yes	Yes	No	Yes	Yes
○ Historical Park Service Zone	No	Yes	Yes	Yes	Yes	Yes
○ City Road and External Facility Surrounding Uthumphon Phisai District and Kantharalak District, Si Sa Ket Province	Yes	Yes	Yes	Yes	No	Yes

6.3 Heritage sites's role in economic development

Outline for assisting the local authority

When an old place is destroyed, many people feel a sense of loss. When an old place is preserved; many people feel a sense of gain. These losses and gains are real causes of dis-satisfaction and satisfaction for large numbers of people in the community. The net gain, or social value, of preservation can be measured in a number of ways, all of which are based on the following identities.

- Social value = Social net benefit
- Social net benefit = Social benefit – Social cost

Social benefit is measured by the willingness of the community to pay for preservation, and social cost by the opportunity cost of preservation. Opportunity cost is the income that is lost when resources are used for preservation rather than some other income-earning purpose. Identity(s) can now be specified in more detail.

- Social value = Willingness to pay – Opportunity cost (Sturgess and Associate, 1996). Regarding heritage sites's outline for assisting the local authority to develop an economic agenda will generate two major types of benefits:

1. Tourism and recreation benefits of economic development

- Increased awareness and interest in heritage sites leading to increase in number of visitors and length of stay (present and future generations).
- Providing heritage sites with opportunity for cultural tourism and enhanced visitor experiences.
- Linking “package-compatible” attractions and facilities in Khmer temples of Northeast Thailand.

2. Education benefit of economic development

- Opportunities identified to develop educational programs and materials based on significant historic themes and places, such as educational guides for Khmer temples of Northeast Thailand.
- Linking natural and cultural heritage in educational programs.
- Increased visits to Khmer temples of Northeast Thailand by educational groups.

How could the local authority encourage owners of heritage sites to undertake restoration and conservation works?

According to the new constitution in year 1999, the community should pay attention to and participate in matters concerning the structure, throughout the ages, of the cultural heritage sites in order to exchange ideas between the Thai government and the people. The government should accept and consider ideas from the community. In this was the government provides an opportunity for people to help administer their own country.

In addition, the local authority should encourage the owners of heritage sites to undertake restoration and conservation work which will generate two major types of benefits:

1. Social and community

- Increased local participation and awareness.
- Provide local groups and communities with information regarding significant local history.
- Opportunities identified for community use and involvement in heritage sites.
- Communities understanding, interest and appreciation of local history leading to increased sense of belonging and well-being.

2. Conservation

- Recommendations provide the basis for increased restoration and conservation of heritage sites by site managers cooperating with local people.
- Provide funding for the local government to undertake restoration and conservation work.

How to involve the local community in the process of conservation and economic development?

Involvement of the local community in the process of conservation and economic development should be encouraged through training programs. For example, the cultural process entails:

- 1) Quality of Research / Studies
- 2) Quality of Conservation
- 3) Quality of Presentation / Promotion
- 4) Quality of Service

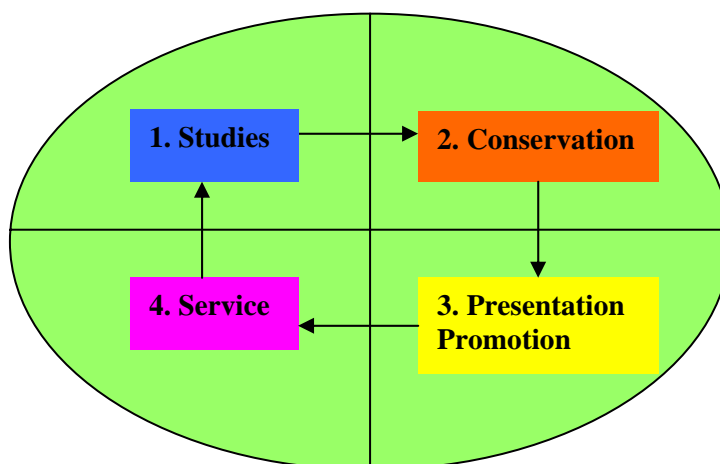


Figure 115: Flowchart for involving the community
(source: Maneetr, 2005)

Excellence in productivity depends on an effective monitoring and improvement process. Flowchart illustrates the process:

- **The first and the second steps** are sometime combined together as the productivity of concept quality, which in turn serves as the driving force leading to the quality of heritage management.

- **The third step**, promotion and marketing skills, is normally accompanied by educating users or customers in order to convince more clients to support the local wisdom or practices based on traditional culture.

- **In the last step**, the leadership should consider what services are suited to the present society and environment as a filter for happiness in life.

For the reality of achievement regarding “tradition,” Thai people think of goodness, physical and spiritual, more than riches and wealth. Life benefits are viewed as “**sook kai, sabai chai**,” which means the spiritual satisfaction as taught in the Buddhist doctrine for daily life.

The body and the spirit must attain the basic quality of life in order to love, to be happy and feel at peace. This is also the carminatives objective of cultural development.

Culture is the ultimate goal of economic development. Without it, human bands will die and the nation will lose its sense of direction.

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6.4 Strategic management for tourism development: There are eight main components as follows;

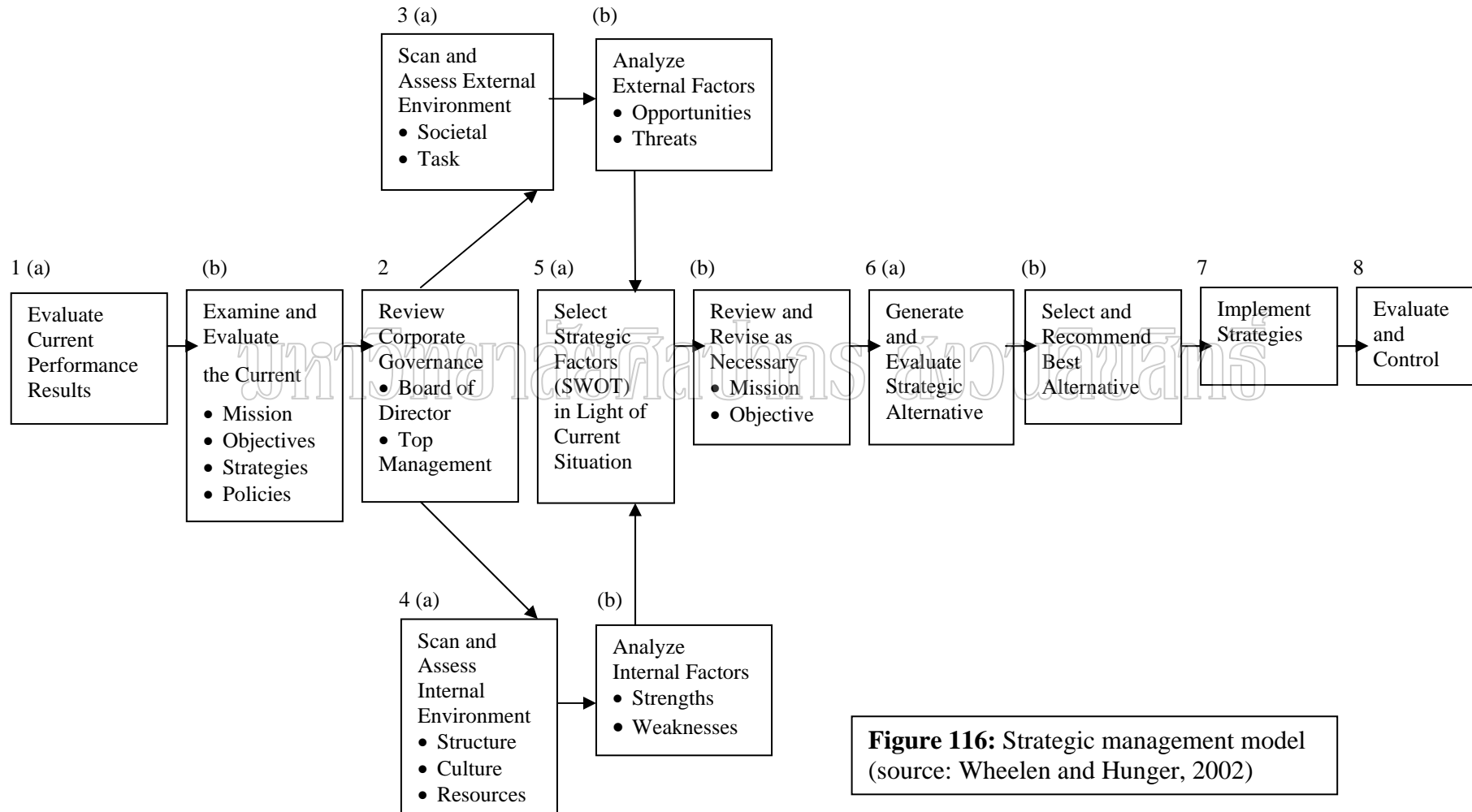


Figure 116: Strategic management model (source: Wheelen and Hunger, 2002)

1. Current situation

1.1 (a) Evaluate current performance results

Organizing events and festivals is one of the strategies employed and supported by the Tourism Authority of Thailand (TAT, 2005a). The objective is to stimulate both Thai and international tourists to travel or to lengthen their stay. The events and festivals organized in the year 2005 can be classified into three main categories; namely World Events, International Events and National Events. The Monitoring and Evaluation Division has appointed the Center for International Research and Information (CIRI) to events, and the outcome in response to the strategy in the tourism plan. Twenty events and festivals organized in 2005 were studied, and forty-one geographical locations were researched. The main research findings are summarized below.

• Achievement of the 2005 tourism activities

Outcome of world events and the campaign objectives

Six World Events were supported and organized by TAT; namely, Songkran Festival, Loi Krathong Festival, Pattaya International Music Festival, Bangkok International Film Festival, Chinese New Year Festival and Bangkok Countdown. The overall achievement of the World Events was satisfactory. However, when the achievement by event was examined, each of them showed different score of satisfaction. The following may be taken into consideration when planning for future campaigns:

- **Building awareness among international visitors:** The outcome of the Loi Krathong Festival in most locations (Bangkok, Chiang Mai, Phra Nakhon Si Ayutthaya, Sukhothai, and Tak) was satisfactory. However, similar events in some locations did not achieve the objectives. For instance, the number of participants of the Loi Krathong Festival 2005 in Phra Nakhon Si Ayutthaya, both Thai and international tourists, was less than that of last year. Likewise, international visitors were not as well aware of the Loi Krathong 2005 in Chiang Mai and Loi Krathong and the Candle Festival 2005 in Sukhothai, as compared with other events and festivals.

- **Money circulation in the economy as a result of the events and festivals:** For Songkran Festivals, nine out of eleven locations attracted more Thai visitors than in the year 2004 and met the target of more than a 3% growth rate. However the Songkran Festival in Samut Prakan and Chiang Mai did not achieve the expected results. This is because of timing of the events and interest of activity.

- **Creating a positive image for Thailand through international events:** The outcome of the Pattaya International Music Festival was satisfactory in terms of the number of Thai and international visitors. Nevertheless, in view of the country's image and its potential to host international events and festivals, the objectives were not entirely fulfilled. Furthermore, international visitors were not totally impressed and satisfied with the events.

Outcome of international events and the campaign objectives

Various international activities were organized in 2005; for example, activities related to sports, entertainment, culture and Thailand grand sale. The results of each type of the events are summarized below.

Sport: On the whole, all events related to sport did create a positive image for Thailand, particularly, Thailand X-Games Cup and Thailand Ladies Open. However, there were some sports events that did not meet the objectives. This is likely the result of the fact that some sports were unique and could only attract certain groups of participants.

Culture: The achievement of the Chiang Mai Art and Culture Festival 2005 was assessed. The result showed a great success in terms of the quality. The level of satisfaction and positive impression was high. Thailand's charming culture and traditions were portrayed through the event. This, in turn, helped promote a positive image for the tourism industry in Chiang Mai. However, the event did not result in more traveling. This is because of inefficient publicity. As a result, there were not many participants, and the visits were mostly unplanned.

Entertainment: The research indicated a great success of activities related to entertainment. There were more visitors than that of the year 2004. Moreover, most of the visits planned. Furthermore, the events helped promote the country's ability to hold international standard events.

Grand Sale: One of the grand sale events organized by TAT in 2005 was the Thailand Grand Sale 2005. The event could be classified into two parts: Amazing Thailand Grand Sale at the Queen Sirikit National Convention Centre and Thailand Grandsale at department stores. The 2005 Amazing Thailand Grand Sale attracted more visitors than that of the year 2004. Although most visitors were Thai, the event certainly stimulated circulation of spending. However, the outcome of the Thailand Grand Sale was not satisfactory. Furthermore, although the venues for the sale were well known among Thai and international visitors, they did not gained a clear image of the country being a "shopping paradise."

Outcome of national events and the campaign objectives

Overall, some of the campaign objectives were achieved. Example, included the Thai Rocket Festival in Yasothon, and the candle Festival in Ubon Ratchatani. These events boosted travel among Thai visitors to some extent, and the same time, obtained a high rate of satisfaction among both Thai and international participants.

1.2 (b) Examine and evaluate the current

For examine and evaluate the current situation, the TAT has components as follows:

Vision and Mission of TAT under the corporate plan, years 2003 – 2006.

Vision: "The Tourism Authority of Thailand strives for excellence in tourism promotion and tourism market development" (TAT, 2005b).

Mission:

1. Support the establishment of policies and master plan for nation tourism development and promotion.
2. Formulate and implement proactive marketing strategies that encourage visitor's decision-making in favour of Thailand as a destination, the better to generate greater income from tourism industry.
3. Promote and develop domestic tourism by encouraging Thais and expatriates to more within the country.
4. Develop organization and corporate governance toward management and service excellence.

Objectives: "The objective is stimulate both Thai and international tourists to travel or to lengthen their stay."

- **Strategic** (TAT, 2005a):

- Support the formulation of mechanisms for shaping policies on tourism and systematic and continuous management of tourism.
- Join together with government units, state agencies, local government organizations, the private sector and the citizens in implementing policies and master plan for tourism development and promotion.
- Propose the establishment of tourism promotion and investment funds.
- Create an up-to-date, accurate and adequate data base of tourism information to aid decision-making, research studies and development in support of the formulation of effective tourism marketing policies and strategies.
- Review traditional tourism products and develop new tourism products that together can attract tourist arrivals to Thailand.
- Increase the potential for marketing competitiveness by employing the state's integrated approach to management system, involving the TAT and its overseas offices in expanding marketing channels and forming alliances with overseas travel operators together with raising the potential of Thai private sector through a variety of marketing operations and an efficient system of marketing information management.
- Execute tourism marketing promotion, using a wide variety of operation with proven success records.
- Promote new tourism attractions.
- Mount a domestic tourism campaign, using a variety of measures.
- Modernize corporate restructuring in line with the formation of alliances and networking to realize the vision.
- Improve human resources management system by taking in consideration the development of work performance potential, value for money (efficiency), and store management for ease of operations.
- Develop and modernize information technologies to be used as an instrument for maximizing the effectiveness of management and services.

- **Policies** (TAT, 2005a):

- Promote the tourism industry to be an important instrument in tackling the country's economic problem, creating jobs for people as well as increasing income for the country. Moreover, promotion should be done to make tourism play a vital role

in the development of the quality of life in all regions of Thailand as per the policy of the government.

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

- Promote cooperation in all levels domestically and internationally on promotion for the development of tourism markets. This aims to get rid of all hindrances in the tourism industry and pave the way for Thailand to be the tourism hub of Southeast Asia.

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

- Accelerate the development of a tourism technological system for accommodating business activities information (E-Tourism) on the Internet. Included here is also the carrying out of electronic commerce as well as applying information technology in marketing. The necessary mechanism on controlling and protection have to be in place to ensure prevention of problems.

2. Review corporate governance

- **Board of directors:** Performance of the TAT Board of Directors (TAT, 2005b):

Article 18 of the TAT Act 1979 states that the TAT Board of Director is comprised of eleven qualified members from the government and private sector, having the Minister of Tourism and Sports as the chairman and Governor of the Tourism Authority of Thailand (TAT) as a member and secretary. In addition to performing its duty in supervising and monitoring TAT's performance, in 2005, the Board of Director has also appointed subcommittees to undertake various tasks assigned. Five subcommittees that have been set up are as follows:

- Committee on travel agency business and guides.
- Audit committee.
- Committee on relations affairs.
- Subcommittee on setting the criteria and evaluation of the performance of the TAT governor.
- Subcommittee for improvement and amendment of the TAT rules and regulations.

- **Top management:** Governor of The Tourism Authority of Thailand (TAT).

3. (a) Scan and assess external environment

The scan and assessment of the external environment have components as follows:

Societal:

1. **Economic:** The World Tourism Organization (WTO) expected that the average growth rate of tourism worldwide in 2005 to be 5.5% (lower than 2004 which had a growth rate as high as 10%), or there were a total of 808 million tourists

resulting from a slowdown of the world's economy. In the first seven months of 2005, the growth rate increased by 5.9% (TAT, 2005a).

The region that benefited the most was the Asia Pacific (10%). This was because new destinations in this region, especially Cambodia, Vietnam, India and China have the potential to attract tourists to the region. Other regions with a lesser growth rate were Africa (7%), the Americas (6%), Europe (4%), and the Middle East (3%), respectively (TAT, 2005a).

In the first half of the year, the countries hit by the Tsunami, like the Maldives, Thailand and Indonesia, individually suffered negative growth rates; Thailand was moderately affected with a declining rate of 6% whereas the Maldives growth rate decreased by 41% (TAT, 2005a).

2. Technological: In this world of globalization, information technology plays a major role. Therefore, it is an important channel in disseminating tourism information which assists the decision making of tourists as well as on-going businesses in the industry. Realizing the significance of this innovation, TAT has developed technology as follows:

- Call Thailand tourism study project

The Call Thailand Tourism Study Project was established to be a "Single Contact Point" system and knowledge base of various aspects of the tourism industry e.g. tourist destinations, organization of tourism events, maps, data on the tourism business, data on investments, intellectual data, statistics, reservations and purchasing of products and services. The collected data was designed and installed for convenient usage and to respond to the demand of the service users e.g. both Thai and foreign tourists, businesspeople, academicians, etc.

- A project on tourism e-marketplace

The Tourism e-Marketplace is a TAT project created website that has evolved from the organization's original www.tat.or.th and later stage www.tourismthailand.org providing seller-buyer opportunities between business and consumers (B2C). Following this, it developed into a third stage with business dialogue between Thai sellers and foreign buyers through the website www.tourismmarketplace.com (B2B). The website is composed of two parts of information, which are general information e.g. membership applications, information on TAT's organizing of various events, and information for members e.g. local and overseas companies along with a search engine for domestic tourism business information as well as quotations and supporting information for business dialogue among the members. As of December 2005, the membership comprised 961 domestic operators and 466 foreign operators (TAT, 2005a).

3. Political and legal: The Audit Committee performs their duty independently in accordance with the criteria and guidelines on auditing of state enterprises under the directive of the Ministry of Finance, which includes the monitoring of the internal audit system and risk management, accuracy and reliability of the financial report and

operates under the framework of the related rules and regulations that may effect the report as well as performing within the work ethics of the state enterprise.

In the year 2005 (October 2004 – September 2005), the Audit Committee met for nine total of twelve times. The objectives of the meetings were to consult together and exchange opinions with the internal auditors as well as discuss the adequacy of the operation of the existing internal control system is observance of rules and regulations implementation of the Cabinet's resolution and policies of the TAT Board of Directors and evaluation of the performance of TAT (TAT, 2005a).

The Audit Committee then, concluded the result of the audit with the auditors without any involvement whatsoever from TAT's administration.

4. Sociocultural:

Favourable impacts from the events:

- Events helped preserve the country's customs, traditions, arts and culture.
- Events served as another channel to exalt and exchange the distinctiveness of Thailand's customs, traditions and culture.
- Events provided opportunities for the community to participate.
- Events made the community a more livable place.

Unfavourable impacts from the events:

- Events changed the community's lifestyle.
- Inaccurate understanding of the customs, traditions and culture was the cause of inaccurate marketing communications.
- Events gave rise to social problems.
- Events that did not portray the true Thai identity may be seen as unfavourable.

• **Task: 10;** used for the scan and assessment of the external environment

1. Shareholder: Thai government and TAT.
2. Supplier: Tour agency.
3. Consumers: Domestic, inbound and outbound tourists.
4. Government: Thai government.
5. Special Interest: Government policy for tourism
6. Creditor: International level.
7. Community: Local and international community.
8. Trade Association: Thailand tourism association.
9. Labor Union: Thai tourism labor union.
10. Competition: International competition

The Five Forces Model is used to scan and assess the external environment for analyze Thailand's tourism industry in 2005. The model consists potential entrants, buyers, substitutes, suppliers and other stakeholders. (Figure 117)

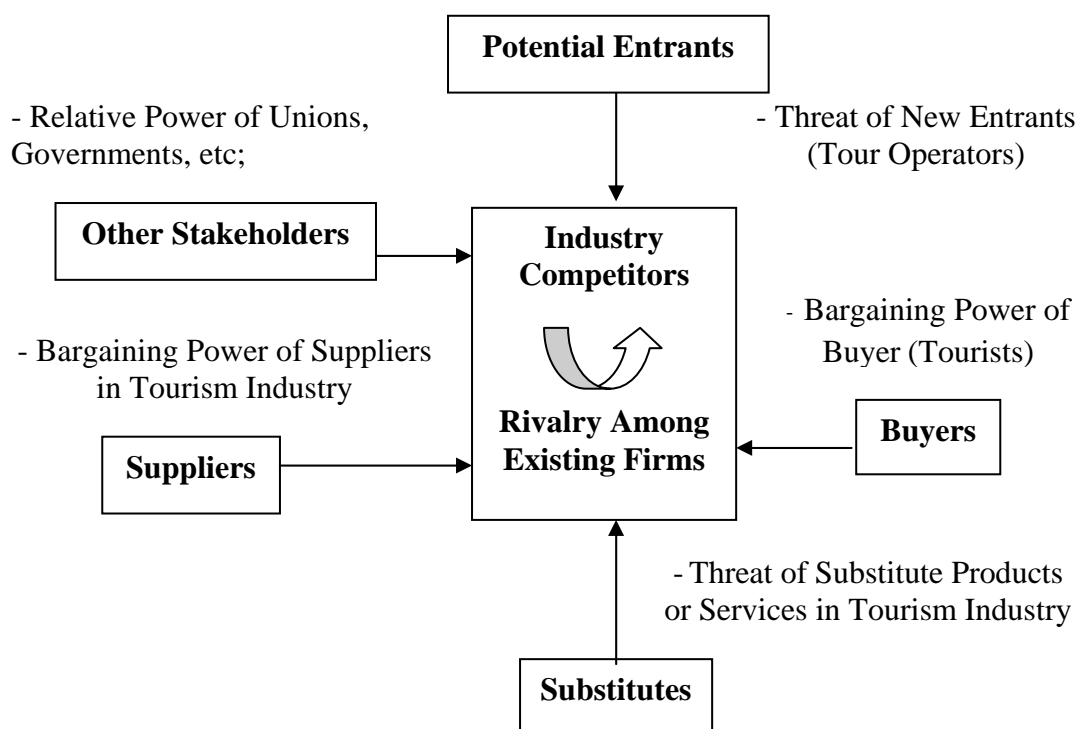


Figure 117: The Five Forces Model industry analysis
(source: adapted from Kotler et al., 1999)

(b) Analyze external factors: opportunities and threats

Table 25: External Factor Analysis Summary (EFAS)

External Factors	Weight		Rating		Weighted Score		Comments
	1	2	3	4			
(Opportunities)							
1.Economic		.02	4		.08		Globalization for tourism industry
2. Rate of exchange		.04	4		.16		Floating rate
3.Opportunity to connect with neighboring countries		.06	4		.24		Network for cultural routes
4.Being a gateway to Indo-China		.04	3		.12		Hub for tourism
5. Development of ecological tourism		.02	1		.02		Especially, the North of Thailand
6. Cost of living		.06	5		.30		Cheaper than neighboring countries
7. Policy of government		.05	3		.15		Supporting tourism

8. Traveling expenses	.07	4	.28	Low cost
9. Traveling routes	.03	2	.06	Supporting by Events Planning Division, TAT
10. Regulations for protecting foreigners	.02	2	.04	Policy to support long stay in Thailand
11. Hot climate	.02	2	.04	Good zoning for international tourists
12. Safety from criminals	.02	2	.04	Lower than neighboring countries
13. Employment	.05	5	.25	There will be an increase in employment opportunities among the communities
14. Increasing marketing channels for entrepreneurs, especially the OTOP group	.03	4	.12	Because tourism events provided entrepreneurs opportunities to introduce their products to the market
15. Being cooperative with sub-region countries on the Khong River	.05	4	.20	Thai government policy is willing to support and to help develop our neighboring countries
16. Thailand is promoted to be the international center to propagate Buddhism religion	.05	3	.15	Cultural tourism
(Threats)				
1. Natural disasters	.05	1	.05	Serious and frequent of natural disasters such as floods or drought and Tsunamis in The South of Thailand

2. Situation of unrest in Southern Thailand	.07	5	.35	Negatively affected the traveling and decision making of both Thai and foreign visitors
3. Lack of continuing cooperation between the public and private sectors on tourism destinations	.02	2	.04	Should propose for government policy
4. The local government is lack of knowledge and cognitive to develop the province and avert agriculture or tourism problems. Furthermore, there are political problems which impede development	.05	3	.15	Should have training in terms of strategic tourism management
5. The documentary approval on visa at the border pass takes a lot of time even on departure or arrival	.03	3	.09	Inconvenient for tourists
6. The closing time between borders is not the same time	.04	3	.12	Inconvenient and confusing for tourists
7. Erratic weather	.02	1	.02	Impacts on the environment
8. Inadequate transportation	.04	3	.12	The main factor affecting a large number of visitors
9. Limited choices of hotels and resorts to facilitate events	.05	3	.15	This results in the turning away of tourists and caused others to become disinterested
Total Score	<u>1.00</u>		<u>3.26</u>	

Rating: 5 = Excellent, 4 = Good, 3 = Average, 2 = Below Average, 1 = Poor

The EFAS Model is represented opportunities and threats for analyze Thailand's tourism industry in 2005. And the weighted score of EFAS is 3.26.

4. (a) Scan and assess internal environment

The scan and assessment of the internal environment have components as follows:

- **Structure:** Focus on marketing
- **Culture:** Listening to the public
- **Resources:** VRIO, Value chain
 - VRIO: V = Value → Distinctive
 - R = Rareness → Human resource
 - I = Imitability → Packages
 - O = Organization → Chain of command

Value Chain Model is used for scan and assessment of the internal environment for tourism industry in 2005. The profit margin consists both primary activities and support activities.

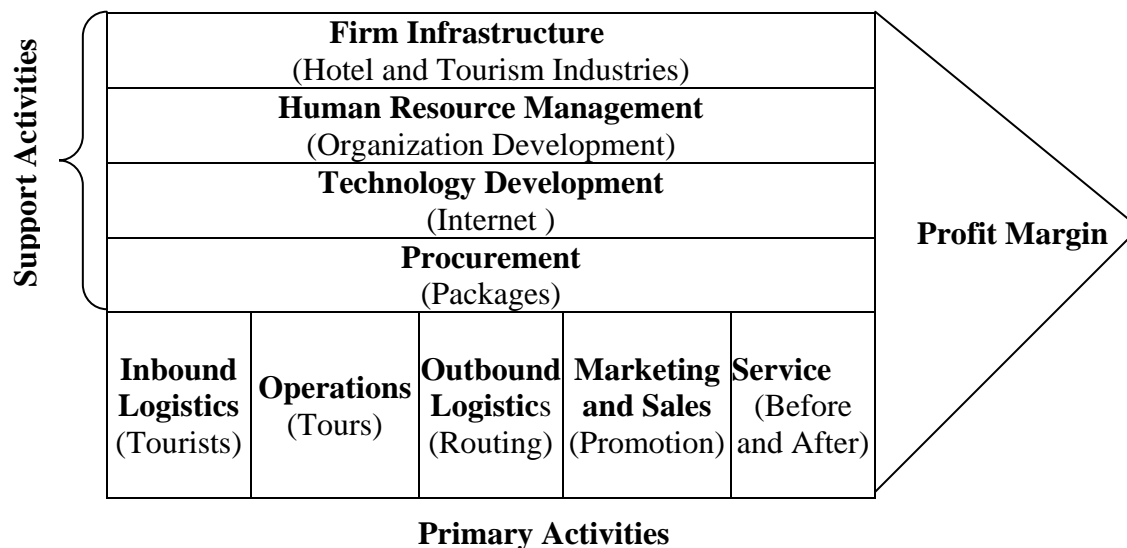


Figure 118: Value Chain (source: adapted from Kotler et al., 1999)

(b) Analyze internal factors: strengths and weaknesses

Table 26: Internal Factor Analysis Summary (IFAS)

Internal Factors	Weight		Rating		Weighted Score		Comments
	1	2	3	4	4		
(Strengths)							
1. Nature		.07	5		.35		Having many natural tourism destinations
2. History		.07	4		.28		Having a long history, especially concerning the heritage of culture and religion
3. Good value for money		.07	4		.28		Reasonable pricing and optional tour packages
4. Shopping		.09	5		.45		Cheap
5. Lifestyle of locals		.04	3		.12		Friendly
6. Standard highways		.03	2		.06		Government policy regarding transportation
7. Tourist's interest and perception		.02	2		.04		Promotion from TAT.

8. Local tourist guides	.04	2	.08	Supporting training programs by Universities.
9. Integration of local tour business	.03	2	.06	Build network.
10. Entertainment in city area	.03	2	.06	Local government policy.
11. Advertisement	.03	2	.06	Support by TAT.
12. Internet as media	.02	2	.04	Tool for business.
13. Sufficiency and convenience of rest rooms	.02	3	.06	Local government policy for tourism
14. Achievement of events under the theme “Thailand Grand Festival”	.03	3	.09	Quantitative and qualitative results, measured by percentage of change in domestic traveling and rate of satisfaction from the events participation.
15. New traveling routes under the Unseen Thailand campaign	.03	3	.09	Growth rate of tourists
16. Change in tourist's expenditures	.03	3	.09	Type of events particularly OTOP
(Weaknesses)				
1.Lack of public relations for local people to participate	.03	3	.09	Impact on society and community
2. Budget allocation management is inadequate and not enough to develop tourism attractions	.03	3	.09	Impact on the economy
3. Pollution problems	.02	2	.04	Such as water, air etc
4. Too much information manipulation	.03	4	.12	Some event information conveyed to the public was different from the actual facts
5. Impact on the environment in terms of both natural resources and the country's culture	.04	3	.12	Events that generate loud noise around historical sites or antiques may cause them to deteriorate faster

6. Information on the events was publicized for only a short period of time	.03	3	.09	Tour agents were unable to integrate the programs with their tour packages in time
7. Lack of management and planning	.04	3	.12	Untimely budget allocation affected the work efficiency unfavourably
8. Different levels of capacity among communities	.06	3	.18	Led to unsuccessful events and activities in some locations
9. Language limitation	.04	3	.12	Caused inconvenience to foreign tourists
10. Lack of experience and personnel	.03	3	.09	Affected campaign achievements unfavourably
Total Score	<u>1.00</u>		<u>3.27</u>	

Rating: 5 = Excellent, 4 = Good, 3 = Average, 2 = Below Average, 1 = Poor

The IFAS Model is represented strengths and weaknesses for analyze Thailand's tourism industry in 2005. And the weighted score of IFAS is 3.27.

