

VALUE-BASED DEVELOPMENT OF CHIANG KHAN DISTRICT,
LOEI PROVINCE, AS A CULTURAL TOURISM DESTINATION

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การพัฒนาบนพื้นฐานของคุณค่าทางวัฒนธรรมของอำเภอเชียงคาน จังหวัดเลย
ในฐานะแหล่งท่องเที่ยวทางวัฒนธรรม

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เป็นแหล่งท่องเที่ยวทางวัฒนธรรม ผลที่ได้จากการประเมินในครั้งนี้จะเป็นข้อมูลพื้นฐานเพื่อเป็นตัวชี้วัดและแนะ
แนวทางเพื่อวางแผนพัฒนาการท่องเที่ยวทางวัฒนธรรมของอำเภอเชียงคานในอนาคต

งานวิจัยนี้ใช้วิธีการผสมระหว่างการวิจัยเชิงปริมาณและการวิจัยเชิงคุณภาพ กรอบงานวิจัยประกอบด้วย
กำหนดตัวอย่างปัจจัย การกำหนดคำถามการวิจัย การสัมภาษณ์เชิงลึก การเก็บรวบรวมและวิเคราะห์ข้อมูลจาก
แบบสอบถามและการสังเกตการณ์โดยตรง ในส่วนวิธีการสัมภาษณ์เชิงลึกและการสังเกตการณ์ ผู้วิจัยเก็บข้อมูลจาก
กลุ่มตัวอย่างที่มีส่วนเกี่ยวข้องในระบบการท่องเที่ยวของอำเภอเชียงคาน 4 กลุ่ม ประกอบด้วย ประชาชนในท้องถิ่น
ตัวแทนชุมชน เจ้าหน้าที่ของหน่วยงานรัฐบาลและผู้ประกอบการ แบ่งการสัมภาษณ์เป็น 4 รอบระหว่างช่วงเดือน
มีนาคม 2550 ถึงเดือนเมษายน 2551 การเก็บข้อมูลจากแบบสอบถามจำนวน 400 ชุด ตั้งแต่วันที่ 30 ธันวาคม 2551-15
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ในทางสถิติ และค่าความเชื่อมั่นจากผลของการตอบแบบสอบถามคิดเป็นร้อยละ 95 ข้อมูลที่ได้จากแบบสอบถาม
นำมาวิเคราะห์ทางสถิติเพื่อหาความถี่ ค่าเฉลี่ย และค่าเบี่ยงเบนมาตรฐานด้วยโปรแกรมสำเร็จรูปทางสถิติ SPSS
(Statistical Package for Social Science for Windows) version 13.0

ผลการศึกษาปรากฏว่า อำเภอเชียงคานมีคุณค่าทางวัฒนธรรม 5 ด้านคือ ด้านประวัติศาสตร์ ด้านสังคม ด้าน
อารมณ์ ด้านสุนทรียศาสตร์และด้านเศรษฐกิจ สิ่งที่นักท่องเที่ยวเห็นว่าเป็นจุดเด่นของเชียงคานคือความเงียบและวิถี
ชีวิตที่เรียบง่ายของคนพื้นถิ่นและต้องการให้สภาวะดังกล่าวคงอยู่สืบไป สถาปัตยกรรมที่ควรอนุรักษ์ได้แก่บ้านเรือน
ไม้เก่าริมแม่น้ำโขงและแหล่งโบราณสถาน ด้านที่พักและสิ่งอำนวยความสะดวกสำหรับนักท่องเที่ยวอยู่ในเกณฑ์ดี
แต่ควรปรับปรุงในเรื่องป้ายบอกทางไปยังแหล่งท่องเที่ยวและป้ายข้อมูลของสถานที่ท่องเที่ยวแต่ละแห่ง เพื่อความ
สะดวกในการเข้าถึงแหล่งท่องเที่ยวและเกิดการเรียนรู้และเข้าใจคุณค่าของเมืองเชียงคาน หลังจากวิเคราะห์ผลที่ได้
จากการวิจัยแล้ว ผู้วิจัยได้เสนอแผนการพัฒนาอำเภอเชียงคาน ในฐานะแหล่งท่องเที่ยวทางวัฒนธรรมด้วยแนวคิด
“เมืองเดินช้า” เพื่อให้เกิดการพัฒนาการท่องเที่ยวที่ตั้งอยู่บนพื้นฐานคุณค่าของเมืองเชียงคานอย่างแท้จริง

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The purpose of this assessment is not simply to list assets but also assess cultural significance of the place as well as evaluate potential, quality, and level of service. The initial assessment also provides the baseline data, benchmark information for policy makers in measuring progress and making decisions as the cultural tourism programs move forward.

The research methodology of the study employed qualitative and quantitative approach. Data collected are divided into four parts; documents review, in-depth interview, questionnaire, and site observation. An in-depth interview was conducted with 20 key persons who are stakeholders of Chiang Khan community. Moreover, 400 sets of questionnaires were gathered from sample tourists visiting Chiang Khan from December 30, 2008 until February 15, 2009, reliability test at 0.85 which accepted for statistic approach and the confidence level of this research is 95%. The data findings were analyzed by SPSS Program.

The result revealed that the site has 5 cultural significance; historical, social, emotional, aesthetic and economic values. Tourists regard tranquility and simplicity as the uniqueness of Chiang Khan and wish it remains. Traditional wooden houses along Mekong River should be conserved as well as historical sites. The tourist support services are in satisfied level, anyway, the signs to attractions and information post of each spot should be improved in order to be convenient to access and communicate the true value of Chiang Khan to audiences. After analyzing the findings from this research, the researcher proposed the concept of “Slow City” in order to be a development plan for Chiang Khan.

Field of Study : Cultural Management.....

Student's Signature

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Advisor's Signature

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Biography

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Chapter I

Introduction

1.1 Rationale of the Study

Value has always been the reason underlying cultural resources conservation. It is self-evident that no society makes an effort to conserve what it does not value. Cultural value consideration is a concept which helps in estimating the value of places. The places that are likely to be of value are those which help an understanding of the past or enrich the present, and which will be of value to future generations.

As the fastest growing and one of the most profitable industries in the world, tourism offers extreme opportunities for the economic development of local communities living in heritage sites. Throughout the country, the economic problem of recent years has led both to an increased confidence on domestic tourism as a means of generating revenue, as well as spurring deeper introspection about the contribution of culture and heritage to sustainable economic development.

Therefore, tourism has been characterized by strong development plans followed by many investments in various tourism destinations that already well established from a tourism market perspective. These destinations are able to generate a high demand for tourism, according to the existence of relevant resources; either in the form of their cultural features-especially towns or cities that have buildings of historical significance, or attractive natural resources such as beaches, sea, sun, mountains and climates. As a result, many destinations are remarked as Thailand favorite tourism destinations such as Chiang Mai, Phuket, Ayudhaya, Sukhothai, Krabi and Phang-nga.

Alternatively, a selection of smaller destinations has lately started growing to be the center of development tourism plans which have presented noticeably in the cultural tourism market such as Amphawa District in Samutsongkram, Sam Chuke District in Suphanburi and Klong Suan traditional market in Samutprakarn.

These historic towns and cities regarded that traditional ways of life remain, and these have become the focus for tourists who are interested in rich cultural tourist experiences.

While traditional economic actions are in decline, employment in tourism-related activities offers many new opportunities. Properly managed tourism development can provide jobs and help stopping the migration of members of the community, lessen local economic problem by providing new employment opportunities in the tourism service sector, as well as revitalize traditional building and craft industries. Tourism can enhance both the physical and heritage environment, and offer a positive, peaceful way for communities to express pride in their cultural identity.

1.2 Statement of problem

Chiang Khan is a small town situated by the Mekong River with 48 kilometers away from Loei and 417 kilometers from Luang Prabang. The district occupies 937.80 square kilometers with 59,104 people in the area (Retrieved August 17, 2007 from www.amphoe.com.mht). The town of Chiang Khan is in the northeastern of Thailand. Chiang Khan is 100 kms east of Nong Khai, 103 kms northwest of Khon Kaen and 50 kms north of Loei town. Ten years ago, Chiang Khan District is definitely off the well-worn track. The area's claim to fame 50 years ago was for inter-border commerce between Thai and Lao PDR using the Mekong as an important trade artery. Hardly a shadow of its history remains since Lao PDR had a civil war in 1978- the immigration had permanently closed.

Today, Chiang Khan is growing into a popular travel destination on the Mekong River. Several foreigners have found Chiang Khan a pleasant place to live, setting up guesthouses and restaurants and enjoying a comfortable lifestyle, watching businesses grow at a steady yet leisurely pace.

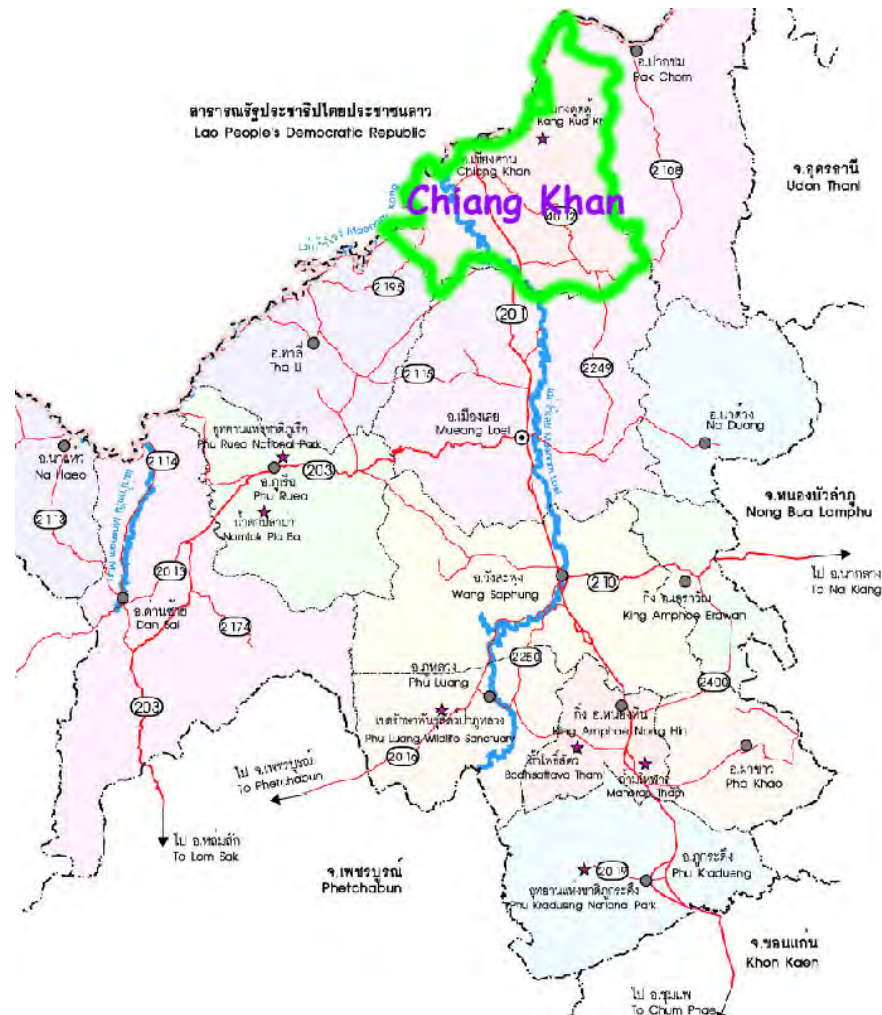


Figure 1.1: Map of Chiang Khan District

In 2006, Thai government supported the bilateral cooperation with neighboring countries particularly Thai-Lao in order to help each other on economic, social and borderline cooperation for peace and development of 2 nations. Thailand and Lao PDR agreed to have a seminar in a provincial level at least once a year with the purpose to meet and consult on specific issues such as arts and culture, sport as well as tourism. The bridge across Hueng River was built in the area of upper North borderline. Therefore 3 permanent local border checkpoints in Loei Province were opened. These checkpoints link the routes which directly lead to Luang Prabang and Xaignabouli district of Lao PDR.

Consequently, the borderland along Hueng and Mekong River from Loei to Nong Khai is an important tourism route. The cultural tourism resources along the route have a potential to be developed. The uniqueness of local architecture and environment preservation project of Silpakorn University (2002) stated that *“...in Loei province, Chiang Khan has a higher potential than other districts to be developed as a new conserved tourism destination. As there are various tourism attractions, variety tourism activities and the suitable size of the area, moreover, Chiang Khan is as well linkable to Nong Khai and Lao PDR.”*

In Chiang Khan, there are a number of graceful Lanchang temples and arts. Buddhism has been rooted to local people's way of life since the town was initially settled. Chiang Khan has maintained its historical authenticity and still represented the serenity of its Buddhist tradition. Glittering temples, traditional teak houses and tranquil place. Today, Chiang Khan people still give alms to the monks in front of their house every morning as it was in the past. They still follow traditional ceremonies, festivals and customs inherited from their ancestors. The town has a romantic and antique atmosphere as most buildings are traditional wooden houses along the Mekong River. Tourists visiting Chiang Khan will be marveled at the simplicity of the rural way of life and the peacefulness of Chiang Khan.

People living in Chiang Khan mostly are indigenous while some are migrated from other provinces. They earn their living by farming, gardening, government official, trading and general hireling. Local people have a kind of kins folk relationship which encourages the support among people in community through work, living and habitation. As well, Chiang Khan people have local way of life similar to the other rural communities in E-sarn region for instance asking the help of friends and neighbors for special work such as in rice-field harvest, fix the house and sharing foods and meals. Exceptionally, when there is a funeral ceremony in any house in town, people will join the ceremony and give a hand without asking. These kind-hearted activities are hard to find in a city life.

There are many cultural attractions such as Kut Koo rapids, Pra Yai (a grand standing Buddha), the Buddha's footprint at Wat Prabuddhabat Phu Kwai Ngern,

valuable traditional mural paintings at Wat Sri Khun Muang or Wat Yai and Thai Dum cultural village. Chiang Khan also offers various activities for tourists such as walking or biking to explore the town, getting up early to reach the market and give alms before 7:00, walking along small sidewalk of the Mekong river, spotting Laos on the other side, enjoying sunset, relaxing in a traditional massage house, boating the Mekong, spotting or descent Kul Kut rapids, and buying local handicrafts. According to its cultural resources, a mixture of tourist activities and welcoming people, Chiang Khan is gradually revealed and become well known among tourists. Additionally, Chiang Khan Municipality has been since 2005 planning to promote Chiang Khan as a new tourism destination together with the development of infrastructure (Retrieved August 17, 2005 from http://www.tessaban_chiangkhan.go.th) anyway, the development plan has not terminated yet.

By all means, Chiang Khan District is in an early stage of getting itself ready for tourism. Therefore, with the possible of the cultural tourism, to develop and manage the destination in the way it truly is, the value based development should be proposed for the next generation.

1.3 Objectives of the Study

- To understand Chiang Khan in term of identity and value of cultural attractions
- To recognize current potential of tourism support services for sustainable tourism development plan
- To purpose recommendations on tourism development which is based on Chiang Khan's cultural value

1.4 Research Questions

- What are the identity and value of Chiang Khan's cultural attractions
- What is the current potential of tourism support services of Chiang Khan?
- What are the recommendations for Chiang Khan tourism development which based on Chiang Khan's cultural value

1.5 Benefits of the Study

The study expects to achieve the following outcomes:

- Public knowledge of identity and value of Chiang Khan
- Tourist will understand and appreciate the true value of Chiang Khan
- The study could be advantage for sustainable tourism development plan, references for decision-making, developing and preserving Chiang Khan as a cultural tourism destination
- Being a value based development guideline for other small towns and destinations

1.6 Scope of the Study

Chiang Khan District is situated in the north of Loei Province. The destination can be accessed by road which is currently in a good condition. It is approximately 570 kilometers away from Bangkok and 50 kilometers away from Loei Province Domestic Airport. Chiang Khan is a border town close to Lao PDR. It is convenient for people to travel within the district by car. It is a little difficult for those using public transportation which are motorcycles or local small vans to the out town attractions or villages. Loei Province tourist map indicates Chiang Khan as one of the top three attractions in Loei Province next below from Phu Kradueng national Park in Wang Sapung District and Phu Rua District.

The research covered an area of 2.7 square kilometers comprising 8 sub-communities in Chiang Khan Municipality. Each community named in accord with the main temple in each area. The details are as followed:

- Wat Pah Tai Community
- Wat Sri Phanommas Community
- Wat Pah Klang Community
- Wat Pone Chai Community
- Wat Santi Wanaram Community
- Wat Tha Kok Community
- Wat Maha Thart Community
- Wat Sri Khun Muang Community



Figure 1-2: Chiang Khan boundary and the study area

Source: (Retrieved September 21, 2008 from <http://www.thailoei.com/>)

- interpretation of Chiang Khan District to find identity and value based on its cultural resources
- Evaluation of attraction element supports of Chiang Khan
- The guidelines of sustainable tourism principle in cultural attraction aspect, the assessment guidelines from the Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999 (ICOMOS, 1999) and other evaluation criteria for cultural significance theories will be used as a framework for this research.

1.7 Research Methodology

To propose the value based development of Chiang Khan as a cultural tourism destination, the mix method approach will be employed in this research. The data will be collected from semi-structured interviews. The interviews will be conducted with stakeholders including local authorities, local community representatives, entrepreneurs, and tourists. Questionnaires will be given out and collected from both Thai and foreign tourists at various cultural tourism sites, including guesthouses and home stays. Additionally, other sources of information from websites, publications, travel brochures, newspaper articles and travel guides will be utilized. The primary data, together with supporting secondary data will be analyzed based on concepts and theories of cultural tourism development textbooks and other relevant practical sources.

Finally, the data findings and analysis will be explained in Chapter 4. Some percentages and statistic mean calculation will be used as basis method. Development plan purposed in Chapter 5 then based considerately on the intrinsic value of Chiang Khan.

Chapter II

Literature Review

Before analyzing the uniqueness and assessing the cultural significance of Chiang Khan as a cultural tourism destination, it is required to understand the background of the place and the relevant concepts, researches and theories in order to be a guideline for an analysis and recommendation. Therefore, this chapter aims to review the literatures in relation to relevant issues of the study which comprises eight main parts as follow;

2.1 Introduction to Loei Province and Chiang Khan District

2.2 Tourist destination and cultural tourist

2.3 Cultural significance

2.4 Cultural Mapping

2.5 Tourism development: a slow tourism

2.1 Background of Loei Province and Chiang Khan District

2.1.1 Loei Province

Although geographically located in the northeast or I-San, Loei has many things in common with the northern region – namely its numerous high hills and mountains and its wintry as well as foggy climate. Literally speaking, the province deserves its name “Loei” which means ‘beyond’ or ‘to the furthest extreme’ as Loei lies in the northernmost part of the Northeastern region. Most notable is that Loei is the only province in Thailand where the temperature can drop to as low as zero Celsius in winter while it can become hotter than any province during summer. In short, Loei’s geography and climate is unique when compared to other I-San provinces.

Situated along the Phetchabun Mountain Range, Loei, a province that rises approximately 400 meters above sea level, is dubbed “the land of seas of mountains, the coolest in Siam”. Covering an area of 11,424 square kilometers (equivalent to 7.14

million rai of land), Loei Province, which is 520 kilometers from Bangkok shares a border with Laos to the north with the Mekong and Heung Rivers forming the natural border, with Khon Kaen and Phetchabun Provinces to the south, with Nong Bua Lamphu, Udon Thani, Nong Khai and Khon Kaen Provinces to the east, and with Phitsanulok Province to the west. The province can be divided into three main areas: the high mountains in the west, the plains at the foot of the hills in the south and the east, and the lowlands in the basins of the Mekong and the Loei Rivers.

Loei Province has an abundance of precious resources such as forests and natural resources. Of equal importance, however, is its unusual mix of northern and northeastern culture which is treasured by both locals and visitors. This remarkable cultural blend has produced more than one local dialect but only one local identity.

Attractions within the province that should be explored include Phu Kradung, Phu Luang and Phu Reua National parks, as well as Tha Li and Chiang Khan Districts.

Administratively, Loei is divided into 12 districts (Amphoes): Mueang, Wang Saphung, Phu Kradueng, Chiang Khan, Pak Chom, Tha Li, Phu Ruea, Dan Sai, Na Haeo, Na Duang, Phu Luang, Pha Khao, Erawan and Nong Hin.

Loei Today

Loei Province is a gateway to the exploration of both natural and cultural attractions. In addition, there are many traditions and festivals that are well known among tourists such as the Phi Ta Khon Procession, the Loei Cotton and Tamarind Fair and Homage to Phra That Sri Songrak Festival.

Tourists' activities in Loei

For those who wish to relax, Loei's languid and laid back feeling is admirably conducive to doing very little and wandering around the small town or strolling along the river can easily see half a day and a whole roll of film pass by whilst absorbing the local sights. The main attractions lie in the surrounding province however, most of

them made by Mother Nature and all of them memorable. Aside exploring the vast National Parks, touring slowly by car treats the eye to unfolding panoramas of delight as the countryside reveals its vignettes of village life. At sunrise or dusk, these images can seem surreal in their mix of light and shade, color and texture, profiles and patterns. Caricatures of remote rural Thailand appear and reappear, each one similar, yet always different, inevitably deserving a backward glance, or a foot on the brakes and a fumble for the camera. Along the road, brightly colored gourds “Nam Tao” hang out for sale. Displayed by the dozen and swinging in the breeze, these natural water containers traditionally carried into the fields by the farmers make an eye-catching sight. Water buffalo add their benign and benevolent stares to the white smiles hidden underneath the straw brimmed hats of peasants as they look up to see you momentarily enter their lives.

Tourists’ attractions in Loei

In the town itself there is little of interest apart from the local market by the river, and the pleasure of finding a restaurant and watching Loei go about its daily work, as tourists enjoy doing just the opposite. An equally pleasant experience is to have lunch outside the city at Hua Krating Lake, where diners aboard floating bamboo salas are served by boatmen armed with tasty local treats. There are beautiful views from here and this is a lively people-spotting venue, particularly at weekends.

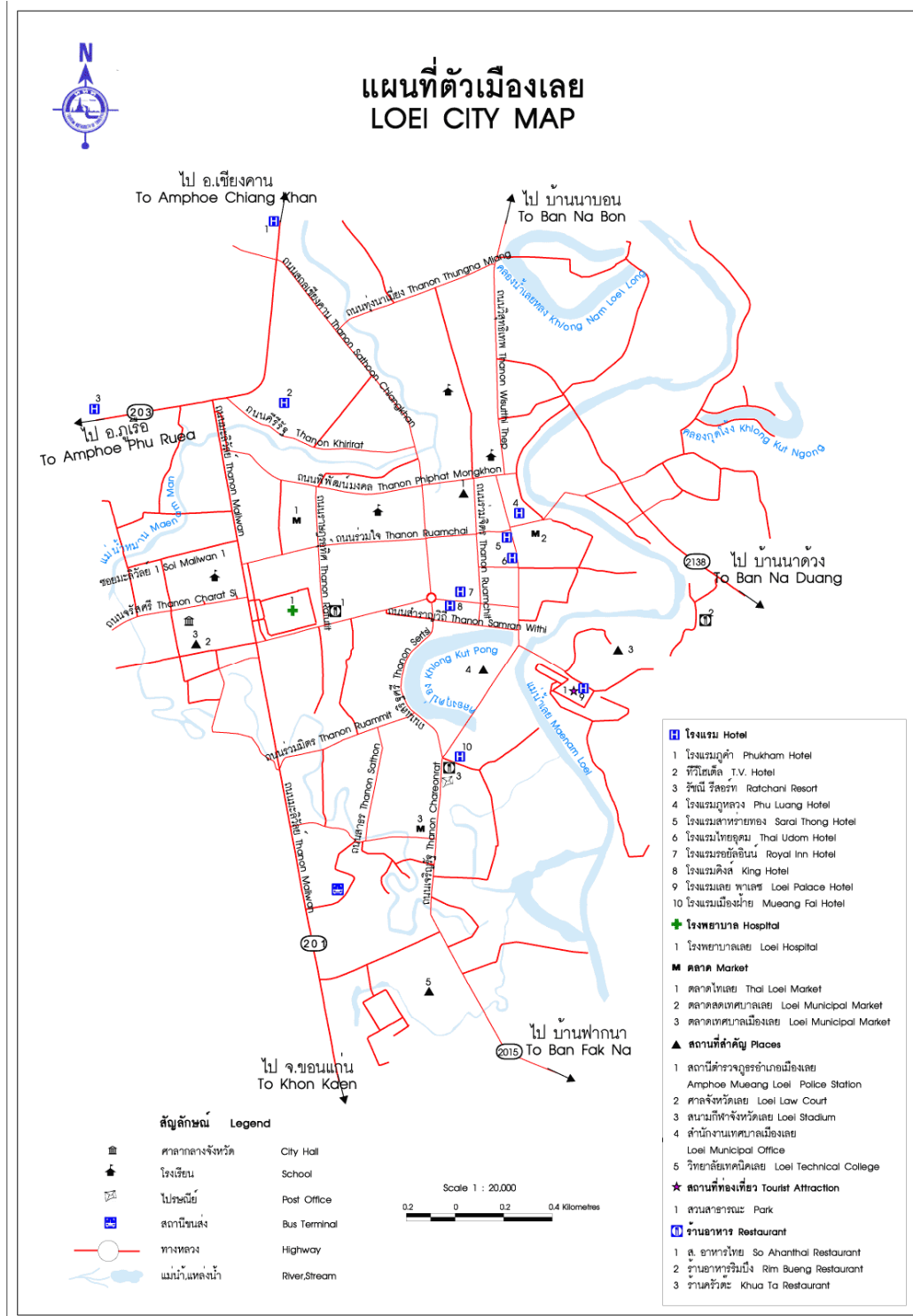


Figure 2-1: Map of Loei City

Source: Retrieved May 15, 2007 from <http://www.loei.go.th/main.htm>

Some 30 minutes south of the city, Suan Hin Pha Ngam Park forms part of a limestone mountain range eroded over centuries to form an interesting shape similar to that in Kunming, capital of China's Yunnan province. Often referred to as "Kunming Mountain" a well-maintained path leads through some challengingly tight boulder spaces up to the panoramic peak.

A major tourist attraction some 70 kilometers from town is the vast flat-topped summit of the table mountain, Phu Kradung. Reached after a mildly strenuous 5-kilometre climb of 3-4 hours, with steeper sections assisted by bamboo ladders, the superb national park covers an area of roughly 350 square kilometers, at an average altitude of 1300 meters. Traced through this ambrosia of natural wonder are 50 kilometers of mostly level walking trails whose scenic routes on open grassland are enhanced by splendid trees, including stands of maple, beech and oak, handsome companions to the graceful pines. Although the accepted origin of the name "Bell (Kradung) Mountain" is the corresponding shape, some say it has roots in the wild bull (Krating) which used to inhabit this high wilderness. Wild elephants, panthers, jackals, bears, boars and monkeys are on the list of residents here, and even tigers are talked about. Accommodation at Phu Kradung is available in bungalows and tents provided by the Forestry Department with whom bookings must be made well in advance. The park is closed during the rainy season, usually June to early October.



Figure 2-2: Loei Province Tourist Map

Source: Retrieved May 15, 2007 from <http://www.loei.go.th/main.htm>

Countryside in the Phu Rua District is guaranteed to make tourists impressed. Phu Rua climate and atmosphere is similar to the south of France than tropical Asia, the hectares of vines growing in the cool air and rich earth introduce tourists to Chateau de Loei. Visiting attractions in Phu Rua includes an interesting description of wine making techniques at Chateau de Loei, and the opportunity to purchase other locally made products, including macademia nuts, oranges, lychees, tamarind, longan, and vegetables.

Other tourism destinations around Loei worth mentioning are the large Buddha image and illuminated cave at the Erawan Caves (50 km) the lovely countryside surrounding Tha Li (47 kms) and the picturesque riverside town of Chiang Khan District (47 kms).

Internal Tourism in Loei Province 2006 - 2007

Type of Data	2006	2007
Visitor	870,071	914,837
Thai	858,575	900,689
Foreigners	11,496	14,148
Tourist	545,334	559,244
Thai	538,524	549,320
Foreigners	6,810	9,924
Average Length of Stay (Day)	2.39	2.35
Thai	2.39	2.36
Foreigners	2.04	2.04
Average Expenditure (Baht/Person/Day)		
Visitor	685.32	707.44
Thai	682.22	702.17
Foreigners	953.76	1,062.96
Tourist	752.58	781.21
Thai	748.59	774.88
Foreigners	1,122.41	1,184.73

Type of Data	2006	2007
Revenue (Million Baht)		
Visitor	1,113.22	1,184.52
Thai	1,095.52	1,158.47
Foreigners	17.70	26.05
Accommodation Establishments		
Establishments	12	31
Rooms	736	1,354
Occupancy Rate (%)	37.76	22.57
Average Length of Stay (Day)	1.24	1.28
Number of Guest Arrivals	158,995	156,519
Thai	154,457	150,353
Foreigners	4,538	6,166

Table 2-1: Tourist statistic of Loei Province 2006-2007

Sources: (Retrieved September 21, 2008 from <http://www.tat.or.th>)

The number of tourists visiting Loei is expected to increase by no fewer than 25% at the end of the 2008 fiscal year compared to that of last year.

Loei Province governor Mr. Samroeng Cheuchawalit (สำเริง เชื้อชาวลิต) said rehabilitation of the environment and ecological system, flood prevention and reforestation projects at several national parks and wildlife sanctuaries in the past two years have helped boost tourism in the province, 430 km (270 miles) northeast of Bangkok. Mr. Samroeng said fresh air, green forests and cool weather have drawn 217,779 Thai and foreign tourists to Loei Province between October last year and May this year (2008), generating income from admissions worth about 11 million baht into Loei Province.

Mr. Samroeng believed Loei was still a popular tourist destination and so expected the number of visitors to rise by 25% over that of 2005 when the current fiscal year ends on September 30. (Retrieved from <http://www.pattayadailynews.com/thai/shownews.php?IDNEWS=574>)

2.1.2 Chiang Khan District

2.1.2.1 History of Chiang Khan

The history refers from the book “Chiang Khan: the history” Wat Sri Khunmuang, (2002: p.13). Chiang Khan District used to be located at Chana Kham Town area in Lao PDR which was built around the year 857 by Khun Khan, the king of Xieng Thong (Luang Prabang), the son of Khun Kua of Lanchang Kingdom. Around the year 1707, Lanchang was divided into two kingdoms which were Luang Prabang Kingdom ruled by King Ging Gis Raj and Vientiane Kingdom ruled by King Chai Ong We. The upper land of Hueng River was Luang Prabang and the lower region was Vientiane. Later on Pak Hueng town which was situated on the right side of Mekong River was set up as a frontier town of Luang Prabang while Old Chiang Khan became a frontier town of Vientiane. In the year 1777, King Thonburi ordered Chao Phya Mahakasat-suk and Phya Surasri to beat Vientiane. After the triumph, they invited the Emerald Buddha to Thonburi with them then gathered Lanchang Kingdom and set it as a border town of Thailand. Afterward, they drove civilians to live more and more in Pak Hueng town and King Thonburi posed Pak Hueng under the control of Pichai town.

In the reign of King Rama III, Prince Anuwong, the ruler of Vientiane, desired to be independent from Thailand. He marched the troops into Nakhon-rachasima. Unluckily, Prince Anuwong was arrested and imprisoned until he died. Thai troops that overcame Prince Anuwong rebellion at Nakhon-rachasima marched their troops to drive people living on the left side of Mekong to settle down in Pak Hueng town. King Thonburi then assigned Lord Anupinas (the origin of “Krua Thong Sri” family) to be the first governor of Pak Hueng town. Additionally, King Thonburi changed the name Pak Hueng town to Chiang Khan town. Later, in the reign of King Rama V, the Chinese troops marched to beat Vientiane and Chiang Khan and harshly raided people living in the Old Chiang Khan town which was situated on the left side of Mekong River. This was the main reason why a large number of people in the Old Chiang Khan town moved to live in the New Chiang Khan town (Pak Hueng town).

Most of townsfolk considered that the location of the new Chiang Khan town (Pak Hueng town) was not compatible. They then moved to live at Baan Tha Na Chan which is close to the location of the present area of Chiang Khan District and named the town as “Muang Mai Chiang Khan” which means the new Chiang Khan town. Later on, Thai lost the right side area of Mekong River to France (1903) so Pak Hueng town was then belonged to France. All Thai people living in Pak Hueng town thus emigrated to live in Muang Mai Chiang Khan or the present Chiang Khan District.

The town was again named “Muang Chiang Khan Mai”. The first administrative office was set up at Wat Maha That and was called “Sala Muang” or city pavilion. Later, the pavilion was moved to Wat Pone Chai until the year 1909. Phya Sri Agra-hard (Thongdee Sriprasert) was the last governor of Chiang Khan. He was also the first Chiang Khan District-chief officer according to the government reformation. In the year 1941, the city pavilion was moved again to the present location until now.

Accordingly, inhabitants today have ethnic background derived from Pak Hueng townsfolk in Lao PDR yesteryears. Local people called themselves “Thai Chiang Khan” and speak dialect. They constantly follow traditional way of living, customs, and belief from their ancestors. Most of local people are agriculturists

2.1.2.2 Chiang Khan Today

Location

Chiang Khan District is situated in the north of Loei Province. The destination can be accessed by road which is currently in a good condition. It is approximately 570 kilometers away from Bangkok and 50 kilometers away from Loei Province. Chiang Khan is a border town close to Lao PDR. It is convenient for people to travel within the district by car. It is a little difficult for those using public transportation which are motorcycles or local small vans to the out town attractions or villages. Loei Province tourist map indicates Chiang Khan as one of the top three attractions in Loei Province next below from Phu Kradueng national Park in Wang Sapung District and Phu Rua District.

General Feature

Chiang Khan District is characterized with 2 forms which are about 60% of basin plains and 40% of mountainous plains. The basin plains are suitable for an agriculture and a cultivation so local people are mostly set fruits gardens on their lands such as banana, tamarind and mango. There are 6 chief rivers in the district which are Mekong, Loei, Hueng, Huay, Mee, and Suay.

Influenced by high weather pressure expanding from the central part of the continent and northeastern and southwestern monsoons and no mountainous barriers, the district encounters cold weather and moisture nearly throughout the year. There are 3 seasons all year round; winter, summer and rainy with approximately 24 degree Celsius. (Chiang Khan Municipality annual report, 2003: p.27)

Boundary

North: Borders on Chana Kham Town, Lao PDR with the Mekong River partitioned off

East: Ended at the boundary post no.2, connected with the passageway to Tha Bor District

South: Ended at the boundary post no.3, connected with the passageway to Muang Loei District

West: Ended at the boundary post no.4, connected with the passageway to Tha Li District, with 12 kilometers of the Hueng River as a borderline.

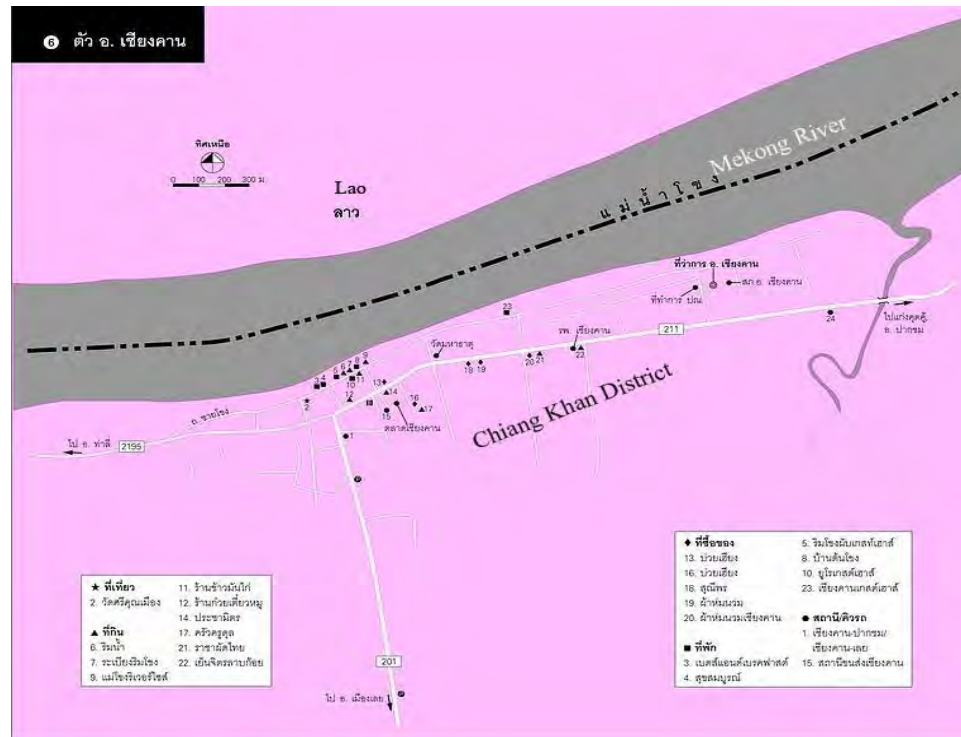


Figure 2-3: Chiang Khan Municipality boundary

Source: (Retrieved September 21, 2008 from <http://www.thailoei.com/>)

However, this research will focus on 8 sub-communities in Chiang Khan Municipality which covered the area 2.7 square kilometers and named as followed;

1. Wat Tha Kok Community
2. Wat Pah Tai Community
3. Wat Sri Phanommas Community
4. Wat Maha Thart Community
5. Wat Sri Khun Muang Community
6. Wat Pah Klang Community
7. Wat Pone Chai Community
8. Wat Santi Wana-Ram Community

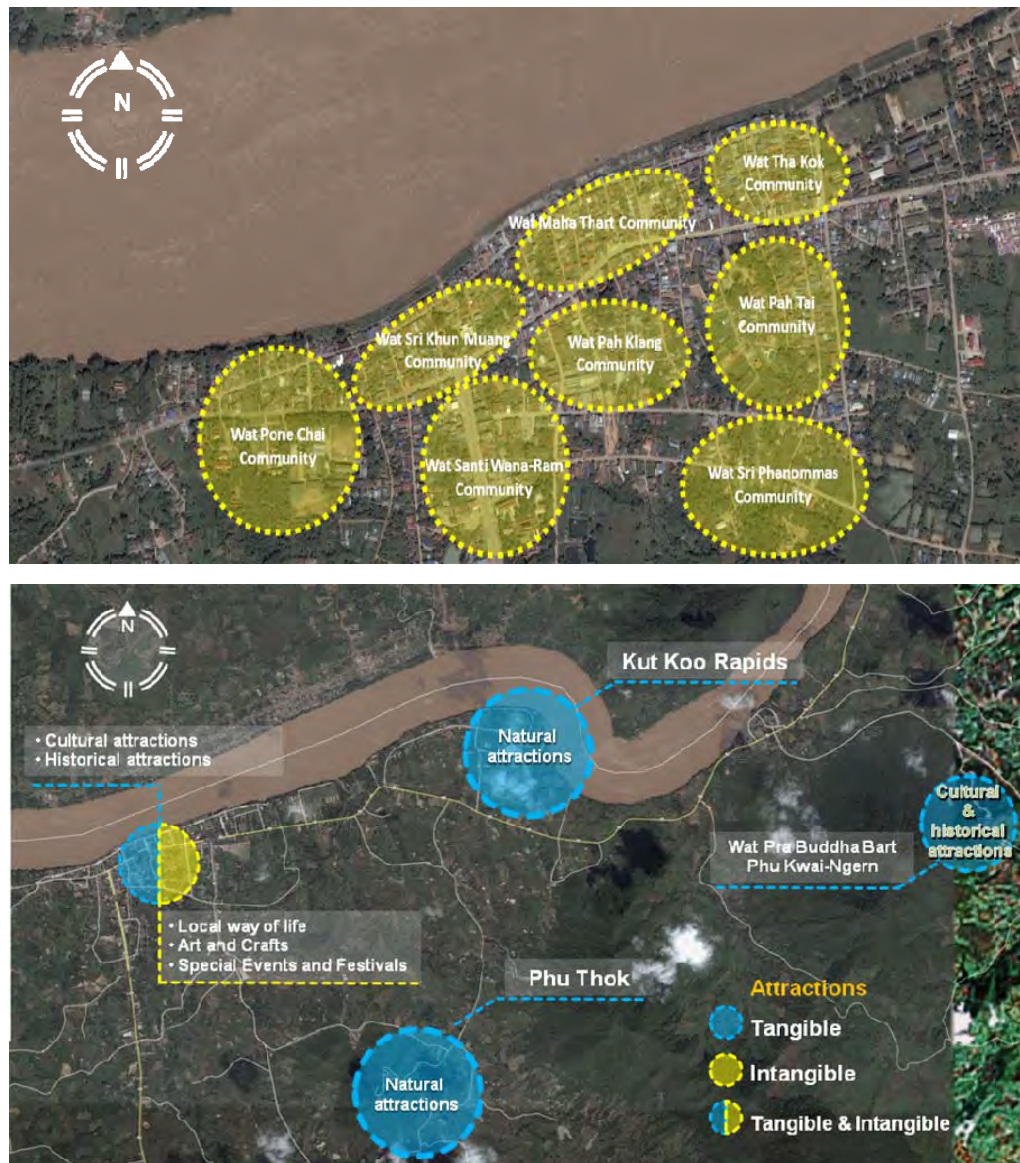


Figure 2-4: Map of the study area

Source: Retrieved March 21, 2008 from <http://earth.google.com>

Population

As of June 2008, Chiang Khan Municipality has 5,995 people or 2,317 households living within the area. The density of population is 2,220.37/sq.km.

Administration

There are 22 government offices and 5 State Enterprises in Chiang Khan. Here is the list.