5. (a) Selection of strategic factors (SWOT) in light of current situations

Table 27: Strategic Factors Analysis Summary (SFAS)

Factors Key Strategic	1	2	3	4	Duration			5	6
	Weight	Rating	Weighted Score	S	I	L	Comments		
(Opportunities)									
1. Cost of living	.05	5	.25			/	Cheaper than neighboring countries		
2. Opportunity to connect with neighboring countries	.05	4	.20		/		Network for cultural routes		
3. Being a gateway to Indo-China	.04	3	.12	/			Hub for tourism		
4. Policy of government	.06	3	.18			/	Supporting tourism		
5. Traveling expenses	.05	4	.20		/		Low cost		
6. Employment	.06	5	.30	/			There will be an increase in employment opportunities among the communities		

7. Being cooperative with sub-region countries on the Khong River	.05	4	.20		/	Thai government policy is willing to help support and to develop our neighboring countries
(Threats)						
1. Situations of unrest in Southern Thailand	.06	5	.30		/	Negatively affected the traveling and decision making of both Thai and foreign visitors
2. The local government lacks of knowledge and cognitive skills to develop the province and avert agriculture or tourism problems. Furthermore, there are political problems which impede development	.03	3	.09		/	Should have training in terms of strategic tourism management
3. The closing time between borders is not the same time	.02	3	.06	/		Inconvenient and confusing for tourists
4. Inadequate transportation	.02	3	.06	/		The main factors affecting a large number of visitors
5. Limited choices of hotels and resorts to facilitate events	.02	3	.06	/		This results in the turning away of tourists and caused others to become disinterested
(Strengths)						
1. Nature	.04	5	.20		/	Having many natural tourism destinations

2. History	.04	4	.16		/	Having a long history, especially concerning the heritage of culture and religion
3. Good value for money	.06	4	.24		/	Reasonable pricing and optional tour packages
4. Shopping	.05	5	.25		/	Cheap
5. Lifestyle of locals	.03	3	.09		/	Friendly
6. Achievement of events under the theme “Thailand Grand Festival”	.03	3	.09	/		Quantitative and qualitative results, measured by percentage of change in domestic traveling and rate of satisfaction from the events participation
7. New traveling routes under the Unseen Thailand campaign	.04	3	.12	/		Growth rate of tourists
8. Change in tourist’s expenditures	.03	3	.09	/		Type of events particularly OTOP
(Weaknesses)						
1. Too much information manipulation	.03	4	.12	/		Some event information conveyed to the public was different from the actual facts

2. Impact on the environment in terms of both natural resources and the country's culture	.03	3	.09		/	Events that generate loud noise around historical sites or antiques may cause them to deteriorate faster
3. Information on the events was publicized for only a short period of time	.02	3	.06	/		Tour agents were unable to integrate the programs with their tour packages in time
4. Lack of management and planning	.02	3	.06		/	Untimely budget allocation affected the work efficiency unfavourably
5. Different levels of capacity among communities	.03	3	.09		/	Led to unsuccessful events and activities in some locations
6. Language limitation	.02	3	.06		/	Caused inconvenience to foreign tourists
7. Lack of experience and personnel	.02	3	.06		/	Affected campaign achievements unfavourably
Total Scores	<u>1.00</u>		<u>3.80</u>			

Rating: 5 = Excellent, 4 = Good, 3 = Average, 2 = Below Average, 1 = Poor

The SFAS Model is represented opportunities, threats, strengths and weaknesses for analyze Thailand's tourism industry in 2005. And the weighted score of SFAS is 3.80.

The BCG Growth-Share Matrix Model and TOWS Matrix Model are used for scan and assessment of the strategic factors for Thailand's tourism industry in 2005. And both of the models are represented TAT's positioning in terms of tourism.

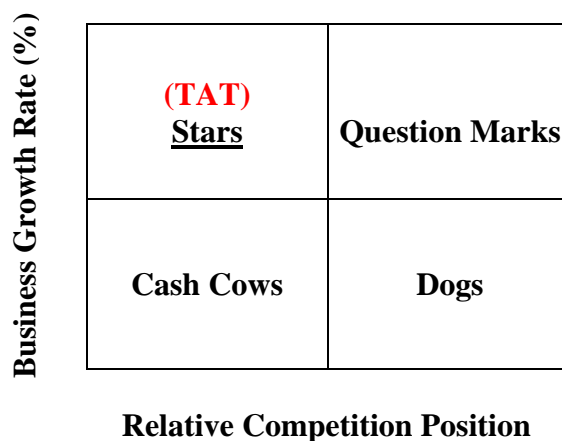


Figure 119: BCG Growth - Share Matrix Model
(source: adapted from Kotler et al., 1999)



Figure 120: TOWS Matrix Model (source: adapted from Kotler et al., 1999)

(b) Review and revise as necessary

- **Mission:** stability strategy.
- **Objective:** stability strategy.

6. (a) Generate and evaluate strategic alternative

- Growth and cooperative strategies; value – chain partnership

(b) Select and recommend best alternative

Selected growth strategy for the TAT in terms of tourism management

Categorizing tourism activities: apart from developing and improving different aspects of tourism activities, appropriate event categorizing will help determine the right objectives and goals for each campaign. Moreover, with the appropriate event categories, standards for post-marketing evaluations can be set more effectively.

However, because TAT has not had any standards for grouping tourism events in the past, CIRI conducted research on the data collected from both the overseas and local arenas. Findings on the primary characteristics of Thailand's tourism activities are summarized as follows:

1. The characteristics of Thai origin are portrayed through tourism activities. Combining Thai uniqueness into the events differentiates them from similar activities organized by other countries.

2. The activities stem from Thailand's long-standing culture and traditions. For instance, the traditional Songkran and Loi Krathong Festivals have been developed into World Events.

3. The activities are outstanding to others by, for example, holding the events at famous or uncommon venues, and inviting sports idols and celebrities to participate in the events.

4. The activities attract different ethnic groups to participate in the same events, such as sport competition, and music and art performances.

Functional: These section used for generate and evaluate strategic alternative;

1. Marketing: These section the TAT should be provided new products in terms of tourism; and used existing market for functional model.

	Existing Products	New Products
Existing Market	Market Penetration	<u>Product Development</u> (TAT)
New Market	Market Development	Diversification

Figure 121: Functional Marketing Model (source: adapted from Kotler et al., 1999)

2. Finance: The return on investment is greater than the expenses incurred to organize the events. Positive return on investment.

3. R&D: An example, based on factors determining the effectiveness of the strategies is presented below.

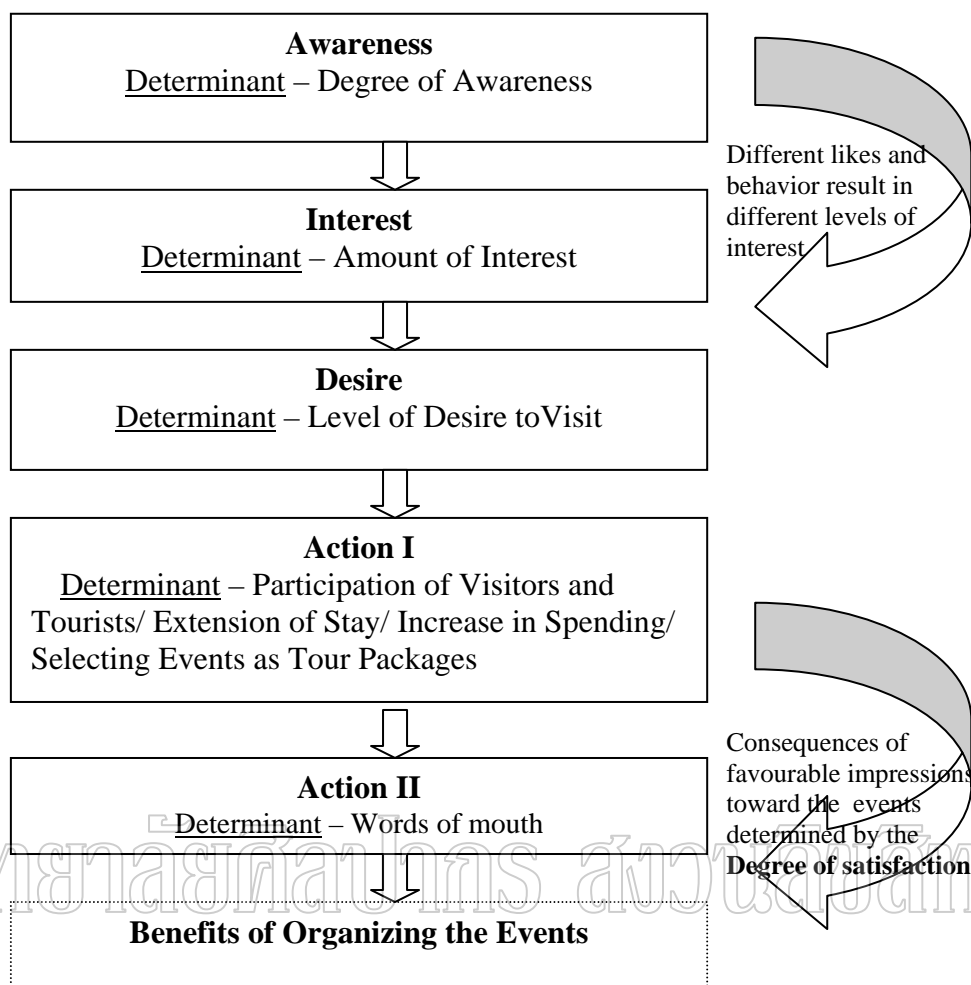


Figure 122: Research and Development Model (source: adapted from TAT, 2005a)

4. Operations: To enhance the potentiality of future campaigns, to make the tourism products more appealing, and to attain a better response to the tourism marketing strategies, the following aspects should be examined, improved and developed.

Developing and improving the tourism activities: The following four areas, which were grouped based on the “marketing mix” concept, should be considered:

<p>Product</p> <ul style="list-style-type: none"> ➤ The beauty and uniqueness of Thailand’s culture and traditions are likely to be good selling points to attract both potential visitors and tour operators. ➤ The product attributes should be more distinctive, such as: <ul style="list-style-type: none"> - Offering more interactive activities (Hands-on Products) 	<p>Price</p> <ul style="list-style-type: none"> ➤ There should be pricing guidelines during the events to prevent any unfair treatment to the consumers (the event participants). → This would likely result in a negative perception → which, in turn, would adversely affect the decision to return and the word of mouth advertising. ➤ Incorporation with the private sector,
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<ul style="list-style-type: none"> - Offering more unique activities ➤ There should be more product benefits, for instance: <ul style="list-style-type: none"> - The quality of the events should match the international standard. Moreover, there will certainly be value-added benefits if the events can match a world-class standard. ➤ The objectives of the events should be more concrete. For instance, there should be short-term and long-term objectives with clear guidelines for the development of tourism products. Moreover, such strategies will make management to plan future campaigns easier. 	<p>attractive offers could be presented, such as:</p> <ul style="list-style-type: none"> - Hotel discounts during low season - Free spa treatments for stay extensions <ul style="list-style-type: none"> ➤ Visitors should be informed that Thailand offers more competitive prices (and has lower spending costs) compared with similar type events offered in other countries. For example, <ul style="list-style-type: none"> - The total expense to travel to Cambodia for the Songkran Festival is higher compared with coming to Thailand for the same event. ➤ Products and souvenirs symbolizing the event could be sold to increase spending
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<p>Distribution Channels (Places)</p> <ul style="list-style-type: none"> ➤ Problems encountered by the tour operators should be resolved, such as: <ul style="list-style-type: none"> • Delays in the receiving of information or no information received at all • Unfair treatment to the tour operators by organizers in some locations. ➤ Shuttle buses should be provided to ensure convenient traveling to the event locations that are remote or where the infrastructure is not yet completed. ➤ There should be more tourist information offices at the various locations where tourists tend to be (e.g. Hua Lam Phong Railway Station). At the offices, a “point-of-purchase” should be set up by having tour operators offer the event tour packages to trigger on the spot demand and action. 	<p>Marketing Communications (Promotions)</p> <ul style="list-style-type: none"> ➤ Marketing Communications in foreign countries should be more widely penetrated ➤ The communication strategies should be customized to suit the insights and lifestyle of the locals. ➤ Effective means should be employed to clearly deliver the product’s attributes and benefits. This will help induce the desire to participate and increase the number of visitors. ➤ Attractions nearby the event or the province where the event is held should also be promoted before the launching of the event. This allows visitors to plan their itineraries in advance, → hence, extend their stay, →and increase their spending. ➤ There may be promotion strategies such as if visitors have participated in a certain number of events, then they will be entitled to enjoy certain privileges. For example: <ul style="list-style-type: none"> • Participating in five events will entitle them to have a one night free stay.
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5. Purchasing: The organizers should strictly follow the laid out plan and especially, the timeline. There should also be a contingency plan to support any unexpected changes.

6. HRM: Human Resources Management: Small business owners should be admonished to refrain from having the shortsightedness of taking advantage of tourists, especially foreigners.

7. MIS: Management Information System: The information publicized should be clear, accurate and adequate enough for the public to decide whether to participate in the events, and to be aware of what they can expect to see or experience. Moreover, the contents on the websites should always be updated to facilitate the public the ability to self-search for what they need. Updated, clear, accurate and adequate information will lead to positive impressions and effective marketing communications.

7. Implement strategies:

1. In developing the tourism industry, the “invisible hands” still play a vital role in maintaining the balance of the industry. Although domestic tourism should be promoted, price reduction should not be the main strategy to fulfill this objective.

2. There should be two different sessions for the Travel Mart Fair. For instance, on the first day, entry should be limited to entrepreneurs for meetings and exchanging information. Then, on the following days, the public would be allowed to participate. This will help expand and strengthen the tourism industry. In addition, the events should be on a large scale and meet international standards, so as to attract worldwide entrepreneurs to participate.

8. Evaluate and control

8.1 Evaluate and control: Potentiality of the 2005 tourism activities

The following aspects were examined into determine the world events potentiality. These studies findings are summarized as follows:

- The events and festivals that had a high potentiality were the Loi Kratong Sai in Tak, the Bangkok Songkran Festival and the Bangkok International Film Festival.

- Overall, the quality of the 2005 activities was consistent with the likes among Thai visitors. However, some events were not in line with the habits and the likes of the foreign tourists (TAT, 2005a).

According to the results of studies the potentiality of international events are summarized as follows:

- Thailand X-Games Cup and Thailand Ladies Open were organized in Thailand for the first time. Setting aside the market growth rate of these two activities, the potentiality of these events was moderate and high, respectively.

- Chiang Mai Art and Culture Festival and Pattaya Queen’s Cup Marathon were part of the Chiang Mai Songkran Festival and Unseen Season of the East in 2004. Therefore, setting aside the change in the ratio of the Thai and foreign visitors, the potentiality of these 2005 events was moderate (TAT, 2005a).

Lastly, the main studies findings for national events potentiality are summarized below:

- The Thai Rocket Festival had high potentiality. Both Thai and international tourists were highly interested and satisfied with the event.
- The potentiality of the Candle Festival was low compared to other events in the same category. This is because there was only a slight increase in the number of Thai visitors. Moreover, foreign tourists did not regard the event as attractive.
- Although most of the events have been advanced and developed over time to adapt to today's society, it is important to retain the country's long-standing culture, customs and traditions. This will allow visitors the opportunity to experience the beauty and uniqueness of Thailand and give rise to a positive impression among them (TAT, 2005a).

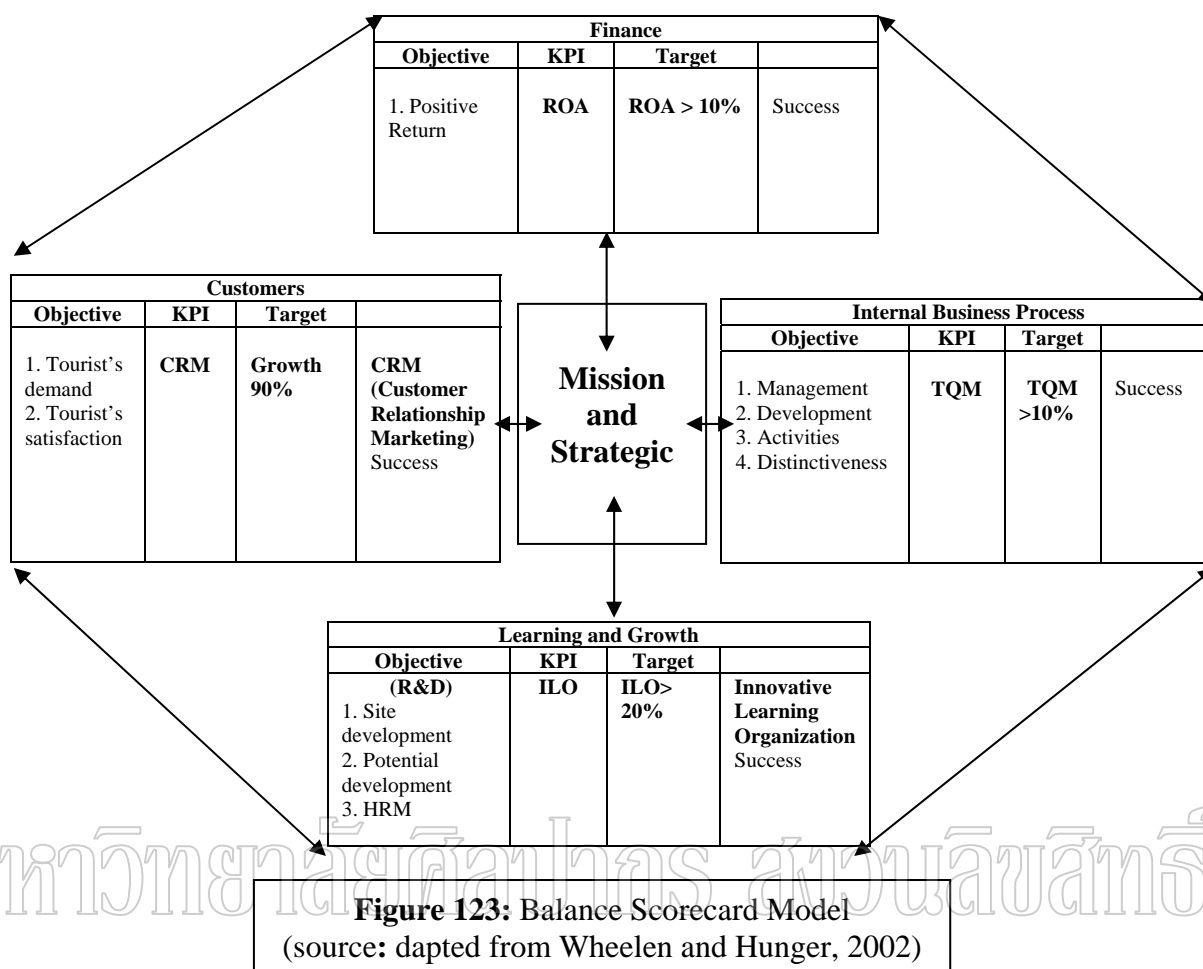
8.2 BSC (Balance Scorecard): For evaluate and control

There are four main components:

1. Finance: Positive return on asset
2. Internal business process: Total Quality Management (TQM)
3. Learning & Growth: Innovative learning organization
4. Customer: Customer Relationship Marketing (CRM)

The BSC Model is represented Thailand's tourism industry for evaluating and controlling in 2005. The target of finance is 10%. For CRM of TAT was success in terms of tourism. To control internal business process, the target of TQM is 10%; and the innovative learning organization is success for using growth strategy.

มหาวิทยาลัยเทคโนโลยีราชมงคลธัญบุรี



2. Benchmarking: standards for campaign evaluations

Because TAT has not had a clear set of standards to evaluate its tourism marketing campaigns, the evaluation methods proposed and presented in this research are merely preliminary. In order to derive a more effective and efficient evaluation, the following should be taken into consideration:

1. Scope of measurement should be determined for each event category to state clearly which aspects of the activities in a particular category are to be assessed.
2. The evaluation standards should be revised regularly in order to reflect the on-going and changing situations and environment. In addition, the scope of measurement stated in characteristic above should also be taken into account when choosing the evaluation standards for each year.

6.5 Conservation guidelines for the Khmer temples

It has been popular over the past ten years for the conservation community itself to question some of the assumptions that lie behind their efforts. This issue was much discussed at the Getty-sponsored conference held in Chiang Mai in 1995, where many participants spoke of the unique Asian approach to conservation issues – the Asian emphasis on “living” traditions, over frozen historical sites and the greater spiritual concerns of Asian people over those in the West (Corzo, 1995). In an effort to give attention to such perceived differences of outlook the Nara Document on Authenticity was promulgated in 1994 and has become part of the set of conventions

guiding the World Heritage Convention of 1972. The Nara Document also gives emphasis to social and cultural values and recognizes that there may be varying points of view toward conservation, based on cultural context.

These are indeed interesting issues. However, it is probably too simple to say that people from Asian – and Southeast Asia, in this case – have a wholly different point of view from people in the West. There are certainly varying viewpoints, based on education, economic level as well as culturally-based differences. The idea that Asian people as a whole value the “spirit” of a place, over its material qualities, probably does not do justice to Western ideas of spirituality, cultural memory and attachment to place.

The implicit notion that Asians treat their sacred places with reverence and that Europeans and Americans do not, also seems to dismiss Western practices too simply. Differences do exist across classes and cultures; but it appears that in the Southeast Asian context, most of those participating in the conservation process at all levels share many of the same assumptions – including the importance of repair over replacement and the value of the old over the new.

In Thailand, there is a high value placed on the antique and original over copies; many Thai people of all classes collect ancient Buddha images, both for what is thought of as their inherent spiritual power and also their historical associations. Educated, middle-class Thai people see the ruins of Sukhothai and Ayutthaya as part of the history of the country.

Nonetheless, there are sites throughout the region where a balance between the veneration of the old and accommodation to continuing use must be taken into account. The story applies to most of the older La Na temples in northern Thailand and the *wat* of Laos, still used as places of worship and filled on a daily basis with pilgrims and monks. And the ancient temples have never fallen out of use. They are re-roofed, repaired and added to in keeping with changing needs. These are not monumental archaeological sites. Change is inevitable at these places, but conservation still has a part as well.

The debate on the place of religious and culture practices – and differences of cultural perspective – within the context of monuments conservation remains an important topic and will doubtless engender many more conferences and discussions.

Known as Isan, Northeast Thailand is in many ways a separate country from the rest of Thailand. Dominated by the expansive Khorat Plateau, this part of the country is one of the poorest regions. The numerous Khmer period shrines, most now managed by the Fine Arts Department, attest to the Khmer presence in the region. The principle two sites are Prasat Hin Phimai, near the larger city of Khorat, and Prasat Hin Khan Phnom Rung, in Buri Ram Province.

Most Thai people are Buddhist and they seem to have a strong belief in Buddhism. *Wats* or temples are the center of Buddhist society, it can be said that the *Wat* is the important place for Thai people where they will pay the highest respect.

When people have special things, mostly they will mainly give them to *Wat*. As a result, *Wats* are places that collect many valuable things. Additionally, *Wats* have beautiful architecture and art work. The dharma or Buddha teachings say that “everything is uncertain.” In previous time periods when there was damage to the art work or the buildings, they were just restored by an artisan, without any idea of conservation. The architecture and art work might not be the same as the original.

Only within the past hundred years, when foreigners came into Thailand, did Thai people contemplate the idea of conservation, which seems to be very new to most Thai people. The main purpose of the cultural heritage conservation is to preserve the heritage artifacts and sites in Thailand by keeping them as close to their original condition as possible. The benefit of conservation is to provide knowledge to people who are interested now and to coming generations.

The idea of conservation takes shape when there are a group of people interested in conservation, who are willing to form a group at the international level. This idea was introduced into Thailand by the Fine Arts Department which is a governmental organization and it seems to be the only organization to date, that has been concerned about this idea since there has not been participation from the community.

However, at present, to make the conservation more effective, the Fine Arts Department should be open minded and ask for opinions and comments from the community. Moreover, initially the conservation was focused more on the individual sites rather than on the community and its surroundings. However, the conservation should not just be to conserve the individual site but also community and its surroundings.

Because the history, tradition, culture and way of thinking of Thais and foreigners are not the same, the principle of conservation for western countries might not be appropriate for Thailand. Therefore, the western principal of conservation should be adapted to be appropriate for Thai heritages in order to conserve the Thai identity and cultural heritage of Thailand.

There are principles for Thai heritages that can be the same as other charters, such as the Nara Charter, Burra Charter and the principles for the conservation of heritage sites in China. However, there are some principles that can not be used in the Thai Charter. According to the new principles, some were created for Thai heritage conservation and some came from other charters which can be adapted to use at Thai heritage sites.

6.5.1 The conservation of cultural heritages

The Thai Conservation Act in 1961 (Cited in Palakavong, 1988), gives the Director of the Fine Arts Department full authority to designate and enlist a historical monument, and also to designate a historical area, which means that the concern for the conservation of area in Thailand also dated back to 1961.

In 1984, the Thai Architectural Conservation Charter was issued by the Fine Arts Department, which is the main official body responsible for conservation works in Thailand. This Charter is in fact the Thai answer to the Venice Charter of 1964. The Charter does not elaborate the term “Historic Building” to cover a group of buildings or historical area but refers to the meaning and principles in the Act of 1961.

Article 2.1 gives the aim of the Charter as to “Make clear that the principles and practice of conservation works of building and environment be in accordance with the International Charter and with the Act of 1961.” Article 4.19 gives full concern to the landscape and also the physical environment (Palakavong, 1988).

In the Burra Charter, conservation is defined as processes of looking after a place so as to retain its cultural significance.

In the principles for the conservation of heritage sites in China arranged by the China ICOMOS it gives the meaning of conservation as a broad concept of protection that may convey the meaning of both conservation and management.

For this plan of conservation guidelines for cultural heritages of Thailand:

Conservation means looking after, and maintaining the cultural heritage to retain its significance including protection, preservation, restoration and rehabilitation to keep the value of the cultural heritage forever. This would have benefits for educational purposes to pass onto future generations. Conservation of cultural heritages is based on examining past knowledge and data then applying it to the present to ensure sustainable living for humankind.

In Thailand, the project for the conservation of ancient cities has been generally known as the “Historical Park Project.”

The term of “Historical Park” derived from the first project in modern time to be thought of and carried out systematically – the Sukhothai Historical Park. And the term of “Historical Park” becomes common in reference to the conservation of the group of buildings; or immovable objects; or area. It means, in the Thai sense, “the conservation of the monuments and sites which bear quality of a group value with clear definition of the project area” (Palakavong, 1988).

Ancient cities and ancient settlements have been found in various parts of the country, for example, in Isan (north-eastern plateau), in the north and the central plain. Isan, the north-eastern region of Thailand assumes nineteen provinces consisting of one third of the nation’s area and one third of its population. For conservation in these area the researcher would like to proposed Phimai and Phanom Rung historical park project as following:

- Conservation in Phimai historical park project:

Phimai is the biggest ancient monument built of sandstone ever found in Isan area. It situated in Nakhon Ratchasima Province. Palakavong (1988) suggested that Prasat Phimai was probably constructed during the reign of Suriyavarman I. This Mahayan Buddhist temple is thought to predate Ankor Wat in Cambodia, which has

some similarities. The monuments, though, faces south. The group of edifices are surrounded by the walls which form a rectangular. Within the walls boundary stand three *Prangs* with another building which probably was a library.

The first restoration work, which was for the Principal *Prang* (Principal Tower), was undertaken between 1964 and 1968 under the auspices of SEATO, especially France. The Fine Arts Department conducted various restorations from 1981 to 1983 and also in 1986. The work completed includes excavation of ten sites, solidifying structure of ten sites, maintenance of the monument, renovation of the enclosure wall, excavation of gates and twenty-two acres of land development (Palakavong, 1988).

The remaining work includes the maintenance and upkeep of the monument, environmental development, electrification and the installation of water work. The restoration aims at land development, technical excavation and environmental development in order to promote education and tourism. Also there would be a spread of income to local people and cultural heritage can be preserved (Palakavong, 1988).

- Conservation in Phanom Rung historical park project:

A major Hindu shrine, Phanom Rung was probably built between the 10th and 13th century A.D. It stand on top of an extinct volcano in Buri Ram Province. The area immediately around the mountain is a fertile land with traces of ancient settlements and several ancient monuments. This is an indication that the area might be an important community in the past (Palakavong, 1988).

The many structures at the site appear to have been gradually added over along period. Two brick towers, one facing east and the other facing south, appear to be the earliest structures dating from the 10th century A.D.

The shrine was found in a vandalized condition due to looting, including the use of dynamite. The restoration, using anastylosis method, undertaken under the auspices of UNESCO with the supervision of Prof. Prince Yachai Jitrapong and his aids Bernard Groslier and Pierre Richard, both of UNESCO, has been underway since 1971 (Palakavong, 1988). The remaining work includes the renovation of the western and northern galleries, the excavation of the royal buildings, landscaping and relocation of an unofficial monastery. The project was scheduled to be completed in 1989.

The conservation of the city is by far a more complex task than the conservation of a historical structure. In carrying out the conservation works, it requires the co-operation of a wide range of disciplinarians, such as historians, architects, planners, economists, engineers, sociologists and so forth, with an efficient administrative staff. Beside, the problems and the methodology have to be fully understood.

6.5.2 The situation of conservation in Thailand

The proper architectural heritage conservation in Thailand was evident around A.D. 1930, and illustrated by Prince Damrong's lecture. The proper legislation and

proper administration body originated around A.D. 1934. The practical aspects of conservation have been developed since then (Palakavong, 1991).

The early restoration works were influenced by the Ecole Francaise d'Extreme Orient's technique of preservation and consolidation. Restoration work at Sukhothai during 1953-1955 was mainly reconstruction with less regard to the archaeological evidences. Anastylis technique was introduced at Phimai by the French, in 1964. While the second restoration at Sukhothai during 1965-1969 was undertaken with better technique and understanding with a report published in 1969 (Palakavong, 1991).

The concept of "urban conservation" was introduced in 1977, with the introduction of the "Sukhothai Historical Park Development Project." The project illustrated conservation as an interdisciplinary subject and was carried out following a well planned methodology (Palakavong, 1991).

Thailand's Charter on Architectural Conservation, issued in 1985, reveals an attempt to combine the traditional practice of the Thais, restoration as rebuilding, with the international technique as proposed by the Venice Charter (Palakavong, 1991).

The concept of conservation in Thailand is still much in debate. There are still differences in thoughts particularly among some people responsible for the conservation works and some scholars.

Problems arisen from conservation works in Thailand could be a good lesson, not only to Thailand but also to our neighbouring countries and for the benefit of conservation works as a whole (Palakavong, 1988).

The situation of conservation of heritage sites in Thailand is not effective enough. Some of the facing problems in Thailand are:

- Lack of a knowledgeable staff to take care of and manage the many historic sites in Thailand.
- Lack of funding to support and retain conservation projects of historic sites.
- Lack of co-operation from local people because the works run against their interests.
- Lack of awareness by the host community to realize the significance of these historic sites. As a result many historic buildings are being neglected and rapidly decaying from inappropriate use of the buildings.

Regarding the restoration of Phanom Rung, using the anastylis method had been underway since 1971. It was completed and inaugurated in 1988. This is the first successful anastylis restoration which was carried out by the Thai team. For the Vishnu lintel, during 1961-1965, Phanom Rung was vandalized and looter carried away, possibly by helicopter, the Vishnu lintel. The lintel was found on exhibit at the Art Institute of Chicago in 1973, by Prince Subhadradis Diskul. The Prince reported the matter to the Fine Arts Department. The Fine Arts Department tried to arrange,

through the Foreign Ministry, negotiation with the Art Institute of Chicago for the return of the lintel. But it was in vain (Palakavong, 1991).

The issue was taken seriously again in 1988, by the Thai media, which had organized an information campaign. The message was clear, an unconditional return of the lintel to Thailand. The matter had been reported as headline news continuously from early 1988. The Fine Arts Department also joined force, together with a Member of Parliament from Buri Ram Province. Being supported by the Thais, with the candid reports by local media in Chicago, the campaign had created great pressure on the Art Institute of Chicago. The Vishnu lintel was returned to Thailand in November, 1988. Now it has been placed on its original position (Palakavong, 1991).

The case of the Vishnu lintel represented conservation of people in Buri Ram, were particularly enthusiastic and active. They considered themselves “owners” of the lintel and organized a number of protests against the Art Institute of Chicago. It was a good sign for the care of the cultural heritage at its root. It represented the local people who cared for their cultural heritage.

Throughout the history of conservation, Thailand has experienced both positive and negative aspects. But at least it has been the labour of great intention to abide by the civilized community.

Safeguarding one nation's architectural heritage is a humane act. The architectural heritage conservation in Thailand does not only represented the conservation of the national or regional heritage. It also represents the conservation of the cultural properties of mankind (Palakavong, 1991).

6.5.3 A kind of conservation

1. Protection from deterioration

Protection from deterioration means to look after and protect the cultural heritage in order to halt its not decline. This kind of conservation, is mainly used with ancient objects and artifacts by preserving, cleaning and taking care to use a scientific method, such as controlling the moisture and light in a museum. However, this kind of conservation might not be useful for a cultural heritage site like an ancient palace or an ancient building because there are many factors that cannot be control led, such as humidity, sunlight, wind and rain, etc.

2. Preservation

Preservation means to preserve and protect the heritage condition from the point which it was found. This kind of conservation should used with ruined monuments which were abandoned and not connected with the society or community around the site. Preservation can also be used with sites that are ruins which cannot be restored to their original condition. The aim of this conservation is to protect the heritage from any further decline.

3. Reinforcement

Reinforcement means to add strength to the heritage site by using a beam or temporary bracing material to make the structure of the building stronger. In this kind of conservation, the material used should be different from the original but not too different so as not to destroy the identity of the place.

4. Restoration

Restoration means to restore or bring the site back, as near as possible, to its original condition. This kind of conservation requires reliable evidence in order to prove the restoration is accurate and authentic. The evidence that should be used are things, such as ancient photographs and tangible proofs that need to and can be verified by the artist historians and architectural historians to ensure its accuracy.

5. Re-production

The aim of re-production is to help educate people who want to learn more about the site. This conservation can be used with any heritage site because the heritage will not be damaged. By hypothesizing about the original building from the tangible evidences it can be reproduced. However, explanations are needed in showing what evidence was used for the reproduction. A good example of this type of conservation is the Ancient City.

6. Re- construction

Re-construction is the part of conservation that encourages people to study and to use what they have learned. This conservation requires more documents, evidences and many more fields of historians than does re-production. Hence, it needs more care because this type of conservation works with the heritage directly and may cause misunderstandings to the general public about the heritage site.

7. Re-evaluation

Re-evaluation is absolutely necessary to heritage conservation and is a kind of living heritage. Undeniably the site still has significance related to not only its history but from the past to the present. This type of conservation is the king since it adds more strength to the site and can be updated with usage as more is learned about the building by the remaining architecture and identity of the building.

Authenticity: The purpose of this principle is to ensure the all procedures of conservation concerning materials used throughout the existense of the cultural heritage site are authentic.

Community participation: According to the new constitution in the year 1999, it stated that in any work of the government, the community should pay attention to and participation in it, in order to exchange ideas between the government and the people. The government should accept and consider ideas from the community. It is a process of the government providing power to the people to help administer their own country.

The stakeholders: The stakeholders of conservation cultural heritage projects are:

- Local communities
- Governmental agencies, such as:
 - The Ministry of Culture
 - The Ministry of Education
 - Fine Arts Department
- Local government
- Academic institutions
- Non-governmental organizations

- Owners of the places/sites
- Others

Conservation teams: The conservation project should be comprised of those with various backgrounds, such as:

- Heritage manager
- Archeologist
- Geographer (cultural geography, settlement geography, rural geography, urban geography)
- Architect
- Landscape architect
- Art historian
- Historian
- Anthropologist
- Engineer
- Scientist (chemist, biologist, botanist)
- Others

Conservation guidelines for Khmer temples and the environment surrounding the urban community of Khmer heritage areas consist of four main components;

1. Research, inventory and listing
2. Maintenance and repair
3. Grants and loans for conservation
4. Conservation legislation

1. Research, inventory and listing

Research must be done initially to determine whether any site or building meets the qualification of becoming a heritage site. Some of the features that determine this are history, importance, to posterity the value in the sense of format, plan, the picture shows all detail state of preservation of the artifacts, the state of the structure, the surrounding environment, the amount of work necessary to preserve it, etc.

Architectural and archaeological research, for example, research concerning conservation, such as, research about the inventory, structure, architectural format, excavating ancient remains, etc.

Chemical and physical research, for example, scientific research to support conservation, such as, seeking chemicals that are appropriate to use with ancient remains and in checking the ancient remains they must not be demolished or destroyed, etc.

An inventory register for ancient remains is a list that shows items already registered and those waiting to be registered. The register should have a listing of the value of each artifact and building deemed important enough to be included. This will enable funds to be allocated for those things having higher value first.

Items that should be taken into consideration when determining the intrinsic value of a building include the benefit it will bring to the community in terms of

education, spirituality, culture and the economy. Designations should also be assigned to identify what kind of value the building has to the community.

2. Maintenance and repair

Inspection involves checking the state of the ancient building and recording its physical state, such as, foundation, wall and roof, etc. The purpose is to find all possible hazards that must be repaired or watched closely, so that action can be taken. The architect, technician or occupational engineer will initially inspect the building and continue to make regularly inspections filing a building report. The inspection report should be in writing and comply with codes for ancient buildings;

The inspection report for ancient buildings should include structural elements, proposals for repair, the urgency of the repairs and conservation practice. Intervention begins when repairs are started on a heritage building. There are many steps to follow when determining the damage states of ancient buildings, and clear objectives must be applied. The best way is to perform routine maintenance as much as necessary.

The maintenance should be regular and ongoing. The work includes various tasks starting with basics, such as, sweeping, dusting and polishing and continue to include more complicated work, such as, controlling the temperature and the moistness of the intern atmosphere. The work would also include monitoring the change of equilibrium in the structure with a telephone NIC meter, which shows by graph changes that occur over many years. The frequency of the maintenance is determined by the work that must be done everyday and by situations that arise unexpectedly over a period of time. Rehabilitation involves restoring ancient remains to have the look of a new building. Usability is a way to protect against dilapidation because it allows regular maintenance to be applied to the ancient remains, which is advantageous and protects against natural decline. European countries have a prima facie case regarding buying ancient remains slated for demolition. They conserve them and put them in a museum or open format that allows people to see them and be informed that money is needed to keep them available. This induces people to provide the necessary funds to make it possible.

3. Grants and loans for conservation

Financial assistance in both direct and indirect ways to owners of ancient remains are beneficial to keep them in good repair and can be separated into two categories:

1. Assistance in a direct way, for example, money given by the government which must be paid back by way of low-interest loans.
2. Assistance given on an indirect way, for example, reduced taxes.

4. Conservation legislation

Ancient laws are of chief importance in involving all factions in the conservation and protection of ancient remains. Limits and definitions regarding heritage sites often specify that the building and the location have historical value, unique architecture, tradition, art and culture and that the archaeology can be separated into the following three categories:

Ancient remains must be a building carcass or cave where the area has significant historical value and has no living owner, but if it does have a living owner it will come under the protection of the law.

A historic building is one that has intrinsic historicity and the building has an owner who lives under control of the law.

Conservation areas are areas which have architectural distinction or history and have characteristics that are worthy of conservation. Some practical features are the beauty of the building, the community, the network of roads, etc. Even though an ancient building may have no physical beauty, it does not matter; it can still stay beneath the protection of the law. Thailand has no laws governing ancient buildings or persons responsible for the conservation and preservation of them. The Prime Minister has the responsibility according to the law to establish institutes on culture and to appoint officers to set up policy.

Regarding the work connected with ancient and historic buildings, the local municipality takes responsibility about the conservation areas. However, Thailand has the Fine Arts Department under the Director General of the Fine Arts Department who is the person responsible, according to the law, to appoint persons to be on the board of registers, to generate the registers, permits and permit rejections. This also includes appointments of persons to create the registers, permits to demolish ancient buildings not worthy of restoration and to allot funds for ancient conservation, impose punishment and fines on those who break the law and allocate funds directly from the state. The establish laws, Director of the Fine Arts Department also can supporting private organizations involved with conservation, such as, organizations which collect funds to purchase ancient sites slated for demolition in order to conserve them and give people the opportunity to buy shares in them. This steps allows the community to be a part of the preservation and conservation of these sites.

- Case study in Prasat Phimai and surrounding area: A proposed plan for tourism development

Table 28: Action plan in Prasat Phimai and surrounding area

Problem	Strategy	Action Plan and Project	Type of Project
1. Guidelines and developments that affect conservation and damage the environment	Wake the consciousness and build awareness	<ul style="list-style-type: none"> - Regularly set up exhibitions/ meetings about conservation - Produce mass media to build awareness, such as, guide books - Produce gifts that display the identity of the local community - Establish local organizations and 	<ul style="list-style-type: none"> - Public relations/ scheduling meeting - Public relations/ producing informative literature. - Public relations/ building cooperation with the private sector - Setting up institutes and organizations

		environment funds	
2. Physical characteristics of the ancient city were destroyed	Plan to develop systems for conservation and rehabilitation of the environment	- Coordinate activities with the organizations and institutes related to development and conservation	- Coordinate activities with other divisions
3. Using real estate characterized by lack of direction	Correct the law	- Issue notices to identify boundaries of ancient sites - Fine those illegally using real estate kind in the appropriate urban plan	- Legislation to coordinate activities with the Fine Arts Department - Legislation on urban plans/ Ministry notices
4. Natural deterioration of the building	Encourage historic building instead of Modern age building	- Modify building codes - Issue legislature to encourage fabrication of historic buildings	- Issue laws and municipal laws - Public relations to produce new legislature
5. Area control	Fix the area for heritage	- Control the height of buildings in this areas that affect the heritage	- Legislation
6. Advertising boards that destroy the environment	Limit the areas of installation and the facade	- Installation of advertising boards restricted from certain areas - Enhance the motivation make new standards announce adaptation trends and set up new advertising boards	- Legislation/ Municipal laws - Public relations/ produce new standards
7. Unsightly electric lines and telephone lines	Run the telephone lines underground	- Solicit organizations that use electric lines and telephone lines underground	- Organize field trips to the research, other institutions that use this type of wiring
8. Traffic and transportation	Improve traffic	- Put border restrictions on entry of oversized vehicles entering historic site areas	- Legislation - Organize field trips to view similar site restrictions
9. Discontinuous sidewalks	Make adequate sidewalk areas for all visitors coming to the site	- Design and make connections between sidewalks in shady areas - Schedule festivals to support holiday tourism by using sidewalks and bicycle paths - Designing and making	- Organize to field trips to view similar construction - Public relations

		the sign meaningful for old town tourism	
10. Inadequate parking area	Construct parking areas with new requirements	<ul style="list-style-type: none"> - Design the parking area for both automobiles and tour buses - Control parking in the city area - Control the parking area for new buildings 	<ul style="list-style-type: none"> - Organize to field trips to view similar construction - Legislation - Legislation/ Municipal laws
11. Parking areas that infringe on the heritage site.	Design parking areas located a distance away from the site	Fix the parking area with out obstructing the view of the heritage.	<ul style="list-style-type: none"> - Organize to field trips to view similar construction
12. Climate at the heritage site is extremely hot	Grow more trees	<ul style="list-style-type: none"> - Design the sidewalks and walkways near the trees - Preserve large-sized trees - Look to use shady areas for the best possible advantage - Prepare recreation area for support activities 	<ul style="list-style-type: none"> - Organize to field trips to view similar construction - Public relations

6.6 Recommended itineraries for the proposed Khmer cultural route in lower Isan

“Cultural routes” represent interactive, dynamic, and continually evolving processes of human intercultural links that reflect the rich diversity of the contributions of different peoples to cultural heritage.

Though cultural routes have resulted historically from both peaceful and hostile encounters, they present a number of shared dimensions which transcend their original functions, offering an exceptional setting for a culture of peace based on the ties of shared history as well as the tolerance, respect, and appreciation for cultural diversity that characterize the communities involved.

The consideration of cultural routes as a new concept or category does not conflict or overlap with other categories or types of cultural properties, monuments, cities, cultural landscapes, industrial heritage, etc. – that may exist within the orbit of a given cultural route. It simply includes them within a joint system which enhances their significance. This integrated, interdisciplinary and shared framework creates new relationships among them by means of an innovative scientific perspective that provides a multilateral, more complete, and more accurate vision of history. This approach stimulates not only understanding and communication among the peoples of the world, but also increases cooperation to preserve cultural heritage.

The innovation introduced by the concept of “cultural routes” reveals the heritage content of a specific phenomenon of human mobility and exchange that developed via communication routes that facilitated their flow and which were used or deliberately served a concrete and peculiar purpose. A cultural route can be a road that was expressly created to serve this purpose or a route that takes advantage either totally or partially of preexisting roads used for different purposes. But beyond its character as a way of communication or transport, its existence and significance as a cultural route can only be explained by its use for such specific purpose throughout a long period of history and by having generated heritage values and cultural properties associated to its own peculiar dynamics.

Therefore, cultural routes are not simple ways of communication and transportation, which may include cultural properties and connect different peoples, but special historic phenomena that cannot be created by applying one’s imagination and will answer to the establishment of a set of associated cultural assets that happen to possess features in common.

Cultural routes have sometimes arisen as a project planned a priori by the human will which had sufficient power to undertake a special purpose. On other occasions, they are the result of a long evolutionary process in which the collective interventions of different human factors coincide and are channeled towards a common purpose. Given the cultural richness and variety of both the interrelationships and the characteristic assets directly associated with the reason for the existence of cultural routes.

Stone sanctuaries tour 3 days 2 nights Nakhon Ratchasima - Buri Ram

Day 1: From Bangkok, the tourist travels to Nakhon Ratchasima and visit Sikhio ancient stone quarry, Ban Prasat archaeological site and Prasat Phanom Wan. After that, the tourist goes to Phimai historical park. Tourist’s accommodation in Nakhon Ratchasima.

Day 2: The tourist travels to Buri Ram to see Prasat Phanon Rung, Prasat Mueang Tam and Kuti Ruesi Khok Mueang. Tourist’s accommodation in Buri Ram.

Day 3: Return home.

Stone sanctuaries tour 4 days 3 nights Buri Ram - Surin - Si Sa Ket

Day 1: The tourist travels to Buri Ram and visit Phanom Rung historical park, Prasat Mueang Tam and Kuti Ruesi Khok Mueang and Phanom Rung historical park guesthouse is recommended.

Day 2: The route to Surin and visit Prasat Ban Phluang, then visit Prasat Ta Mueang Group. From there, visit Prasat Phumpon and Prasat Yai Ngao. Then, the tourist goes to Si Sa Ket Province. Tourist’s accommodation in Si Sa Ket.

Day 3: The tourist goes to visit Prasat Phra Wihan and stop by Prasat Don Tuan, Pha Mo I Daeng Rock Shelter, which are on the way. Tourist’s accommodation in Si Sa Ket.

Day 4: Return Home

Khmer cultural route-stone sanctuaries in Southern Isan 6 Days 5 nights Nakhon Ratchasima - Buri Ram - Surin - Si Sa Ket

Day 1: From Bangkok, the tourist travels to Nakhon Ratchasima and visit Sikhio ancient stone quarry, Ban Prasat Phanom Wan. After that, the tourist goes to visit Phimai historical park. Tourist's accommodation in Nakhon Ratchasima.

Day 2: The tourist travels to Prasat Phanom Rung, Prasat Mueang Tam and nearby Kuti Ruesi Khok Mueang. In the afternoon, the tourist travels to Surin and see the ancient stone quarry in Ban Kruat district and Prasat Ban Phluang before reaching the city of Surin. Tourist's accommodation in Surin.

Day 3: In the morning, the tourist goes to Luangpho Phra Chi, a provincial Buddha image of Surin. Before leaving the city the tourist can visit the weaving village of Tha Sawang village. After that, the tourist travels to Prasat Ta Muean Group which is located on the Thai-Cambodian border. In the afternoon, the tourist goes to Si Sa Ket to visit Prasat Phumpon and Prasat Yai Ngao on the way. Tourist's accommodation in Si Sa Ket.

Day 4: The tourist travels to Prasat Phra Wihan. On the way, stop by Prasat Don Tuan, Pha Mo I Deang and Twin Stupas. After visiting Prasat Phra Wihan, the tourist return to Si Sa Ket. Tourist's accommodation in Si Sa Ket.

Day 5: The route goes to visit Prasat Sa Kamphaeng Noi and Prasat Sa Kamphaeng Yai. After that, head toward Surin, and visit Prasat Ban Prasat on the way. In the afternoon, the tourist goes to visit Prasat Si Khoraphum and Prasat Mueang Thi, which are also on the way to Mueang Surin district. And the tourist will also pass Bu Thom village that produces rattan products and Chan Rom village, a silk cloth weaving village. Tourist's accommodation in Surin.

Day 6: The tourist travels to visit Prasat Chom Phra and the silverworks village at Khwao Sinarin minor district. If there is enough time, the tourist might goes to see the way of life of the Kui people who raise elephants in the Elephant Village in Ta Klang village before returning home.

Tourist attractions along the way

Nakhon Ratchasima

Khao Yai National Park: A natural heritage site of ASEAN, the park is a place for natural study and there are beautiful waterfalls. The park also provides tourist accommodation and a camping site.

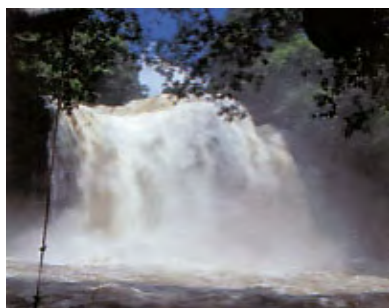


Figure 124: Waterfalls in Khao Yai National Park (source: TAT, 2004b)

Sikhio Stone Quarry: On the Friendship Highway at km. 206 - 207, 40 kms. From Mueang district, there is evidence of sandstone cutting. Probably stones were taken from here to be used in the construction of nearby stone sanctuaries, such as Prasat Mueang Khaek and Prasat Non Ku.



Figure 125: Sandstone cutting
(source: TAT, 2004b)

Dan Kwian Ceramic Village: Follow Highway No.224 (Khorat-Chok Chai), 15 kms. From Mueang district, visitors will see ceramic shops on both sides of the highway. Dan Kwian is a well-known place as a ceramics production center that uses traditional techniques and uniquely colored clay. There are many items and styles to choose from and purchases as souvenirs.

Prasat Phanom Wan: Located at Wat Prasat Phanom Wan in Makha village, Mueang district, this sanctuary is similar to Prasat Phimai but Prasat Phanom Wan is unfinished. From archaeological excavations, it has been determined that Prasat Phanom Wan was built on top of a prehistoric burial site dating back approximately 2,000 years.

Ban Prasat Archaeological Site: Located at Mu 7, Prasat-Tai village, Non-Sung district (local guides are available 8 a.m.- 4 p.m.). This is a prehistoric burial site that dates back more than 3,000 years. Human skeletons and pottery with a distinctive style known as *Ban Prasat style* were found here. Presently, the excavation site is on permanent exhibition.



Figure 126: Ban Prasat archaeological site
(source: TAT, 2004b)

Phimai National Museum: Near the Tha Songkran Bridge, Phimai district Exhibitions display many Khmer cultural artifacts and objects from various notable historical sites in the lower Isan region.

Sai Ngam, Phimai: Located on the bank of the Mun River near the Phimai Dam before the Tha Songkran Bridge. Sai Ngam features large Banyan trees of approximately 350 years old, covering an area of about 35,000 square feet.



Figure 127: Sai Ngam, Phimai
(source: TAT, 2004b)

Buri Ram

Lower Northeastern Cultural Center: Located in Buriram Rajabhat Institute, the lower Northeastern Cultural Center exhibits history and culture of this region including artifacts and art objects related to the way of life of the locals.

Khao Kradong Forest Park: Located in Nam Sap village, Samet subdistrict, Mueang district. Khan Kradong is an extinct volcano. There is a replica of the Lord Buddha's footprint and Phra Suphattharabopit image. Also, this place is a viewpoint where you can see the province of Buri Ram clearly.

Kuti Ruesi Khok Mueang: Located in Khok Mueang village near Prasat Mueang Tam, it was a resting place associated with the community of Prasat Mueang Tam that was built in the reign of King Jayavarman VII.

Prasat Nong Hong: Located in Non Din Daeng, Lahan Sai district, it is a Hindu shrine built around the 12th century A.D. There are three brick prangs.

Sanam Bin Reservoir: From Prasat Phanom Rung, use Highway No.24 to Prakhon Chai; Highway No.219 and travel for another 4 kms. This is an interesting birdwatching site with more than 150 types of field and water fowls.

Ban Kruat Stone Quarry: Located in Sai Tri three village, Prasat subdistrict, Ban Kruat district. There is evidence of the quarrying of large blocks of sandstone. Some blocks have holes cut into them. It is probable that this site was the source for the sandstone used in the construction of Prasat Phanom Rung and Prasat Mueang Tam.

Ban Kruat District Cultural Center: Situated in Ban Kruat Wittayakhan School, ancient ceramic from more than 50 kilns found in this district are on display. Most are of around the 10th - 12th centuries A.D.

Nai Chian Ancient Kiln Site: Located in Thanon Noi Mu 1 village, Hen Lat subdistrict, Ban Kruat district, this is an ancient ceramic kiln site dating back more than 1,000 years. It is still in excellent condition. It had been used during the 8th - 11th centuries A.D. and was capable of reaching a temperature of 1,200° c.

Wat Sisa Raet (Wat Hong): A temple in Sisa Raet village, Phutthaisong district, housing a highly respected Buddha image known as Phrachao Yai that dates

back to around the year 1657 A.D. There is also an annual festival in late February or early March depending on the lunar calendar.



Figure 128: Phrachao Yai
(source: TAT, 2004b)

Surin

Wat Burapharam: Located on Krung Si Nai Road near the city hall is an old temple that houses Luangpho Phra Chi, the sacred Buddha image of Surin.



Figure 129: Luangpho Phra Chi
(source: TAT, 2004b)

Tha Sawang Village: Located in Mueang district. The people weave cloth in the ancient way, but it has recently become well-known as the village that produced the shirts for the APEC Summit Meeting of 2003. Interested persons can visit everyday.

Huai Saneng Reservoir: Located between kms. 5 - 6, this is a rest area for the people of Surin and nearby areas. Also, accommodation is available for tourists.

Prasat Mueang Thi: In Mu 1, Mueang Thi village near Wat Chom Suthawat, this is a Khmer style sanctuary that was later changed to a local stupa in a later age. The plan is simila to Prasat Si Khoraphum.

Prasat Ban Phluang: Located in Phluang village, Prasat district, this sanctuary was built in the 11th - 12th centuries A.D. The sanctuary is decorated with stone carvings of Krishna lifting the Govardhana mountain and door guardians.

Son Song Bai Reserve: In the Chok Nuea sub-district on the Surin-Sangkha Road, this is a vast forest of twin-needled pine trees (*Pinus merkusii*) growing on a plain. Normally, this type of pine tree only grows in high and cold areas.

Prasat Phumpon: Located in Phumpon village, Dom sub-district, Sangkha district, is the oldest Khmer sanctuary of Hinduism in Thailand and was contemporary with the Prei Khmeng art. It dates back to the 7th - 8th centuries A.D. (approx. 637-707 A.D.)

Prasat Yai Ngao: In Sangkha village, Sangkha district, 4 kms. from the Administrative Office of Sangkha district, this is a brick sanctuary. Presently, there are two towers remaining. It was built in the 11th - 12th centuries A.D.

Si Sa Ket

Prasat Ban Prasat: At Wat Ban Prasat Phanaram, Huai Thap Than district, this is a sanctuary with three brick towers that date back to the 11th - 12th centuries A.D. This structure was restored and converted to be a Buddhist site in around the 17th or 18th century A.D.

Prasat Sa Kamphaeng Noi: In Klang village, Khayung sub-district, Mueang district, in the area of Wat Sa Kamphaeng Noi. This sanctuary was an arogayasala or “community hospital” and was built by King Jayavarman VII.



Figure 130: Prasat Sa Kamphaeng Noi
(source: TAT, 2004b)

Huai Chan Waterfall: From Khun Han district, take Highway No. 2128 for about 4 kms. to the junction. Turn left and continue for another 10 kms. This multi-level waterfall is appropriate for swimming. It is considered the most beautiful waterfall in Si Sa Ket.

Samrong Kiat Waterfall: From Khun Han district, take Highway No. 2127 and No. 2236 to km. 2. This medium-sized waterfall is beautiful and has an interesting nature study trail.



Figure 131: Samrong Kiat Waterfall
(source: TAT, 2004b)

Khao Phra Wihan National Park: Covering parts of Kantharalak district, Si Sa Ket province, and Nam Yuen district, Ubon Ratchatani province. There is a nature study trail and a jungle trek.

Pha Mo I Daeng: A rock shelter located before the entrance to Prasat Phra Wihan, Kantharalak district. There are ancient reliefs of a man and two women carved onto the rock shelter and a person sitting on the King of the Nagas. On the side, there is an image of a pig that might refer to an avatar of the god Vishnu.



Figure 132: Pha Mo I Daeng
(source: TAT, 2004b)

Prasat Don Tuan: Located in Phumsaron village, Kantharalak district, this is a small sanctuary near Prasat Phra Wihan that was built in the 11 century A.D.



Figure 133: Prasat Don Tuan
(source: TAT, 2004b)

Accommodation

Nakhon Ratchasima

- **Rachaphruk Grand Hotel** 311 Mittraphap Rd., Mueang district, Tel. 0 4426 1222 (1,200 – 4,500 baht)
- **Simathani** 2112/2 Mittraphap Rd., Mueang district, Tel. 0 4421 3100 (1,100 – 3,500 baht)
- **Homestay Ban Prasat** Contact the Tourism Club for the conservation of archaeological sites, Tel. 0 4436 7075
- **Phimai Hotel** 305/1-2 Haruethairom Rd. Phimai district, Tel. 0 4447 1306 (380-680 baht)

Buri Ram

- **Thep Nakorn** 139 Chira Rd., Mueang district, Tel. 0 4461 3400-2 (house: 570-1,320 baht, room: 350 baht)
- **Vong Thong** 512/1 Chira Rd., Mueang district, Tel. 0 4462 0860-2 (600 baht)
- **Ruan Nang Rong** 44/1-2 Si Kanlaya Rd., Nang Rong district, Tel. 0 4462 2385 (350 – 400 baht)
- **Phanom Rung Historical Park Guesthouse**, Tel. 0 4463 1746
- **Phanom Rung Resort** 83 Ta Pek Rd., Phanom Rung, Charoem Phra Kiat district, Tel. 0 4463 1231 (500 baht)

Surin

- **Thong Tarin** 60 Sirirat Rd., Mueang district, Tel. 0 4451 4281 (740-1,650 baht)
- **Phetchkasem** 104 Chit Bamrung Rd., Mueang district, Tel. 0 4451 1274 (450-1,650 baht)
- **Huay Sanang Lake** Guesthouse Irrigation Office of Surin province, Tel. 0 4451 1966

Si Sa Ket

- **Kessiri** 1102-05 Khukhan Rd., Mueang district, Tel. 0 4561 4006-7 (850-1,600 baht)
- **Phrompiman Hotel** 849/1 Lak Mueang Rd., Mueang district, Tel. 0 4561 2696 (230-490 baht)
- **Kantharlak** 131/35-36 Sin Pradit Rd., Kanthararak district, Tel. 0 4566 1085-2 (300 -550 baht)

Restaurants**Nakhon Ratchasima**

- **Thai Phochana** Chomsurang Yat Rd., Mueang district, Tel. 0 4424 2840 (Thai food)
- **Po Kha Mu** Yotha Rd., Mueang district, Tel. 0 4427 4446 (Thai food)
- **Leng Lao Su** Thong Rd., Mueang district, Tel. 0 4426 0311 (Thai food)
- **Suep Siri** (Roast Chicken) Suep Siri Rd., Mueang district, Tel. 0 4426 1493 (Isan food)
- **Khrua Nan Nam** 109 Mittraphap Rd., Pak Chong district, Tel. 0 4431 4543 (Thai food)
- **Rim Mun** 56/5 Mu 7 By Pass Rd., Phimai district, Tel. 0 4447 1232 (Isan food)
- **Bai Toei** Chom Suda Sadet Rd., Phimai district, Tel. 0 4447 1725 (Thai food)

Buri Ram

- **Phon Phen** 30/3 Rom Buri Rd., Mueang district, Tel. 0 4461 1553 (Local Isan food)
- **Chok Likhit** 246/14 Niwat Rd., Mueang district, Tel. 0 4461 2665 (Local Isan food)
- **Lakhana Kha Mu** 226 Chok Chai-Det Udom Rd., Nang Rong district, Tel. 0 4463 1158 (Thai food)

Surin

- **Suan Ahan Nga Chang** 520 Khotchasan Rd., Mueang district, Tel. 0 4451 3179 (Thai food)
- **Pae Ti Restaurant** 40-42 Thetsaban Rd., Mueang district, Tel. 0 4451 1682 (Chinese food)
- **Samrap Ton Khrueang** Chit Bamrung Rd., Mueang district, Tel. 0 4451 5015 (Thai food)

Si Sa Ket

- **Si Khiao** Si wiset Rd., Mueang district, Tel. 0 4561 1589 (Local food)
- **Chiao Ki** Si Sa Ket Rd., Mueang district, Tel. 0 4561 1479 (Thai food)
- **Santi Phochana** 51/1-3 Khan Phra Wihan Rd., Kanthararak district, Tel. 0 4566 1238 (Chinese & Thai food)

Please note: Thai information provides some examples of recommended accommodation and restaurants in this area. There are many other places for accommodation and dining.