Institution	
Government	State Enterprise
1. Chiang Khan Administrative Office	1. TOT Public Company Ltd.
2. Chiang Khan District Municipality	2. Thailand Post Co., Ltd.
3. Chiang Khan Agriculture Office	3. Chiang Khan Provincial Waterworks Authority
4. Chiang Khan Police Station	4. The Government saving Bank, Chiang Khan Branch
5. Chiang Khan Public Health Office	5. Bank for Agriculture and Agricultural Cooperatives, Chiang Khan Branch
6. Department of Land	
7. Department of Forestry	
8. Department of Revenue	
9. Department of Registrar	
10. Community Development Department, Chiang Khan	
11. Chiang Khan Hospital	
12. Chiang Khan Immigration Office	
13. Chiang Khan Customhouse	
14. Loei Inland Fishery Office	
15. Chiang Khan Border Portal Police Regiment 246	
16. Mekong Riverine Unit	
17. Chiang Khan Non-formal Education Center	
18. Chiang Khan High School	
19. Pathumma School	
20. Wichit Witthaya School	
21. Marine Police Station	
22. Hydrology and Water Management Center	

Table 2-2: Administrations in Chiang Khan District

2.2 Tourist destination and cultural tourist

A destination, according to the New Shorter Oxford Dictionary is defined as ‘the place to which a person or thing is going, the intended end of a journey.’ However when applied to the tourism context, authors have offered different perspectives of what constitutes a tourism destination. For example, Buhalis, (2000) defines destinations as places that offer an amalgam of tourism products and services, which are consumed under a brand name of the destination. He argues that ‘they are well defined geographical regions, understood by visitors as unique entities with a core of six main provisions, i.e. attractions, accessibility, available packages activities and ancillary services. Other definitions have also been proposed by Leiper (1990; 1995) and Hu and Ritchie (1993). The World Tourism Organization recently defined a destination as “..a physical space in which visitors spend at least one night and is made up of tourism products such as support services and attractions, and tourism resources with physical and administrative boundaries that define its management, images/ perceptions of market competitiveness” (World Tourism Organization,2003).

Destination Attractiveness

The attractiveness of a destination reflects the feelings and opinions of its visitors about the destination’s perceived ability to satisfy their needs. The more a destination is able to meet the needs of the tourists, the more it is perceived to be attractive and the more the destination is likely to be chosen. Mayo and Jarvis (1980), define attractiveness as, ‘the perceived ability of the destination to deliver individual benefits’. This ability is enhanced by the attributes of a destination, i.e. those components that makeup a destination. This is a demand side perspective of the destination. The importance of these attributes help people to evaluate the attractiveness of a destination and make relevant choices.

The attractiveness of a tourist destination encourages people to visit and spend time at the destination. Therefore the major value of destination attractiveness is the pulling effect it has on tourists. Without the attractiveness, tourism does not exist and there could be little or no need for tourist facilities and services. It is only when people are attracted to a destination that facilities and services follow (Ferrario, 1979).

Destination competitiveness

“Competitive strategy is the search for a favorable competitive position in an industry. It aims to establish a profitable and sustainable position against the forces that determine industry competition” (Porter 1985). The search for the forces and factors that determine the competitiveness of the tourism industry is an area that has not been fully explored (Dwyer et al. 2003a). In tourism context, the concept of competitiveness has been applied to different settings. Various authors have linked competitiveness to economics, marketing and strategic perspectives, price, quality and satisfaction.

A destination can be said to be competitive if its market share, measured by visitor numbers and financial returns are increasing (Hassan 2000). This approach supports the widely held view that competitiveness should be linked to high visitor numbers and increasing destination income. Recent studies have shown that growth in tourism often crowds out other economic activities, hence tourism simply replaces the industries that have been there before, to other researchers (Buhalis 2000), destination competitiveness is linked to the economic prosperity of the residents of the country.

Because of the multifaceted nature of the tourism industry and the diversity of the industries that are involved in making destinations competitive, it is important to look beyond inter firm rivalry (Hassan 2000). Destination competitiveness could be associated with the ability to deliver an experience that is more satisfying than that offered by other destinations.

Pearce (1997) posit destination competitiveness as the techniques and methods that can be used to analyse and compare the diverse attributes of destinations in the context of planning. The evaluation of the major destination components can provide a better understanding of the competitiveness of such destinations. Competitiveness in tourism destinations has also been discussed from an environmental perspective (Mihalic, 2000).

Destination Attractiveness/Competitiveness link

Competitiveness and attractiveness view destinations from two different perspectives (Buhalis, 2001), one from the tourist perspective (attractiveness), and the other from the destination perspective (competitiveness). Dual analyses of these two concepts provide a holistic perspective of the **Tourist Destination Competitiveness and Attractiveness (TDCA) dynamics**. TDCA is defined as the ability of a destination to provide social, physical and economic benefits to the destination population as well as a satisfying experience to the tourist. Studies of destination attractiveness have centered on the needs of the tourists and what attracts them to various destinations (Formica 2001; Hu and Ritchie 1993) while those on destination competitiveness have focused on the ability of organizations to produce products that are accepted internationally (Kozak and Rimmington 1999; Newall 1992).

The proposed model is shown in Figure 1. The TDCA model proposes that destination supply factors and tourist demand factors help in creating an environment in which tourism flourish and can be consumed satisfactorily. The 'destination experience environment' is proposed to be positively related to and as the most important factor in determining TDCA, enhanced by (a) availability of attractions and mix of activities and (b) the supporting factors. Reputation, branding and the trip cost are proposed to moderate the relationship. In the following sections a discussion of the salient features of the proposed model and the hypothesized relationships is provided.

Attractions and Mix of Activities

Attractions are the primary elements of destination appeal. They are the key motivators for visitation to a destination (Crouch and Ritchie 1999). They are the fundamental reasons why prospective visitors choose one destination over another. Researchers have grouped, classified and categorised attractions differently. Goeldner et al (2000) categorised attractions into five main groups; cultural, natural, events, recreation and entertainment (page 217). The range of activities within a destination is an important pull factor and represents some of the most critical aspects of destination appeal. Moreover destination managers have significant control and influence over

the mix of activities. The mix of activities is a result of initiatives and creativities by the destination. The activities are important as tourists increasingly seek ‘experiences that go beyond the more passive visitation practices of the past’ (Crouch and Ritchie 1999). The variety of the attractions and the mix of activities offer the tourist a wide choice and ultimately they stay longer.

Supporting Facilities

These are the facilities that exert a secondary effect on the motivation to travel. Accommodation transport infrastructure and services, energy etc. Facilities provide the foundation upon which a tourist industry is based (Crouch and Ritchie 1999). The attractiveness of a destination is enhanced by its ability to provide facilities that tourists can use at the destination. Competitiveness of a destination is achieved when the provision of services and facilities are competitive against alternative destinations. Tourism support services are varied and depend on the type of destination and the objectives of the Destination Management Organization (DMO). The DMO contributes to the attractiveness and competitiveness of a destination through the strategic decisions like the type of destination they want to be the level and range of facilities that should be available and the regulation of operators.

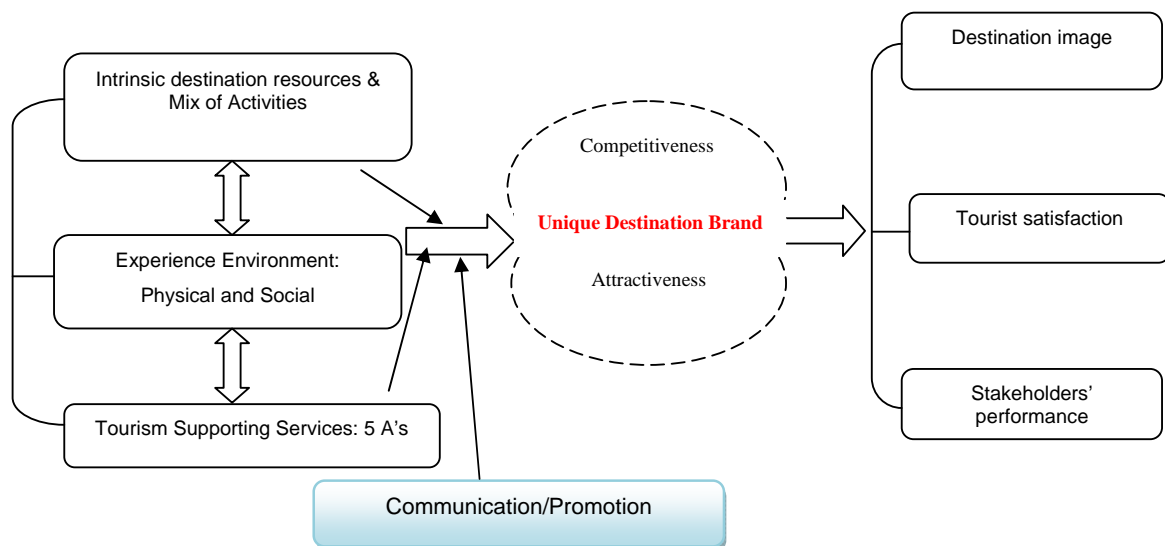


Figure 2-5: The proposed conceptual model of TDCA

Experience Environment

The place in which the experience is enjoyed has been defined as the environment in which the service is assembled and the firm and customer interact (Baker et al. 1992). Both the physical and social environments are important for the acceptability and satisfaction of the consumer. The environment in which a service is provided in terms of both the physical and the social element has been termed the servicescape (Bitner, 1992). The experience (service) environment (Clarke and Schmidt 1995) consists of four elements: the physical facility, the location, ambience and interpersonal conditions. The service environment is postulated to impact on the behavior of an individual in three ways: cognitively, physiologically and affectively. Kotler (1973) defined atmospherics (experience environment) as the designing of buying and consumption environments to produce specific emotional effects in the consumer that enhance and maintain purchase probability. Atmospherics are perceived through our five senses.

TDCA the experience environment

Consumer behavior and tourism literature suggest that the environment, both physical and social, is an integral part of the tourism experience and plays an important role in the attractiveness, satisfaction and competitiveness of a given destination. Further literature searches reveal that the destination environment is made up of various elements. The major elements that shape the destination environment include crowding, safety and security, human resources development, competition and cooperation.

Crowding is an environmental characteristic that has a significant effect on human behavior and social interaction. It reduces the freedom of movement and goal achievement. Crowding affects consumers in both psychological and physiological ways. In tourism both the physical and social environment play a major role in the attractiveness and competitiveness of a destination, culminating in tourist satisfaction. Human resources development has been identified as the most single-important issue facing world tourism in the 2000s, (Esichaikul and Baum, 1998). The availability of adequately and professionally trained staff is an essential component of today's destinations. Well-trained personnel are required in all service establishments at a

destination (Briguglio and Vella, 1995). However, because the quality of customer experience in tourism is human resource based, a destination's ability to develop sufficient human resources should be seen as a competitive advantage (Baum 1994a; Conlin and Titcombe, 1995).

Tourism and the physical environment are inseparable companions, as most destinations are based on the natural attractions. The management of the environment is one of the most important issues facing the world at the moment (Middleton and Hawkins 1998). Though some scholars have criticized this relationship, (Butler 2000) there is no doubt that tourism and the environment are in a complex relationship. The quality of the environment is related to the attractiveness of a destination. Mihalic (2000) posits that a well-managed destination environment is the best destination advertiser.

The destination environment is the most important factor in TDCA. The components of the destination environment can either enhance or destroy the destination. As an experience product, tourists requires an environment that is safe, with employees that are customer and service focused, enhanced by close cooperation by businesses within the destination. A conducive destination environment is vital for visitors to enjoy and be satisfied with the tourist experience.

2.2.1 Typology of cultural tourists and activities

Smith (1978: p. 136) concluded that cultural tourists and activities have significance criteria to determine which can be sorted out to:

Type of cultural tourist	Typical places/activities of interest
Heritage tourist	<ul style="list-style-type: none"> ➤ Visit to castles, palaces, country houses ➤ Archeological sites ➤ Monuments ➤ Architectures ➤ Museums ➤ Religious sites
Art tourist	<ul style="list-style-type: none"> ➤ Visit to theatre ➤ Concert ➤ Galleries ➤ Festivals, carnivals and events ➤ Literary sites
Creative tourist	<ul style="list-style-type: none"> ➤ Photography ➤ Painting ➤ Pottery ➤ COOKERY ➤ Crafts ➤ Language learning
Rural cultural tourist	<ul style="list-style-type: none"> ➤ Village, farm or agro-tourism ➤ Eco-museums ➤ Cultural landscapes ➤ National parks ➤ Wine trails
Indigenous cultural tourist	<ul style="list-style-type: none"> ➤ Hill tribe, desert or mountain trekking ➤ Visit to cultural centers ➤ Arts and crafts ➤ Cultural performances ➤ Festivals
Popular tourist	<ul style="list-style-type: none"> ➤ Theme parks and theme attractions ➤ Shopping malls ➤ Pop concerts ➤ Sporting events ➤ Media and film sets ➤ Industrial heritage sites ➤ Fashion and design museums

Table 2-3: A typology of cultural tourist and activities

Source: Smith, 1978: p. 136

Smith (1978: p.137) classified distinguishes of cultural tourist profile into three types which are;

1. Cultural motivation

Tourists tend to be attracted to a destination for cultural season and represent in a small group. They are generally high income visitors who spend several nights at a destination, such as visitors to the Salzburg Music Festival.

2. Cultural inspiration

Tourists are attached to internationally renowned cultural and heritage site such as Venice, Versailles and Granada etc. Although some of this group will be culturally motivated, many tend to spend short period of time visiting major cultural destinations, to stay in one place for longer or visit minor destination instead.

3. Cultural attraction

Tourists represent a major one day trip market for visiting cultural attractions or attending cultural events because they happen to be in the area.

Characteristic of the cultural tourist

Smith (1978: p. 143) described in further the profile of the majority of cultural tourists in post tourism as following;

- Keen on personal displacement and the notion of traveling
- Actively seeking difference
- Seeking objective authenticity in cultural experiences
- Concerned with existential authenticity and enhancement of self
- Earnest interaction with destinations and inhabitants
- May have idealized expectations of places and people
- Interested in real experiences
- Disdain for representations and simulacra

2.3 Cultural significance

The researcher found that the concept of identity and significance is a part of conservation issue. The word “conservation” in general dictionary means “the act or process of conservation, preserving or restoring from loss, damage or neglect.” In architecture dictionary denotes it as “the overseeing and maintenance of a building to prevent or arrest its decay or destruction, usually by applying a variety of measures” (Retrieved August 17, 2008 from www.answer.com/). It is a broad term. In relation to heritage, there is a specific meaning as used in the NZ ICOMOS Charter (ICOMOS New Zealand, 1992). Conservation includes the following processes, listed in order of increasing intervention: non-intervention, maintenance, stabilization, repair, restoration, reconstruction or adaptation. Each of these terms has a specific meaning. The purpose of conservation as set out in the NZ ICOMOS Charter is to care for places of cultural heritage value, their structures, materials and cultural meaning. In general, such places:

- have lasting values and can be appreciated in their own right;
- teach about the past and the culture of those who came before us;
- provide the context for community identity whereby people relate to the land and to those who have gone before;
- provide a variety and contrast in the modern world and a measure against which we can compare the achievements of this day, and provide visible evidence of the continuity between past, present and future

Mason (2002) mentioned in “Assessing the value of cultural heritage” that assessment of the values attributed to heritage is a very important activity in any conservation effort, since values strongly shape the decisions that are made. Although values are commonly realized to be critical to understanding and planning for heritage conservation, there is still little knowledge about it. Practically, the whole range of heritage values can be assessed in the context of planning and decision making.

Reigl (1902)	Lipe (1984)	English Heritage (1997)	Burra Charter (1999)	Kanjanusthiti (2006)
Age	Economic	Cultural	Aesthetic	Emotional Value
Historical	Aesthetic	Educational and academic	Historic	Cultural Value
Commemorative	Associative- symbolic	Economic	Scientific	Use Value
Use	Informational	Resource	Social /spiritual	
		Recreational		
Newness		Aesthetic		

Table 2-4: Summary of heritage value typologies

Source: Reigl, 1982; Lipe, 1984; The Burra Charter, Australia ICOMOS, 1999; English Heritage, 1997; Kanjanusthiti, 2006

Cultural significance is a concept which helps estimate the value of places. The places that are significant are those that help create an understanding of the past or enrich the present, and which will be of value to future generations (Australia ICOMOS, 1988). The meaning of these terms in the context of cultural significance will be discussed in Table 2-3). It should be noted that they are not mutually exclusive, for example, architectural style has both historic and aesthetic aspects.

Thorsby (2002) stated that the dimension of cultural value and the methods might be used to identify the value that it represents such a humanist view of cultural value emphasizes universal transcendental, objective and unconditional characteristics of culture and cultural objects. Therefore, cultural and heritage values are multiple and shifting things which cannot be comprehend within a single domain. Thus, the means for assessment should establish the criteria of value to determine each of the elements of cultural resources.

According to the Australia ICOMOS Burra Charter (1999: p.5) “cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.” A place or site of cultural significance often includes more than one of the categories of “historic asset” as defined by the Department of Culture, Media and Sport of the United Kingdom (DCMS, 2004) in its *Review of Heritage Protection: The Way Forward* - buildings, archaeological remains: earthworks, excavation above/below ground, man-made deposits for example in caves, man-made landscapes (parks and gardens), historic areas, battlefields and underwater historic assets (rivers and ponds). It is now widely recognized that sites of cultural significance improve people’s lives, present a sense of correlation to the past, and conserve the resources for present and future generations.

Value Aspects	Description
Aesthetic value	Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture and material of the fabric; the smell and sound associated with the place and its use.
Historic value	A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater if evidence of the association or event survives in situation, or if the settings are substantially intact. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.
Scientific value	The scientific or research value of a place will depend upon the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute to further substantial information.
Social/ spiritual value	Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

Table 2-5: Cultural significance aspects

Mason (2002) explained more on the significance that this typology includes the kinds of value. Most of them often associated with heritage sites and conservation issues but it does not assume that every heritage site has every type of value.

Aesthetic value is widely agreed to be a category of socio-cultural value, though it refers to a wide range of qualities. Aesthetic mainly refers to the visual qualities of heritage. The design and evolution of a building, object, or site can be another source of aesthetic value. It is also argued that the category of the aesthetic can be interpreted more widely to encompass all the senses: smell, sound, feeling as well as sight. Thus, a heritage site could be seen as valuable for the sensory experience it offers. Aesthetic value is a strong contributor to a sense of well-being and is perhaps the most personal and individualistic of the socio-cultural value types.

Historical values are at the root of the very notion of heritage. The capacity of a site is to convey, embody or stimulate a relation or reaction to the past is part of the fundamental nature and meaning of heritage objects. Historical value can accrue in several ways: from the heritage material's age, from its association with people or events, from its rarity and/or uniqueness, from its technological qualities, or from its archival/documentary potential. There are two important subtypes of historical value that merit mention. Educational/academic value is a type of historical value. The educational value of heritage lies in the potential to gain knowledge about the past in the future through, for instance, archaeology or an artist's creative interpretation of the historical record embodied in the heritage. Artistic value which is based on uniqueness and quality of the objects is also a type of historical value.

Spiritual/Religious Value Heritage sites are sometimes associated or imbued with religious or other sacred meanings. These spiritual values can emanate from the beliefs and teachings of organized religion. However, they can also encompass secular experiences of wonder and awe which can be provoked by visiting heritage places.

The concept of **social value** follows closely the notion of "social capital," a widely used concept in the social science and development fields. The social values of heritage enable and facilitate social connections, networks and other relations in a broad sense. It not necessarily related to central historical values of the heritage. The social values of a heritage site might include the use of a site for

social gathering such as celebrations, markets, picnics, or ball games - activities that do not necessarily capitalize directly on the historical values of the site but rather on the public-space and shared-space qualities. The kinds of social groups strengthened and enabled by these kinds of values that could include everything from families to neighborhood groups to ethnic groups to special interest groups likely bird-watchers. Social value also includes “the place attachment” aspects of heritage value. Place attachment refers to the social cohesion, community identity, or other feelings of affiliation that social groups (whether very small and local or national in scale) derive from the specific heritage and environment characteristics of their “home” territory.

Furthermore, there are three levels of value for determining significance of cultural resources that can be pointed out as follow;

1. Emotional Value

Kanjanusthiti (2006) pointed out that these criteria based on recognition which related to emotional ties of society to specific objects or sites. The following items are propositions of emotional value classification.

- Wonder
- Identity
- Continuity
- Spiritual and Symbolic
- Sentimental
- Religious
- Memorial
- Patriotic
- Nationalistic
- Tradition

The criteria of value Kanjanusthiti cited are that it enables to impact on emotional perception with strong effect and safeguarding, conservation and restoration. On the other hand, lack of identity and awareness can lead to neglect and destruction of cultural heritage.