Local souvenirs:

Nakhon Ratchasima: At Phimai, there is a famous noodle called Mi Phimai that is made from broken-milled rice and can be bought as a gift or souvenir. For tourists who like ceramics to decorate their houses, these are available at Dan Kwian village. The products here are of good quality and have beautiful colors. Nakhon Ratchasima also offers good quality silk cloth, especially at Pak Thong Chai district.

Buri Ram: In the area of Chaloe Phra Kiat district which is the location of Phanom Rung mountain, there is a production center of skillfully woven silk cloth at reasonable prices by the local people of Khok Yai village and Nong Rong district. Local food available includes fermented shrimp, fermented fish and Krayasart, Thai sweet made of rice, nuts, sesame-seeds and sugar from Phrakhon Chai district.

Surin: There are many handicrafts available in this area. If tourists want to purchase silk cloth from Mueang district, there is a production center at Tha Sawang village. However, if tourists want to purchase Mud Mee silk or cloth woven in the Pha Hol style of Surin with a Cambodian background, tourists can find it at Khwao Sinarin village in Si Khoraphum district. Surin is also a place for unique silver goods. Some hok village, a group of village where silver goods are produced. Bu Thom village is a village where good quality basketry is made. Tourists can browse in the collectively-owned shops or at homes in the village. And Surin is also a place that produces preserved radish and Chinese sausage, whereas Si Khoraphum district is famous for kalamae, local aweet made from coconut milk and sugar that is tasty. There are shops near the market in the provincial city.

Si Sa Ket: Souvenir handicrafts from Si Sa Ket are small bamboo buckets which are copied from bamboo buckets that are sealed with dammar and used to scoop water. Tourists can purchase souvenirs from Si Sa Ket at the Office of Community Development of Si Sa Ket.

How to choose souvenirs

Silk cloth should be soft with regular patterns, colors and borders, weaving should be firm and smooth throughout the entire cloth.

Fermented shrimp and fermented fish should have a salty and sour flavor. Krayasart should be soft and not too hard.

Preserved radish should have a natural red color, be dry and have firm flesh.

Chinese sausage should have a natural red color, be dry and have firm flesh.

Mi Khorat noodles should be white and have angular sides.

Rattan basketwork: Tourists should check the fineness of the weaving and the thickness and firmness of the material.



Figure 134: Local Souvenirs
(source: TAT, 2004b)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter 7

Khmer Civilization Tourist Information Center in Northeast Thailand

This project is adapted from secondary data that considers a Khmer Civilization Tourist Information Center in Northeast Thailand. The main source was that of Nahatai Visutnavarat, produced in 2002, and other documents related to places and activities at Khmer temples in the Northeastern region of Thailand. These include both primary sources and secondary sources. These also include diaries, local documents, ancient photographs, maps, reports, related studies, advertising posters, video clips, films, meeting minutes, visitor record books and souvenirs. In addition, an examination has been made relating to tourism and tourism potential in the region.

This project is viable and able to support the developmental mission plan for heritage tourism in Thailand and is proposed to the Tourism Authority of Thailand.

1. Review literature of the project

A large portion of the Isan region is filled with history, cultural and ancient heritage that reveals traces of a civilization, which was among the most sophisticated of those a thousand years ago.

Khmer civilization, centered in Cambodia, spread into Thailand in the 11th–12th centuries of the Buddhist Era. The enormous influence and power of the Khmer kingdom is revealed by its art and architecture, which are prominent and unique. These works reveal the civilization, religion, beliefs, policies, way of life and cultural customs of that period.

From the 18th–19th centuries B.E., the Khmer civilization gradually declined leaving only remnants for many hundreds of years. At the present time, many of these remnants can be explored in Cambodia and Thailand, especially in the Northeastern region of Thailand. Its greatness, perfect grace and fame are shown at Prasat Phimai in Nakhon Ratchasima Province; Prasat Phanom Rung, Prasat Mueang Tam in Buri Ram Province and Prasat Phra Wihan. Prasat Phra Wihan has been the subject of a dispute between Thailand and Cambodia; however, the World Court ruled it belongs to Cambodia but tourists from Thailand are to be granted the safe use of it.

Khmer civilization sources are important in history, culture and tourism. Many agencies aim to promote the significance of this cultural heritage; so they support the educational development and conservation of ancient treasures. This proposal can lead to a possible Khmer Civilization Tourist Information Center located in Northeast Thailand. The scope of such a center would be to provide basic information and advice to Thai and foreign visitors interested in the impact of this great civilization in the past on northeastern Thailand.

2. Project goals

1. To be a center of basic information services and tourism for tourists attracted to Khmer sites in the northeast of Thailand.

2. To provide tourism services and manage the trips between various ancient cites and the tourist information center.

3. To promote the conservation of history, art and customs by hosting exhibitions of Khmer artifacts and seminars to exchange academic knowledge and insight.

4. To provide various information to tourists, such as meeting points, travel agency branches, souvenir shops, local products, restaurants, hospitals and recreational opportunities to promote heritage tourism.

5. To be a source of knowledge and recreation for tourists and the general public.

3. Project details

There are two kinds of users:

1) Internal users

2) External users

Internal users are the staff and those working in the unit, contractors, as well as, special visitors joining the project temporarily.

External users are divided into four subgroups:

1. Students: This is a group to be included in reference to education, to accumulate a knowledge and understanding of the conservation of national heritage.

2. General public: This is a group designated to enjoy tourism and relaxation. This group of users will benefit from services provided by the project, even if they want only limited knowledge concerning the history, sites and routes.

3. Academic and Public Servants: This is a group that both disseminates and gathers information. The tourist information center provides facilities for meetings and seminars for the exchange of knowledge.

4. Tourists: This is the main target group, people who are interested in tourism, consisting of Thai and foreign visitors. The Khmer Civilization Tourist Information Center in Northeast Thailand has to provide tourists with up-to-date, accurate and interesting information along with various conveniences, such as public telephones, restrooms, travel agencies, commercial shops, shaded waiting areas, etc.

4. Activities and components of the project

1. Tourism services component: This service includes providing information on available services to tourists.

2. Information services activities: The services consist of exhibitions, lectures, meetings, as well as, helping to identify sources of additional information for clients.

3. Administration activities: This sources provides offices for the staff and services, such as restrooms, meeting rooms, food preparation areas, etc.

4. Service activities: This service provides some conveniences, such as food shops, community (local) product shops, first aid, etc.

5. Levels of information provided by the project

The levels of information services are categorized into three levels which depend on information distribution and the level of information needed by the tourists. They are:

1. Public relations: Public relations provides information in the form of brochures, advice from public relations officers, posters, the Internet and other print or broadcast media.

2. Exhibitions: Information is transmitted by an exhibition. The main users are tourists who want additional information concerning tourism and who have a fair amount of time to devote to learning.

3. Library and audiovisual room: They provide information in the form of books, documents and the Internet. The users are tourists, students and members of the general public who want to study and gain academic knowledge or detailed information on tourist destinations. They are suitable for users who have more time to spend.

6. Project components: There are seven main components for the proposed center:

- Lobby
- Tourism services
- Information services
- Exhibition activities
- Administration and staff
- Convenience services
- Parking area

7. Structure of the administration agency of Khmer Civilization Tourist Information Center in Northeast Thailand

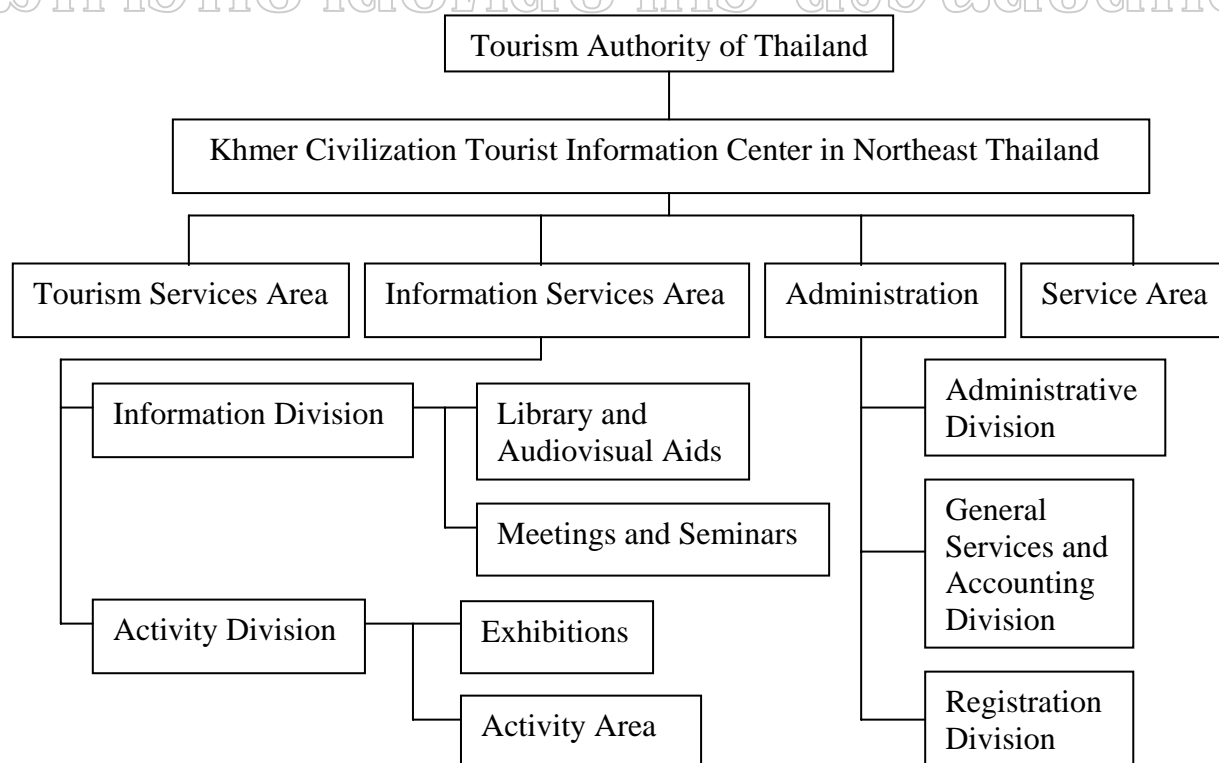


Figure 135: Structure of the administration agency of Khmer Civilization Tourist Information Center in Northeast Thailand (source: adapted from Visutnavarat, 2002)

Manpower and project staff's duties

1. Administration

1.1 Administrative division

- The Director is responsible for his/her employees and all staff. He or she is also responsible for setting the scope of the project, providing the budget and managing the project.
- The Vice Director is the person who assists the director in administration.
- The secretary has the responsibility of correspondence, to draft letters, to complete statistical work, generate reports and compile results from meetings.

1.2 General division

The head of the division has to collect information, make reports, create statistics, carry out policy and administrate the general division.

The accounting authority has the duty to manage the accounts list for the project.

The business and budget head has the responsibility to coordinate the business aspect of proposals and process work concerning the budget along with the administrative plan, and to set the budget for the staff's salary.

1.3 Registration division

The head of the division has the responsibility for registration of exhibitions and collections. The staff of the division have responsibilities in material registration and identification cards for the materials.

2. Information services

2.1 Research division

The head of the research division has responsibility for the administration of academic services. The staff of the research division have responsibilities in management of documents and searching for a variety of information. The librarians have the responsibility to manage the library and audiovisual aids. The property masters have the responsibility to authorize the borrowing of equipment and have oversight of the equipment. The maintenance staff have responsibilities in maintaining equipment and documents in a good condition.

2.2 Activity division

The head of the activity division has the responsibility to control administrative activities within the project both of exhibitions and temporary activities.

The exhibition staff have the responsibility to prepare equipment, places and to provide catering for conveniences exhibitions.

The general activities staff have the responsibility to manage special activities on some occasions.

The public relations and liaison personnel have the responsibility to coordinate activities with other agencies and the media.

3. Tourism services

The head of tourism services has the responsibility to oversee the setting of policy and administration in management of places and various conveniences.

The souvenir sales staff have the responsibility to sell souvenirs.

The security staff have the responsibility for safety, in both the interior of buildings and the external grounds.

The gardeners have the responsibility to look after the garden and trees around the site.

The drivers have the responsibility to drive the vehicles of the various divisions and service areas.

The technicians have the responsibility to manage building equipment and make repairs to the buildings.

8. Exhibition management

An exhibition is categorized by characteristics of management consisting of three types:

1. Permanent exhibition: This is an exhibition the old traditional type, it is unchanged in its form and manner of presentation. These may be inside or outside of the building for study or amusement in any season. Displays may be of genuine artifacts or replicas. There are many types with the most popular one being the museum.

2. Temporary exhibition: This is an exhibition for a special occasion or festival to present the new knowledge or a special plan. These may be set up in the same location but the media showed must be from a certain period of time which has since changed or even been discontinued.

3. Traveling exhibition: This is an exhibition for a specific occasion, with the type depending on the characteristics of the location. There are three types:

- 1) Outdoor exhibitions
- 2) Indoor exhibitions
- 3) Sky exhibitions

There are six types of the exhibitions that can be categorized by their objectives:

- 1) Educational exhibitions
- 2) Marketing exhibitions
- 3) Political exhibitions
- 4) Arts, custom and environment exhibitions
- 5) Army/military exhibitions
- 6) Exhibition for advertising agencies

Areas for exhibitions

It is necessary to study various types of information, concerning the performance audio-visual aids and equipments, pros and cons, of each individual kind of exhibition. The setting up of the areas for an exhibition has these steps:

- 1) Manner, types and usage of audio-visual aids for the exhibition
- 2) Types of display
- 3) Visitors' behaviour
- 4) Manner of usage of the areas for the exhibition and each part of the show
- 5) Results of small scale modeling
- 6) Assigning a title to suit the exhibition
- 7) Setting the area size to suit each part of the show

Audio-visual aids used in the exhibition.

Audio-visual aids refer to the usage of equipment involving sound and vision to disseminate knowledge and understanding by persons skilled in the use of such equipment usually for the benefit of a large audience. There are three kinds:

- 1) Audio-visual materials
 - Boards
 - Graphs
 - Objects
 - Models
 - Specimens
 - Mock-ups
 - Dioramas
 - Illustrations and pictures
 - Photographs
- 2) Audio equipment
 - Lantern slide projectors
 - Overhead projectors
 - Hologram projectors
 - Monitor picture projectors
 - Slide projectors
 - Video projectors
 - TV Projectors
 - Screens
 - Electronic equipment
 - Computer equipment
 - Simulators
 - Virtual reality
- 3) Activities

The types of exhibitions are divided into four classes:

- 1) Object models

These are models of varying sizes needed to clearly explain each item. Models may be shown singly or together to incite interest. Additionally, other media such as computers, slides and videos may be employed to facilitate greater understanding of the content.

- 2) Types of boards

Sizes and locations of items displayed are varied and discontinuous to avoid boring the patrons. Additionally, there may be different ways of presentation such as hanging display boards in different ways to encourage interest, for instance, hanging them on the walls, from the ceiling, etc.

Types of displays that are two dimensional are;

- Boards used for showing two dimensional general details.
- Electronic boards which encourage patrons to interact with the display by pressing buttons and using a touch screen. These may be equipped with various items like flashing lights, video screens or speakers to make the display more understandable and fun.

The types may be varied depending on the audience. Board designs vary but are generally larger to accommodate additional equipment. Content must be considered to select the appropriate type of board.

3) Dioramas

This is the use of a board to go with object models to add atmosphere to a display. Models are arranged to tell a story. The area for the diorama may be a cabinet as small as 60cm. or may fill an entire room.

4) Equipment

That is electrical equipment. There are some limitations with this equipment, for instance, movie projectors, slide projectors, simulators and hologram projectors cannot, generally, be used outdoors.

Some equipment that goes with the displays, such as audio equipment, will be hidden in the display. Therefore mentioned equipment is like TV in that objects installed on the board or equipment board will have a loudspeaker within or the board like a TV.

Ways of viewing exhibitions

1. Close-up viewing: This is because the content in the display is academic the people must acquire knowledge beforehand. It is unlike art exhibitions where the viewer should be at a distance to appreciate the beauty.

2. Interactive: The exhibition uses electronic equipment or experiments that must be handled by audiences by pressing buttons, turning knobs or by demonstrations to aid in understanding the content of the exhibition. It is more than seeing with the eyes.

3. Taking part in the exhibition: Huge exhibitions or simulators where people can step into the exhibit, such as a flight simulator or mock aircraft that might fill an entire room.

Characteristics of an exhibition

The display room must be divided according to its type and the requirements of the project in that the areas might be divided into sections according to the kinds of material used; they may be divided based on being permanent versus temporary exhibits; or according to the importance of the content for presentation.

The ceiling level should be of the correct height- not too high or not too low. In general, if overhead lighting is desired, a skylight should be used to allow natural light to supplement the artificial lighting. Its height should be about 18-20 feet and if wall mounted lighting is desired, the height of the ceiling should be about 16 feet. To set the height of the ceiling, we have to think about the types and sizes of the objects displayed, such as hanging or standing to suit each kind of exhibition.

In general, when determining the dimensions of the display room, it should be as large as possible to suit the display objects and types of displays.

Temporary exhibits are often located in or near the lobby to draw in patrons. Alternately, they may be located in such a way that patrons must pass through permanent exhibits to reach them.

System used in setting up the exhibition room

The management of grouping rooms is very important since it will be an indicator of clear, continuous content. Rooms are managed by four methods (Visutnavarat, 2002):

1. Room to room arrangement

This method produces unidirectional continuous viewing. The audience can view the entire exhibit from start to finish. This can be done by using a large room divided into sections. (Figure 136)

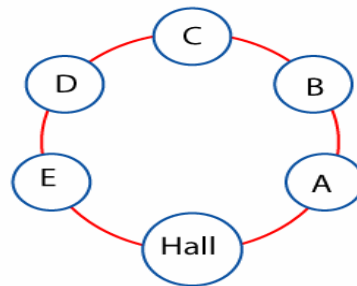


Figure 136: Room to room arrangement (source: Maneenetr, 2006)

Advantage: Simple arrangement and conserves spaces.

Disadvantage: Closure of one room disrupts the entire exhibit.

2. Corridor to room arrangement

This arrangement organizes exhibits along a stretch of passage without branches to other rooms. Pictures may also be displayed along the corridor. (Figure 137)

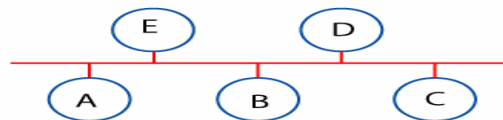


Figure 137: Corridor to room arrangement (source: Maneenetr, 2006)

Advantage: Patrons can by pass sections that do not interest them.

Disadvantage: lack of continuity and the waste of passage areas.

3. Nave to room arrangement

This method arranges rooms around a central hall. The arrangement may be used for many different pieces of work; the central hall may also be used for display. This may be combined the pros from no. 1 and no. 2 resulting in a good choice as it conserves the area used. But there is one thing to keep in mind that the noise from the people may cause disturbance if there are too many people. (Figure 138)

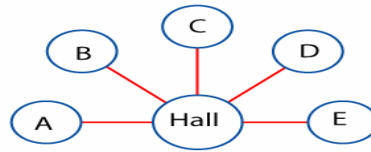


Figure 138: Nave to room arrangement (source: Maneenetr, 2006)

Advantage: Allows continuous viewing of the exhibit while still allowing patrons to skip portions of the exhibit

Disadvantage: On busy days, crowd noise may become a problem.

4. Central arrangement

This combines the three types mentioned above into one by having a central hall and direct passages between other rooms. This method facilitates continuous viewing of the exhibit, while mitigating the disruption caused by closure of one room. It also permits patrons to bypass exhibits without creating excessive traffic in the Hall. (Figure 139)

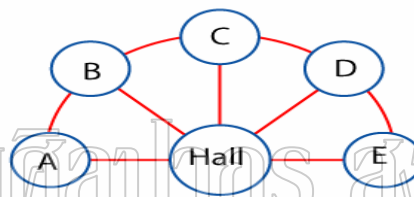


Figure 139: Central area to room arrangement (source: Maneenetr, 2006)

Circulation arrangement system

The Circulation arrangement system is divided into two levels:

The circulation arrangement in the project:

The hierarchy of space and circulation is significant in creating continuity in areas used for the exhibition. This will result in a greater understanding of the display.

The circulation arrangement should not make people feel coerced but, more importantly organize movement through the display. The entrance and exit should be at the same location or opposite each other.

The circulation arrangement depends on the areas, distance and time. Mostly, the arrangement stresses enabling patrons to reach various parts of the exhibition without passing through all the previous exhibits. This allows patrons to take a break and to avoid boredom or fatigue. Rest areas should be arranged approximately 45 minutes apart.

Aside from encouraging patrons to appreciate and understand the exhibition, the addition of amusements and excitement heightens the patrons' experience by allowing them to broaden their horizons by interacting with things outside their daily life.

Circulation in the arrangement of exhibitions:

In the area of the show, patrons should be able to follow a clearly defined path that maximizes the flow of people through the exhibit, while maintaining the quality of the viewing experience. However, people should have the opportunity to choose an alternative circulation; viewing the exhibition should be flexible and not compel patrons to follow a set path.

Circulation systems of access within the showroom must take into account the means of access. These may be divided into two systems; a centralized system of access and a decentralized system of access:

1. Centralized system of access

The plan creates a flow of people who move along the designated route from beginning to end, but can occasionally stop to view a particular object. The advantage of this system is the ability to direct the patrons walking along the path. The disadvantage is that disinterested patrons may disrupt the flow.

A Centralized system access may be classified as follows (Visutnavarat, 2002):

- 1) Rectilinear circuit—the movement is in a straight line



Figure 140: Rectilinear circuit (source: Maneenetr, 2006)

- 2) Twisting circuit—the movement is a loop around the hall entering from the middle stair and connected between the floors, this especially requires an area with natural light or that has many floors.

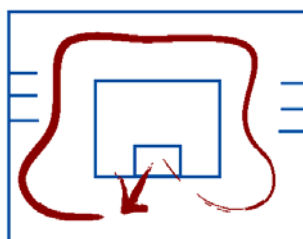


Figure 141: Twisting circuit (source: Maneenetr, 2006)

- 3) Weaving freely layout—the weaving freely pattern normally consists of ramps and the use of interesting components. This form of access may result in patrons getting lost in the continuous, geometrical pattern.



Figure 142: Weaving freely layout (source: Maneenetr, 2006)

4) Comb type layout—has the central passage as a main route lined with alcoves. The entrance may be at either end of the display or even at the middle. The people can turn left or right instantly resulting in an expanding wide walk space.

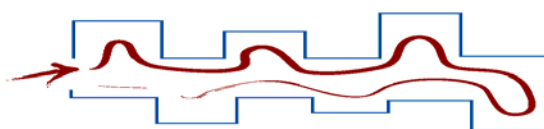


Figure 143: Comb type layout (source: Maneenetr, 2006)

5) Chain layout—has a pattern of connections with joining units.

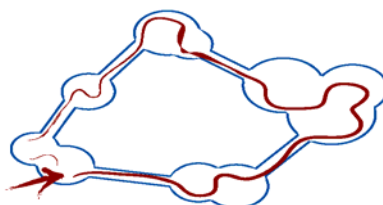


Figure 144: Chain layout (source: Maneenetr, 2006)

6) Fan shape—the entrance is in the middle of the fan shape. This may result in increased opportunities to choose which things to see, but patrons have to make decisions quickly but the psychological effect is that people dislike this method as they feel that it compels them too strongly and the entry area may be busy.

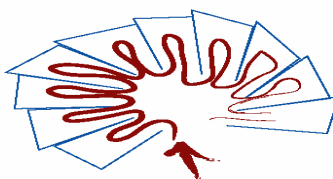


Figure 145: Fan shape (source: Maneenetr, 2006)

7) Star shape—the entrance passes through the center of a star shape, similar to the comb type layout, resulting in an uneasy flow and patrons can be separated from each other. A loss of equilibrium in the arrangement may occur.

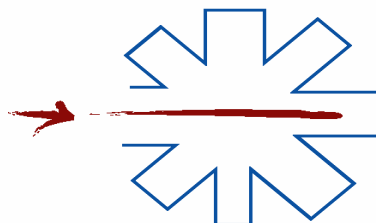


Figure 146: Star shape (source: Maneenetr, 2006)

8) Block arrangement—the arrangement may be changed from one to the other.

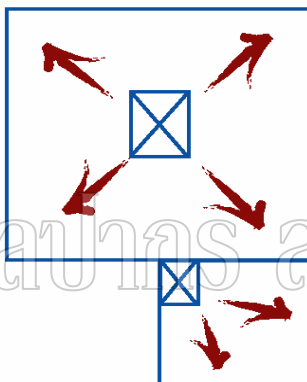


Figure 147: Block arrangement (source: Maneenetr, 2006)

The big block is for convenience in the arrangement and the entrance is at the middle.

The small block is to have the entrance at the edge of the room in order to have a larger area.

2. Decentralized system of access

The arrangement of this access is to have multiple entries and exits. Patrons can view exhibits freely. It consists of a passage way through the middle of the exhibit, similar to the main street of a town. This system may limit patrons' ability to see the entire exhibit or to see in an orderly way. It is not suitable for exhibitions with continuous content, and it is very difficult to maintain security since there are too many exits.

The arrangement principles for exhibition are:

1) The setting up of components in the exhibition must not leave wide empty spaces and should display interesting things to attract patrons.

2) The hierarchy of the content should be arranged as a continuous presentation.

3) The arrangement and color used in the exhibition should be considered for appropriateness in relation to the content to facilitate viewing.

4) The content in each portion of the exhibition should not force patrons to crowd in to view them. The movement should flow along the path.

5) The blueprint/flowchart of each show arrangement must be taken into consideration. While a corner or curved wall may be used to build suspense for individual parts of the exhibit, care should be taken not to make it more interesting than the show. This could cause the audience to lose interest in the show and give rise to disruptions in the flow of patrons through the exhibit.

6) The pieces of work displayed should not be permanently affixed or obstruct the pathway. They should be flexible in form and allow the audience, individually, to view the exhibit as they like.

Areas arranged for the exhibition

1. Areas for buoyant models (Visutnavarat, 2002):

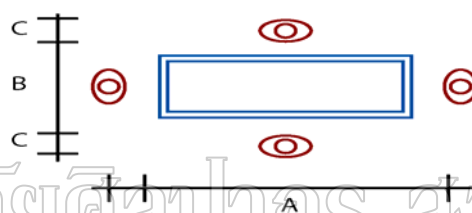


Figure 148: Areas for buoyant models
(source: adapted from Visutnavarat, 2002)

A = Length of equipment

B = Width

C = Distance for standing

D = Workload

$$\text{Area} = (A+2C) \times (B+2C) \times D$$

Small size (0.6 x 0.6)

3.24 square meters

Medium size (1.2 x 1.2)

4.80 square meters

Large size (2.4 x 2.4)

1.30 square meters

2. The calculation of area used for attaching wall (Visutnavarat, 2002):

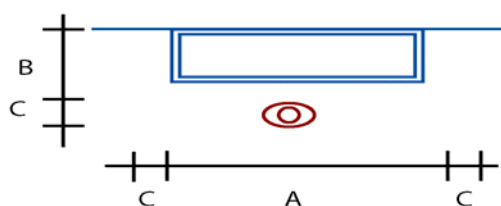


Figure 149: The calculation of area used for attaching to walls
(source: adapted from Visutnavarat, 2002)

$$\text{Area} = (A+2C) \times (B+C) \times D$$

General size (1.8 x 1.8) 9.60 square meters

3. The calculation of area used for boards with a standard module 0.6 x 0.6 (Visutnavarat, 2002):

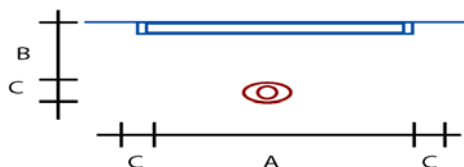


Figure 150: The calculation of area used for board (source: adapted from Visutnavarat, 2002)

$$\text{Area} = A \times (B+C)$$

Small size (1.2 x 1.6) 2.43 square meters
 Medium size (1.2 x 2.4) 3.24 square meters
 Large size (1.8 x 2.4) 4.80 square meters

4. The calculation for the area used for a diorama (Visutnavarat, 2002):



Figure 151: The calculation for the area used for a diorama (source: adapted from Visutnavarat, 2002)

$$\text{Area} = (A+C) \times (B+C)$$

Small size (0.9 x 1.8) 6.30 square meters
 Medium size (1.2 x 2.4) 9.60 square meters
 Large size (2.4 x 3.6) 25.00 square meters

5. The calculation for the area used for equipment (Visutnavarat, 2002):
 5.1 Video Projector

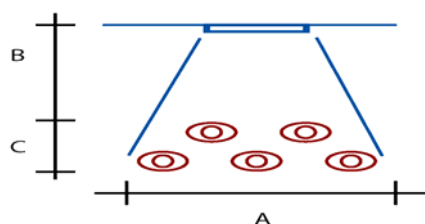


Figure 152: Video projector (source: adapted from Visutnavarat, 2002)

$$\text{Area} = A \times C$$

$$\text{General size } 1.5 \times (2.0 + 0.6) \quad 3.90 \text{ square meters}$$

5.2 Video display

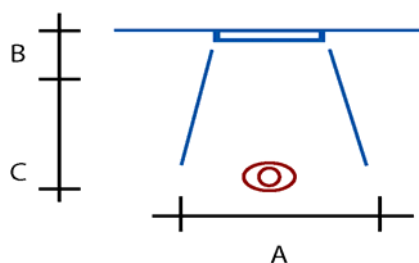


Figure 153: Video display (source: adapted from Visutnavarat, 2002)

$$\text{Area} = A \times (B + C)$$

$$\text{General size } 0.1 \times (0.6 + 1.0) \quad 1.60 \text{ square meters}$$

5.3 Slide

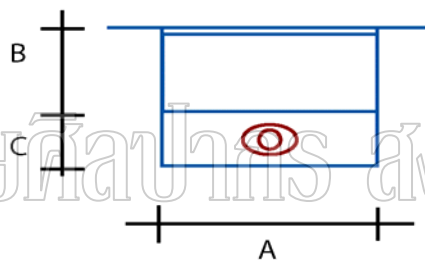


Figure 154: Slide (source: adapted from Visutnavarat, 2002)

$$\text{Area} = A \times (B+C) \times D$$

$$\text{General size } 1.5 \times (1.0 \times 0.6) \quad 2.40 \text{ square meters}$$

5.4 Video Wall

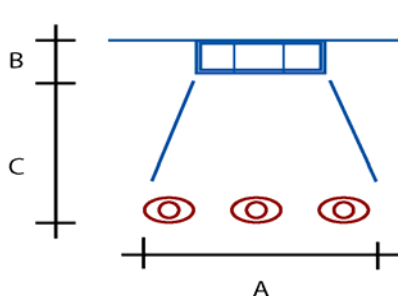


Figure 155: Video wall (source: adapted from Visutnavarat, 2002)

$$\text{Area} = A \times (B+C) \times D$$

$$\text{General size } 1.5 \times (2.0 + 0.6) \quad 4.80 \text{ square meters}$$

9. The area used for the project

The area used for the project must adhere to the following principles:

9.1 Analysis of the behaviour of project users in usage areas

9.2 The standard principles

9.3 The rules of the government service standards

Entrance hall

1. Welcome hall (Lobby)

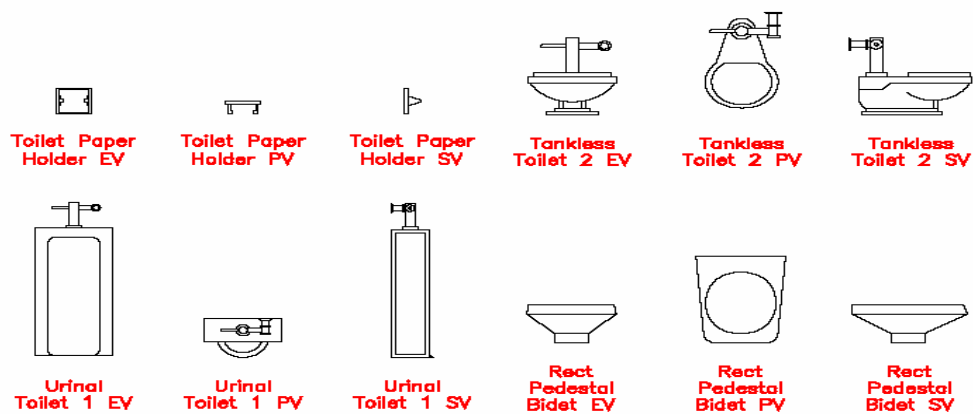
Table 29: The area of the lobby (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total area	Reference
Hall	2 cars: 120 persons	0.76	91	1
Outside Hall	1 car: 60 persons	0.76	45.6	1
Telephones	200 persons: 2 telephones	0.72	1.44	3
	240 persons (Max): 2 telephones			
Area for Public Relations Officer	2 persons	7.84	15.68	2
		Total	153.72	
		Area* CIR 30%	199.84	

2. Restrooms

Table 30: The ratio of fixtures in public buildings (Visutnavarat, 2002):

Persons	Restrooms		Urinals	Wash basins	
	Male	Female	Male	Male	Female
1-200	2	3	2	1	1
201-400	3	4	3	2	2
401-600	4	5	4	3	3
601-800	5	6	5	4	4
801-1,000	6	7	6	5	5



Toilets & Urinals

Figure 156: Restrooms (adapted from Visutnavarat, 2002)

The size of the restroom for 201-400 tourists

Male restroom = 3 toilets + 3 urinals + 2 wash basins

$$= (3 \times 1.6) + (3 \times 0.56) + (2 \times 0.8)$$

$$= 8.08 + \text{CIR. } 80\%$$

$$= 14.5 \text{ square meters}$$

Female restroom = 4 toilets + 2 wash basins

$$= (4 \times 1.6) + (2 \times 0.8)$$

$$= 8 + \text{CIR. } 80\%$$

$$= 14.4 \text{ square meters}$$

Overall restroom areas = 14.5 + 14.4 = 28.9 = 30 square meters

Total area = 140.56 + 30 = 170.56 square meters

Tourism service

1. Information service

Table 31: Tourism service area (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total	Reference
Head	1 person	12	12	2
Information services counter	2 persons	1.44	2.88	8
Tourist branch counter	19 companies	1.44	27.36	8
Support area for project users	13 persons/round	0.76	9.88	1
		Total	52.12	
		CIR.30%	67.756	

2. Automatic service

Area = 42 square meters

Overall area for tourist service = $67.76 + 42 = 109.76$ square meters**Information service**

1. Library

Table 32: Library service area (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total Area	Reference
Area for reading	4 persons for 1 set 100/4 persons = 25 sets	3.6	90	6
Storeroom	5 year book capacity $3,000 + 20,000 = 23,000$ 1 cupboard/1,200 books $23,000/1,200 = 20$ cupboards	1.08	21.6	7
Librarian	1 person	6	6	2
Computer	25 persons/4 audio receivers	1.44	4.32	A
Copy machine	1 machine	4	4	A
Book catalog cupboard	2 Cupboards	0.72	1.5	A
Bag and coat check area	50% of users = 50 persons	0.135	6.75/3 stories 2.25	6
		Total	129.67	
		CIR. 30%	168.57	

2. Audiovisual aids lecture room

Table 33: Audiovisual aids area (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total Area	Reference
Lecture area	80 feet	0.65	52	1
Slide area and storage space		24	24	A
Borrow-return officer	1 person	6	6	2
		Total	82	
		CIR. 30%	106.60	

3. Seminar room

Table 34: Seminar room area (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total Area	Reference
Meeting area	12 persons	2	240	1
Storeroom		6	6	A
Academic head area	1 person	12	12	2
Information searching	1	6	6	2
		Total	264	
		CIR. 30%	343.2	

4. Restrooms

Library 100 persons/round

Lecture room 80 persons/round

Meeting room 120 persons/round

Total 300 persons/round

Total size to service 201- 400 tourists

Male = 3 toilets + 3 urinals + 2 hand basins

= $(3 \times 1.6) + (3 \times 0.65) + (2 \times 0.8)$

= 8.08 + CIR.80%

= 14.5 square meters

Female = 4 toilets + 2 hand basins

= $(4 \times 1.6) + (2 \times 0.8)$

= 8 + CIR. 80%

= 14.4 square meters

Total area of toilets = $14.5 + 14.4 = 28.9 = 30$ square metersTotal area for information service = $168.5 + 106.6 + 343.2 + 30$

= 648.37 square meters

Administration

1. Office

Table 35: Administrative area (Visutnavarat, 2002):

Function	Rule	Area/square meters	Total Area	Reference
Director	1 person	16	16	2
Vice Director	1 person	12	12	2
Secretary	1 person	12	12	2
Head of general services	1 person	12	12	2

Accounting	1 person	4.5	4.5	2
Finance	1 person	4.5	4.2	2
Registration	1 person	6	6	2
Pantry counter		9	9	A
Document storage	1 person	9	9	A
		Total	85	
		CIR. 30%	110.2	

2. Restroom area for officers

Table 36: Restroom area for officers

Number of persons	Basins	Bathroom Fixtures
1-15	1	1

1 room (1 male, 1 female) = 2 rooms
 Male = 5.33
 Female = 4.32
 Total = 9.65 square meters
 Total area = 110.5 + 9.65 = 119.65

Exhibition area**Table 37:** Exhibition area (Visutnavarat, 2002):

Content of Exhibition	Technique	Time	Size	Area/Unit	Unit	Total Area
Khmer civilization in Thailand						
Roots of Khmer civilization in Thailand	Wall Board	3.00	Large	4.8	2	9.6
	Video Display	5.00		1.6	1	1.6
Course of civilization from Thailand to Cambodia	Wall Board	1.00	Medium	3.4	1	3.4
Ancient sites in Thailand	Electronic Board	1.30	Large	4.8	1	4.8
Categories of ancient artifacts	Wall Board	2.00	Medium	3.4	2	6.8
Architectural components of Prasat Hin	Wall Board	3.00	Medium	3.4	3	10.2

	Floating Model	0.00	Small	3.24	1	3.24
		15.5				39.64
Ancient Prasat Hin						
Map showing position of Prasat Hin, Nakhon Ratchasima	Electric Board	1	Medium	3.24	1	3.24
Phimai historical park	Wall Board	3	Medium	4.8	3	9.72
	Floating Model	2	Medium	2.43	1	4.8
Prasat Hin Panonwan	Wall Board	0.3	Small	2.43	1	2.43
	Floating Model	0.3	Small	2.43	1	2.43
Parasat Nang Ram	Wall Board	0.3	Small	2.43	1	2.43
Prasat Prakhoa	Wall Board	0.3	Small	2.43	1	2.43
Kornburi	Wall Board	0.3	Small	2.43	1	2.43
Prasat Hin Amphore Soong-Neun	Electric Board	2	Medium	3.24	2	6.48
Map showing Prasat Hin in Buri Ram Province		1	Medium	3.24	1	3.24
Phanom Rung historical park	Wall Board	3	Medium	3.24	3	9.72
	Floating Model	2	Medium	4.8	1	4.8
Prasat Mueang Tam	Wall Board	2	Medium	3.24	2	6.48
	Floating Model	0.3	Small	3.24	1	3.24
Prasat Wat Kok-Ngew	Wall Board	0.3	Small	2.43	1	2.43
Prasat Nong Hong	Wall Board	0.3	Small	2.43	1	2.43
Tang	Wall Board	0.3	Small	2.43	1	2.43
Map showing Prasat Hin in Surin Province						
Prasat Ta Muean	Electric Board	1	Medium	3.24	1	3.24
Prasat Si Khoraphum	Wall Board	0.3	Small	2.43	1	2.43
Prasat Baan Phloun	Wall Board	0.3	Small	2.43	1	2.43
Prasat Jom Phra	Wall Board	0.3	Small	2.43	1	2.43
Prasat Yay Ngaw	Wall Board	0.3	Small	2.43	1	2.43
Prasat Phum Phon	Wall Board	0.3	Small	2.43	1	2.43
Map showing Prasat Hin in Si Sa ket Province	Electric Board	1	Medium	3.24	1	3.24
Prasat Duan Traun	Wall Board	0.3	Small	2.43	1	2.43
Prasat Ta Seng	Wall Board	0.3	Small	2.43	1	2.43
Prasat Tam-Nak-Sai	Wall Board	0.3	Small	2.43	1	2.43
Prasat Prang Ku	Wall Board	0.3	Small	2.43	1	2.43
Prasat Sa Kamphang Yai	Wall Board	0.3	Small	2.43	1	2.43
Prasat Sa Kamphang Noi	Wall Board	0.3	Small	2.43	1	2.43

Map showing Prasat Hin Position in Ubon Ratchathani Province	Electric Board	1	Medium	3.24	1	3.24
Prasat Ban-Pen	Wall Board	0.3	Small	2.43	1	2.43
Prasat Nong-Tong-lang	Wall Board	0.3	Small	2.43	1	2.43
That Somdej Nang Pen	Wall Board	0.3	Small	2.43	1	2.43
Phu Prasat	Wall Board	0.3	Small	2.43	1	2.43
Wat-Oob-Mungchareong	Wall Board	0.3	Small	2.43	1	2.43
Important examples of ancient Prasat Hin in Cambodia						
Route from Thailand	Electric Board	1	Medium	3.24	1	3.24
Angkor Wat	Wall Board	3	Large	4.8	2	9.6
	Floating Model	2	Medium	4.8	1	4.8
Prasat Khao Phra Wihan	Wall Board	3	Medium	3.24	3	9.72
	Floating Model	2	Medium	4.8	1	4.8
Other important examples of Prasat	Electric Board	3	Medium	3.24	3	9.72
		22.5				75.09
Khmer civilization in southern Isan						
Treatise on the past sources or old literature sources	Video Display	5		1.6	1	1.6
Stone cutting center Amphure Ban Kraud	Wall Board	1	Medium	3.24	1	3.24
Stove center Amphure Ban Kraud	Wall Board	1	Medium	3.24	1	3.24
Stone Cutting Center, Nakhon Ratchasima Province	Wall Board	1	Medium	3.24	1	3.24
Local culture sources	Video Projector	10		3.9	1	3.9
Silk and lacquerware villages in Surin Province	Diorama	3	Medium	9.6	1	9.6
Border market, Chong Jom	Wall Board	1	Medium	3.24	1	3.24
Pottery village, Daan-Kwain	Diorama	3	Medium	9.6	1	9.6
Festival and traditional fairs	Video Projector	10		3.9	1	3.9
Dok-Lum-Duan street Traditional Fair, Si Sa Ket Province	Diorama	2	Small	6.3		6.3

Phanom Rung traditional fair	Electric Board	1	Medium	3.24	1	3.24
Boat contest traditional fair	Wall Board	1	Medium	3.24	1	3.24
Visiting Phimai traditional fair	Electric Board	1	Medium	3.24	1	3.24
		40				57.58
General information on Nakhon Ratchasima Province						
Province location	Wall Board	1	Medium	3.24	1	3.24
Geographic information	Model	2		9.5	1	9.5
History	Electric Board	2	Medium	3.24	2	6.48
	Diorama		Medium	9.6	1	9.6
Social and ways of life	Video Display	5		1.6	1	1.6
Arts and culture	Diorama	6	Medium	9.6	2	19.2
Thao-Suranaree monument	Wall Board	1	Medium	3.24	1	3.24
Map showing points of interest	Electric Board	3	Medium	3.24	3	9.72
		20				56.1
Total		2:20				312.53

Table 38: Function area (Visutnavarat, 2002):

Function	Rule	Area/Unit	Area/Square meters	Reference
Pantry	30% of exhibition		121.88	1,A
Division Head	1 person	12	12	2
	3 persons	6	18	2

Service zone

1. Food Shop

Table 39: Food shop area (Visutnavarat, 2002):

Function	Rule	Area/Square meters	Total Area	Reference
Food shop area	1 dining table (4 seats) 64/4 = 15 tables	6.25	93.75	6
Sale of food	3 shop	20% table area	18.75	A
Kitchen		20% table area	18.75	1
Cooking		20% kitchen area	4	1

Part of preparation		20% kitchen area	4	1
STO		20% kitchen area	4	1
Dish-washing area		10% kitchen area	2	1
		Total	145.25	
		CIR 30 %	188.83	

2. Souvenir shop area

Tourists who can use = 30 minute/round ,
 assume 1 shop uses = 10 minute
 x 3

1 shop area = 15 square meters = 15 x 3

Total area = 45 square meters

3. Worker area

Table 40: Worker area (Visutnavarat, 2002):

Function	Rule	Area/Square meters	Total Area	Reference
Head	1 person	1.2	12	2
Souvenir seller	1 person	4.5	4	A
Security Guard	1 person	4.5	9	2
Maid	1 person	4.5	4.5	2
Gardener	1 person	4.5	4.5	2
Driver	3 persons	4.5	13.5	2
Technician	1 person	6	6	2
Pantry	4 rooms	20	20	A
Garbage Room	1 room	20	20	A
Restroom	2 restrooms	5.33, 4.33	9.6	5
		Total	103.1	
		CIR.30%	134.03	

Total area for services = 188.83 + 45 + 134.03 = 367.86 square meters

Parking Area
1. Parking Area

Table 41: Parking area (Visutnavarat, 2002):

Main Entrance	Per 30 square meters	170.56/30	Number of cars
Exhibition	Per 30 square meters	558.17/240	6
Tourism Information Service	Per 30 square meters	109.76/240	3
Library	Per 30 square meters	168.67/240	1
Seminar	Per 30 square meters	343.2/240	2
Lecture	Per 30 square meters	106.6/240	1
Restaurant	Per 30 square meters	188.83/240	1
Central service	Per 30 square meters	134.03/240	1
Service	Per 30 square meters	119.65/240	1
Total			16

Parking area + CIR = 25/car
 Area for car parking = 400 square meters
 20% parking area = 80 square meters
 Total parking area = 480 square meters

2. Parking for service cars

One garbage collection truck (6 wheels) = $4 \times 8 = 32$
 Service car for restaurant (small pick up truck) = $2.5 \times 5 = 12.5$
 Service car for exhibition (6 wheels) = $4 \times 8 = 32$
 Service car for the project = $2.5 \times 5 = 12.5$
 Total area = 89 square meters

Area for four 60-seat buses

Area for one bus $4 \times 12 = 48$ square meters
 4 buses = 48×4

Total area = 192 square meters

Total area for parking = $480 + 89 + 192 = 761$ square meters

Summary of area used for the project

1. Entrance	189.56 square meters
2. Tourism services	109.76 square meters
3. Information services	648.37 square meters
4. Exhibition	558.17 square meters
5. Administration	119.65 square meters

6. Service	367.86 square meters
7. Parking	761 square meters

Size of Project area

Total area of the building = $189.5 + 109.76 + 648.37 + 558.17 + 119.65 + 367.86 + 761$

(exclusion for parking area and lawn) = 1993.37 square meters

Project area + CIR 30% = $1993.37 \times 130/100 = 2591.38$ square meters

Open space 80% = $2591.38 \times 80/30 = 9255$ square meters

Total area of the project = $9255/1600$ square meters = 6 Rai (Visutnavarat, 2002)

10. Location of the project

The location of the project for the proposed Khmer Civilization Tourist Information Center in Northeast Thailand was chosen based on the major objective of the project: To target tourism related to the Khmer civilization. As a result, the province for the location was selected after careful consideration.

Nakon Ratchasima, a province known as the gateway to Isan, is in the center of the northeastern region of Thailand and has convenient access to other regions. Therefore, this province is a suitable starting point for travel and study of Khmer civilization in the Northeast of Thailand.



Figure 157: Map of Thailand showing the location of Nakhon Ratchasima Province (source: www.tourismthailand.org)

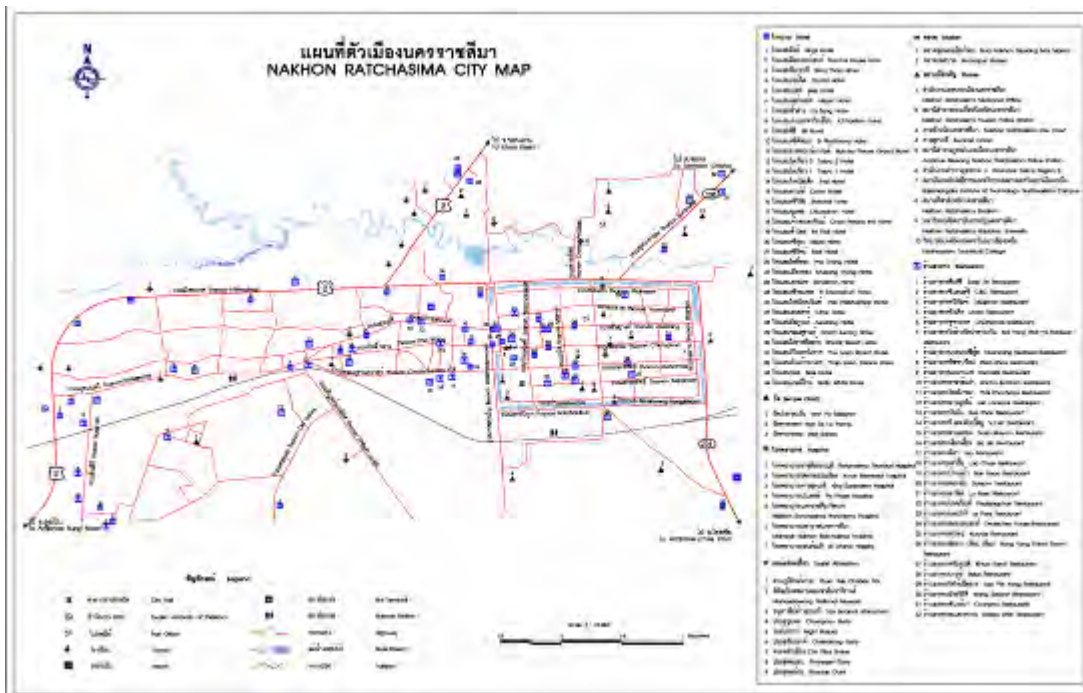


Figure 158: Map of downtown, Nakhon Ratchasima Province
(source: www.tourismthailand.org)

The selection of the project area

In selecting the project location, the researcher attempted to choose an area suitable to the objectives of the study and utilized criteria of pros and cons to rank possible areas in descending order of appropriateness.



Figure 159: Three potential locations for the project
(source: www.pointasia.com, 2007)



Figure 160: Area A, suburbs area before entering the city
(source: www.pointasia.com, 2007 and Maneenetr, 2007)



Figure 161: Area B, north area at the intersection of Mitrphap-Nong Khai Highway
(source: www.pointasia.com, 2007 and Maneenetr, 2007)



Figure 162: Area C, moat area next to Isan temple
(source: www.pointasia.com, 2007 and Maneenetr, 2007)

Criteria for the selection of the location of the project:

1. Transportation
2. Proximity to a landmark
3. Activities supporting the project
4. Environment and scenery
5. Closeness to arts and customs sources
6. Utilities
7. Use of land

1. Transportation: Areas A and B are next to a major highway, Mitrphap Highway, so it is convenient to get to these areas. There are, however, frequent traffic jams during the rush hour. Area C is located in the dry moat area and can be reached by a minor route, which is narrow and more difficult to negotiate with a car.

2. Proximity to landmarks: Because the researcher would like the tourists to reach the project easily, the researcher considered the view of the location. In this case, area B is the most approachable location among the three areas, because tourists can see this area easily and it is conveniently located near an intersection of Mitrphap Highway and near downtown.

3. Activities supporting the project: To enable the project to pursue activities related to the town, the criteria for selecting the location should be concerned with whether the area can support growth in the future. Also, the convenience of the tourists should be considered. Area B has the most supporting activities, especially, the transportation of tourists, which is the most important criterion. Area C is the area with the second most transportation activities due to its location at the dry moat area. This area rather emphasizes the public servants' activities.

4. Environment and scenery: Area C has the most advantages, because this area has a more original environment and scenery than the other areas. This is because this area is surrounded by a beautiful ditch and trees along both sides of the ditch.

Area B is set among residential and commercial buildings.

Area A is located in the suburbs near an orchard and an open field. But in the future, this area might be developed to support the growth of the town.

5. Closeness to arts and culture: Areas B and C are near the cultural activities. In this case, it refers to the old town area that has traditional architecture showing the story of Korat city (Nakon Ratchasima Province).

6. Utilities: All of the three areas are located in the city area (downtown) with full public utility services. Most of the utilities are of good quality and slated to be improved and expanded.

7. Use of land: All three areas are residential and commercial. Area B, however, has more usage and crowding, given its location near the center of town.

Table 42: Value of the appropriateness of the selection of the location

Criteria of the selection of location	Credit	A		B		C	
Transportation and continuity	4	5	20	4	16	4	16
Proximity to a landmark	4	3	12	5	20	4	16
Environment and scenery	3	4	12	3	9	4	12

Utilities	2	5	10	5	10	5	10
Use of the land	2	4	8	3	6	3	6
Activities supporting the project	4	2	8	5	20	3	12
Near arts and culture	3	2	6	4	12	5	15
			76		93		87

Note: Scores of 5, 4, 3, 2, and 1 are ranked by the appropriateness, where 5 = the most appropriate, and 1 = the least appropriate, respectively.

The above table shows the criteria for selecting the location of the project. it can be concluded from the scores that area B is the most appropriate location for the project.

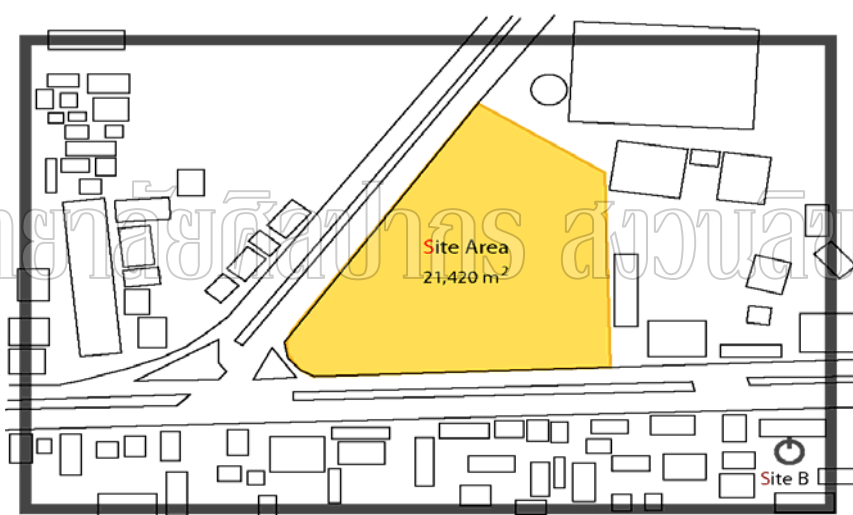


Figure 163: Area B, the best area for the project
(source: Maneenetr, 2007)

Project summary

Project Title: Khmer Civilization Tourist Information Center in Northeast Thailand

Project characteristics: Viable project

Project owner: Tourism Authority of Thailand

Project location: Intersection of Mitraphap-Nong Khai Highway, Amphure Muang Nakhon Ratchasima, Nakhon Ratchasima Province

Project size: 21,420 square meters

Target: Service center for tourists seeking academic information, service for many conveniences, and community recreation center.

Project users:

- a. Students
- b. Thai and foreign tourists
- c. Scholars and civil servants
- d. General public

Number of users; Criteria for analysis:

- Largest number of users = 4 buses
- Relationship of activities and time
- Minimum standard capacity

Maximum occupancy

1. Entrance hall	312	people
2. Exhibition	40	people
3. Tourism information services	13	people
4. Library	100	people
5. Lecture room	80	people
6. Seminar	120	people
7. Restaurant	64	people
8. Souvenir shop	35	people

Time spent at the project: Office hours: 8.30 a.m.– 16.30 p.m.

Total 8 hours

Average length of visit 3 hours

Number of personnel

1. Administration	7	people
2. Tourism services	5	people
3. Information and activity services	9	people
4. General service	10	people
Total	31	people

Components of the project

1. Entrance hall	189.56	square meters
Reception hall	144.90	square meters
Restrooms	30	square meters
2. Tourism services	109.76	square meters
3. Information services	1206.54	square meters
Library	168.57	square meters
Lecture room	106.6	square meters
Seminar	343.2	square meters
Exhibition	552.17	square meters
Restrooms	30	square meters
4. Administration	119.65	square meters
Office	110	square meters
Restrooms	9.6	square meters
5. Service	367.86	square meters
Restaurant	188.83	square meters
Souvenir shop	45	square meters
Employee lounge	134.03	square meters

6. Parking 761 square meters

Total building area (exclusion of areas for parking and flat space)

	1993.37 square meters
Project area + CIR 30%	2591.38 square meters
Open area 80%	9255 square meters
Total project area	9255/1600 square meters = 6 Rai

Visual image

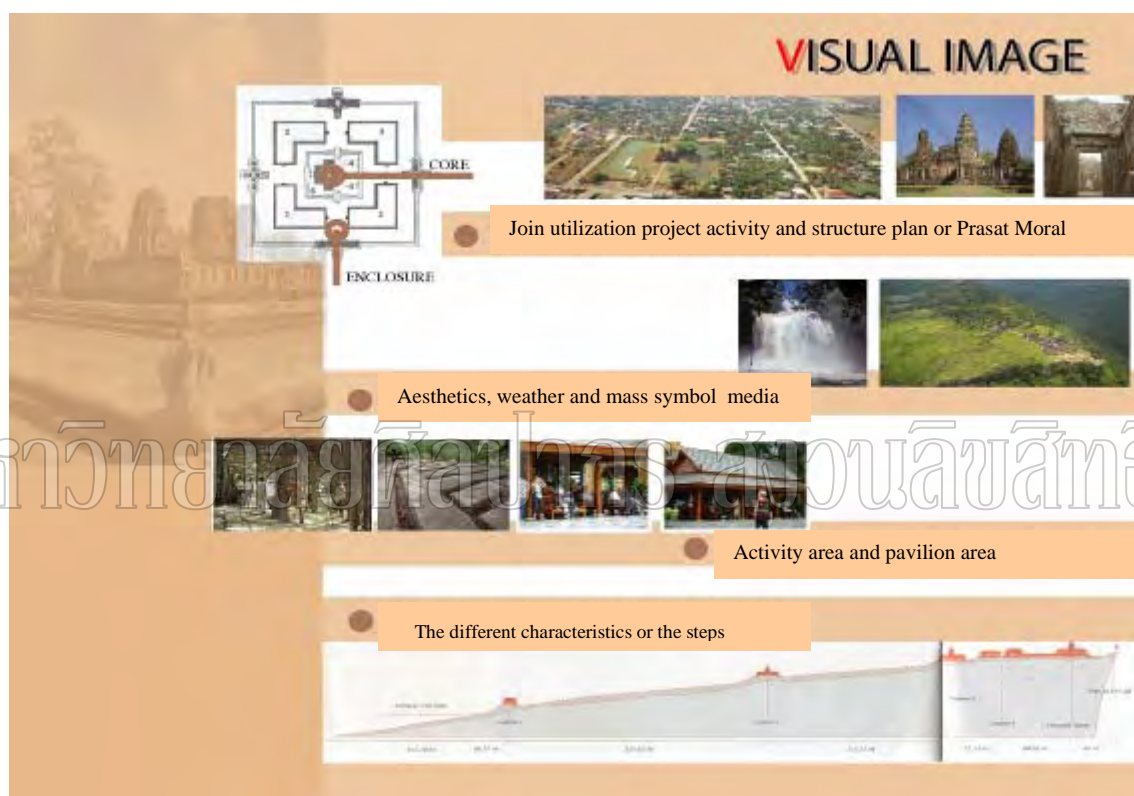


Figure 164: Visual image (source: Maneenetr, 2007)

Laws relevant to the project (Fine Arts Department, 1982, 1985; Thai Laws, Thai Acts, Thai Legal: www.thailaws.com, 2007):

1. Ministry Rules, which were drafted in accordance with the Building Control Bill.

1.1 Parking

Ministry Rules Chapter 7 (2517 B.E.) follows the content of the Regulation Code Chapter 8 indicating type of building, required footprint and required area for parking, making U-turns, entrances and exits, and was superceded by the Ministry Rules Chapter 41 (2537 B.E.).

Ministry Rules Chapter 41 (2537 B.E.) follows the content of Regulation Code 5 (3) and Regulation Code 8(1) regarding the issue of improvement to the definition of characteristics and size of parking area and also codifies the characteristics of buildings for parking equipped with elevators for automobiles.