2. Cultural Value

Kanjanusthiti highlighted that these criteria based on statistics which can relate to the resources to other constructions of the same type, style, period and region. It uses to define cultural rarity and uniqueness. They determine for cultural value can be categorized into the following items;

- Documentary
- Rarity
- Historic
- Archeological, age and scarcity
- Aesthetic
- Architectural
- Townscape, landscape and ecological

3. Use Value

- Educational
- Functional
- Social
- Economic
- Politic and ethnic

Kanjanusthiti pointed out that these types of criteria are an essential element for determine the following aspects:

3.1 Potential for cultural tourism

3.2 Awareness of culture and history as a means of integrating historic resources in a present day life

3.3 Continuity of original type of function or initiation of a compatible use of a building or an area

3.4 Value generated by heritage resource or by conservation action

3.5 Traditional social activities and that compatible present day use

3.6 Contemporary social interaction in the community

3.7 Social and cultural identity

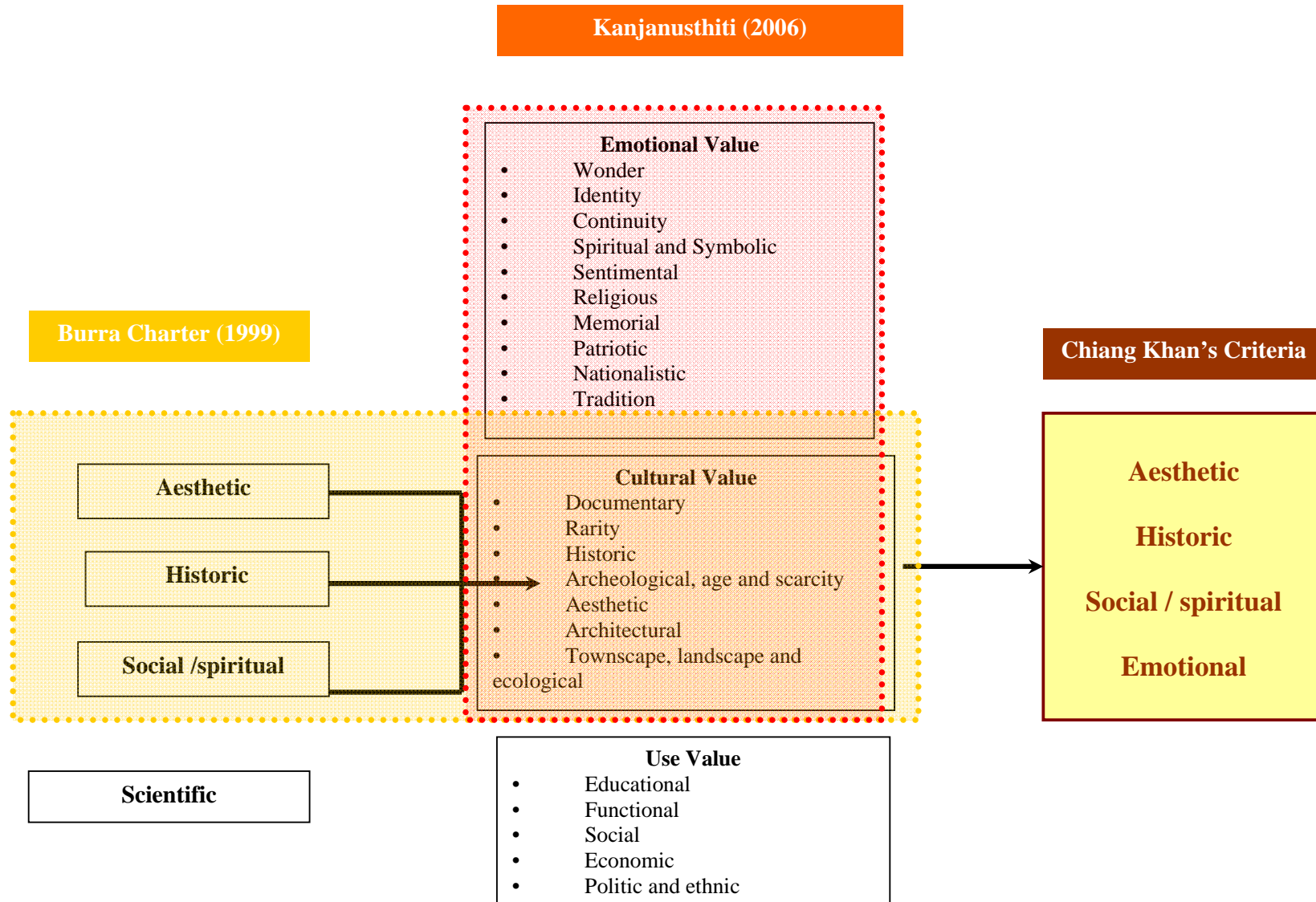


Figure 2-6: Criteria of cultural significance assessment applied in this research

2.4 Cultural mapping

“Mapping makes culture more visible so that it can be utilized in new ways – exchanged, linked and further developed.”

– Greg Young, *Cultural Mapping in the Global World*

Cultural mapping has been recognized by UNESCO as a crucial tool and technique in preserving the world's intangible and tangible cultural assets. It encompasses a wide range of techniques and activities from community-based participatory data collection and management to sophisticated mapping using GIS (Geographic Information Systems) (Retrieved May 29, 2008 from <http://www.unescobkk.org/>).

Cultural mapping is a valuable tool for identifying a community's strengths and its resources. This process can help as communities move into the planning and implementation phase by identifying early the resources, efficiencies and links between arts and cultural groups, as well as their common aspirations and values.

Identifying Networks and Hubs	Where do groups obtain their resources, how do they communicate with one another, and who are the liaisons?
Locating Gaps, Needs and Overlaps	How much duplication or scarcity is there in a given sector or area of the city?
Is the distribution of resources effective?	How far does a population group have to travel to borrow a book or hold a meeting? Where can the Chinese dance troupe find a qualified instructor?
Evaluating Projects	How large is the population served? How does the community view an initiative? Does a solution respond adequately to the problem?
Seeing the Present, Looking to the Future	How many informal community hubs will that new expressway disrupt?

	What will be the impact of an influx of immigration from Southeast Asia on the existing community and its resources?
Cultural Planning	Mapping is often the first stage of preparing a cultural plan.

Table 2-6: Some Uses of Cultural Mapping

Source: (Retrieved March 27, 2008 [from www.unescobkk.org/](http://www.unescobkk.org/))

“Cultural mapping involves a community identifying and documenting local cultural resources. Through this research cultural elements are recorded – the tangibles like galleries, craft industries, distinctive landmarks, local events and industries, as well as the intangibles like memories, personal histories, attitudes and values. After researching the elements that make a community unique, cultural mapping involves initiating a range of community activities or projects, to record, conserve and use these elements. ...The most fundamental goal of cultural mapping is to help communities recognize, celebrate, and support cultural diversity for economic, social and regional development” (Keynote speech, Clark, Sutherland and Young 1995. Cultural Mapping Symposium and Workshop, Australia).

Culture and experience shape belief systems, direction of education, media, tourism, community development, planning, and creative industries, which in turn influence people’s perceptions of the places. It is essential to understand the factors that influence perceptions of places. Paying particular attention should be paid to personal and community interpretations of culture. Cultural mapping, therefore, is used both in a literal and metaphorical sense, where it goes beyond strict cartography to include not only land, but also other cultural resources and information recorded by alternative techniques. Cultural mapping themes are wide and varied. Diverse resources include anthropological, sociological, archeological, genealogical, linguistic, topographic, musicological and botanical.

Collected data can be presented through a variety of formats like geographic maps, graphs, diagrams, aerial photographs, satellite-produced images, statistical databases.

2.4.1 Cultural Mapping Principles

The fundamental goal of culture and cultural mapping is to help communities recognize, celebrate and support diversity. Cultural mapping principles are used to develop different visualization techniques to display tangible and intangible cultural heritage. The principles of cultural mapping demonstrate the motives for cultural mapping, its uses, its users, different methodologies of mapping and the concept of data layering.

Cultural mapping is a tool to illustrate cultural characteristics, for example:

- a sense of identity
- the elements that make a community unique
- languages
- beliefs
- technologies

Cultural mapping encourages the generation of new material such as different interpretations and viewpoints. The principles that underpin cultural mapping further demonstrate local and cultural resources and strategies that engage in accurate and sensitive analysis of people, places and environments. There are tangible and intangible resources that can be identified.

Tangibles	Intangibles
Galleries	Memories
Craft industries	Personal histories
Distinctive landmarks	Attitudes
Local events	Values

Table 2-7: Identify local cultural resources

Mapping is important because it allows us to respond to broad geographical and societal issues. Maps are useful for understanding, identifying explaining spatial links and concepts in a visual way that can be easily understood.

Maps represent compilations of information about selected physical and human features. They are diversified in the kinds of information they present, see the table 2-8 as an example:

Artefacts	Physical evidence left in the wake of human interaction that can help indicate a particular cultural bias. This can include rituals, behavioral norms, shared language, reward systems, logos and office design
Beliefs	What does the community value and regard as being important? This is seen in the moral and ethical codes of the society
Control	Is power based around the structure of the community? To what extent does this affect negative or positive political action within the community?
Discourse	What is the balance between the opened and hidden elements within the community? To what extent will people open up and talk about issues in a shared environment and to what extent are issues held for debate in private, closed and secure groups? This gap between the opened and hidden levels of discourse can be used to understand the difference between the espoused and actual cultural factors
Energy	Where is the energy expended? Is the focus on addressing issues at a Micro, Macro or Meso level, or across levels?
Flow	How do people move in, out and within community groups?
Generative	To what extent does the society understand and drive its capability to innovate and build capacity? Do individuals feel that they are empowered to develop themselves? To what extent is knowledge shared between individuals and what infrastructure exists to facilitate the sharing of knowledge?

Table 2-8: Compilations of information of physical and human features

Source: (Retrieved January 12, 2008 [from www.unescobkk.org/](http://www.unescobkk.org/))

Mapping is widely valued in communities as a tool that can assist in decision making. By making the "invisible" become "visible," cultural mapping provides real insights into diverse people, history, identity and knowledge thereby advance the spirit of cultural pluralism.

2.4.2 Other advantages of cultural mapping include:

- **Documentation of cultural resources**

Cultural mapping serves as a cultural repository of local knowledge and resources. In this modern and borderless society, it is crucial to document local traditions and historical sites which are disappearing and deteriorating at unprecedented heights.

- **Community empowerment**

Cultural mapping is more productive and beneficial when the local community is involved in identifying and mapping out resources that are meaningful to them. This participatory approach oftentimes engenders a communal sense of belonging and pride of their cultural roots, empowers the community, and instills great pride in their cultural identity.

- **Effective cultural resources management**

In the cultural mapping process, it is essential that local people themselves control their own information. As key holders of intangible knowledge and tangible assets, they carry the role of determining which type of map should be produced or which methodology should be used in managing their resources. In this sense, a great degree of community control over their cultural resources is encouraged and strengthened.

- **Economic development of the community**

In mapping out cultural resources, knowledge systems from traditional arts and crafts to agricultural practices are unveiled and made known to the community and others. These old but ingenious practices and skills may be learned, revitalized, and applied in new creative ways for sustainable community development. In other words, cultural mapping can create livelihood opportunities.

- **Transmission of local knowledge systems**

When cultural elements are recorded in tangible and 'soft' forms, it becomes possible to pass these cultural assets from one generation to another and from one country to another. Oral traditions are equally important and valid but tangible and visual expressions of knowledge, values, and spiritual forms are more relevant and credible testimonies in asserting one's identity and rights at the local or international scene.

- **Promotion of intercultural dialogue**

As important knowledge systems, distinct heritage and histories are recorded, kept and shared across time and borders. A meaningful medium of giving expressions to diverse cultures is created and a space for intercultural dialogue is made possible.

Mapping itself does not necessarily benefit any specific group of people or region. It is through varying and meaningful ways and methods used that cultural mapping serves as a channel to preserve cultural diversity and encourage intercultural dialogue. In the process of cultural mapping, relevant cultural information and traditional knowledge systems of a given community are revealed.

2.4.3 Steps of Chiang Khan tourism resources mapping process

(applied from UNESCO mapping guideline by the researcher)

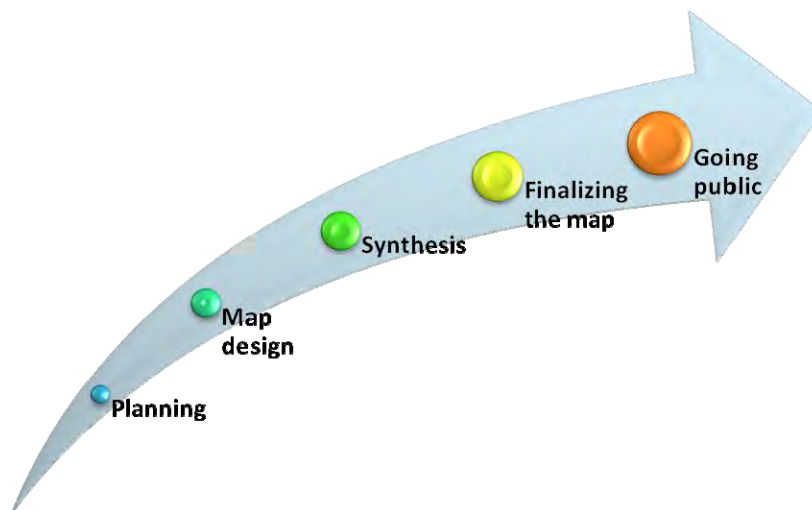


Figure 2-7: Cultural mapping process developed in this research

Stage I – Planning

- determining mapping objectives
- sharing and discussing data with the community’s representatives about tourism resources, Chiang Khan historical setting and physical environment

In this stage, an informal open meeting that is structured to ask for suggestions which help the researcher catching the pulse of the community and discovering what their concerns are and what they hope to see in terms of results of the mapping practice.

Stage II – Map design

- listing Chiang Khan tourist attractions
- listing tourism support services

In order to reach the objective of Chiang Khan mapping, here are the things the community, entrepreneurs, local authorities, and the researcher shared.

- the resources that make up Chiang Khan cultural identity
- the existing strengths and what makes Chiang Khan unique
- resources in the community about which people know little or nothing
- the potential impact of coming developments
- how to deal well and appropriately with changes

Stage III – Synthesis

- roughing out the map (hand drawn-based)
- analyzing the results

- checking with the community

Stage IV – Finalizing the Map

- complete the map
- verifying with different audiences (randomized other stakeholders who were not involved in the meeting)

Stage V – Going Public

- previewing the map
- presenting the map to community and tourists

2.5 Tourism development

A case study by Matos (2002):

Can slow tourism bring new life to Alpine Regions?

“Happiness is a butterfly, which, when pursued, is always just beyond your grasp...but if you will sit down quietly, may alight upon you”

Nathalie Hawthorne

In the main tourism-generating countries, people have less and less time to travel, despite their often sufficient financial resources to do so, for example DINK (double-income, no kids) households. In Switzerland, the proportion of these households has increase substantially since 1990. They represented almost one-third of all households in 2003 (Swiss Federal Statistical Office, 2003). Holidays are shorter and tend to be more frequent and more intensive. New tourism products must compress the strongest sensations into the shortest possible time.

The traditional search for foreignness and difference is aggravated by the trend toward individualism and hedonism. A greater segmentation of tourist supply and demand can be detected, as well as a proliferation of particular niches, such as

adventure tourism, wellness tourism etc. the common underlying trend, however, is customers' search for the quality of the experience, it's "uniqueness." The WTO refers to an evolution from a "service" economy to an economy of "experiences."

The acceleration within this cycle of evolution is unmistakable. At the same time, a search for a new balance between work, family life, and leisure time occurs. In this context, the idea of "downshifting" and the struggle against overwork (e.g., "karoshi" in Japan and the "burnout" syndrome) are starting to make a timid appearance.

Increasingly frequent reactions against a way of life based on performance and competition are perhaps the harbingers of a new tourist demand, based on values closer to nature and on the discovery of different natural and human environments. Such an approach could generate different forms of behavior, of which would allow for slow, but deeper awareness, for a more authentic discovery of a locality, of its people, and its culture. Such a trend would revolutionize tourism.

Environment and tourism

In Western societies, a pristine natural environment is a precious asset. Europeans are increasingly conscious of the negative effects of mass tourism and turn toward ecotourism and close-to-home tourism. For the time being, however, the continuous growth of tourist flow and its environmental consequences continue unabated. The physical results include air and noise pollution, the proliferation of concrete, the loss of biodiversity, and the degradation of landscapes. Mountain regions are particularly vulnerable to such phenomena. Moreover, global warming, which among other impacts increases the altitude of the snow line, threatens to have additional negative consequences on mountain regions of medium altitude. Considering 'softer' tourist activities, which are less dependent on the climate and will be compatible with other forms of tourism, is a matter of urgency. In addition, the typical 'snow package,' which has been dominant for the past thirty years, no longer meets new aspirations, particularly visible in the case of an increasing number of summer tourists. At the same time, the globalization of the economy and the imperatives of open markets strongly penalize agriculture. These problems could to

some extent be defused if agriculture is combined with a complementary tourist activity.

A necessary deceleration of tourism

The present value system of modern society is based on the economy, on the world of work, on extreme mobility, and on the constant need for information, and has imposed a breakneck pace on tourist and leisure activities. However, a paradigm shift has become visible, and sociocultural trends now encourage tourism and leisure activities that satisfy physical, emotional, social, and cultural needs. The trend is toward quality: need for inner vitality, search for meaning, and willingness for interaction with others.

One of today's trends on the field of tourism is so-called slow tourism. This corresponds to the need of a new tourist segment to give up fast, stressful tourism, in favor of an interlude of quiet serenity to recollect energies and genuinely enjoy the holiday. The theoretic concept of slow tourism subsumes the original idea of "wellness," developed in 1959 by the American doctor Hallbert Dunn. His idea of "high-level wellness" is based on four pillars: a healthy diet, movement, relaxation, and cultural and spiritual renewal. In Switzerland, however, only a very limited number of tourist establishments offer such a product. Only 14 percent of wellness hotels offer a full range of services (Kaufmann, 1999).

Tourists might rediscover simple pleasures such as walking, the smell of flowers, tastes, "lonely peace" (Wordsworth, 1888), or beautiful landscapes. In search of tranquility and genuine relaxation, greater weight might be given to the original meaning of words such as "holidays" (holy day), "vacances" (in French empty days), or "recreation." This new vision of tourism includes not only accommodation (which must be simple), but also diet (healthy), leisure (peaceful), culture (local), services (provided in a peaceful atmosphere), and respect for natural environment.

Slow tourism: an antidote to speed and a promising niche

Slowing down is the antithesis of “speed”. The modern economy tends to impose its fast pace on society and nature. As a result, the rhythm of the seasons, of days of rest, and the alternation between night and day are respected less and less.

Everything is expected to be short and fast. Broadcasting reports last for no more than ninety seconds. A microwave oven allows users to cook a meal in three minutes. McDonald’s promises to serve a hamburger in fifty-five seconds. As Klaus Backhaus and Kai Gruner (1994) point out, time has become the competitive factor. It is thus not surprising that time is the second-most popular subject of conversation after weather.

A growing number of consumers are now aware of this concern, and some interesting initiatives have emerged both in leisure and work. The number of *slobbies* (“slow but better working people”) is gradually growing. Some managers advocate the creation of wellness rooms and of islands of calm. The financial services company Ernst and Young has created a program known as “Life Balance,” under the heading “Company Wellness.” Employees who are relaxed and well motivated must surely be more creative and cost-effective than their overworked counterparts.

The ecology of time

Evidence indicates that this analysis of time is reflected in space, e.g., in urban environments. A symbolic example is the case of “Time Offices” emerging in Italy and elsewhere, which citizens can reconcile their life rhythms. One of the most promising experiments derives from work of the Deutsches Institut für Urbanistik and the Bremen Time Laboratory, inspired by the work of Matthias Eberling. The idea of “Time of the City” is to create “breathing spaces” in urban environments, or “decelerated” areas. These *chronotopes* “protect” time and are hence complementary to biotopes, where natural rhythms visible in an urban environment by integrating daily and seasonal cycles into the stream of urban life. The first experiments have taken place in Bremen-Vegesack, Germany.

“Deceleration” in action: slow food, slow cities...

Even software designers and contemporary philosophers are beginning to give some thought to the hectic acceleration of modern life. A striking example is the clock known as Long Now, created by Daniel Hillis, to be erected in the middle of the desert in Nevada. Now under construction, it will be based on four principles, namely accuracy, ease of maintenance, transparency, and longevity. The mechanism is designed to operate for 10,000 years, in particular because it will work slowly (www.longnow.org).

Literature and poetry have reflected this new awareness for quite some time. Famous examples are the pioneering manifesto *The Right to Be Lazy* by Paul Lafargue (*Le droit a la paresse*, 1880), and *The Art of Idleness (Die Kunst des Mussiggangs*, 1904) by Hermann Hesse. More recently there has been *Slowness: A Novel* by Milan Kundera (1994) and *Du bon usage de la lenteur (On the Good Use of Slowness*, 1998) by Pierre Sansot. Societies complement the movement. For example, in 1990 the philosopher Peter Heintel founded an “Association for Delaying Time” (“Verein zur Verzögerung der Zeit”), which now has 1,200 members. Concrete initiatives, such as the Slow Food movement (www.slowfood.com) based in Bra, Italy, are gaining wide acceptance. Founded by Carlo Petrini in 1986 to offset the influence of fast food, Slow Food currently has 70,000 members in fifty countries.

The “philosophy of slowness,” which underlines Slow Food, is by definition expressed in the dietary or culinary sphere. It advocates healthy food (quality rather than quantity), particular attention to flavor, local and regional products, and careful food preparation. This philosophy also supports tradition (adapted as necessary to the modern context), conviviality, and respect of seasonal rhythms. It aims to combine the cultural advocacy of hedonism, enjoyment, and conviviality with ecological commitment. However, Slow Food has not developed any genuinely “slow” concept for tourism or hotels yet.

The Slow Cities (“Citta Lente”) movement, founded in July 2000, derives in turn from Slow Food and plans to spread throughout Europe. Through the promotion of slowness, it aims to improve the quality of life in urban areas. Some seventy Italian cities and villages so far have committed themselves to regulate advertising signs and

construction fences, to promote cycling, to support local restaurants and small shops, to combat noise pollution, and to create green spaces.