1.2 Fire protection system, restrooms, toilets and water flowing systems and refuse collection.

Ministry Rules Chapter 39 (2537 B.E.) follows the content of Regulation Code 5 (3) and Regulation Codes 8 (4), (5), (6) concerning the issues of form and method for setting up the fire protection system, model and number of restrooms and toilets, lighting system, air handling system and emergency power system distribution.

Ministry rule Chapter 44 (2538 B.E.) follows the content of Regulation Code 5 (3) and Regulation Codes 8 (4), (5), (6) concerning the issues of the regulation of waste water systems and refuse collection, in order to increase the efficiency of the management of public health and the quality of environmental maintenance.

2. Highway Bill

3. The Announcement of the Transportation Ministry 82/ 2516 B.E. regarding the restricting of land use in the area of highways, royal highways and provincial highways.

4. The Announcement of the Transportation Ministry concerning the issue of building codes or any kind of construction next to highway areas (October 1, 2528 B.E.).

5. Announcement of the Transportation Ministry concerning the issue of the restriction of air traffic in areas near the Nakhon Ratchasima Airport in downtown Nakhon Ratchasima to be an air traffic safety zone (2535 B.E.).

6. Ministry Rule Chapter 104 (2534 B.E.) follows the content of Urban Plan 2538 B.E. and restrictions of the Overall Urban Plan of Nakhon Ratchasima City (the first revision).

Site Analysis

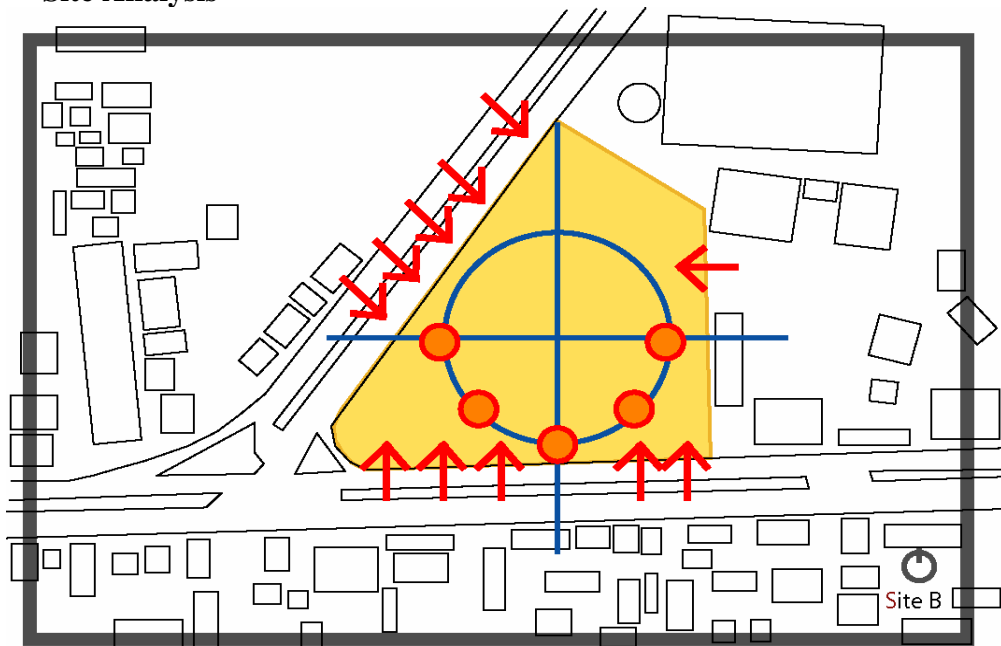


Figure 165: Orientation and pollution (source: Maneenetr, 2007)

มหาวิทยาลัยศิลปากร สวท. นว. ลิขสิทธิ์

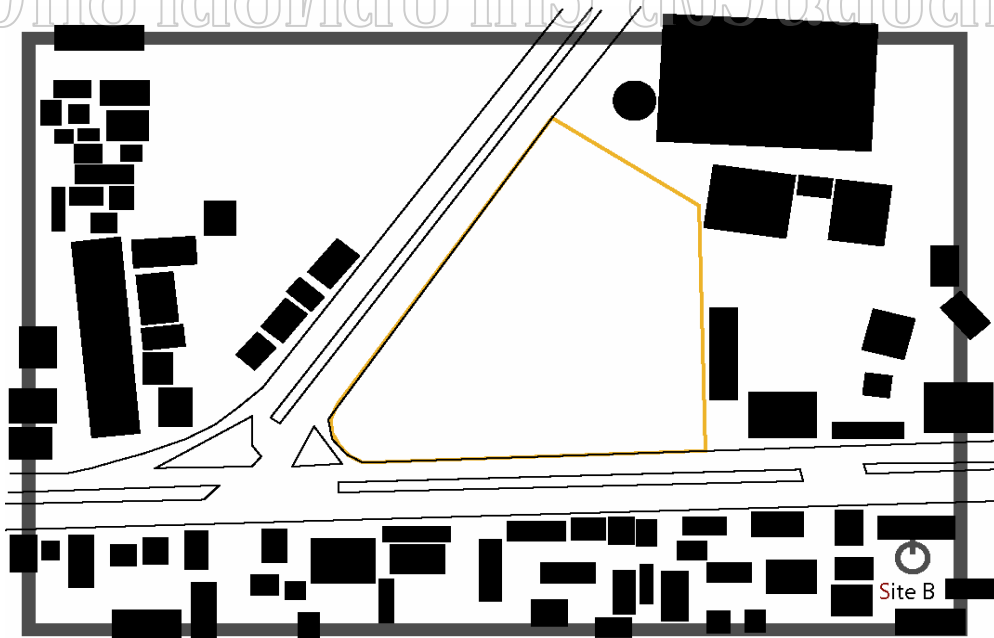


Figure 166: Context and surroundings site (source: Maneenetr, 2007)

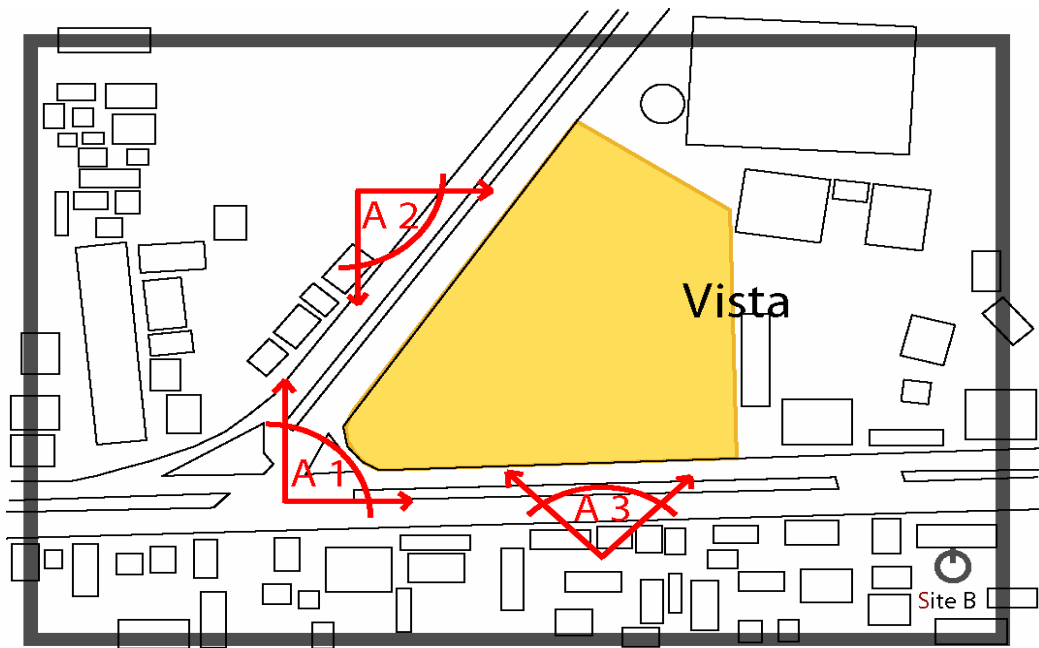


Figure 167: Approach way and vista (source: Maneenetr, 2007)

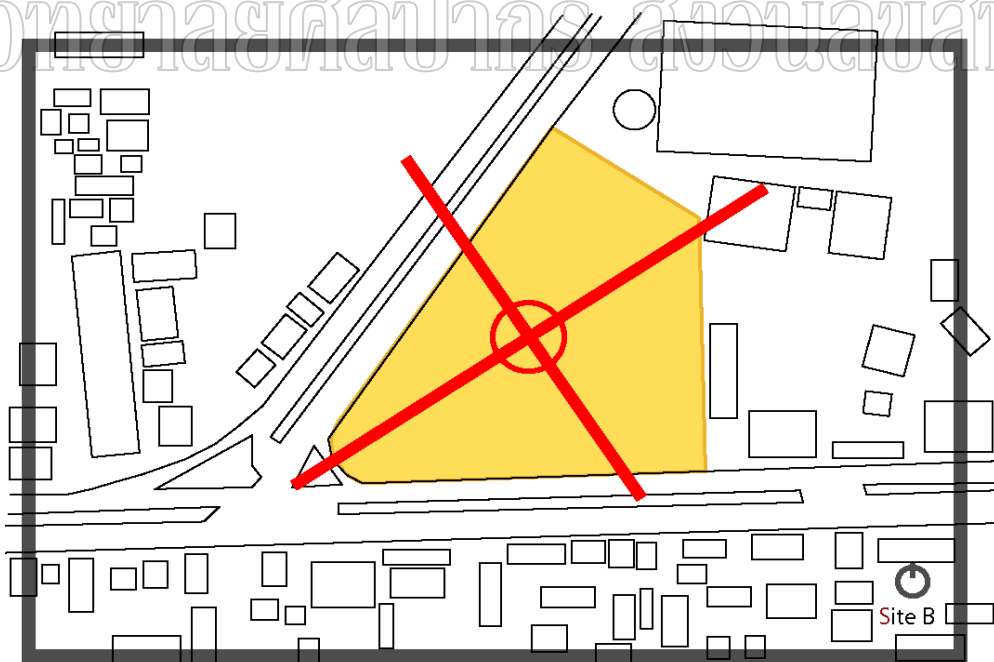


Figure 168: AXIS (source: Maneenetr, 2007)

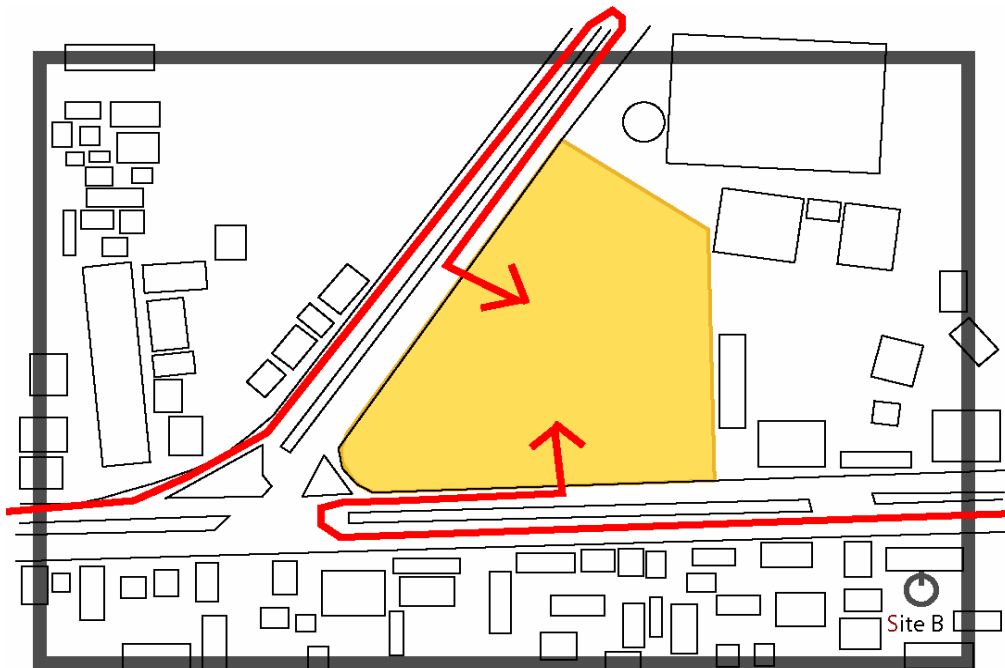


Figure 169: Accessibility (source: Maneenetr, 2007)

The project is located near the corner of the street and connects to two highways causing difficulty in getting into the project for the following reasons:

1. The project must seek to avoid exacerbating current traffic problems while accommodating an additional influx of vehicles.
2. There are three U-turns usable only by small cars; larger cars must go about two kilometers farther north to be able to make a U-turn.
3. The project must avoid conflicting with traffic entering and exiting the department store parking lot located just north of the site.

Conclusion

The researcher recommends having two entrances for convenience and to obviate the need to travel several hundred meters to make a U-turn and to mitigate traffic. This is because when one road is crowded, visitors can choose the other, which is to the north and is a shorter distance from the entrance to the department store and to the south is farther than twenty meters, as indicated by law. However, the researcher also chose to make an entrance at the edge of the project in order to reduce traffic jams due to the size of the road.

Concept design



Figure 170: Concept design (adapted from Visutnavarat, 2002)

Circulation diagram

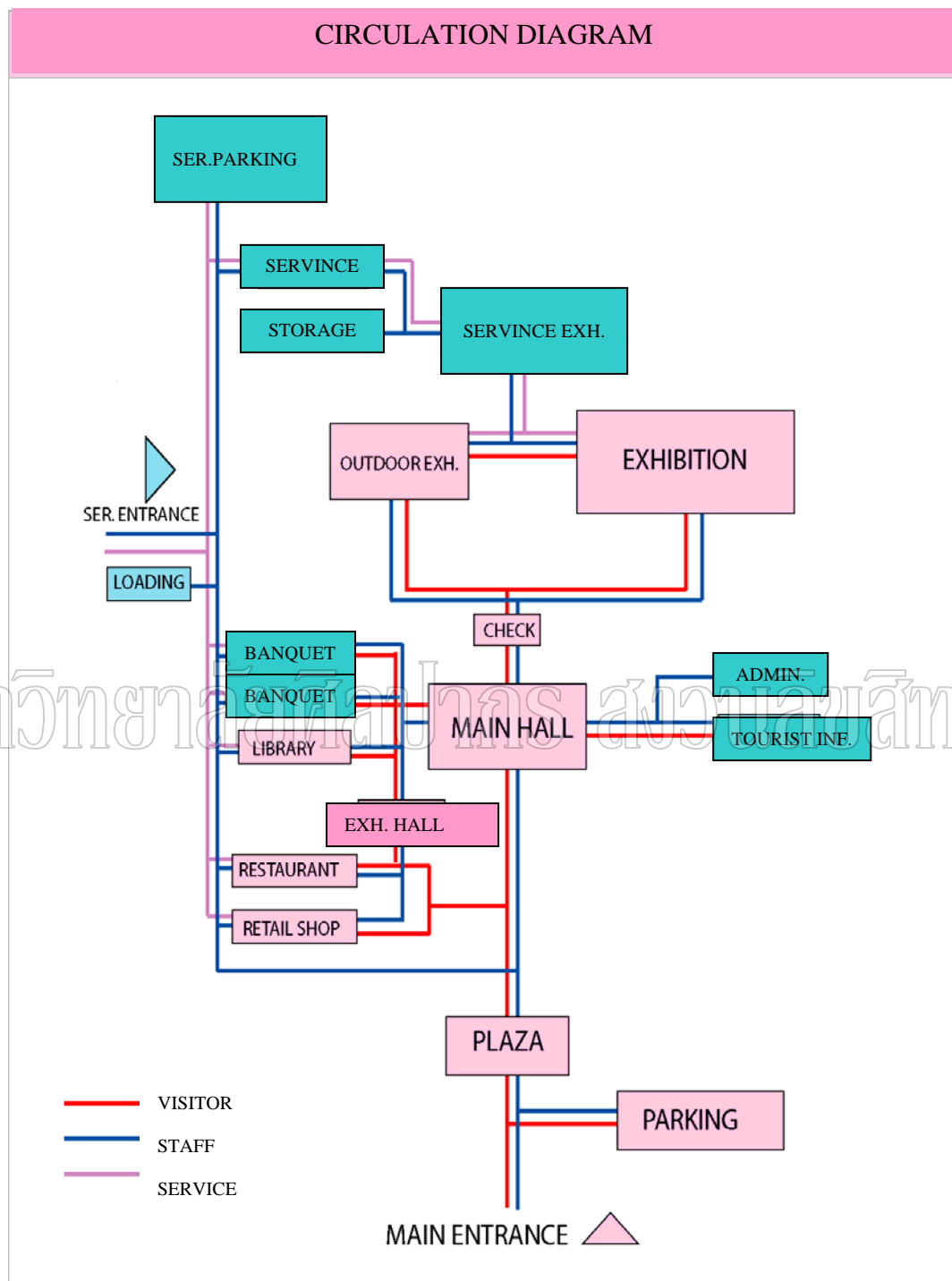


Figure 171: Circulation diagram (adapted from Visutnavarat, 2002)

Function diagram

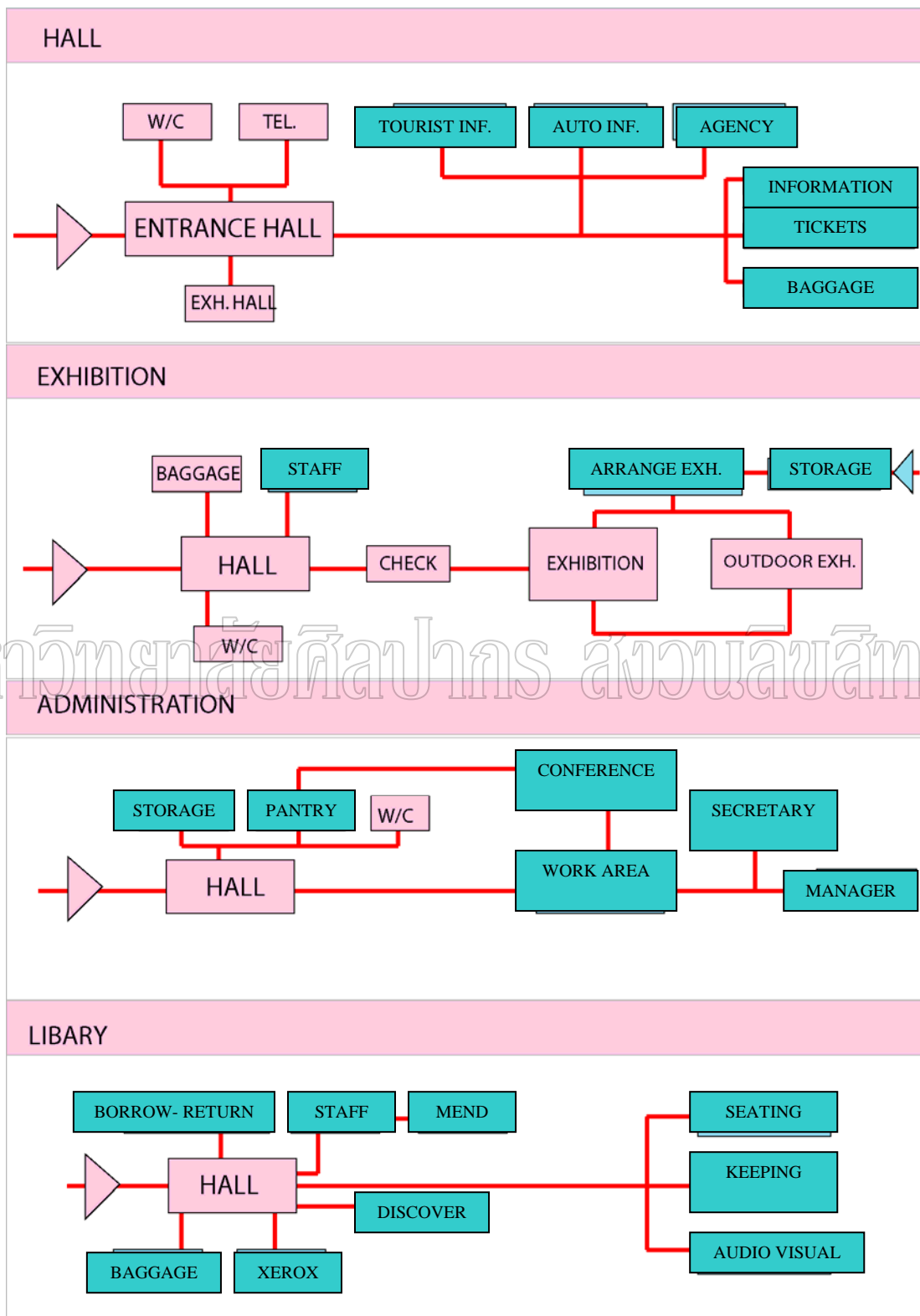
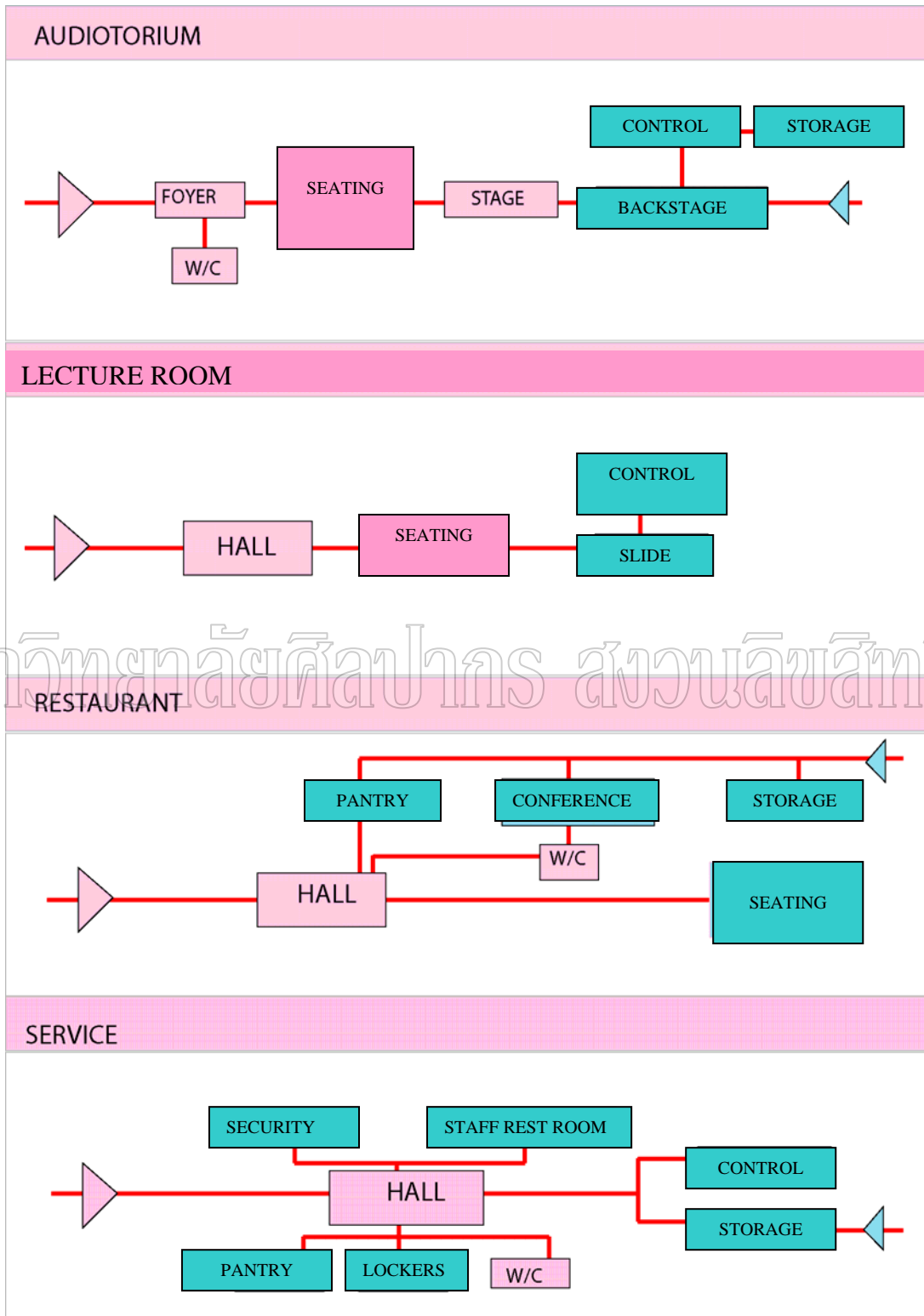


Figure 172: Function diagram (adapted from Visutnavarat, 2002)

Function diagram



มหาวิทยาลัยศิลปากร ส่วนวิศวกรรม

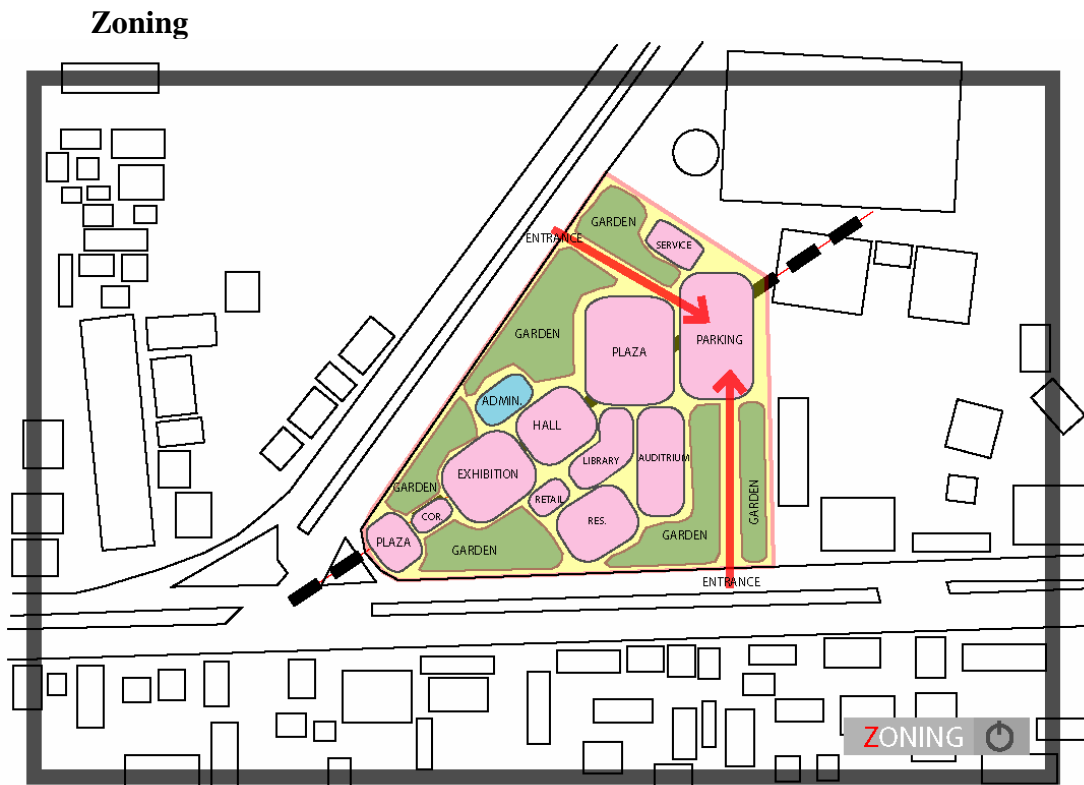


Figure 173: Zoning (Adapted from Visutnavarat, 2002)

Concept of the project's master design

To illustrate the master plan, the researcher has provided the picture of the front of the project, which is the view from the position of the traffic circle approaching the building waiting area and the back of the project is the view from the road at the sharp corner of the project location.

Concept

The researcher wanted the design to match the building concept of a space enclosure and core, which uses both the mass building plane of water and descending terraces for different portions of the project.

Components of the Building

The building can be separated into five components:

1. Waiting area and reception

Tourism Information Service Center (Information Counter, Automatic Tourism Information Center, Travel Agency and Restrooms).

2. Service

This area is separated due to its privacy.

3. Information service and conveniences

These two components are parts relating to each other, so they must be placed close to each other and convenient to use. They are composed of the library and lecture room, meeting area, restaurant, souvenir shop and restrooms.

4. Exhibition: Indoor exhibition, Outdoor exhibition

Exhibition preparation providing services at the joint road

5. Landscape

Regarding water, it will be designed with three different steps to match the overall master plan.

Levels will be used in dividing areas in order to emphasize the importance of each section.

Open space will be at the green area, but the trees do not have any definite format yet.

The researcher chose to model the design after an Isan house.

Masterplan



Figure 174: Masterplan (source: Maneenetr, 2007)

Exterior perspective

มหาวิทยาลัยศิลปากร ส่วนเวียงจันทร์

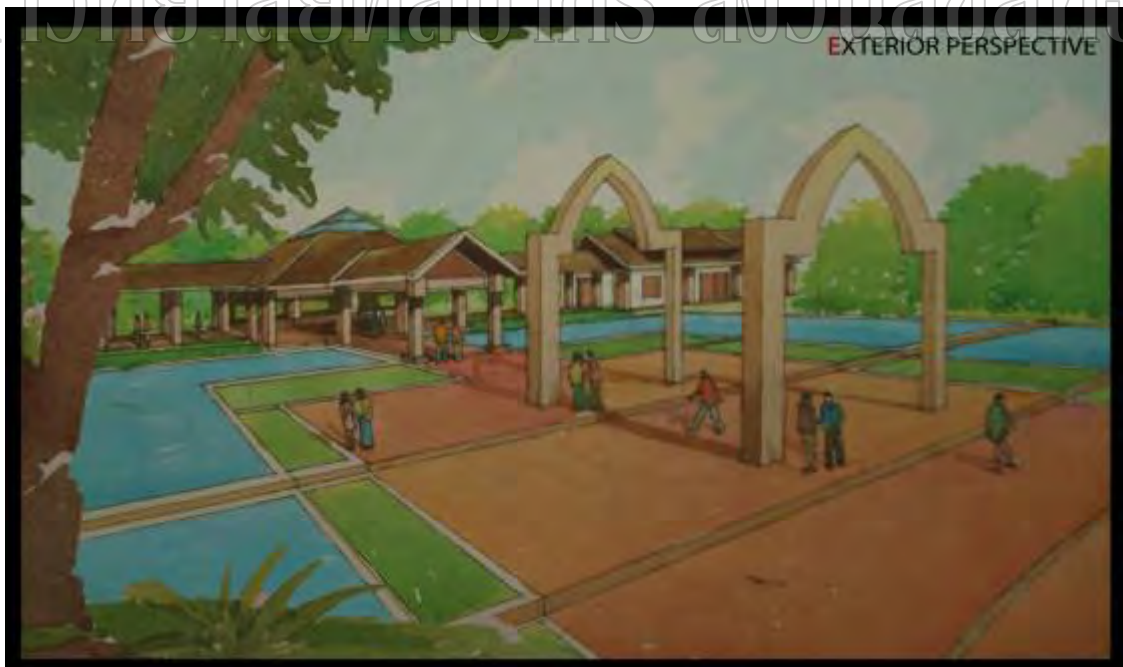


Figure 175: Exterior perspective (source: Maneenetr, 2007)

Interior perspective

มหาวิทยาลัยศิลปากร ส่วนนิยลสิริ



Figure 176: Interior perspective (source: Maneenetr, 2007)

Chapter 8 Conclusions

This study of “Khmer Temples of Northeast Thailand: A Proposed Plan for Tourism Development,” has focused on four provinces and seven temples in the northeastern area of Thailand. These include Nakhon Ratchasima, Buriram, Surin and Si Sa Ket Provinces; Prasat Phimai, Prasat Phanom Rung, Prasat Mueang Tam, Prasat Ta Muean Group, Prasat Si Khoraphum, Prasat Sa Kamphaeng Yai and Prasat Phra Wihan.