A number of other initiatives also illustrate the trend toward deceleration. A German travel agency, for example, has the evocative name “Slow Motion Tours” and follows the slogan “The Discovery of Slowness Instead of Travel on the Production Line.” The spa town of Konigsfeld, Germany (www.koenigsfeld.de), bases its marketing around the theme of *Eigenzeit* (“time for oneself”). The concept of this so-called *Time Resort (Zeit-Kurort)* was developed by the “time manager” Manfred Molicki. He argues that in the past time was naturally regulated by the flow of seasons, collectively (e.g., by church bells), or by government commercial regulations. Today, time is more flexible and time management is more precise (“just in time”), which creates a greater need for *Eigenzeit* and for places to act out this need.

Konigsfeld uses this theme as a marketing tool: “There is more to time than what the clock says!” namely, *Eigenzeit*, although in practice only one week per year is genuinely devoted to the theme, when public lectures on the theme of time, concerts (in *tempo giusto*) and other time-related activities take place.

Chapter III

Research Methodology

Tourism development must be managed with awareness in order to avoid turning Chiang Khan into another tourist town where convenient stores, soft-drink billboards and pop culture take over the destination, where the sound of tour buses drowns out the mingle temple prayers, and where the town's residents are reduced to the roles of souvenir vendors on site.

These impacts issues will assist local authorities to work with entrepreneurs and local communities and balance the demands of tourism with the needs of the community. The goal of this research is to provide concepts and techniques to guide the development of tourism in Chiang Khan in order that everyone enjoys the benefits of tourist activity, while preserving the unique cultural treasures that attract visitors to Chiang Khan.

In this chapter the research technique used in this thesis will be presented in details. This research employs quantitative and qualitative methods to collect the data which are from the relevant books, journals, documents, in-depth interviews, site observation, and responses of tourists which can be detected by questionnaires. The open-ended questions will also be used. Finally, data collected from all sources will be analyzed.

The particular technique employed in this research to follow the objectives mentioned in the table below (see table 3-1).

Research purposes and tools		
Purpose	Data Collection Methods	Sample Population
To identify Chiang Khan tourism resources	Cultural mapping	Local Community Entrepreneurs Local Authorities
To recognize current Chiang Khan tourism support services	In-depth interview	Local Community (7 persons) Local Authorities (6 persons) Entrepreneurs (7 persons) *4 out of 7 are not local people
	Site observation	n/a
	Questionnaire	Local and International tourists (sample size = 400)
To understand Chiang Khan cultural significance	Documentary	n/a
	Site observation	n/a
	Cultural mapping	Local Community (2 persons) Entrepreneurs (2 persons) *4 out of 7 are not local people
	In-depth interview	Local Community (7 persons) Local Authorities (6 persons) Entrepreneurs (7 persons)

Table 3-1: Research purposes and tools

3.1 Mixed Method Approach

Creswell (2003) stated that a research approach called mixed method which combines the quantitative and qualitative approaches is suitable for a research concerning with actual occurrences and consequences of actions. Both numeric information and text documents will be collected and analysed so that the research problems are best understood.

There are many types of mixed methods strategies that a researcher can choose to best fit his/her research objectives. The most common model is the concurrent triangulation strategy. Creswell (2003) explained that “this model generally uses separate quantitative and qualitative methods as a means to offset the weaknesses inherent within one method with the strengths of the other method”. The collection of both forms of data takes place simultaneously and the priority between them should be equal. This model which takes a shorter period of data collection than others can result in “well-validated and substantiated findings” (Ibid., 2003: p.217)

This research primarily gained information from documentary, in-depth interviews, site-observation, and survey conducted on the project’s target and current tourists’ needs and wants, perceptions and attitudes, preferences and satisfactions. One single form of data, either quantitative or qualitative, cannot signify a complete database for this principle. Therefore, the mixed method approach and the concurrent triangulation strategy are selected for this research.

There are 4 research methodology processes employed in this research; the whole picture of this research process (see figure 3-1), the process of identifying tourism resources (see figure 3-2), the process of recognizing Chiang Khan tourism support services (see figure 3-3), and the process of understanding Chiang Khan cultural significance (see figure 3-4) respectively.

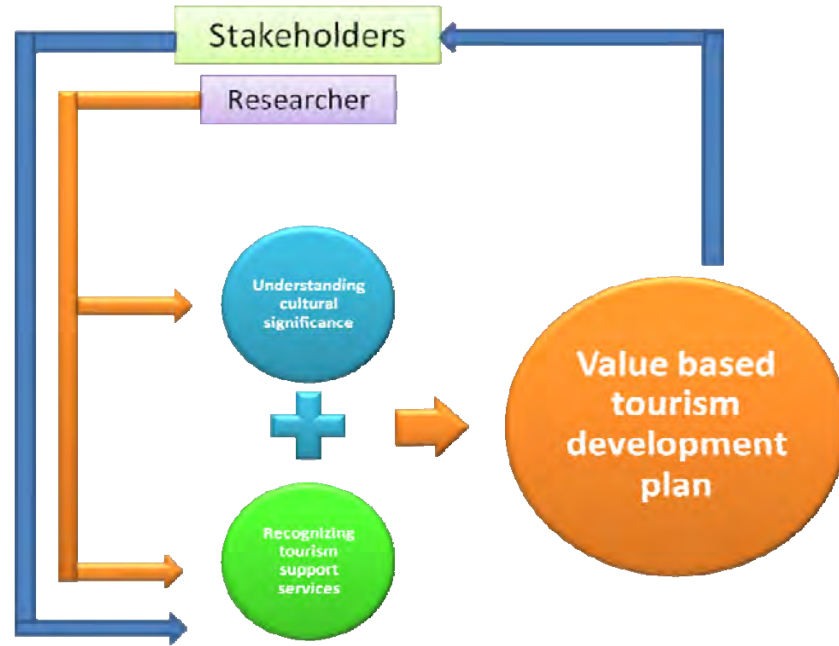


Figure 3-1: Research methodology model

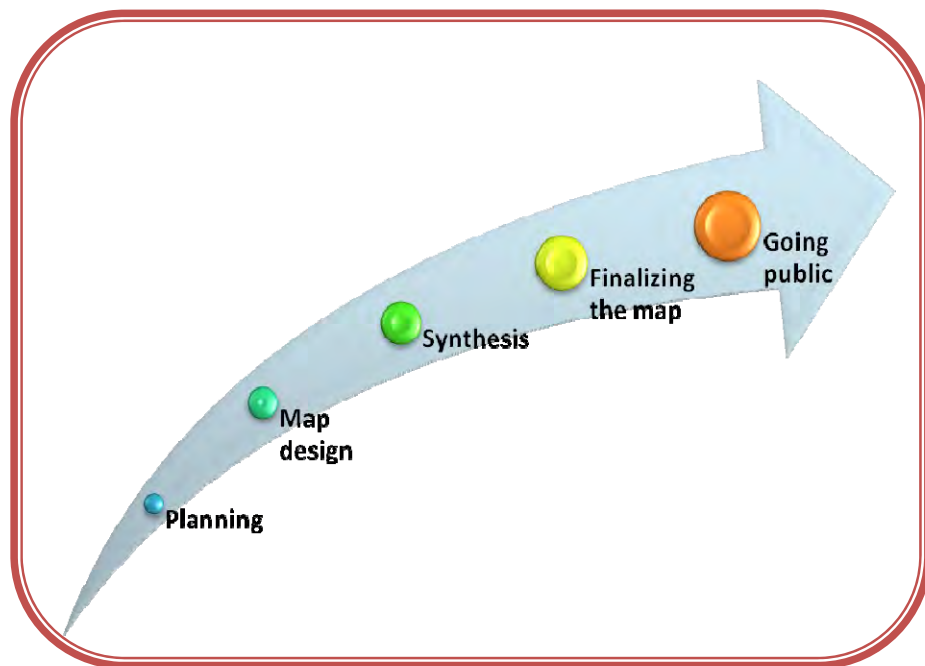


Figure 3-2: Identifying Chiang Khan tourism resources process (mapping)



Figure 3-3: Recognizing Chiang Khan tourism support services process

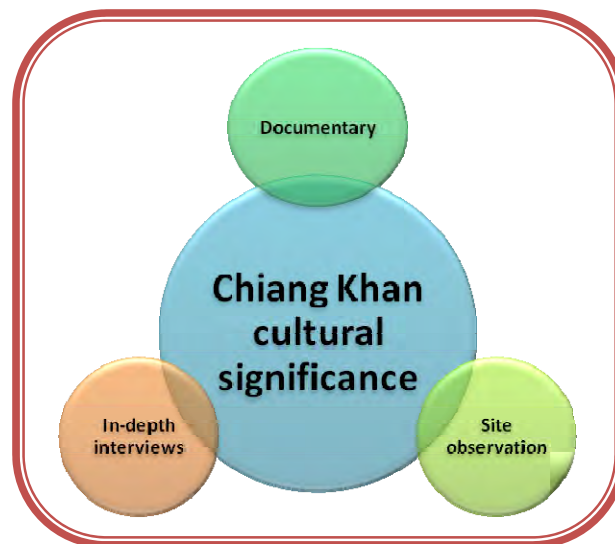


Figure 3-4: Understanding Chiang Khan cultural significance process

3.2 Research Instruments

Four research instruments been carefully selected to match the requirements and limitations of this specific topic; documentary research, in-depth interview, site-observation, and questionnaire. There are four groups of participants in this research including (1) local community (7 persons), (2) local authorities (6 persons), (3) entrepreneurs (7 persons) and (4) tourists (320 Thai and 80 international tourists), the researcher chose **documentary research** and **in-depth interviews** for (1), (2), and (3)

in order to get information on Chiang Khan background and current situation on tourism. **Questionnaire** is then used for finding tourists' opinions toward Chiang Khan as a cultural tourism destination. The researcher also uses **site-observation** to support the other tools applied to the site.

3.2.1 Documentary research

Documents applied in this research include relevant textbooks, journals, articles, and other printed media.

3.2.2 In-depth interview

Interviews are said to give the researcher more of an insight into the significance of the actual situation, unlike other instruments which may focus only on the surface elements (Wilkinson and Birmingham, 2003: p.32). Because of this, a series of semi-structured interviews are conducted with the objectives to

- gain information on Chiang Khan: history, customs and way of living, cultural resources and current situation.
- explore the identity and cultural significance of Chiang Khan from the host's perspectives
- recognize Chiang Khan's readiness of being a cultural tourism destination; focus on the current potential of tourism support services

In order to gain the information, the twenty key-persons involved in the cultural tourism development of Chiang Khan District are interviewed. The first group of stakeholders is local authorities which include 6 key persons from government offices. They are the committee of Chiang Khan traditional teak houses conservation plan which will be run in a near future (2009). Next, the group of local people comprising a senior citizen, local people from communities that involved in tourism and 2 students who are informal local guides. The last group are entrepreneurs engaged in tourism cycle; there are 4 guest houses and 1 home stay owners, one local grocery owner and one Thai massage group leader. The questions which are asked are based on the objectives mentioned above.

Authorities and community leaders

1. Mr. Thanawat Sawanyathipat
Chiang Khan District Chief Officer (2000-2007)
2. Mr. Rerng-chai Chaiyawat
Chiang Khan District Chief Officer (2008-present)
3. Mr. Kamol Kong-Pin
Mayor of Chiang Khan Municipality
4. Mr. Petchtabong Singha-Lorkhum
Director of Chiang Khan Continuous Education Center
5. Mrs. Samai Sutthisanont
Leader of Chiang Khan Community Moo.2 who is well known in Chiang Khan as she is a specialist in traditional ceremonies of Chiang Khan who responsible for setting ceremonies in every communities.
6. Mr. Kittipitch Pasitnaowakul
Director of Chiang Khan High School

Senior citizen and local people representatives

7. Mrs. Sombat Sri-akraprom (85 years)
Senior citizen of Chiang Khan who awarded healthy senior citizen of Chiang Khan. Mrs. Sombat gave an perfect information about Chiang Khan in the old days, original traditions and practices.
8. Mr. Tri Harn-thanom (63 years)
Local people and owner of Huen Luang Prabang Guest House
9. Mrs. Payom Srinoykhao (54 years)
Local people from Wat Tha Kok community
10. Mrs. Prayoonsri Phoomi (51 years)
Local people from Wat Sri Khun Muang community
11. Mr. Monthian Kaewsathian (32 years)
Local people from Wat Maha Thart community
12. Ms. Chatchaya Prommasith (18 years)
Chiang Khan High School student
13. Mrs. Jitsana Poomi (18 years)
Chiang Khan High School student

Entrepreneurs

14. Mrs. Thanaporn Mung-khata
Owner of Chiang Khan's Guest House
15. Mr. Suwattana Chat-thong
Owner of Baan Dok Fai Guest House
16. Mrs. Benchamaporn Chumsang-na-Ayudhaya
Owner of Ton Kong Guest House
17. Mrs. Sriphan Nanthana
Owner of Sripan Home Stay
18. Mrs. Neng Homthianthong
Owner of Loogmai Guest House
19. Mrs. Suthira Leng-putthipong
Local grocery store owner
20. Mrs. Wassana Chan-ouan
Chiang Khan Thai massage group leader

Objective	Guidelines questions	Interviewees
1. To gain information on Chiang Khan: history, customs and way of living, tourism resources and current tourism situation.	<ol style="list-style-type: none"> 1. What interesting history of Chiang Khan are you aware of? 2. What outstanding cultures do you find in Chiang Khan? 3. Please explain the changes of tourists and tourism in Chiang Khan that you see during the past 5 years 	Local community Local authorities and Entrepreneurs
2. To explore the identity, tourism resources and significance of Chiang Khan	<ol style="list-style-type: none"> 1. What is the uniqueness of Chiang Khan (as a tourist attraction) from your view? 2. What are the interesting things do you think tourists like about Chiang Khan? 3. What do you think if Chiang Khan becomes a new popular tourist destination? 4. What do you want Chiang Khan to be in the next ten years? 	Local community and Entrepreneurs

Objective	Guidelines questions	Interviewees
3. To review Chiang Khan's readiness of being a cultural tourism destination.	<ol style="list-style-type: none"> 1. Please explain current tourism situation of Chiang Khan 2. How do you feel about tourists and tourism in Chiang Khan nowadays? 3. Do you think Chiang Khan has enough facilities for supporting tourism industry? 4. What do you want to see in Chiang Khan cultural tourism development plan? 	Local community Entrepreneurs and Local authorities

Table 3-2: Objectives and interview questions in the research

3.2.3 Site-observation

An observation gives direct access to people's behaviour. It allows the researcher to understand what is actually happening in the real situation. This type of research instrument is needed as sometimes interviewees and questionnaire respondents do not tell everything they know or feel (Ibid, 2003: p. 18).

The findings are recorded by means of field notes. Observations were conducted directly at the study sites during:

- March 15 - April 22, 2007
- August 8 - September 25, 2007
- January 3 - February 28, 2008
- March 19 – April 18, 2008
- December 20, 2008 - February 5, 2009.

3.2.4 Questionnaire

The research instrument most frequently used to collect vast quantities of data from a variety of respondents is a questionnaire. It is easy and inexpensive to produce and it can be quickly analysed once completed (Ibid., 2003). The questionnaires used in this study include closed and open-ended

questions. Likert Scale will be used, thus making it convenient for the sampling population and data analysis. The questions are designed to gain information from the participants in accordance with the research questions.

3.2.4.1 Sample size

The researcher applied Cochran's formula to determine a sample size of the questionnaire of this research. This follow formula has been used with the margin of error of 5% and 95% of confidence level.

$$n = \frac{(Z)^2}{4d^2}$$

Where n is the population size, Z is the critical value for the confidence level and d is sampling error.

For 95% of confidence level, the critical value (Z) is equal 1.96 according to the statistic tables.

$$n_0 = \frac{1.96^2}{4(0.05)^2} = 377$$

Therefore, sample size in this research is estimated 400 sets.

3.3 Data collection

The data collection of this research is separated into three parts according to the research instruments. The first practice of this research is site observation which have been conducted 5 times on

- March 15 - April 22, 2007
- August 8 - September 25, 2007
- January 3 - February 28, 2008
- March 19 - April 18, 2008
- December 20, 2008 - February 5, 2009

10 in-depth interviews have been conducted in 2007 when the researcher was on site as shown in the table below.

Date	Interviewees	Time
March 19, 2007	Mr. Thanawat Sawanyathipat	14.00 - 16.00
March 21, 2007	Mrs. Sombat Sri-akraprom	13.30 - 16.30
March 25, 2007	Mr. Tri Harn-thanom	14.30 - 17.00
March 28, 2007	Mrs. Payom Srinoykhao Mrs. Samai Sutthisanont	10.00 - 14.30
March 29, 2007	Mrs. Prayoonsri Phoomi	11.00 - 13.30
April 6, 2007	Mrs. Thanaporn Mung-khata Mrs. Wassana Chan-ouan	13.30 - 17.30
April 11, 2007	Mr. Petchtabong Singha-Lorkhum	10.30 - 12.00
April 17, 2007	Mrs. Samai Sutthisanont	14.00 - 15.30
Date	Interviewees	Time
August 13, 2007	Mr. Monthian Kaewsathian	15.00 - 16.30
August 21, 2007	Mrs. Suthira Leng-putthipong Mrs. Sriphan On-ma	09.30 - 11.30
August 24, 2007	Mrs. Benchamaporn Chumsang-na-Ayudhaya	13.30 - 15.30
September 3, 2007	Ms. Chatchaya Prommasith Mrs. Jitsana Poomi	16.30 - 18.30
September 10, 2007	Mrs. Neng Homthianthong	14.30 - 16.30
September 17, 2007	Mr. Kamol Kong-Pin	16.30 - 18.00

Table 3-3: In-depth interviews on site Year 2007

Date	Interviewees	Time
January 9, 2008	Mr. Kamol Kong-Pin	08.30 - 10.00
January 13, 2008	Mr. Som-Sa nga Koolsombatkul	14.30 - 16.00
January 19, 2008	Local market representatives and local authorities from Chiang Khan Municipality	09.30 - 12.00
January 27, 2008	Wat Tha Kok community's representatives	14.30 - 17.00
February 4, 2008	Wat Maha Thart community's representatives	16.00 - 18.00
February 13, 2008	Wat Sri Khun Muang community's representatives	15.30 - 17.30

Date	Interviewees	Time
February 19, 2008	Mr. Monthian Kaewsathian	14.00 - 15.30
February 21, 2008	Mrs. Payom Srinoykhao	15.00 - 17.30
February 26, 2008	Mrs. Wassana Chan-ouan	16.30 – 18.00
March 24, 2008	Mrs. Sriphan On-ma	15.30- 18.30
March 27, 2008	Mrs. Thanaporn Mung-khata	13.30 - 14.30
April 2, 2008	Mrs. Neng Homthianthong	14.00 - 15.30
April 10, 2008	Mr. Kittipitch Pasitnaowakul	09.00 - 10.30
April 15, 2008	Chiang Khan High School teachers' representatives	15.30 - 17.30
December 23, 2008	Mr. Suwattana Chat-thong	13.30 - 16.30
January 12, 2008	Mr. Tri Harn-thanom	15.00 - 17.30

Table 3-4: In-depth interviews on site Year 2008-2009

Regarding the survey, the researcher distributed and collected four hundred questionnaires from December 30, 2008 – February 15, 2009 as it is the high season which is the best time for sending out questionnaire for tourists as well as witnessing tourism situation.

3.4 Data analysis

During the data analysis the collected quantitative and qualitative data will be organised categorically and chronologically. Apart from the descriptions, the findings will also be presented in tables, graphs and figures. Then, these data are analysed using theories and guidelines of the Australia Burra Charter Cultural value/significance framework and cultural tourism developments guidelines of National Trust for Historic Preservation of the U.S. (2004). SPSS Table summary (statistics) is used to verify as well as analyze rationally the result of the research. The conclusion of findings will finally be presented with recommendations.

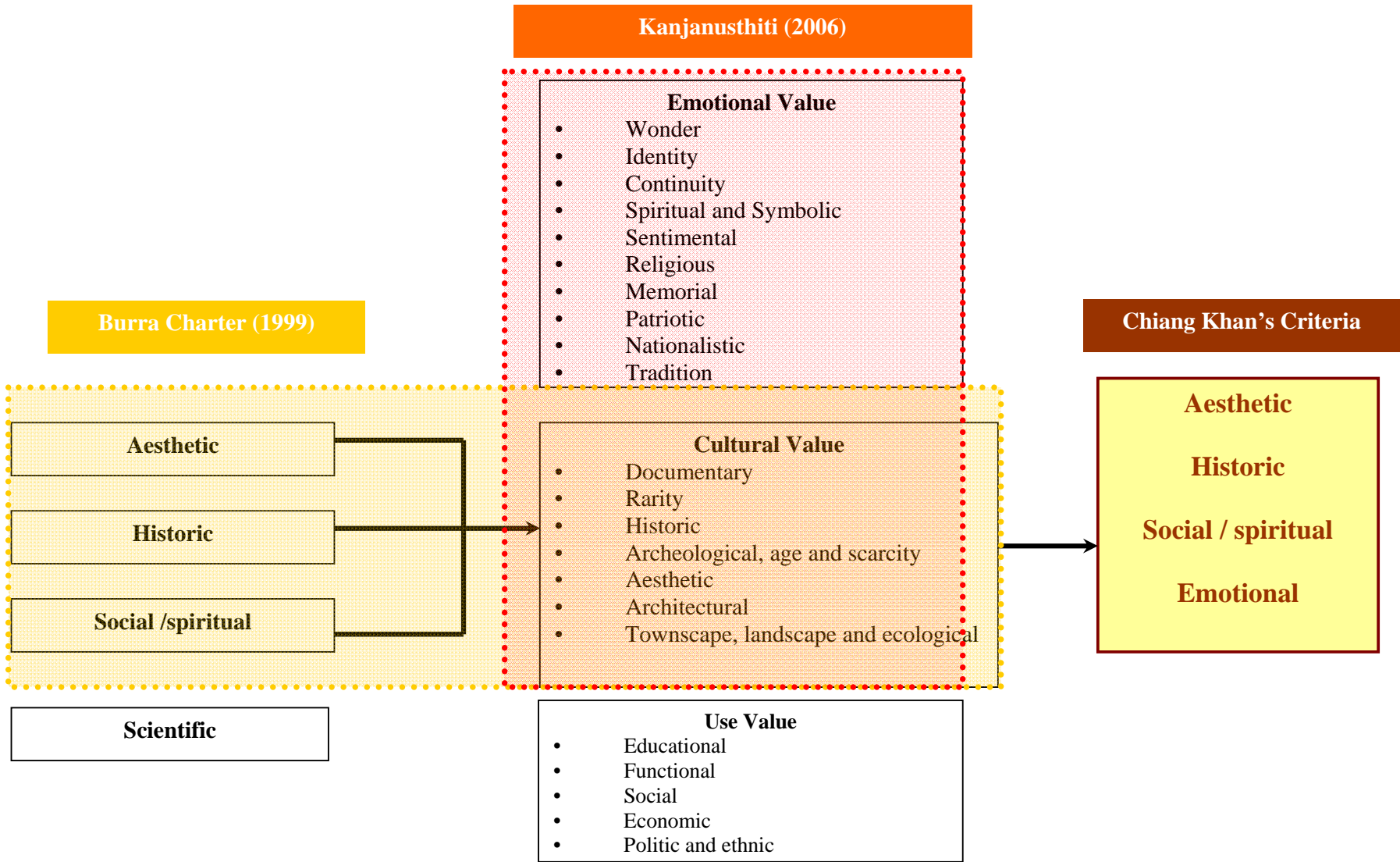


Figure 3-5: Criteria of cultural significance assessment applied in this research





3.5 Conclusion

This chapter explains the research methodology employed in this research. The mixed method of collecting both quantitative and qualitative data is selected. In-depth interviews, observations, close and open-ended questionnaires are specifically chosen as the research instruments. The categorised data will be presented in tables, graphs and figures. Then, they will be interpreted in relation to theories and guidelines. The data analysis will be explained and presented in detail in the following chapter.

Chapter IV

Findings and Analysis

This chapter will summarize findings in the research from these sources of data then follow by an analysis according to the objectives of the study. Here are symbols used in this chapter in order to be representatives of each type of source of data.

	Secondary data
	Site-observation
	In-depth interviews
	Questionnaire

Findings and Analysis in this Chapter is divided into 3 main parts. Part A-Chiang Khan cultural and natural resource are described, then Chiang Khan tourism support services are discussed, and finally Chiang Khan cultural significance is defined respectively.








Findings and Analysis	Source of Data
Background of Loei Province and Chiang Khan District (See Chapter 2)	
Tourism inventory	
Part A. Chiang Khan tourism attractions	Mapping
Part B. Chiang Khan tourism support services	  
Part C. Chiang Khan cultural significance	  

Table 4-1: Findings and Analysis and sources of data

It is essential to understand the tourism resources, tourism support services, and cultural value of Chiang Khan as spoke by its stakeholders. Without an understanding of the value of what is to be preserved and how this can be appropriately shared with visitors, both heritage conservation and tourism development will fail to complete their full potential. Therefore, these research analyses started with recognizing its tourism resources and tourism support services that serve tourism development in the town.

Tourism resources in Chiang Khan are various. The inventory will help the researcher assess the mix of products that provide the basis for attracting tourists to the area. The tourism inventory in this research includes two types of tourism resources - tourism attractions and tourism support services.

In order to make a map of Chiang Khan attractions, cultural mapping is selected as a main tool to finalize all the magnetism resources.

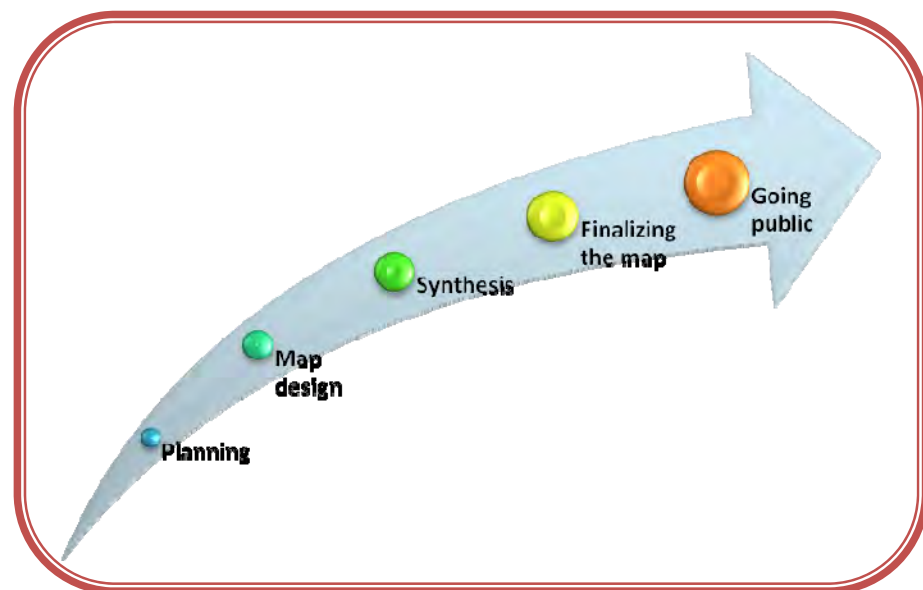


Figure 4-1: Identifying Chiang Khan tourism attractions process (mapping)

According to the mapping process, this research started with informal interviews with local community about the history of the town and its old days stories.

According to the history, Chiang Khan Old Town was situated on the bank of the Mekong River (Xanakham Town of Laos today) as illustrated in the figure 4-2 below.

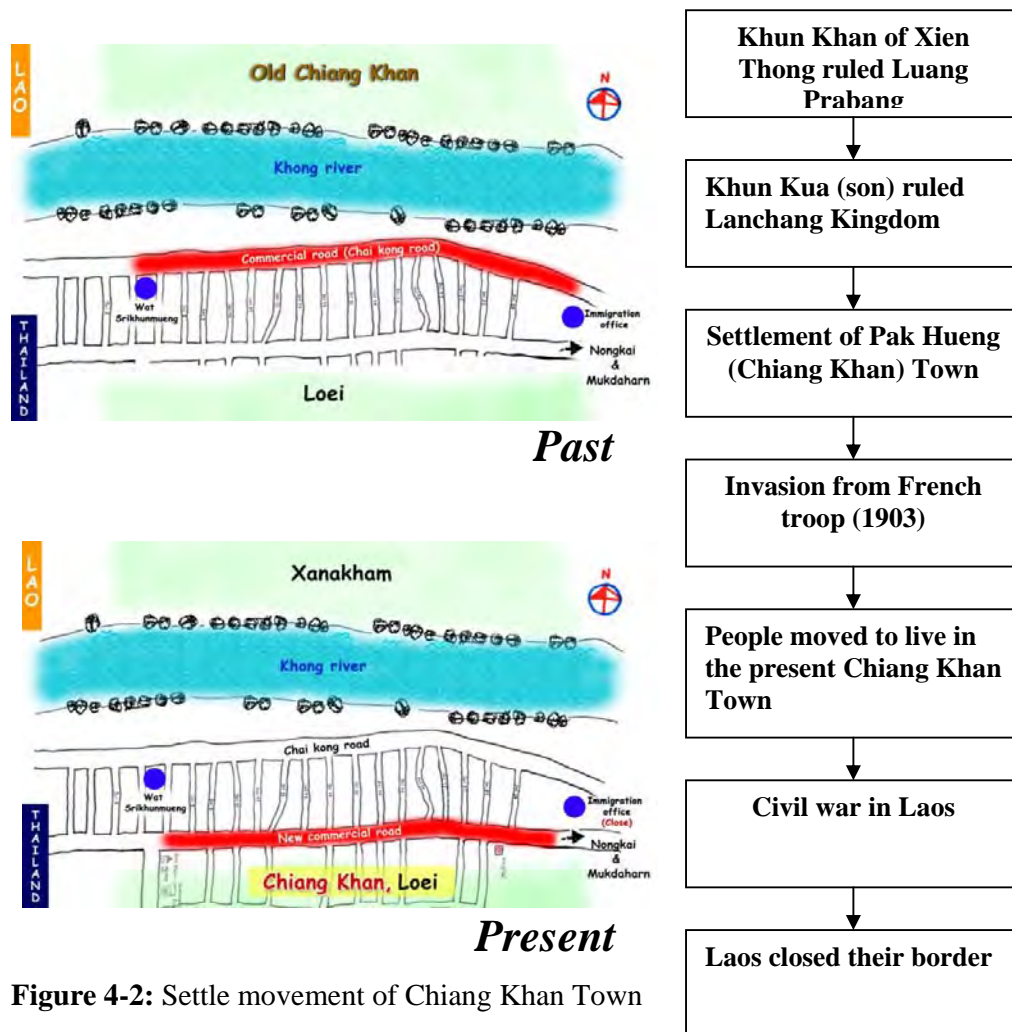


Figure 4-2: Settle movement of Chiang Khan Town

After the long history of settlement, local people began telling about Chiang Khan in the past issuing the trade on Chai Kong Road as they regarded the vein of the town at that time. Chai Kong Road has a long story of Chiang Khan's way of living and local people still have the picture of the old days in their mind. Main activities in the past happened here. The researcher collected data and tried to transform them into a diagram. Chiang Khan Town comprised of 5 main zones as following: 1. attractions and living zone along Chai Kong Road, 2. Living zone, 3. Commercial zone, 4. Government offices zone, and 5. Agricultural zone. (see figure 4-3)

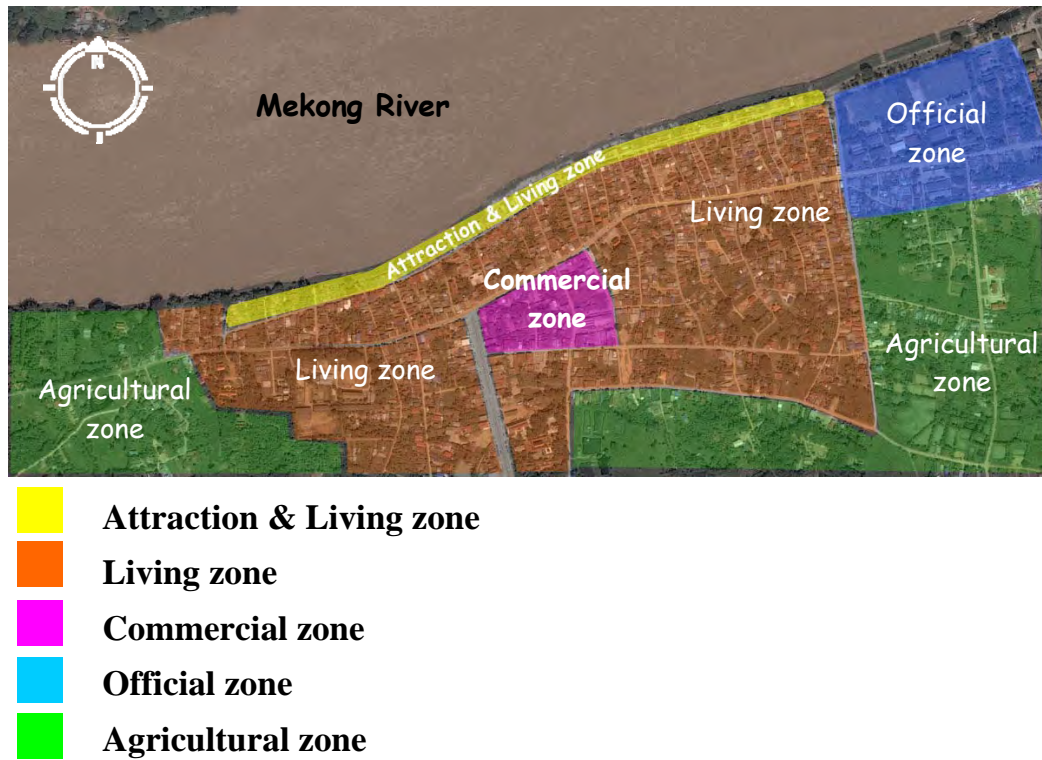


Figure 4-3: Zoning of Chiang Khan Town

According to the local way of living since the old days, The main spots were mostly lay along Chai Kong Road as shown in figure 4-4, Chiang Khan social bubble



Figure 4-4: Chiang Khan social bubble on Chai Kong Road

Next, local community figured out the attractions of Chiang Khan Town which divided into 2 parts: Chiang Khan Town, and outskirts spot that are Kaeng Kut Koo, Phu Thok, and Wat Phu Kwai-ngern. (see figure 4-5)

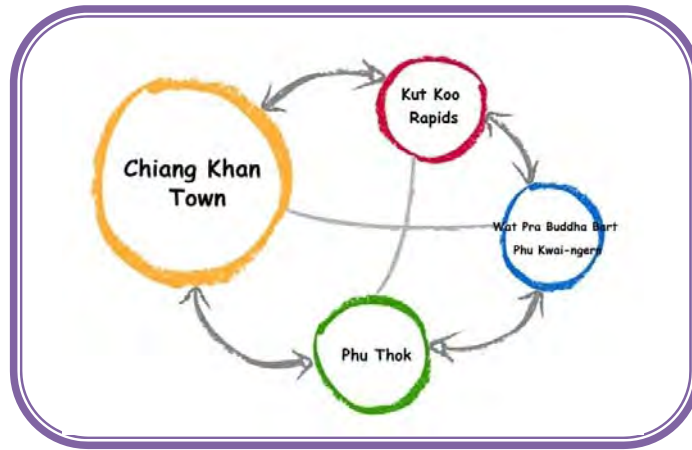


Figure 4-5: First cognition map of Chiang Khan attractions

The community identified the second cognition map of Chiang Khan attractions afterward. Here comes the list of Chiang Khan tourist attractions in this research.



Figure 4-6: Second cognition bubble from local community

These following three maps are an output of cultural mapping process which is simply applied from UNESCO Mapping Toolkit by the researcher. The first map listed the location of tangible and intangible resources. The second one highlighted the cultural attractions, and the last map presented the access and accommodation in town.



Figure 4-7: Plotting maps according to mapping process

A. Chiang Khan tourism attractions

Tourism attractions refer to tangible features such as the Mekong Rivers, Phu Thok Mountain, and Kut Koo Rapids. They also include monasteries and historical sites, local food, and craft. Besides, Chiang Khan attractions include intangible resources such as festivals and ceremonies, dialect, way of living, atmosphere and hospitality. Chiang Khan tourism inventory also include accommodations, restaurants, transportation and other tourism support services. The items listed in Chiang Khan inventory usually not only draw tourists to the area but also very important to the overall tourism mix. This part provides an inventory of the town's natural and cultural heritage. Next, it is followed by picture of Chiang Khan people, their way of life and their beliefs. Here are types of tourist attractions determined in this research.

	Nature	Man-made	
Intangible	<ul style="list-style-type: none"> ➤ Attractive scene of nature 	<ul style="list-style-type: none"> ➤ Songkran ceremony ➤ End of Buddhist Lent ceremony ➤ Dialect 	Cultural
		<ul style="list-style-type: none"> ➤ Tranquility atmosphere ➤ Simple way of life ➤ Hospitality of local people 	Social
Tangible		<ul style="list-style-type: none"> ➤ Temples ➤ Traditional wooden houses 	Movable
	<ul style="list-style-type: none"> ➤ Kut Koo Rapids ➤ Phu Thok 	<ul style="list-style-type: none"> ➤ Traditional hand-made blanket ➤ Local food 	Immovable

Table 4-2: Type of Chiang Khan attractions

Natural attractions

Chiang Khan's natural resources shape the establishment on which the area's cultural heritage is based, and provide exceptional surroundings for the destination. The Mekong River and its quiet small town represent a picture of a community live simply with attractive natural environment and charming atmosphere. In the old days, the Mekong waterways passing through Chiang Khan bring trade, form local festivals, performing arts and cuisine and increasingly visitors visiting Chiang Khan today. It is this living heritage that makes Chiang Khan a unique destination. There are 2 natural attractions in Chiang Khan observed in this research.



Figure 4-8: The Mekong River, the 'Mother of Waters' is a complex ecosystem and an important part of life and spirituality in Southeast Asia.



Figure 4-9: Boat-racing on the Mekong River, as part of the End of Buddhist Lent festival.


Kut Koo Rapids ♡

Chiang Khan is located in a magnificent and scenic position among the setting of mountains. Before man-made structures were constructed, natural landmarks defined this tranquil district. Kut Koo Rapids or Kaeng Kut Koo in Chiang Khan has been being a famous tourist attraction of Chiang Khan for 20 years.

Kaeng Kut Koo is a large rock obstructing a curve of the Mekong River which causes strong currents in the area. There is a chronicle about the place that there was a huntsman chasing a silver buffalo from Lao river bank. When he arrived the Mekong riverside, there was a noisy motor ship went downstream. The sound was so loud that the huntsman could not fire his bow, the silver buffalo then frightened and jumped over to Thai riverside. That huntsman after that carried stones to cover up the Mekong river in order to obstruct the motor boat. While the huntsman was about to get done the work, the god of tree transfigured into a human and laid a plot guiding the huntsman using a sharp bamboo as a carrying pole for carrying stones. The carrying pole was so heavy; it broke and cut the huntsman's throat and he died. The legend was told continuously in order to teach children to refrain from commit sin or make trouble to others. Besides, as a spot of the town, it has been being a main fishery area as well as being a famous tourism attraction so far. Fresh fishes from the Mekong River and local food are available at local food stalls there. Common dishes are papaya salad (Somtum), Kung Ten (fresh water shrimp), O-Lam, Kai (the seaweed from river) and Nang Pla (peeled fish skin).



Figure 4-10: Kaeng Kut Koo and its amenities

Tourists' view 

In this research, Kaeng Kut Koo is ranked as the third of top three favorite tourist attractions in Chiang Khan. Tourists agree that Kaeng Kut Koo is interesting (3.83), unique and authentic (3.86), and beautiful (3.91), however the cleanliness of the place is in moderate level (3.40).

Observation 😊

During the rainy season, Kaeng Kut Koo is concealed under water but during summer time in February-May, the rock and its surrounding sandy beaches spectacularly reveal themselves. Visitors and tourists can leisurely walk on some parts of it. Tourists who want to get a close touch of the Mekong River and its natural environment can take a boat to cruise for an hour with a distance of 4 kilometers past Kaeng Kut Koo, Phu Khwai Ngoen and Phu Pha Baen.

Phu Thok ♡

“Phu Thok” is a little mountain located near Kut Koo rapids. The word “Phu Thok” in dialect means an isolated mountain. At sunset, the summit of Phu Thok which is about 5 kilometers away from the town offers a viewpoint overlooking Chiang Khan District, Mekong River and Laos. At sunrise especially in winter, the visitors can see the beautiful sea of fog.

Tourists’ view ☀️

The result of this research revealed that Phu Thok ranked 5th from 11 tourist attractions in Chiang Khan in spite that the place is underdeveloped. The little local road leads to Phu Thok is in not good condition; tourists need to rent a pick-up, a bicycle or local taxi to reach there.

Observation 😊

Sometime the difficulties in getting to the site create the positive sense for tourists as they feel like the place has yet untouched and authentic. Phu Thok is a small tourist attraction but attractive for tourists. The way to Phu Thok is a bit complicated as the sign to the area are not clear; some tourists missed this spot because they cannot find the way to go.

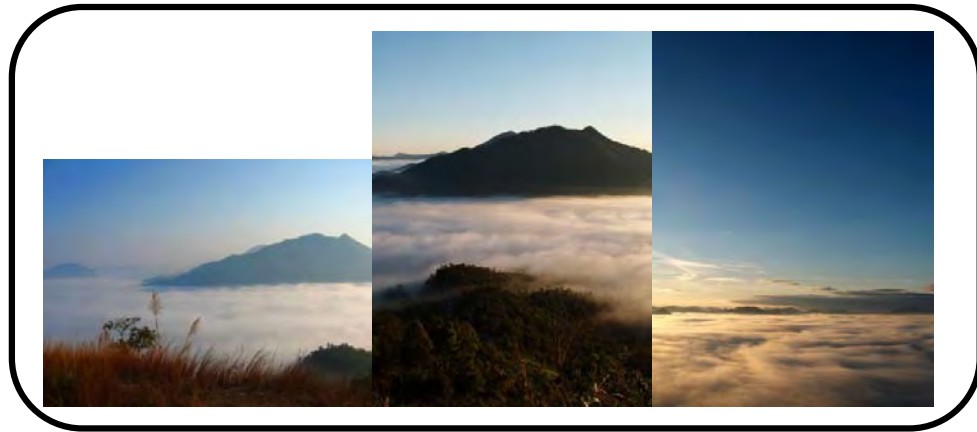


Figure 4-11: Sceneries on Phu Thok

Cultural attractions

Within the area of Chiang Khan Municipality there are 11 temples namely;

1. Wat Sri Khanu Muang
2. Wat Maha Thart
3. Wat Tha Khok
4. Wat Pa Tai
5. Wat Pa Klang
6. Wat Tha Khaek
7. Wat Hor song Nang
8. Wat sri Phanom mas
9. Wat Pone Chai
10. Wat Santi wanaram
11. Wat Pra Buddha Bart Phu Kwai-ngern

According to the cultural mapping process in this research, there are 4 main monasteries in Chiang Khan considered as cultural tourism attractions.