In this study, the researcher attempted to use the concept of cultural tourism as a key to the conservation of the values and significance of the architectural heritage and the cultural landscape of Khmer sites. The cultural tourism approach also attempts to take into account both tangible and intangible values surrounding the sites for sustainable tourism.

The objective of the study is to promote the significance of Thailand’s Khmer sites with the view of giving accessibility to visitors. The aim has been to emphasize the local community as part of a well-managed interpretation and conservation program focused on each important site and to summarize the existing character of each site in the way that will help preserve these resources for future generations. Further aims of this study have been to better present the Khmer sites of Northeast Thailand as part of cultural landscapes and to create a management plan for cultural tourism and sustainable tourism development. The study also emphasizes a program for conservation that enlists local communities and the tourism industry in order to promote site protection and a better understanding of cultural heritage.

From the analysis of Khmer temples’ cultural landscape, there are several values that have been altogether shaped the architectural heritage and landscape. Those are historic, social, aesthetic and integrity values. After collecting and calculating the value of each site and site component, it can be classified into three levels of significance as high, moderate or low.

For the evaluation of Khmer temples’ architecture and cultural landscape, the researcher proposed summarized points of ten values, divided by the number of values, in this case, ten.

The tourism infrastructure for Khmer sites, stresses the need to have the community interface with the sites. Presently, the surrounding areas have been better developed than in the past.

In regards to the tourism profile in this study, visitors were divided in two groups, excursionists and tourists. The majority of visitors coming to Northeastern Thailand follow the route to People’s Democratic Republic of Laos country and Vietnam. In terms of expenses per day, Thai tourists spent on the average 738.25 baht;

foreign tourists spent 1,221.08 baht a day; Thai excursionists spent on the average 551.52 baht; foreign excursionists spent 1,015.05 baht a day. As for accommodation, Thai tourists tended to stay with friends or relatives; foreign tourists usually stayed in hotels, guest houses, bungalows or resorts. As a means of transportation, Thai tourists used usually used private cars, including rentals, or traveled by coach at a rate of 63.08%. Foreign tourists used the same form of transportation at a rate of 51.68%. To understand tourists' satisfaction and needs, the Khmer temples are valued for the qualities of their reception and information services. For educational value, visitors most valued aspects of history in relation to Khmer temples. Secondary concerns were transportation, accommodation and restaurants.

In this proposed plan for tourism development, the researcher postulated management criteria for Khmer temples in order to develop more extensive interpretation plans and strategies for tourism in the architectural heritage location in "Khmer temples of Northeast Thailand." The plan further promotes the idea of local people cooperating in the understanding and realization of the importance of conserving these cultural sites or areas in order to maintain local uniqueness and sustainable tourism. The interpretation center or visitor center suggested in each case would provide direct information regarding the background and special attractions of the heritage site to visitors. The visitor center has been conceived as addressing two areas: interpretation and service.

The proposal coincides with the Thai governmental campaign "Amazing Thailand: Unseen Treasures." The timeframe for the programs begins in 2008 and continues until 2010.

A heritage site's role in economic development can be conceived as falling under two types of impacts:

1. Tourism and recreation benefits relating to economic development
2. Educational benefits, tied also to economic development

Strategic management for tourism development, proposed to Tourism Authority of Thailand (TAT) by using External Factor Analysis Summary (EFAS), Internal Factor Analysis Summary (IFAS) and Strategic Factor Analysis Summary (SFAS) Model for the main resources. For the BCG Growth Share Matrix Model, the TAT's positioning is the star and should use SO strategies in term of marketing mix. For evaluate and control the campaign, researcher proposed Balance Score Card (BSC) and Benchmarking Model.

Several conservation guidelines apply to this project. In addition to principles for Thai heritage formulated by the Fine Arts Department in the Ministry of Culture, there are other applicable principles including the Nara Agreement, the Burra Charter and the Principles for the Conservation of Heritage Sites in China. Some of these principles can be applied in the Thai context, some cannot. The principles used in this project follow those created for Thai heritage; other principles taken from other charters have been used when applicable.

One of the outcomes of this proposal is the creation of a “Khmer Civilization Tourist Information Center in Northeast Thailand.” This has been proposed to the Tourism Authority of Thailand. This information center is intended to focus on Khmer civilization and its importance in history, culture and, especially, tourism.

Many agencies have promoted the significance of cultural heritage, arguing that heritage helps support economic and educational initiatives as well as conserving ancient treasures. The proposed Khmer Civilization Tourist Information Center is aimed at meeting part of this need. The scope of the center is to provide basic information on Khmer heritage and to advise both Thai tourists and foreigners interested in the impact of this great civilization on Northeast of Thailand in particular.

This dissertation recommends several itineraries within lower Isan. Cultural routes represent important historic lines of communication, both for peaceful and warlike purposes. The routes proposed here possess a number of shared dimensions that transcend their original functions. The routes offer an exceptional opportunity for the countries of Cambodia, Thailand and Laos to better understand their shared background as well as providing a means of promoting tolerance, respect and appreciation for cultural differences that characterize the communities involved.

The proposed cultural routes have been divided into several “packages.” One, entitled “the Stone Sanctuaries Tour” is designed for three days two nights. A second tour extends over four days and three nights. And a third, called “Stone Sanctuaries in Southern Isan,” extends to six days five nights. Each of these hypothetical tours includes side attractions, including opportunities to sample local cuisine and participate in local cultural activities and purchase souvenirs. Accommodation and restaurants are also included in the plan for each package.

For the success of this proposal, a heritage director should work directly with the communities involved in the project in order to encourage greater participation. A primary reason for committing to the protection, conservation and management of Khmer temples is to make their significance accessible to local community members and visitors. Cultural heritage is seen as a dynamic reference point for daily life, social growth and change. It is a major source of social capital and is an expression of diversity and community identity. Tourism – if it is to succeed-- must bring benefits to the local community and to various stakeholders. Tourism must also avoid adverse impacts on the social life of local communities as well as such intangible qualities as authenticity. A lack of management or an excessive amount of tourism can have negative effects directly or indirectly on the local communities and thereby on the overall character of the sites.

In recent times, many experts say that the tourism industry itself is changing from “modern tourism”, focusing on mass tourism, to “post-modern tourism”, a kind of tourism that pays more attention to niche markets where a variety of tourism products is promoted and newly branded. Cultural tourism is among the types of “post-modern tourism.” This new development provides a good opportunity for Thailand to be in a leading tourism position due to its rich cultural history and resources awaiting tourists and traveler from all corners of the world to sense and see.

Thai national policy, as embodied in the work of the Ministry of Culture's Department of Fines Arts follows this trend toward cultural tourism. The Historic Places, Objects, Artistic Objects and National Museums Act 1961 defined "historic place" as a property, which by age or construction or its history is considered useful in artistic, historic or archaeological aspects. In the 1992 version of the law, the definition has been expanded to cover those archaeological or historical sites and their surroundings.

Increasingly the local community's contributions to the development of long term tourism have been recognized as an important aspect of tourism development. Most experts agree that cultural tourism can lead to better incomes and promote the overall quality life of local communities. In turn, those communities can better contribute to the protection and preservation of tourism resources.

Communities safeguarding historic sites need to have effective management planning. These communities are the ones affected by both positive and negative impacts by and responses from visitors. They are the entities responsible for creating the context for the appreciation of historic sites. Communities and especially community leaders need to understand traditional limitations and constraints within their communities and work together to develop a positive attitude towards change.

- Positive outcomes/feedbacks typically result from activities of communities and often have the most impact on higher status community members. Positive impacts include:

1. Business opportunities near sites. These include local products, foods, crafts and souvenirs.
2. Hospitality opportunities, such as offering home-stay or guest house services.
3. Infrastructure opportunities. This means the more tourists visiting, the better the potential for improvements to local infrastructure, such as roads, air and rail transportation, bus services and so on.

- Negative outcomes/feedbacks nearly always result where there is no concern for or application of tourism management and community contributions. There are in fact many contributing elements to negative outcomes/feedbacks. Typical outcomes are:

1. Potential cultural conflicts within community due to different backgrounds in religion, beliefs or traditions. This is particularly evident when there are differences between the host community and tourists. Often negative outcomes/feedback can be caused by a lack of public awareness of the importance and how to conserve their cultural treasures. One example might be allowing local young children to climb on temple sites, which could have a negative impact on their conservation.
2. Density and pollution are other possible problems. Too many tourists can cause a crowded and unsightly environment for the local community. Auto vehicles also create air and noise pollution in the area, which have further negative impacts. If the community does not have good area management planning, other

issues, such as litter or refuse, demands on water resources, electricity or other basic services and facilities, could all come to the forefront.

3. Intrusion on privacy is a particularly critical issue. When visitors want to learn more about local culture, they may take photographs or attempt to visit private houses.

4. Site intrusion is another problem. Without good management or control, local people may attempt to sell goods or services on the site, which in turn will have negative impacts and detract from the overall impression of the site.

5. Safety is a primary concern. Thieves or pick-pockets are often found among crowded groups of tourists.

Both positive and negative outcomes must be addressed through the process of raising public awareness and allowing community members to make their own contributions. Community members need to be responsible for setting up regulations reflective of their own values and lifestyles in order to create a context for sustainable practice.

A well- designed “destination differentiation” program such as that proposed for the Khmer temples of Northeast Thailand cannot be successfully carried out successfully if Thailand has no functional tourism development and management mechanisms, collaboratively executed by all tourism-related stakeholders. It is necessary for local people to join forces with national policy makers to encourage tourism as laid out in this “Proposed Plan for Tourism Development” before this objective can be realized.

This dissertation has set out a number of suggestions for tourism focused on local heritage. The case study selected has been Khmer temple sites of Northeast Thailand, though other types of sites and other locals could also be the subject of similar future studies.

Among the strategies identified as part of this project are:

1. Providing advice and support to different entities and individuals interested in the promotion of tourism.

- distribution of promotional materials to different organizations
- developing a website that describes the sites, providing sample pictures and information

- organizing events or shows to promote the history of the sites as a further selling point. The shows should be dynamic and change periodically.

2. Setting up boards or committees ensure maintenance and cleanliness of the sites areas. Provisions could include the provision of bins and signboards asking visitors not to litter and arranging for volunteers to police and monitor the sites.

3. Promotion of public awareness to local people, especially children. This step might include setting up camping opportunities or training junior guides.

4. Guiding and designing tourism activities, such as walking tours of sites and nearby areas.

5. Controlling the pricing and quality of goods for sale on the sites.

6. Providing lost and found services to aid visitors.

7. Promoting understanding between officers in charge and other responsible parties for maximum care and maintenance.

8. Encouraging ancillary or related programs. An example might be tell promotion of silk production and areas with people specializing in weaving as found in Nakhon Ratchasima, Chaiyapoom, Buri Rum, and Surin.

9. Linking travel routes between Khmer cultural sites in Thailand and Cambodia. This might include the following routes:

- South – North: Angkor Wat – Angkor Thom in Siam Rieb, Cambodia – Prasat Phanom Rung – Prang Koo in Muang District, Chaiyapoom.

- West – East: Sdokgothom, Sra Kaew – Prasat Phanom Rung – Prasat Khao Phra Wihan – Wad Poo temple in Champasak.

Further suggestions for tourism development focused on Khmer temples sites include:

1. That development planning should consider the local host's needs, ascertaining whether local inhabitants want to be visited or not. If the people themselves are not ready for a tourism-based project, the program should be delayed.

2. That development planning should support tourists' expectations and needs in terms of creating maximum satisfaction.

3. That development planning should consider the available facilities and service providers in the tourism site and determine whether there are sufficient local services, both in terms of quality and quantity.

4. That development planning should consider how tourism might affect each Khmer temple's environmental and cultural values. This process will help encourage the conservation of natural resources and local traditions.

5. That development planning should consider the capacity of each site in facilitating visitors. This process should lead to quality and quantity control of service standards, infrastructure, the convenience of tourists and tourism activities. Each site should cooperate and work together for mutual support network.

6. That development planning should consider public contributions and determine the degree to which community members can work and gain benefits from tourism in their local community. This step would bring about a higher standard of living in the community.

7. That development planning should consider the harmony of landscapes and the existing construction at each site. Planners should consider managing each site to emphasize the attractiveness of the temples and to make them universally acceptable.

8. That development planning should study success stories at other Khmer temple sites (especially those in Cambodia) and see how other sites become successful. These approaches should be adopted, in turn, at Thai sites where applicable.

Suggestions for further study

1. This project focused on some of the principal Khmer sites in Northeast Thailand. It would be possible to study the current condition of other historic temples or cultural sites in lower Isan area that are not so well-known as Prasat Phanom Rung, for example. There are still many smaller temples in area that have not been documented fully. Many of these sites are neglected; some are only known from

aerial photographs. Most of these overlooked historic sites are located in communities where local people do not realize their importance and do not try to preserve them. This is true, for example, of Tambon Jorakemak.

The following are suggested as further steps:

1.1 Conducting archaeological and historical studies in order to investigate, maintain and preserve historic sites in the region.

1.2 Conducting landscape studies, so as to better understand the landscape settings and to better see how steps could be taken to ensure the existence of appropriate contexts for the appreciation of historic sites. In some cases it might be recommended that communities be separated from the sites, as in the example of Phimai.

1.3 Conducting educational and tourism studies that will result in development of new routes to other historic sites. There could be possibilities of additional information centers, including libraries, tourist information centers, guest houses, and camping areas with sufficient facilities and infrastructures.

2. Researchers should study the attitudes of Thai people in regards to claims to Prasat Phra Wihan in Cambodia. This internationally significant site is located in the country of Cambodia but is accessible only from Thailand. The subject of legal disputes and civic protest by both Thai and Cambodian nationals, the site deserves far better treatment than it has received up to now. Ways should be explored to effect an accommodation between the two countries so that more visitors might have an opportunity of experiencing the site.

3. It is suggested that further studies of impacts on land employed and community management in the immediate area of historic temples be undertaken. The ideal would be that local land management policies reinforce the guidelines of the World Heritage Convention in order to facilitate future listing. This measure would require coordination with local administrations and the imposition of various kinds of controls on design and environmental review in each area.

4. Another interesting problem would be to the promotion of community economics, with a focus on income distribution and job creation.

5. Community contributions also can be studied in a wider area, as in the case where historic sites are scattered and difficult to care for. Local awareness and contributions would be effective tools in these circumstances as a means of helping to conserve cultural heritage sites for tourism purposes.

6. The last topic suggested is a comparative study of landscapes and cultural values of Khmer civilization routes in Thailand with those in Cambodia.

This dissertation project has been an attempt to look in depth at a variety of tourism-related issues pertaining to cultural heritage management. The project has attempted to deal realistically with issues of existing tourism infrastructure, including roads and other means of access, and basic services and facilities, such as housing/hotels, restaurants, and other tourism needs.

Overall, the dissertation has tried to show how local communities may be enlisted as part of the tourism effort – to both help preserve and protect historic sites and also to participate in the benefits accruing from what might be considered a

“new wave” of cultural tourism that is now dominating much thought on the future of tourism in Thailand.

This examination of Khmer temple sites in Northeast Thailand is an effort to see how tourism and culture can be brought together in a single enterprise. It is intended primarily as a case study, in this instance focusing on archaeological sites of Khmer ancestry. A similar approach could be applied to other kinds of sites, both in Thailand and in other countries, as well as to a vast array of cultural activities and locations.

Tourism can be both a “friend” and an “enemy” of culture and conservation. If wisely managed and promoted, culture can both serve local communities and the heritage of the greater country. The important first step is that proper research and planning occur ahead of time.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

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มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix A: The tourist questionnaire (Thai)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

คณะสถาปัตยกรรมศาสตร์
บัณฑิตวิทยาลัย
มหาวิทยาลัยศิลปากร

24 กันยายน 2549

เรื่อง ขอความร่วมมือในการตอบแบบสอบถาม
เรียน ท่านผู้ตอบแบบสอบถาม

ด้วยข้าพเจ้า ผศ.จิรัชญา มณีเนตร อาจารย์ประจำคณะวิทยาการจัดการมหาวิทยาลัยขอนแก่น และนักศึกษาระดับปริญญาเอก หลักสูตรนานาชาติ การจัดการมรดกทางสถาปัตยกรรมและการท่องเที่ยว บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร กำลังจัดทำวิทยานิพนธ์ เรื่อง “ปราสาทขอมของภาคตะวันออกเฉียงเหนือของประเทศไทย: แผนนำเสนอสำหรับการพัฒนาการท่องเที่ยว”

(Khmer Temples of Northeast Thailand: A Proposed Plan for Tourism Development) โดยมี

Professor William R. Chapman, D. Phil. เป็นอาจารย์ที่ปรึกษา ในการศึกษาครั้งนี้แบบสอบถามเป็นขั้นตอนหนึ่งของการเก็บข้อมูล

อนึ่ง ข้อมูลที่ได้จากแบบสอบถามนี้ จะนำไปใช้ประโยชน์ในการศึกษาเท่านั้น จึงหวังเป็นอย่างยิ่งว่าจะได้รับความร่วมมือจากท่านในการตอบแบบสอบถามครั้งนี้

ขอขอบพระคุณอย่างมากในความร่วมมือจากท่าน
ขอแสดงความนับถือ

(จิรัชญา มณีเนตร)

คำชี้แจงแบบสอบถาม

แบบสอบถาม เรื่อง “ปราสาทขอมของภาคตะวันออกเฉียงเหนือของประเทศไทย: แผนนำเสนอสำหรับการพัฒนาการท่องเที่ยว” (Khmer Temples of Northeast Thailand: A Proposed Plan for Tourism Development) นี้ มีทั้งหมด 4 ตอน ดังนี้

ตอนที่ 1 ข้อมูลทั่วไปของนักท่องเที่ยว

ตอนที่ 2 ข้อมูลการท่องเที่ยว

ตอนที่ 3 ข้อมูลการท่องเที่ยวเชิงวัฒนธรรม

ตอนที่ 4 ข้อมูลการท่องเที่ยวปราสาทขอมในภาคตะวันออกเฉียงเหนือ

โปรดใส่เครื่องหมาย / ลงในช่องสี่เหลี่ยมตามความเป็นจริง และตามความคิดเห็นของท่าน โดยพิจารณาถึงข้อมูลต่างๆ ก่อนแสดงความคิดเห็น

โดยมีเกณฑ์ในการแสดงความคิดเห็นดังนี้

1.00 – 1.80	=	น้อยที่สุด
1.81 – 2.60	=	น้อย
2.61 – 3.40	=	ปานกลาง
3.41 – 4.20	=	มาก
4.21 – 5.00	=	มากที่สุด

Khmer Temples of Northeast Thailand: A Proposed Plan for Tourism Development

Mrs. Thirachaya Maneenetr,
Ph.D. Candidate in Architectural Heritage Management and Tourism

แบบสอบถาม

ปราสาทขอมของภาคตะวันออกเฉียงเหนือของประเทศไทย: แผนนำเสนอสำหรับการพัฒนาการท่องเที่ยว
ตอนที่ 1 ข้อมูลทั่วไปของนักท่องเที่ยว

เพศ	<input type="checkbox"/> ชาย	<input type="checkbox"/> หญิง	
อายุ	<input type="checkbox"/> น้อยกว่า 20 ปี	<input type="checkbox"/> 21-30 ปี	<input type="checkbox"/> 31-40 ปี
	<input type="checkbox"/> 41-50 ปี	<input type="checkbox"/> 51-60 ปี	<input type="checkbox"/> มากกว่า 60 ปีขึ้นไป
สถานะการศึกษา	<input type="checkbox"/> จบการศึกษา	<input type="checkbox"/> กำลังศึกษา	
ระดับการศึกษา	<input type="checkbox"/> ต่ำกว่าปริญญาตรี	<input type="checkbox"/> สูงกว่าปริญญาตรี	
ศาสนา	<input type="checkbox"/> พุทธ	<input type="checkbox"/> คริสต์	<input type="checkbox"/> อื่นๆ _____
ภูมิภาค	<input type="checkbox"/> ภาคกลาง	<input type="checkbox"/> ภาคเหนือ	
	<input type="checkbox"/> ภาคใต้	<input type="checkbox"/> ภาคตะวันออกเฉียงเหนือ	
	<input type="checkbox"/> ภาคตะวันตก	<input type="checkbox"/> ภาคตะวันออก	
อาชีพ	<input type="checkbox"/> ค้าขาย/ธุรกิจส่วนตัว	<input type="checkbox"/> รับราชการ/รัฐวิสาหกิจ	<input type="checkbox"/> พนักงานบริษัทเอกชน
	<input type="checkbox"/> รับจ้างทั่วไป	<input type="checkbox"/> ประกอบอาชีพเกษตรกรรม	<input type="checkbox"/> นักเรียน/นักศึกษา
	<input type="checkbox"/> วางงาน	<input type="checkbox"/> อื่นๆ _____	

----- ตอนที่ 2 ข้อมูลการท่องเที่ยว

ลักษณะการเดินทาง	<input type="checkbox"/> คนเดียว	<input type="checkbox"/> กลุ่ม/หมู่คณะ	<input type="checkbox"/> ครอบครัว	<input type="checkbox"/> อื่นๆ	
มัลติเทสต์	<input type="checkbox"/> มี	<input type="checkbox"/> ไม่มี			
ท่านเคยมาท่องเที่ยวทางภาคตะวันออกเฉียงเหนือมาก่อนหรือไม่				<input type="checkbox"/> เคย <input type="checkbox"/> ไม่เคย	
ท่านเคยมาเที่ยวปราสาทขอมทางภาคตะวันออกเฉียงเหนือมาก่อนหรือไม่				<input type="checkbox"/> เคย <input type="checkbox"/> ไม่เคย	
ยานพาหนะที่ท่านใช้เดินทาง	<input type="checkbox"/> รถยนต์ส่วนตัว	<input type="checkbox"/> รถประจำทาง	<input type="checkbox"/> รถบัสนำเที่ยว		
	<input type="checkbox"/> รถเช่า	<input type="checkbox"/> รถไฟ	<input type="checkbox"/> เครื่องบิน	<input type="checkbox"/> อื่นๆ _____	
จำนวนวันที่ท่านพักในภาคตะวันออกเฉียงเหนือ	<input type="checkbox"/> ไม่ได้ค้างคืน				
	<input type="checkbox"/> 1 คืน	<input type="checkbox"/> 2 คืน			
	<input type="checkbox"/> 3 คืน	<input type="checkbox"/> 4 คืน	<input type="checkbox"/> อื่นๆ _____		
ประเภทของที่พักค้างคืน	<input type="checkbox"/> Hotel				
	<input type="checkbox"/> Resort				
	<input type="checkbox"/> Home Stay				
<input type="checkbox"/> Guest House				<input type="checkbox"/> Hostel	<input type="checkbox"/> Friends/Relative
<input type="checkbox"/> อื่นๆ _____					
รูปแบบของการท่องเที่ยวที่ท่านสนใจ	<input type="checkbox"/> ท่องเที่ยวทางวัฒนธรรม		<input type="checkbox"/> ท่องเที่ยวทางธรรมชาติ		
	<input type="checkbox"/> ท่องเที่ยวผจญภัย	<input type="checkbox"/> ท่องเที่ยวการกีฬา	<input type="checkbox"/> ท่องเที่ยวเชิงเกษตรกรรม		
	<input type="checkbox"/> ท่องเที่ยวเชิงสุขภาพ	<input type="checkbox"/> อื่นๆ _____			

ตอนที่ 3 ข้อมูลการท่องเที่ยวเชิงวัฒนธรรม

ท่านเคยได้ยินคำว่าการท่องเที่ยวเชิงวัฒนธรรมหรือไม่ เคย ไม่เคย

ในความคิดของท่านการท่องเที่ยวเชิงวัฒนธรรมหมายถึงอะไร

ประเภทของแหล่งท่องเที่ยวทางวัฒนธรรมที่ท่านชอบมากที่สุด (กรุณาใส่ตัวเลขตามลำดับความพึงพอใจ)

___ วัด ___ พระราชวัง ___ โบราณสถาน ___ พิพิธภัณฑ์
___ ชุมชน ___ ชนบท ___ แหล่งหัตถกรรม ___ พื้นที่เกษตรกรรม
___ อื่นๆ _____

ประเภทของแหล่งท่องเที่ยวทางธรรมชาติที่ท่านชอบมากที่สุด (กรุณาใส่ตัวเลขตามลำดับความพึงพอใจ)

___ ป่าเขา ___ ถ้ำ ___ น้ำตก ___ แม่น้ำลำคลอง
___ เกาะ ___ ทะเล ___ เขื่อน ___ อื่นๆ _____

ท่านชอบแหล่งท่องเที่ยวประเภทใดมากที่สุด

แหล่งท่องเที่ยวทางวัฒนธรรม แหล่งท่องเที่ยวทางธรรมชาติ

ตอนที่ 4 ข้อมูลการท่องเที่ยวปราสาทขอมในภาคตะวันออกเฉียงเหนือ

ปราสาทขอมในภาคตะวันออกเฉียงเหนือที่ท่านชอบมากที่สุด (กรุณาใส่ตัวเลขตามลำดับความพึงพอใจ)

___ ปราสาทหินพิมาย ___ ปราสาทพนมรุ้ง ___ ปราสาทเมืองต่ำ
___ กลุ่มปราสาทตาเมือน ___ ปราสาทศรีขรภูมิ ___ ปราสาทสระกำแพงใหญ่
___ ปราสาทพระวิหาร ___ อื่นๆ _____

ท่านทราบข้อมูลแหล่งท่องเที่ยวของปราสาทขอมในภาคตะวันออกเฉียงเหนือจากหน่วยงานใด

(ตอบได้มากกว่า 1 ข้อ)

การท่องเที่ยวแห่งประเทศไทย หน่วยงานท้องถิ่น หน่วยงานเอกชน/บริษัททัวร์
 อื่นๆ _____

และจากสื่อประเภทใด (ตอบได้มากกว่า 1 ข้อ)

ป้ายประชาสัมพันธ์ โทรทัศน์ วิทยุ
 สื่อสิ่งพิมพ์ อินเทอร์เน็ต บริการข้อมูลทางโทรศัพท์
 การบอกเล่า อื่นๆ _____

ท่านใช้เวลาเที่ยวชมปราสาทขอมแต่ละแห่งนานเท่าใด น้อยกว่า 1 ชั่วโมง 1-2 ชั่วโมง มากกว่า 2 ชั่วโมง

ท่านจะมาเที่ยวปราสาทขอมในภาคตะวันออกเฉียงเหนืออีกหรือไม่ มา ไม่มา

ท่านจะแนะนำเพื่อนหรือคนรู้จักมาเที่ยวที่นี่หรือไม่ แนะนำ ไม่แนะนำ

ท่านมีความคิดเห็นหรือความพึงพอใจอย่างไรกับการท่องเที่ยวปราสาทขอมในภาคตะวันออกเฉียงเหนือ

รายการ	ระดับความพึงพอใจ					
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด	หมายเหตุ
ความสวยงามของปราสาทเขมร						
ข้อเสนอแนะ						
ความปลอดภัยในการเที่ยวชม						
ข้อเสนอแนะ						
การต้อนรับของเจ้าหน้าที่						
ข้อเสนอแนะ						
มัคคุเทศก์ที่นำชม						
ข้อเสนอแนะ						
เอกสารคู่มือการเที่ยวชม						
ข้อเสนอแนะ						
ป้ายสื่อความหมาย						
ข้อเสนอแนะ						
ราคาบัตรค่าเข้าชม						
ข้อเสนอแนะ						
สถานที่จอดรถ						
ข้อเสนอแนะ						
ร้านขายอาหารและเครื่องดื่ม						
ข้อเสนอแนะ						
ร้านขายของที่ระลึก						
ข้อเสนอแนะ						
พื้นที่พักผ่อนและห้องน้ำ						
ข้อเสนอแนะ						
สิ่งอำนวยความสะดวกอื่นๆ (ถ้ามี)						
ข้อเสนอแนะ						

ในการเข้าชมปราสาทขอมในภาคตะวันออกเฉียงเหนือ ท่านต้องการเรียนรู้เรื่องใดมากที่สุด

รายการ	ระดับความต้องการ				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
ประวัติความเป็นมาของปราสาทขอม					
มรดกทางสถาปัตยกรรมของขอม					
การอนุรักษ์สถาปัตยกรรมภายในปราสาทขอม					
อื่นๆ					

กิจกรรมการส่งเสริมการท่องเที่ยวปราสาทขอมในภาคตะวันออกเฉียงเหนือ ที่ท่านประสงค์ให้มี

รายการ	ระดับความต้องการ				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
การแสดงทางวัฒนธรรมของขอม					
การเที่ยวชมแบบ Sightseeing โดยรถยนต์ และมีมัคคุเทศก์นำชม					
การเชื่อมโยงแหล่งท่องเที่ยวของปราสาทขอม แต่ละแห่งเข้าด้วยกัน					
อื่นๆ					

ข้อมูลการท่องเที่ยวด้านอื่นๆ ของปราสาทขอมในภาคตะวันออกเฉียงเหนือ ที่ท่านประสงค์ให้มี

รายการ	ระดับความต้องการ				
	มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
ข้อมูลทางประวัติศาสตร์และโบราณคดีของภาคตะวันออกเฉียงเหนือ					
ข้อมูลเกี่ยวกับกลุ่มคน(ชาติพันธุ์) ในท้องถิ่นภาคตะวันออกเฉียงเหนือ					
ข้อมูลเกี่ยวกับวัฒนธรรม ประเพณี ในท้องถิ่นภาคตะวันออกเฉียงเหนือ					
ข้อมูลการเดินทาง ที่พัก ร้านอาหาร					
อื่นๆ					

ข้อเสนอแนะอื่นๆ

ขอขอบพระคุณ อย่างสูง

Appendix B: The tourist questionnaire (English)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Faculty of Architecture
Silpakorn University
Graduate School

Dear Questionnaire respondent

My name is Assist.Prof.Thirachaya Maneenetr, I am a student in the Doctor of Philosophy program in Architectural Heritage Management and Tourism, and currently completing a dissertation entitled “**Khmer Temples of Northeast Thailand: A Proposed Plan for Tourism Development.**” This research aims to assess the tourism development potential in the areas. The Thesis Advisor is Professor William R. Chapman, D.Phil.