1. Wat Sri Khun Muang or Wat Yai

(Listed on the National Register of Historic Places)



Figure 4-12: Wat Sri Khun Muang or Wat Yai

Photo: Art999, Flying Whale

The temple was constructed before 1834 by Phra Khru Butdi, a former abbot of the temple, and his followers. Then ubosot, wihan and Buddha statue were built further by Phra Anu Phinat, the Governor of Pak Hueang or Chiang Khan together with his wife Nang Kuai, his children and the Pak Hueang officials.

Wat Sri Khun Muang observes the artistic style of both Lanna which is a historical Kingdom in the present-day northern region of Thailand and Lan Xang. For instance, the ubosot's roof is multi-tiered along Lanna's architectural preference. The temple possesses many important artifacts, particularly a Lan Xang gilded carved wooden statue of posture of giving pardon. Presumably built in the 18th – 19th centuries, this statue has short curls and long pointed ears. The gilded carved wooden pulpit upon which monks preach sermons is also noteworthy. Another distinguished artifact in this temple is the Hang Hot, which was once commonly found in the northern region but is rarely seen today. Hang Hot is along thin water pathway in the shape of a Suphannahong Royal Barge. When people pour water into one end of the pathway, water flows to the revered, high-ranking monks, or sometimes to the governor who sits at the other end. This is a symbolic act of paying respect and well wishing.

2. **Wat Pra Buddha Bart Phu Kwai-Ngern or Wat Prabat Phu Kwai-Ngern** (Listed on the National Register of Historic Places in 1972)



Figure 4-13: Wat Pra Buddha Bart Phu Kwai-Ngern

Photo: Art999, Whitechub

This temple is abandoned for years. One day, there was a monk passed by and he dropped here sometimes for practice himself to discover the truth of life. Then he founded on this site, a forensic Lord Buddha footprint under a clay-brick made dome which size is enough for 2 persons to sit in. The dome is known in dialect as *Oop moong* which later on become the name of the village *Baan U Moong* situated in the east of the temple.

At Baan U Moong, there was a farmer who often brought his buffalo to eat young green grass in the temple's area. Whenever he saw the monk stopped by this temple he offered the food to serve the monk. As a result of making this merit, he then become a rich man and the villagers called him Set Thee Por Na which means rich land lord. He realized that his wealthy came from the labor force of his buffalo so he named it Kwai Ngern means buffalo that make money. He has been making merit and being merciful to villagers all the rest of his life. The production of the rice in this area was miraculously good since then. Later on, the temple was named Wat Pra Buddha Bart Phu Kwai-Ngern after the buffalo's name in order to be the remembrance of buffalo work force as well as the monk.

The Buddha's Footprint is enshrined in the sala (or pavilion) on the right of the parking lot. The Footprint, registered as a historic site in 1935, is about 1.2 meters long and about 0.8 meter wide. This highly revered temple was once

so barely accessible that it is believed only those of high virtue can do. Those of lesser virtue would be barred by one way or another. On every 15th day of the waxing moon in February, the temple holds a grand celebration.

3. Wat Tha Kok

According to the telling story, father of Praya Sri Akra Hard and local people built this temple in 1852. Wat Tha Kok located by Kong River which had strong whirlpool in front of the temple. The villagers called whirlpool “Kok” so they linked this mark with the name of the temple. The story said that the father of Praya Sri Akra Hard built Wat Tha Kok’s monastery (hall of temple) for prevent the invasion of French troop setting their camp nearby the river at that time.



Figure 4-14: Wat Tha Kok



Figure 4-15: The lawn in front of Wichit Witthaya School (located on the right side of Wat Tha Kok) where French troop used to set up the camp (1908)

4. Wat Maha Thart

Wat Maha Thart is located on Sri Chiang Khan Road. It was built in 1654 together with the setting of Chiang Khan District. Wat Maha Thart is an ancient respectable temple of Chiang Khan which local people called Wat Luang Por Yai (the grand Buddha temple). There are many significant sacred objects in this temple such as the grand Buddha image (Luang Por Yai; Lord Buddha posture), chedi, a wooden Buddha image in Lanchang style, traditional cases for holding treatises in Buddhism and conventional seats of sermon. Today, Wat Maha Thart has a school of Buddha's teaching for monks, a Buddha's teaching Sunday School Center for students and Nursery Center.



Figure 4.16: Wat Maha Thart

Photo: Art999

Tourists' view ☀️

Visitors agree that temples in Chiang Khan are interesting. They think those temple are unique and authentic. Besides, tourists see that the temples' visiting areas are clean (value mean 3.7-3.9 see Appendix C.)

Observation 😊

In Chiang Khan, it is the practice of Buddhism that dominates and sets the rhythms of daily life. Buddhism provides the basis for the norms, beliefs, social activities and cultural practices of Chiang Khan community.

The temples are important features in the town, serving as physical and social

landmarks in communities. Each community has its own temple where monks from the community live in. In addition to its religious functions, the community temple used to serve as a school, library, health clinic, and have been serving as social centre for religious activities and residence for orphans or visitors until today.

The buildings themselves are educational tools and document evidence of Buddhist teachings and local knowledge. Mainly temple walls, ceilings and doors are decorated with detailed woodcarvings and painted murals that illustrate the stories of the life of the Buddha and his teachings. Moreover, today temples in Chiang Khan serve as parents' meeting hall when the end of each semester comes.



Figure 4-17: Parents' monthly meeting at Wat Tha Kok

Anyway, visitors may feel alright with the temples in town as an attraction but they don't know in details about the temples they visited. The reason is because many temples in Chiang Khan do not have clear signs, information pane, or any other presentation items in order to provide information of the sites to visitors.

Local way of life ♡ 😊

People living in Chiang Khan are mostly descended from Tai Lue tribe who originally reside at Lanchang, Luang Prabang in Lao PDR today. Generally, Chiang Khan people are peace-loving, honest, merit making, genteel, cheerful and kind. They are typically persisting in morality. People in 8 communities stop working and refrain from all vices on Buddhist holy day as they will go to temple for making merit. Besides, they have been giving alms to Buddhist monks every morning from generation to generation.

80% of Chiang Khan people do rice farming, crops farming and livestock.

Most people live in the municipal area but their fields are outlying the town. They go to their fields early in the morning and go back home in the evening. Apart from agricultural activities, people in Chiang Khan earn their living by participating in businesses and industries. There are 2 banks, 6 companies, 10 guesthouses, 4 resorts, 2 compress cotton factories and 1 construction material factory in the area (Municipality Annual Report, 2007: p. 18).

Local people live a simple life. They are based on lineage relationship and attached to old traditions. Today, most of them are still agriculturists while careers in tourism industry tend to be increased. Besides the state of society mentioned above, local people have social value which can be summarized as follows;

- They respect the government officers such as provincial governor, district-chief officer and chief of other government services.
- They respect good knowledge and educated people as they believe that the scholars will be boss, head or master in the future.
- They respect and admire people who have good moral and succeed in life and career such as an abbot or a kind teacher.
- They believe in Buddhist teaching and prophecy. Local people are attached to superstition or super natural phenomenon such as asking fortune teller before starting a business.
- Family unit is important for local people. They live together in an extended family and move out after getting married. However, they prefer stay in the nearby area with their family.
- They make merit every month according to the traditional 12 months custom (Heet Sib Song).
- Before believing in Buddhism, local people used to respect spirits and angels such as household spirit and field spirit.
- Local people speak Tai Loei language which is generally different from E-Sarn language. Tai Loei language is a dialect derived from Luang Prabang in Lao PDR. The intonation pattern is like the mingled dialect of the North, the North-eastern and the South.
- Local food is similar to those in Luang Prabang. The main dishes are sticky rice, papaya salad, and all kind of food made from Mekong fishes.



Figure 4-18: Some parts of way of living in Chiang Khan; giving alms in every morning, working alone on craft, or mingling among neighbors in front of their houses

Tourists' view ☀

Chiang Khan's simple local way of living and hospitality of local people are respectively ranked 2nd and 3rd from visitors under the subject "the top 3 things tourist like about Chiang Khan". Tourists admire the traditional lifestyle they observed local people; giving alms in the morning, sharing among neighbors, being sincere from their smiles and timid. All of these make visitors feel that it is warm and very impressive.

Local Food ♥ 😊

Chaeo or Nam Phrik

Chiang Khan people developed many varieties of chaeo, or curry paste, chaeo som. The most common chaeo is made by grinding fresh chilies, salt and garlic with a touch of pla ra or pickled fish and lemon juice or indigenous leaves with sour taste. Another kind of chaeo called chaeo bong is made from roasted dry chili, grilled garlic, onion, and salt with a touch of pickled fish. This dry chaeo is thus fit for traveling. Apart from this, chaeo phrik sot is made from young spicy chili. People in Dan Sai and Na Haeo have their own specialty called chaeo nam phak which has the same ingredients as chaeo som except that vegetable stock which is used instead of pickled fish. Another specialty is chaeo dam. It is similar to chaeo bong except thin slices of lemongrass and vegetable stock which are added to the menu. Other varieties are chaeo pu, phaeo pla, chaeo kung, and chaeo het in which seasonal crabs, fishes, shrimp and mushrooms are added respectively. Chaeo is taken with steamed seasonal vegetables.



Figure 4-19: Chaeo or Nam Phrik goes along well with fresh vegetables

Kung Ten

The next dish of Chiang Khan, fresh water shrimp from Mekong River is eaten fresh. This dish has become very popular among visitors to Kaeng Kut Koo (Kut Koo Rapids). The ingredients of this dish include fresh water shrimp, cayenne pepper, lemongrass, onion, lemon, parsley, fish sauce and roasted rice.



Figure 4-20: Kung Ten

O-Lam

O-Lam is a traditional Chiang Khan dish which is condensed. O-Lam is not a soup neither steamed as it is cooked by putting the flavored red meat or pork with salty cow skin into the bamboo then grilled. The word “Lam” is to put the food into the bamboo and cook, anyway, today some prefers serving O-Lam in a bowl or dish as it is more convenient. Besides, there are other servings such as “Nang Pla” and “Kai”. Nang Pla or fish skin is peeled, boiled and then left in sunlight before being immersed into oil for preservation. The skin is then deep fried until it becomes crispy. Kai is the seaweed from river which can be eaten fresh, dried it or seasoned it before dried to make it yummiier.



Figure 4-21: O-Lam and Kai

Tum Sua and Kao Poon Nam Chaeo

*Tum Sua = papaya salad (Somtum) mixed with fresh rice noodle

*Kao Poon Nam Chaeo= fresh rice noodle with traditional soup

Chiang Khan's popular dishes for teenagers are these two specialties. People in Chiang Khan normally have fresh rice noodle as their side dish. The special of having fresh rich noodle in Chiang Khan is it is cooked freshly and served while it is still hot. Beside putting the general Som Tum's ingredients, Chiang Khan's Tum Sua as well mixed fresh vegetables with. Kao Poon Nam Chaeo is similar; fresh rice noodle in traditional soup eat with fresh vegetables and crispy fish skin. Tourists can find Tum Sua and Kao Poon Nam Chaeo stalls everywhere in town.



Figure 4-22: Chiang Khan's Tum Sua and Kao Poon Nam Chaeo

Tourists' view ☀

Most of tourists know Chaeo or Nam Prik, Kung Ten, Tum Sua and Kao Poon Nam Chaeo but rarely know traditional dish O-Lam. Tourists enjoy Tum Sua and Kao Poon Nam Chaeo the most; they think these two dishes are almost similar to general E-Sarn Som Tum and Kao Poon but have some differences which they considered unique.

Art and Crafts ♡

Chiang Khan people have local dances which are generally like other E-Sarn areas. However, they have an exclusive set of performance called “Beng Kong Dance” (Kong River Gaze Dance) as the town situated by Mekong River. This kind of dance is performed only when there is an annual celebration or ceremony.

In the past, Chiang Khan used to have pottery, traditional cotton hand-made blanket, silversmith and goldsmith but today this craftsmanship no longer exists. Chiang Khan now has traditional cotton blanket hand-made and weaving as local handicrafts left.

Observation 😊

Some tourists buy traditional hand-made blanket as a souvenir when they visited Chiang Khan. Tourists who bought this craft are mostly in working age (estimated 25 and above) as the price of the hand-made blanket quite high comparing to other souvenirs; the price started at 450 baht per each. Visitors in teenage chose other choices as souvenir such as postcard, t-shirts, and key ring.



Figure 4-23: Traditional hand-made blanket

Photo: Art999

4. Special Events and Festivals

Besides making merit every month according to the traditional 12 months custom, Chiang Khan is famous for 2 main festivals which are Songkran Celebration in April and End of the Buddhist's Lent Ceremony in October.

Songkran Celebration

On the eve of Songkran Day, Chiang Khan people always clean their houses and burn all refuse. They use this day as a Spring Cleaning Day as they believe that bad things in the old year should be cleaned before the coming New Year.

Early on the first day of Songkran, both young and old people go to the temples to offer food to the monks. In the afternoon of the same day, there is a bathing ceremony of the Buddha images and the abbots. After that there will be a "water throwing feast". On this day or the succeeding days, younger people will go to pay respect and ask for blessings from the elderly and respected persons. They will pour scented water into the palms of the old people and present them with a towel and other bathing requisites. In the old days, it was an actual bathing where the young people helped the old people take a bath and change their old cloths and put on the new ones. This is as an act of respect to the elderly on the occasion of the New Year.

Another religious service during Songkran Celebration in Chiang Khan is a Bangsakun performed in sacred memory to the dead. When a member in a family died and was cremated, ashes and charred bones were buried at the root of a sacred fig-tree in a temple. Such trees are found in the grounds of almost every temple in Chiang Khan. It is a symbol of the Lord Buddha's enlightenment as the Lord Buddha sit in meditation and received his enlightenment under this tree. If a person is able to erect a pagoda in the temple, ashes and bones are then deposited in it. In later times, a portion of the bones was sometimes kept in the house in a receptacle. On Songkran Day, a religious service in sacred memory to the

dead may be officiated by a monk or monks at the place where ashes and bones are deposited. As for some people who bring their relatives' bones to a community temple in company with others, a joint memorial service will be performed. People also present annual offerings to the guardian spirits of the community and town on Songkran Day. Obviously, there are reminiscences or traces of ancestor and animistic worship in by-gone days.

End of the Buddhist Lent Ceremony

This ceremony presented on the end of Buddhist lent or after three months of Raining Season Retreat. Traditionally, local people will give alms in the morning. This ceremony is called Devo in which Chiang Khan people offer sticky rice and flowers to monks then bring foods and desserts to offer monks at the temples. Some temples are offered rice porridge and have activities such as receiving the precepts, praying and listening to sermon.

The end of Buddhist Lent Ceremony is the tradition that Chiang Khan people have been sticking to and holding as regulation from generation to generation. Comparing to the Christmas of the westerners, it is like the time when the whole family will be together. Every year people, at least once a year, will come back to their hometown during this ceremony. The end of Buddhist Lent Ceremony at Chiang Khan is well known among Loei people and neighboring areas. It is such a grand ceremony of this small town. There are long boat racing, wax castle and parade competition and football competition of communities and villages in Chiang Khan District.

In the evening, local people will make a small boat out of banana tree trunks and fill them with candles. Then they light the candles and place them all over their houses and make offering to their spirit houses.



Figure 4-24: Chiang Khan people are making merit during the end of Buddhist Lent Ceremony

B. Chiang Khan tourism support services

(see Appendix C for statistic data)

The research surveyed visitors to the town over the period from December 30th, 2008 to February 28th, 2009. The surveys were widely distributed at guesthouses, restaurants, internet cafes, and a gallery. Besides, the informal interviews were conducted every weekend over the survey period and on midweek days chosen at random. Interviewing was conducted mostly in the town, in and around Chai Kong Road. Interviewers were instructed to approach people at random and to move around the Chai Kong road, in order to reduce the chances of bias that could occur if they were to stay in one location. A total of 400 surveys were returned, comprising 320 Thais (80%) and 80 foreigners (20%). Data from the survey was analyzed using the SPSS package. The results are presented in the following sections respectively; visitors characteristics, access, accommodation, attractions, activities, and amenities.

- **Visitor Characteristics**

The dominant age groups of visitors to Chiang Khan were 21-30 (58%) and 31-40 (35.8%). Half of Chiang Khan's visitors are company employees and 72.35 of 400 visitors have never come to Chiang Khan before. 66.8 per cent of them travel with friends and 81% of visitors intended to take their trip to Chiang Khan. Most of Thai tourists got to know Chiang Khan and gained its information from websites and word-of-mouth of their friends while foreigners recognized from guide books.

The main reason of visitors are just to travel, would love to take a cultural trip, and just take their vacation respectively. 67.3% of visitors traveled to Chiang Khan by public bus and stay over the destination approximately 1-2 nights. Guesthouse is the popular place to spend a night at. Visitors preferred cultural activity, doing nothing but relax, and natural activity in Chiang Khan in that order. Especially, visitors are obviously would like to immerse themselves in with local way of life and eager to learn new things in the destination.

Summary

According to the findings from survey revealed above, together with visitors' randomize interviews. This research found that the majority of visitors visiting Chiang Khan are Thai, come from Bangkok, in between the age of 21 to 40, and working in private and public sectors. These visitors heard about Chiang Khan from word-of-mouth of their friends and websites. They expected to experience Chiang Khan's local way of life, visit natural and cultural attractions, take photos, and relax themselves. Visitors mentioned in randomize interviews that they would like to appreciate the small destination such as Chiang Khan, where they can find a little space to drop in and slow down their lives at least for a while. They found tourist activities in Chiang Khan are interesting and impressive, for instance, giving alms to monks in the morning, riding a bicycle to visit each tourist attraction, exploring the town on foot, talking to local people, trying local food, sitting by the Mekong River and reading a book or painting, and taking pictures of people in town as well as beautiful natural scenery. They stated that the tranquility and peacefulness of the site did 'slowed down' their rhythm of lives conversely with their common hectic lives they have to face in the city. Many visitors confirmed they felt like the time in Chiang Khan moved as a snail's pace which let them have more time to relax themselves, reorganize their thoughts, and revive their exhausted lives before going back to their normal lives again. In relation to Smith (1978), main customers of tourism in Chiang Khan are cultural tourists who appreciate the tranquility and peacefulness, simple way of living, and hospitality of local people.

- **Access**

There are two main convenient ways to travel to Chiang Khan which are traveling by personal car and by bus.

By Car

From Bangkok- head to the highway number 1 (Phaholyothin) pass through Saraburi Province to highway number 201 which leads to Phukradueng District, Loei Province and Chiang Khan District as a terminal target. The distance is totally 587 kilometers. The main road is in good condition with gas stations and travel amenities along the route.

By Bus

There are direct public bus lines from Bangkok to Chiang Khan daily as shown in the table below.

Route	Bus Type	Departure	Hrs.	Price/Baht
Air Muang Loei Co., Ltd.				
BKK-Loei	- VIP 24 seats	(20.10), (21.40)	8	640.-
	- VIP 32 seats	(16.15), (22.35)	8	520.-
	- 1st class air conditioned	(06.10), (07.30), (09.00), (11.00), (12.30), (13.45), (15.30), (19.00), (19.30), (20.30), (21.30), (22.15)	8	445.-
Loei-BKK	- VIP 24 seats	(06.30), (20.30)	8	640.-
	- VIP 32 seats	(08.30), (21.10)	8	520.-
	- 1st class air conditioned	(06.00), (07.00), (08.00), (9.00), (10.30), (12.30), (14.00), (18.30), (19.50), (20.10), (20.40), (21.00)	8	445.-
Route	Bus Type	Departure	Hrs.	Price/Baht
Transport Co., Ltd.				
BKK-Chiang Khan	- VIP 24 seats	(22.00)	7-8	640.-
	- 2nd class air conditioned	(06.00), (08.00)	7-8	321.-
Chiang Khan- BKK	- VIP 24 seats	(6.30)	7-8	640.-
	- 2nd class air conditioned	(08.00), (09.00), (20.00)	7-8	321.-

Route	Bus Type	Departure	Hrs.	Price/Baht
Phukradueng Tour Co., Ltd.				
BKK-Loei	- 2nd class	(8.30), (10.30), (19.00 go to Chiang	7-8	640.-
	air conditioned	Khan), (19.45), (20.30), (21.15), (22.00), (23.00)	7-8	321.-
Loei-BKK	- 2nd class	(11.00), (16.20), (17.10), (18.20),	8	640.-
	air conditioned	(19.30), (20.00), (20.30)	8	321.-

Table 4-3: Bus Schedule from Bangkok to Chiang Khan (as of March 2009)

Travel within Chiang Khan

In order to travel within the District, local buses or Song-Taew are available at the local bus station. The other choices for visitors are

- local taxi or Tuk-tuk, starting fee at 10 Baht
- Motorcycle rent from guesthouses in town, starting fee at 150 Baht/ day
- Bike rent from guesthouses as well, starting fee at 50 Baht/ day

Visitors agreed that the transportation to Chiang Khan is convenient. However, the transportation and the safety within the area, sign post/information sign, enough car parking on tourism sites should be considered as well as the availability of tourist information spot.