The information that you have provided in this questionnaire will only be used for the purpose of this dissertation. It will not be disclosed, under any circumstances, to a third party.

Thank you very much for your time and assistance.

Sincerely,

Assist.Prof.Thirachaya Maneenetr
Ph.D. Candidate in Architectural
Heritage Management and Tourism

มหาวิทยาลัยศิลปากร ส่วนวนวัฒนคดี

Questionnaire Items

The questionnaire is divided into four parts as follows:

Part 1: Personal Information

Part 2: Tourism Information

Part 3: Cultural Tourism Information

Part 4: Tourism Information Regarding Khmer Temples of Northeast Thailand

Instructions: Please indicate the extent to which you agree with each of the following statements and items by placing a / in the or filling in the information in the blank for the appropriate answer.

Coding Level of Satisfaction:

4.21 – 5.00	=	Excellent
3.41 – 4.20	=	Good
2.61 – 3.40	=	Average
1.81 – 2.60	=	Below Average
1.00 – 1.80	=	Poor

Coding Level of Requirement:

4.21 – 5.00	=	The most
3.41 – 4.20	=	Very
2.61 – 3.40	=	Medium
1.81 – 2.60	=	Little
1.00 – 1.80	=	Low

**Khmer Temples of Northeast Thailand:
A Proposed Plan for Tourism Development**

Mrs.Thirachaya Maneenetr,
Ph.D. Candidate in Architectural Heritage Management and Tourism

Tourist questionnaire

Part: Personal Information

Gender Male Female

Age < 20 Years 21-30 Years 31-40 Years
 41-50 Years 51-60 Years > 60 Years

Educational Status Graduate Currently Studying

Educational Background High School Graduate University Graduate

Religion Buddhism Christianity Other_____

Continent of Your Citizenship Asia Australia
 Europe North America
 South America Africa
 Middle East

Occupation Business Owner Government/ State Enterprise Personnel
 Office Worker Private Employee
 Farmer Student
 Unemployed Other_____

Part2: Tourism Information

Are you traveling? Alone Group Tour With Family
 Other_____

Do you have a tourist guide? Yes No

Have you ever been to Northeast Thailand? Yes No

Have you ever been to Khmer temples of Northast Thailand? Yes No

How did you travel to Northeast Thailand? Private Car Bus
 Hired Car Coach of Travel Agency
 Train Airplane

How long do you plan to stay in Northeast Thailand? Not overnight 1 Night
 2Nights 3 Nights 4 Nights Other_____

Which type of accommodation do you have? Hotel Resort Home Stay
 Guest House Hostel Friend/ Relative
 Other_____

- Which type of tourism do you prefer?** Cultural Tour Nature Tour
 Adventure Tour Sport Tour
 Agro-Tour Health/ RelatedTour
 Other_____

Part3: Cultural Tourism Information

- Have you ever heard the term of “Cultural Tourism” before?** Yes No

What do you think about cultural tourism?

Which kinds of cultural tourism attractions do you like the most? (Please fill in a number such as No. 1 for the most, No. 2 for the second....)

- ___Temples ___Palaces ___Ancient Sites ___Museums
 ___Communities ___Rural Areas ___Handicraft Shops ___Agriculture
 ___Other_____

Which kinds of natural tourism attraction do you like the most? (Please fill in a number such as No. 1 for the most, No. 2 for the second....)

- ___Forest ___Caves ___Waterfalls ___Canals / Rivers
 ___Beach/ Sea coast ___Islands ___Dams ___Other_____

Which kind of tourism attraction do you like the most?

- Cultural Tourism Attraction Natural Tourism Attraction

Part4: Tourism Informations Regarding Khmer Temples of Northeast Thailand

Which Khmer temples of Northeast Thailand do you like the most? (Please fill in a number such as No. 1 for the most, No. 2 for the second....)

- ___ Prasat Phimai ___Prasat Phanom Rung ___Prasat Mueang Tam
 ___ Prasat Ta Muean Group ___Prasat Si Khoraphum ___Prasat Sa Kamphaeng Yai
 ___ Prasat Phra Wihan ___Other_____

How did you get the information on the Khmer temples of Northeast Thailand?

- Tourism Authority of Thailand Local Government Travel Agency
 Other_____

By which means?

- Poster, Advertisement Television Program Radio Publication
 Internet Telephone answer service Word-of-Mouth
 Other_____

How much time did you spend time visiting Khmer temples? <1 Hour 1-2 Hours >2 Hours

Do you think you will ever comeback again for another visit? Yes No

Would you recommend these places to your friends? Yes No

Your opinion and your satisfaction with Khmer temples of Northeast Thailand

Issues	Level of Satisfaction					Remarks
	Excellent	Good	Average	Below Average	Poor	
The magnificence of the Khmer temples						
Suggestions						
Safety while traveling						
Suggestions						
Reception and information service						
Suggestions						
Tourist guides and interpretative staff						
Suggestions						
Books and brochures						
Suggestions						
Interpretative signs						
Suggestions						
Ticket prices						
Suggestions						
Parking area						
Suggestions						
Food and beverage vendors						
Suggestions						
Souvenir shops						
Suggestions						
Restrooms and rest areas						
Suggestions						
Other facilities (i.e. trash receptacles)						
Suggestions						

What more would you like to learn about Khmer temples of Northeast Thailand?

Issues	Level of Requirement				
	The most	Very	Medium	Little	Low
The history of Khmer temples					
Architectural heritage of Khmer temples					
The conservation of Khmer temples					
Other					

What other activities in support of cultural tourism would you like to do?

Issues	Level of Requirement				
	The most	Very	Medium	Little	Low
Cultural performances about Khmer					
Sightseeing by bus with tourist guides					
Khmer cultural route attraction package					
Other					

What other kinds of tourism information would you want to know about?

Issues	Level of Requirement				
	The most	Very	Medium	Little	Low
Information on the history and archeology in Northeast Thailand					
Information on ethnic groups in Northeast Thailand					
Cultural information about Northeast Thailand, such as culture, events, ways of life, etc.					
Information on transportation, accommodations and restaurants					
Other					

Recommendations/ Suggestions

Thank you very much for your time and assistance.

Appendix C: Khmer Temples's brochure

มหาวิทยาลัยศิลปากร สงวนลิขสิทธ์

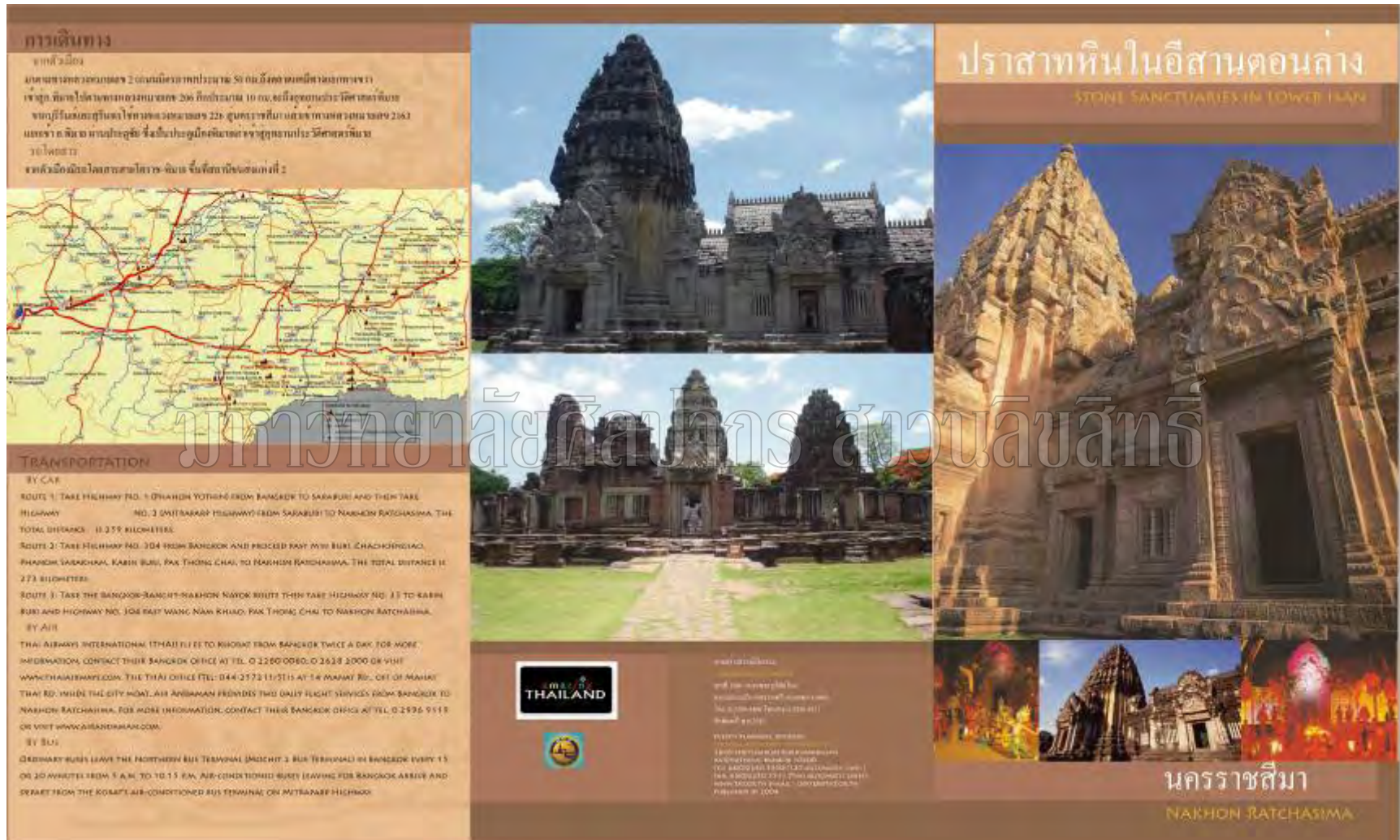


Figure 177: Prasat Phimai’s brochure (first page), Source: Maneenet, 2007



ปราสาทหินพิมาย
PRASAT PHIMAI

ปราสาทหินพิมายเป็นเมืองโบราณที่มีขนาดใหญ่และมีความสำคัญทางประวัติศาสตร์และวัฒนธรรมของประเทศไทย มีพื้นที่ประมาณ 100 ไร่ และประกอบด้วยปราสาทหิน 17 องค์ ซึ่งสร้างขึ้นในสมัยอาณาจักรขอมโบราณ

ปราสาทหินพิมายเป็นเมืองโบราณที่มีขนาดใหญ่และมีความสำคัญทางประวัติศาสตร์และวัฒนธรรมของประเทศไทย มีพื้นที่ประมาณ 100 ไร่ และประกอบด้วยปราสาทหิน 17 องค์ ซึ่งสร้างขึ้นในสมัยอาณาจักรขอมโบราณ



Image of Buddha
Unearthed by King King,
currently displayed at
the Phimai Historical Museum.

พระพุทธรูปทองคำที่ขุดพบ
โดยพระเจ้ากรุงธนบุรี
ปัจจุบันจัดแสดงที่พิพิธภัณฑสถานแห่งชาติพิมาย



Image of Buddha
Unearthed by King King,
currently displayed at
the Phimai Historical Museum.

พระพุทธรูปทองคำที่ขุดพบ
โดยพระเจ้ากรุงธนบุรี
ปัจจุบันจัดแสดงที่พิพิธภัณฑสถานแห่งชาติพิมาย



Image of Garuda and Ananteshvara
Directing a Directional
God: HRE, VARUNA, ON HANNA, GOD OF THE WEST

รูปสลักหินปูนของพระอินทร์และพระนาค
ซึ่งยืนอยู่บนรูปสลักหินปูนของพระนาค
ซึ่งยืนอยู่บนรูปสลักหินปูนของพระนาค

MAHAYANA LINTELS AT PRASAT PHIMAI
PRASAT PHIMAI IS A LARGE SANCTUARY THAT WAS BUILT IN THE MAHAYANA BUDDHIST SECT WHICH HAS THE BELIEF IN BODHICATVA AS CAN BE SEEN FROM THE LINTELS ABOVE THE ENTRANCE TO THE CHAMBER OF THE PRINCIPAL TOWER.



THE NORTHERN LINTEL SHOWING
VAHAKASATVA BODHICATVA WITH 3
FACES AND 8 HANDS.
(SOURCE: TAY, 2004.)



THE EASTERN LINTEL SHOWING THE BODHICATVA
TVA TRILOKAWAYAMA WHO
EMANATED GREEN, ANGEL AND ICHO RANGE
WITH 10 BUDDHA IMAGES IN THE FUTURE OF
MEDITATION. (SOURCE: TAY, 2004.)



THE WESTERN LINTEL SHOWING THE LONG
BUDDHA REACHING TO HANNA, THE DEMON
KING AND HIS KEVINIC. THE UPPER SECTION
SHOWING THE DEVAL VEHICLE AND RECLINER
IN AN ANCIENT STYLE WITH BALACES TO THE
RIGHT. THE LOWER SECTION SHOWING
MUSICIANS AND DANCERS. (SOURCE: TAY,
2004.)



THE SOUTHERN LINTEL IS THE MOST IMPORTANT
PART OF THIS STRUCTURE. IT IS A LINTEL SHOWING
THE LONG BUDDHA PROTECTED BY THE PANGA KING
AMONGST BUDDHA IMAGES IN THE FUTURE OF
MEDITATION. (SOURCE: TAY, 2004.)

ที่ตั้ง : ตั้งอยู่ที่อุทยานประวัติศาสตร์พิมาย อ.พิมาย
จังหวัดสุรินทร์ ระยะทางประมาณ 60 กม.
เวลาเปิดชม : 7.30-18.00 น. โทร. 044 471568
ค่าเข้าชม : 10 บาท ชาวไทย 5 บาท
ชมได้ทุกวัน เวลา 07.30 น. - 18.00 น.
ค่าเข้าชมผู้ใหญ่ 10 บาท เด็ก 5 บาท
นักเรียน นักศึกษา (ต้องมีบัตร) 5 บาท
ผู้สูงอายุ 65 ปีขึ้นไป 5 บาท
กรุณาติดต่อสอบถาม โทร. 044 471568
044 471569

LOCATED AT PHIMAI HISTORICAL PARK,
PHIMAI DISTRICT, NAKHON RATCHASIMA
PROVINCE, 10 KMS. FROM MAUEANG DISTRICT.
(FIGURE 34)
OPEN FROM 7.30 A.M. - 6 P.M. EVERYDAY.
TICKET: 10 BAHT
ENTRANCE FEE: 40 BAHT, ON SATURDAY,
SUNDAY AND PUBLIC HOLIDAYS. LOCAL
STUDENTS ARE AVAILABLE AS
VOLUNTEER TOUR GUIDES. CONTACT:
PHIMAI WITTHAYA SCHOOL TEL. 0 4447
1105.
THERE IS A MINI LIGHT AND SOUND SHOW
EVERY SAT. SATURDAY OF JANUARY-APRIL.
CONTACT: PHIMAI MUNICIPALITY OFFICE TEL.
0 4447 1121.





Figure 178: Prasat Phimai's brochure (second page), Source: Maneenet, 2007

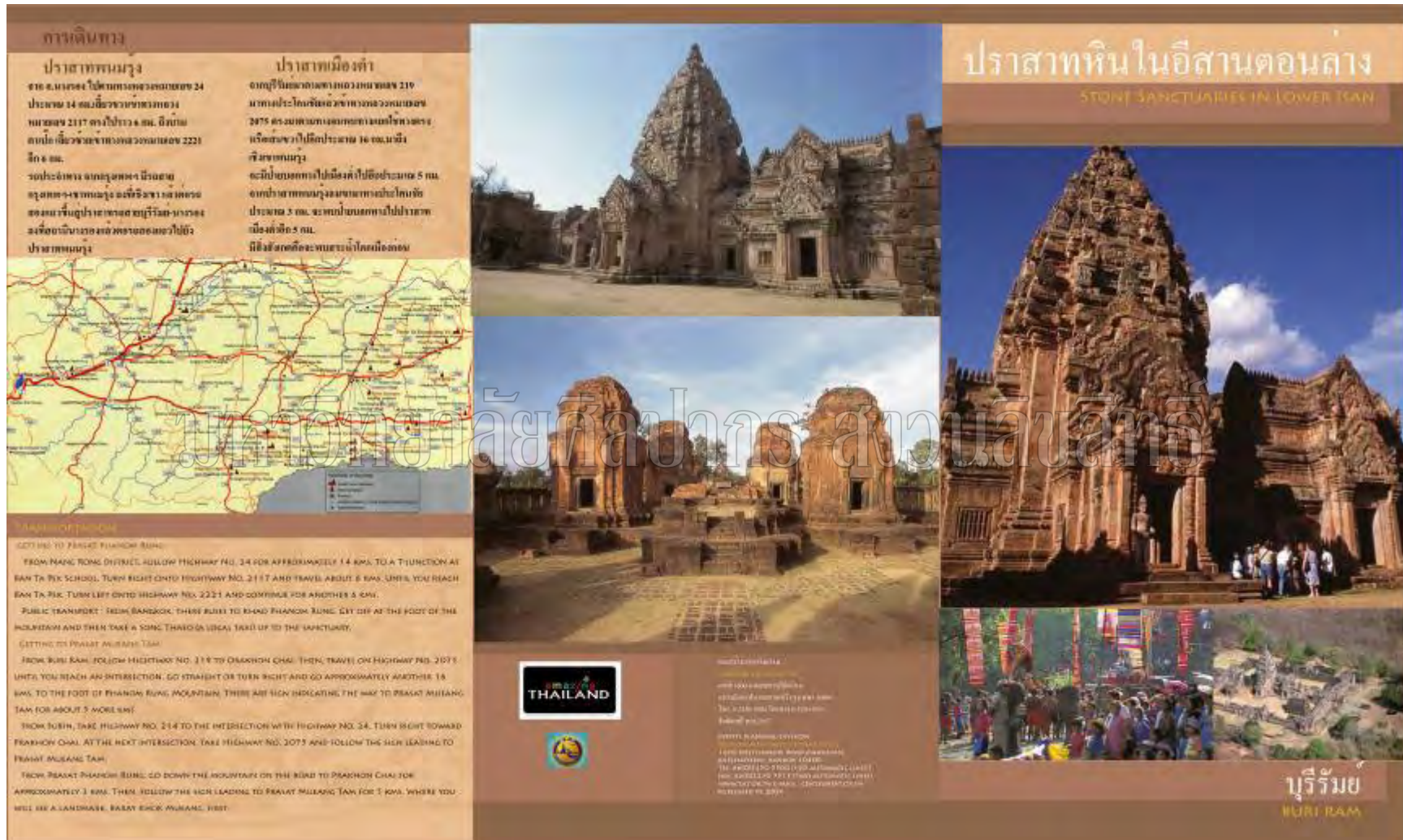


Figure 179: Prasat Phnom Rung and Prasat Mueang Tam’s brochure (first page), Source: Maneenet, 2007

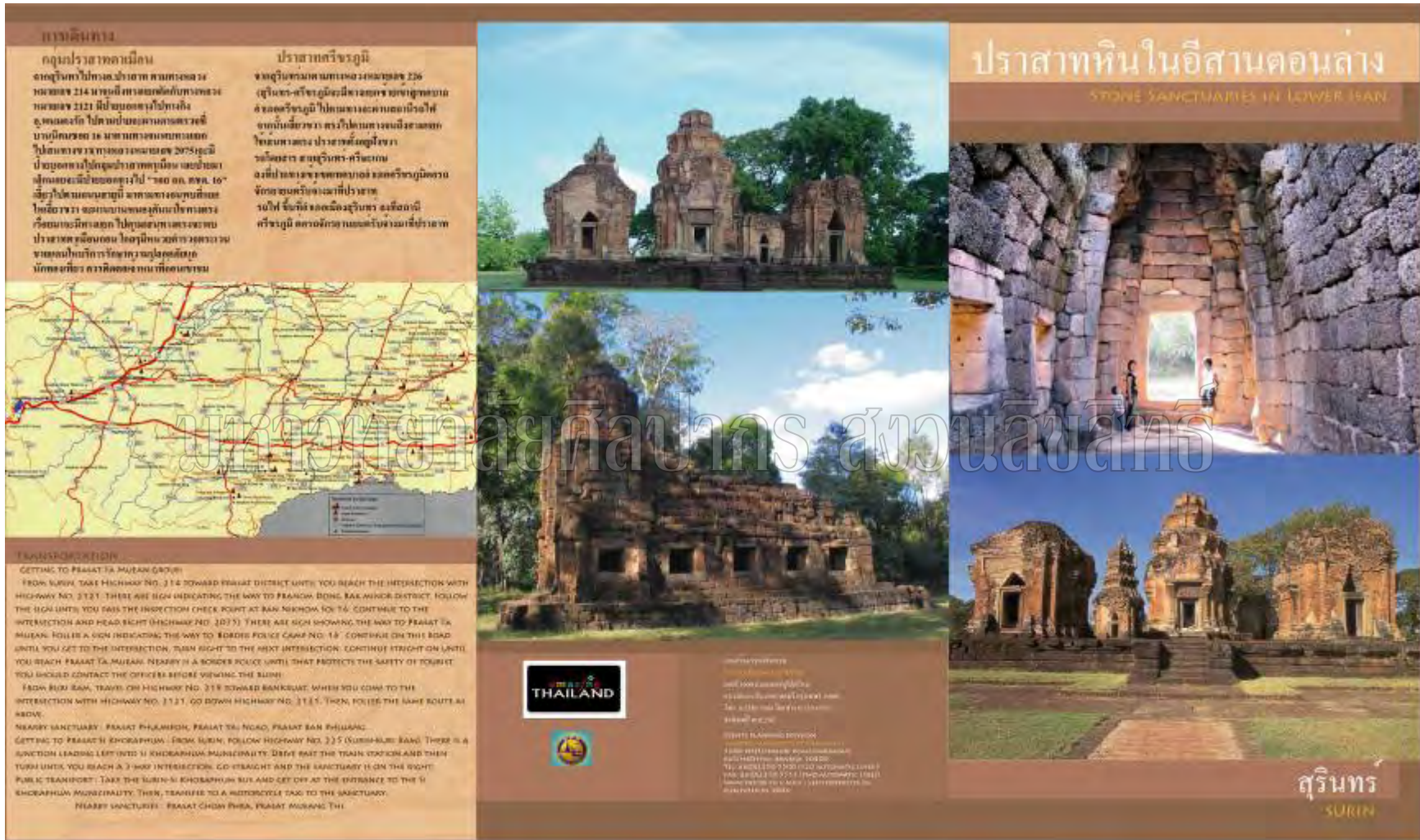


Figure 181: Prasat Ta Muean Group and Prasat Si Khoraphum’s brochure (first page), Source: Maneenet, 2007

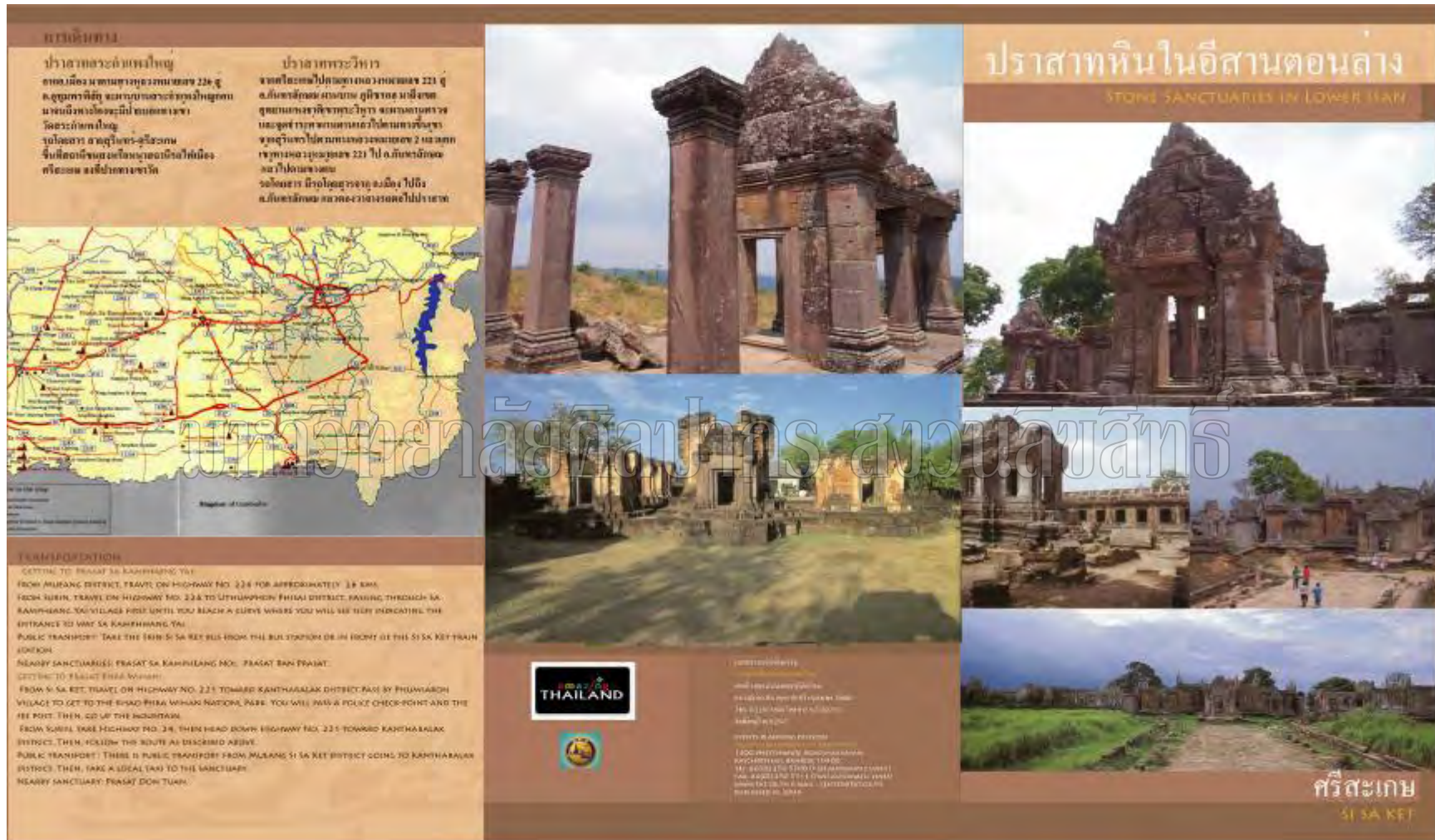



Figure 183: Prasat Sa Kamphaeng Yai and Prasat Phra Wihan’s brochure (first page), Source: Maneenetr, 2007




ปราสาทสระกำแพงใหญ่
PRASAT SA KAMPHAENG YAI

ปราสาทแห่งนี้สร้างขึ้นในราชวงศ์ทวารวดี 16-17 โดยสร้างขึ้นเพื่ออุทิศถวายพระพุทธรูปขนาดใหญ่ซึ่งประดิษฐานในมณฑปที่เรียกว่า กษัตริย์นครปฐม (พ.ศ. 1585) เป็นที่เคารพและสักการบูชาของประชาชนในท้องถิ่นและชาวต่างแดนที่เดินทางมาค้าขายที่เมืองสระกำแพงใหญ่แห่งนี้

ปราสาทแห่งนี้ประกอบด้วยปราสาทประธานซึ่งมีหน้าบันและผนังโดยรอบประดับประดาด้วยลวดลายปูนปั้นที่สวยงามและลวดลายประดับประดาที่ผนังและเสาหินปูนปั้นในบริเวณรอบปราสาท

ปราสาทแห่งนี้สร้างขึ้นในราวพุทธศตวรรษที่ 16-17 โดยสร้างขึ้นเพื่ออุทิศถวายพระพุทธรูปขนาดใหญ่ซึ่งประดิษฐานในมณฑปที่เรียกว่า กษัตริย์นครปฐม (พ.ศ. 1585) เป็นที่เคารพและสักการบูชาของประชาชนในท้องถิ่นและชาวต่างแดนที่เดินทางมาค้าขายที่เมืองสระกำแพงใหญ่แห่งนี้


ปราสาทแห่งนี้ประกอบด้วยปราสาทประธานซึ่งมีหน้าบันและผนังโดยรอบประดับประดาด้วยลวดลายปูนปั้นที่สวยงามและลวดลายประดับประดาที่ผนังและเสาหินปูนปั้นในบริเวณรอบปราสาท



ปราสาทพระวิหาร
PRASAT PHRA WIHAN

ปราสาทพระวิหารสร้างขึ้นราวต้นพุทธศตวรรษที่ 16 โดยสร้างขึ้นเพื่ออุทิศถวายพระพุทธรูปขนาดใหญ่ซึ่งประดิษฐานในมณฑปที่เรียกว่า กษัตริย์นครปฐม (พ.ศ. 1585) เป็นที่เคารพและสักการบูชาของประชาชนในท้องถิ่นและชาวต่างแดนที่เดินทางมาค้าขายที่เมืองสระกำแพงใหญ่แห่งนี้

ปราสาทแห่งนี้ประกอบด้วยปราสาทประธานซึ่งมีหน้าบันและผนังโดยรอบประดับประดาด้วยลวดลายปูนปั้นที่สวยงามและลวดลายประดับประดาที่ผนังและเสาหินปูนปั้นในบริเวณรอบปราสาท




ปราสาทพระวิหาร

ที่ตั้ง: อ.สระแก้ว จ.สระแก้ว

พิกัด: 13° 54' 30" N, 105° 10' 00" E


พิกัด: 13° 54' 30" N, 105° 10' 00" E

พิกัด: 13° 54' 30" N, 105° 10' 00" E




หินสลักนูนต่ำแสดงพระพุทธรูปยืน

RELIEF OF THE PRASAT SA KAMPHAENG YAI




หินสลักนูนต่ำแสดงพระพุทธรูปยืน

RELIEF OF THE PRASAT SA KAMPHAENG YAI




หินสลักนูนต่ำแสดงพระพุทธรูปยืน

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หินสลักนูนต่ำแสดงพระพุทธรูปยืน

RELIEF OF THE PRASAT SA KAMPHAENG YAI



หินสลักนูนต่ำแสดงพระพุทธรูปยืน

RELIEF OF THE PRASAT PHRA WIHAN



หินสลักนูนต่ำแสดงพระพุทธรูปยืน

RELIEF OF THE PRASAT PHRA WIHAN

Figure 184: Prasat Sa Kamphaeng Yai and Prasat Phra Wihan's brochure (second page), Source: Maneenet, 2007

Autobiography

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มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์