• **Accommodation**

Visitors would find accommodations in Chiang Khan mostly are small guesthouses and simple home stays; only few resorts hide among the little town. The average of accommodations in Chiang Khan assessed in a satisfied level. (see Appendix C) Only few guesthouses in Chiang Khan provide air-conditioners. Most of them are still offer the old-days style which is so simple; they provide bed, mosquito net, a stand-up or ceiling fan, a wooden wardrobe and a table, however tourists were satisfied and considered this traditional style authentic.

There are 9 guesthouses, 3 home stays and 2 resorts available in Chiang Khan as of January 2009 (See Appendix A). Accommodation business first set up in Chiang Khan in order to support French interns and trainees working in the refugee camp in

Pak Chom District (close to Chiang Khan). The camp run for 5 years before closed, anyhow those students and workers always came back to visit the two districts and forward their impression through articles, guide books, and websites , so more foreign visitors came and Chiang Khan was gradually revealed among foreign tourists.

Thai tourists knew Chiang Khan after foreign tourists have been appreciating Chiang Khan for many years. The trend of this quiet town started on a web board few years ago. After that, the word-of-mouth and trip reviews of Chiang Khan were widely spread. The number of accommodation increased recently is an indicator that tourism in Chiang Khan is growing.

Name of place	Set up during 1990-2006	Set up during 2007-2009
Chiang Khan Guesthouse Ton Kong Guesthouse Sooksomboon Hotel URO Friendship Guesthouse Loogmai Guesthouse Sam's guesthouse Sang Thong Guesthouse Mekong Culture and Nature Chiang Khan Hill Resort	☺	
Fujicompai Resort Sripan Home stay Huen Luang prabang Home stay Baan Dok Fai Home stay		☺

Table 4-4: The expanding of accommodation business in Chiang Khan

- **Activities**

Tourists coming to Chiang Khan find various activities to take part in at destinations. These include cycling, swimming, boating, taking photos of traditional teak houses and local people along Chai Kong Road as well as sitting/ lying by Mekong River and appreciating its scenery. Some tourists are reading/ drawing in a public park by the river or at the back of guesthouses they stay. Some visit morning market and giving alms in the morning or even do nothing but relaxing. These activities may themselves be attractions for some tourists.

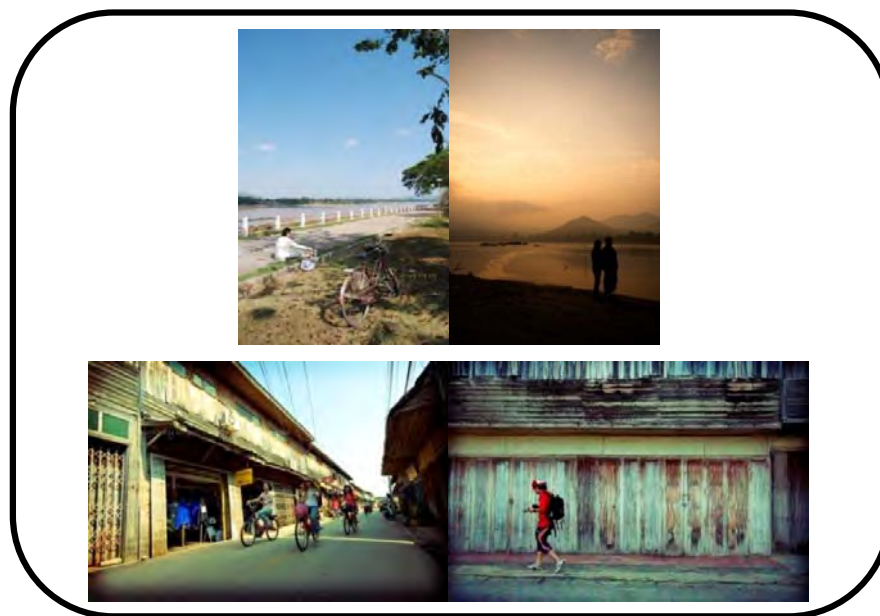


Figure 4-25: some of tourists' favorite activities in Chiang Khan

Figure 4-16 revealed some activities tourists enjoy in Chiang Khan such as painting by the Mekong River, appreciating beautiful scene at sunset, biking around the town and taking photos of teak houses.

- **Amenities**

Tourists will also need amenities at or on the way to destinations, near attractions and accommodation. These include shops, restaurants and cafes, public transport, tourist information outlets and public toilets.

In Chiang Khan, local groceries, restaurants and internet cafes are available.

There are local bus and taxi for taking tourists to tourism spots. Tourists can also rent a bicycle from the guesthouse to explore the place. Anyway, Chiang Khan has no tourist information center yet, most tourists search for information before they come plus with asking more details from guesthouses/home stay they live. The evaluation of amenities in Chiang Khan is in moderate level, anyway, tourists satisfied and somehow overlook on this factor.



Figure 4-26: services for visitors such as internet café, souvenir shop and fixed massage

C. Chiang Khan cultural significance

According to the Burra Charter (1999, Article 1), 'Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.' A place or site of cultural significance often includes more than one of the categories of 'historic asset' as defined by the Department of Culture, Media and Sport (DCMS June 2004) in its *Review of Heritage Protection: The Way Forward*.

It is now widely acknowledged that sites of cultural significance enrich people's lives, providing a sense of connection to the past, and that this precious, irreplaceable resource should be conserved for present and future generations. Thus policies for managing a site of cultural significance need to be based on an understanding of that cultural significance, as set out in a 'statement of significance'. It is also widely held that sites of cultural significance, their component parts and their constituent elements are not equally significant, and that they should be managed in a way which is informed by their significance.

		Data resources		Chiang Khan resources			
		Documentary	In-depth interview			Survey from tourist	
			Government	Entrepreneur	Local People		
Attraction	Cultural	Temple	H	H S	H S	H S	EM
		Traditional wooden houses	H S	H S	H S EM	S	A EM
		Local way of life	S	H	S EM	S	A EM
		Local Food	S EC	H EC	S EC	S EC	EC EM
		Art and Crafts	S EC	H EC	S EC	H EC	EC EM
		Special Events and Festivals	H S EC	H S EC	H S EC	H S	EM
	Natural	Kut Koo Rapids	S EM EC	H S EC	H S EC	H S EC	EM
		Phu Thok	EM	EM	EM	EM	EM

A Aesthetic value
 EM Emotional value
 EC Economic value
 H Historical value
 S Social value

Table 4-5: Chiang Khan cultural significance assessment

Historic value

“A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater if evidence of the association or event survives in situation, or if the settings are substantially intact. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment”.

Houses in Chiang Khan constructed from authentic material such as wood and bamboo indicated that people in the old days used local materials building their houses. In the past, Chiang Khan is a trade-town as there was a barrier between Thai and Lao. Chai Kong Road then was a main road for products exchanged and commerce. Houses built along the road used to be local shops or groceries. Most traditional wooden houses along the Mekong River aged 50 years and above. Besides, there is a unique house situated at the end of Soi 14th aged a hundred year estimated and an only concrete building in town (which is Loogmai Guesthouse today). These houses are the witness of the town's flourish days nearly a hundred year ago. Unfortunately a lack of attention to authentic and traditional materials can already be seen in Chiang Khan today. Imported cement roof tiles and acrylic paints have already compromised some artistically unique and significant sites.

One reason is that local people are often unaware of the value and uniqueness of their built heritage. They are then unable to appreciate those structures and do not understand why they should be preserved or why traditional materials and techniques should be used. Also, as a result of the influence of marketing and of television images of buildings abroad, which are constructed from steel and concrete, many local people perceive modern materials to be more prestigious. Furthermore, the influence of Western's modern lifestyle on Chiang Khan society is such that many people in Chiang Khan have a quest for modernism and a belief that modern buildings are better than traditional ones.



Figure 4-27: Traditional wooden houses on Chai Kong Road

Aesthetic value

“Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture and material of the fabric; the smell and sound associated with the place and its use. Thus, a heritage site could be seen as valuable for the sensory experience it offers”.

The aesthetic value of Chiang Khan comes together from architecture, space, and landscape. Its layout preserved in a living form of its early settlement pattern over a hundred year. The town is composed of a cluster of small communities, called ‘Kum’ (คุ้ม). Each community is centered around and defined by its own temple, which takes the name of that community. In Chiang Khan, the communities laid along the Mekong River. The closeness of each community’s temple together with traditional wooden houses arraying along the small pathway and the dramatic scene of the river as a backdrop, creates an impression of a continuous series of temples and teak houses along the naïve walkway of the town.

Social value

“Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group”.

As Chiang Khan is agriculture's community, the manner of caring and sharing among group is the basic social behavior of the local people. This action make Chiang Khan people known as friendly hosts who always give warm welcome for visitors.

The social value of Chiang Khan in this statement implies the use of the town for its social assembly of local people such as local market, religious activities, and funeral ceremony - activities that are not necessarily capitalize directly on the historical values of the site but rather on the public-space and shared-space qualities. Most kind of social activities in Chiang Khan local community strengthened and enabled by social values that visibly presented relationship from families to neighborhoods.

This research results reflected that, from in-depth interviews with local bodies, observation and questionnaire from tourists, it was apparent that Chiang Khan is important as the most conspicuous focal point relating to the local area, its history and local way of life of "rural style". This was and continues to be confirmed by the considerable local interest in the future of Chiang Khan.

Emotional value

Traditional wooden houses, tranquility and peacefulness atmosphere, simplicity way of life, hospitality of local people are providing sentimental proof of the living and connecting conditions between Chiang Khan people and the town itself. This research results stated that, the linkage to the historic significance of Chiang Khan is its architectures; traditional wooden houses, old temples, simple way of life, beautiful natural scenario and peaceful atmosphere. All of these factors assembled and offer the emotional value for visitors visiting Chiang Khan in the highest level comparing to the other three values.

Economic value

Chiang Khan located in the area considered as an exchange centre of products exchange and trading of Thai and Laos in the old days. Today, after a long shut of border barrier, Laos has opened the gate again. This factor support commerce and tourism constantly.

Besides, as a tourism destination, Chiang Khan at this moment has an economic value as the site and its tourism activities generate income to local people and community. Local people sell local foods and crafts in front of their houses and at their local market for tourists. Chiang Khan Municipality supported a group of local people opened traditional massage corner in town in order to preserve local wisdom and to be an amenity for tourism. Local foods which are well known among tourists are Tum Sua, Kung ten and Oa Lam. Traditional hand-made blanket and glace coconut are renowned as souvenirs.

All of these products and services create an economic flow in the area as tourists and tourism activities are going on.

D. An impact of tourism in Chiang Khan

Mrs. Payom Srinoykhao, a native of Chiang Khan, has been living in the same house she was born in more than 45 years ago. She inherited the 72 year-old house from her grandparents. Her daily routine begins early each morning with the traditional giving alms to Buddhist monks in front of her house, as it is the custom here.

Mrs. Payom and her neighbors' Buddhist customs highlight the well-preserved culture and traditions against the backdrop of antique wooden houses alongside the Mekong River, an attractive destination for cultural tourists.

The daily alms-giving ceremony is a major attraction which drawing many tourists onto this little silent town. They come to watch Mrs. Payom and her neighbors distribute alms to saffron-robed monks from the temples in town.

Mrs. Payom's daily routine has not changed much since her childhood when she first joined her mother and grandmother in giving alms to the monks. She sits down on a litter in front of her house in the morning, with a bamboo container full of sticky rice. Each time a

monk walks by, she dips into the container and gives him a handful of rice. The only change in this ritual over the years has been the sound of camera clicking and flashbulbs going off, as the tourists happily capture the scene for posterity. Humble Payom does not mind this invasion. Instead, she says, “They appreciate our culture.”

Though Mrs. Payom doesn’t feel much change in her way of life, she is a person who has benefited from living in the tourism destination. Her modest house is now an adapted guesthouse that she shares with the foreign guests, earning a small income.

However, this arrangement is actually uncommon in Chiang Khan, many of whose house-owners usually move out of town after renting their properties to businesses. This phenomenon has attracted plenty of concern among locals and officials who wonder where the “real life of the city” is going.

Kamol Kongpin, Chiang Khan Mayor, says of the impact of tourism: “An impact on people’s ways of life is that many of them rent their houses to others (to run businesses) and they move and live out of the city.” While Samai Sutthisakorn, Wat Tha Kok community’s leader said that “I don’t think culture has disappeared, but it is changing little by little. This is not only because we have a lot of people coming in, but also because people in the city are moving out. So the picture of traditional ways of living is fading.”

From site-observation, the researcher has seen the city changing that more new people are coming into the town, bringing new economic activities with them, such as trading, hotels, restaurants. While these create employment opportunities for local people, they could also be long-term costs.

As a tourism destination, Chiang Khan has more opportunities from tourism and economics, but the authorities and residents might not yet have thought about the long-term effect of this development.

Summary

For many people, Chiang Khan is just a small town with nothing much

interesting, but for cultural tourists, the destination has a far greater meaning. When people talk of the cultural significance of the place, what is meant is what significance the place holds within its culture.

From in-depth interviews with entrepreneurs, tourists have been visiting Chiang Khan increasingly since last July (2008). More Thai tourists get to know Chiang Khan through websites and word of mouth. The impressive stories about Chiang Khan are widely spread. A number of tourists come as they just want to follow the new destination reviewed in the websites, without knowing any significance of the site. Anyway, Chiang Khan represented a little town of simplicity and slow pace place, drawing many travelers and tourists for their discovery.

The reality is that each destination means different things to different cultures. The important cultural evident that inherited exists from ancestors for Chiang Khan people are every single thing combined together to be “Chiang Khan” today. For visitors, Chiang Khan regarded as the living landscape. Whilst there is little tangible evidence to show the town is the inheritor of Luang Prabang or even similar to Pai. Chiang Khan has unique character as many tourists stated ‘Chiang Khan is Chiang Khan, unlike other places.’

Somebody implies Chiang Khan as a country girl; she is simply beautiful and lovely. She doesn’t need any serious highlight or make-up in order to get attention from others. She doesn’t need to pretend that she is cool and elegant. She doesn’t need to be fashionable or change herself to be one.

All that she wants is to be a country girl herself who is aware of the fact and the changes. Chiang Khan’s charm will last long and be attractive to people everywhere. Any development should be based on its true value and less expects the amount of money which may get short-term profit but cause long-term trouble.

Chapter V

Value-based development

As tourism in Chiang Khan is growing, there is a great need for management of tourist attractions to understand the cultural values. Generally, tourism site managers are more knowledgeable and concerned with the attraction's tangible values, those values that can use to market the destination and be able to put direct money-making value for local economy.

However, cultural resources, together with the environment surrounding provide more than just economic returns. Complete cultural environments provide a setting where the present generation can imagine the behavior and feelings of generations that passed before us. Pearce and Moscardo (1985:9) in fact suggested that a heritage environment is a stage where the actors have left but we can still use our social perception processes to think about and imagine the social life of past inhabitants. According to the result of the research, Chiang Khan value-based development plan is divided into 2 main parts as following;

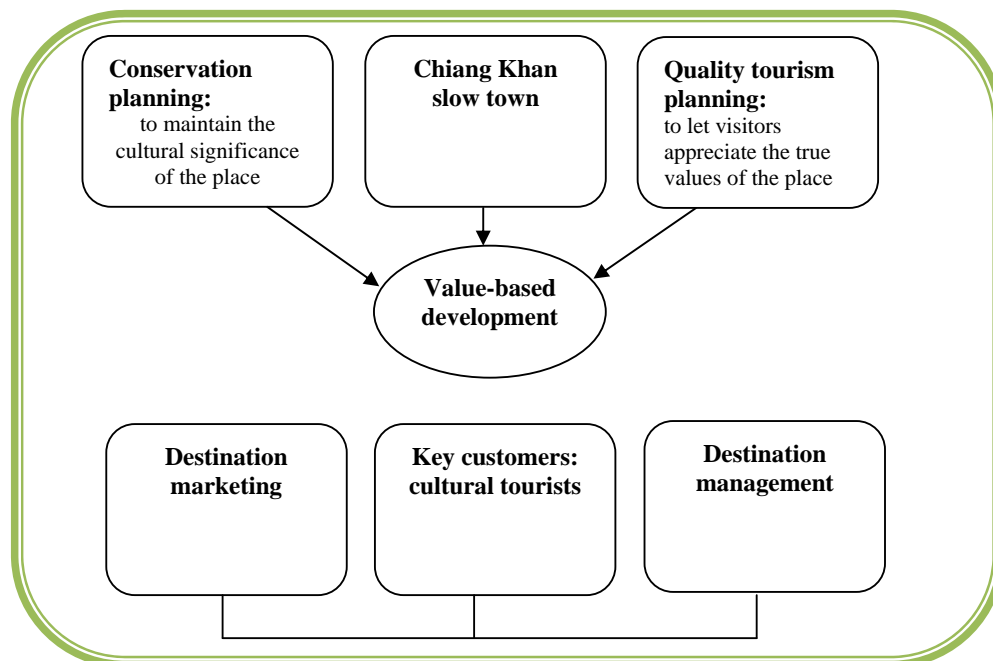


Figure 5-1: Value-based development plan for Chiang Khan

Planning for conservation

The purpose of conservation planning is to care for Chiang Khan in order to conserve its cultural value, structures, materials and cultural meaning.

Chiang Khan Municipality and local authorities are now in an early stage of hosting the conservation project for traditional 222 wooden houses along Chai Kong Road. The committees of this conservation project include:

- Chiang Khan mayor as the director of the project
- Chiang Khan Municipality board
- Communities' leaders
- Independent developers
- Local saving cooperative
- Local retail shops/ community occupation cooperative

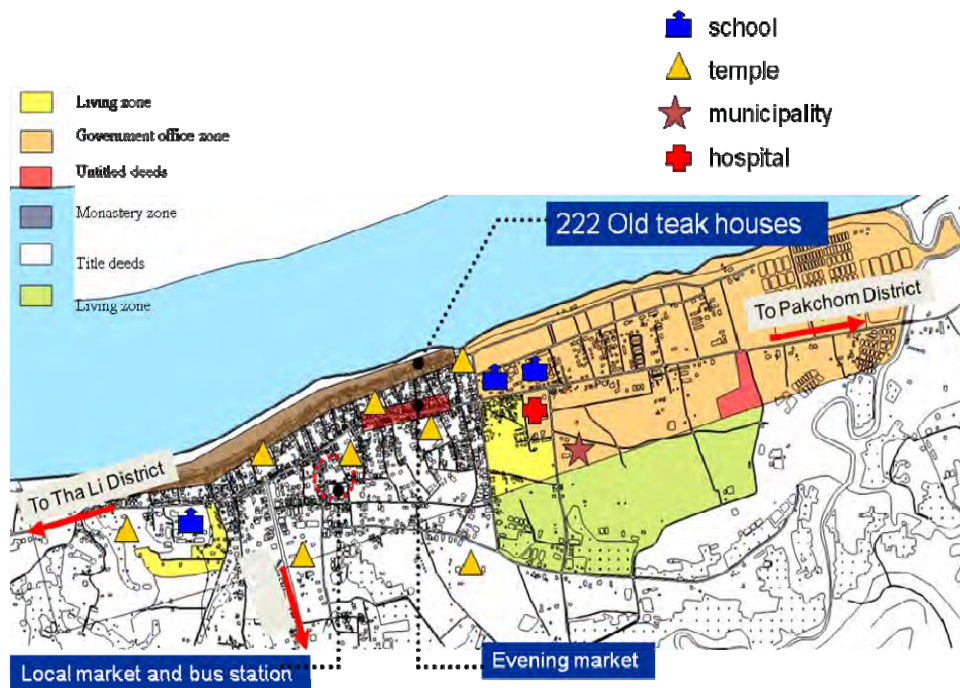


Figure 5-2: Traditional wooden houses conservation project

Next, figure 5-2 illustrates an overview of the proposing conservation process. The sequencing of the stages is as follows:

- Identify the area of conservation in town

- Research and Inventory which can be classified into 3 main zones to be conserved along the Mekong river:
 - Wat Pone Chai-Wat Sri Khun Muang Group
 - Wat Pah Klang-Wat Sri Khun Muang Group
 - Wat Pah Tai-Wat Tha Kok Group
- Policy setting: in order to establish the objectives of Chiang Khan conservation project and its frameworks and legislations which should mainly based on cultural significance of the site and management constraints
- Restoration and development: focus on the physical tasks, such as restoration, renovation, consolidation, and developing the infrastructure and building visitor facilities.
- Management and interpretation: is the final phase which requires a long time to continuous monitoring and evaluation.

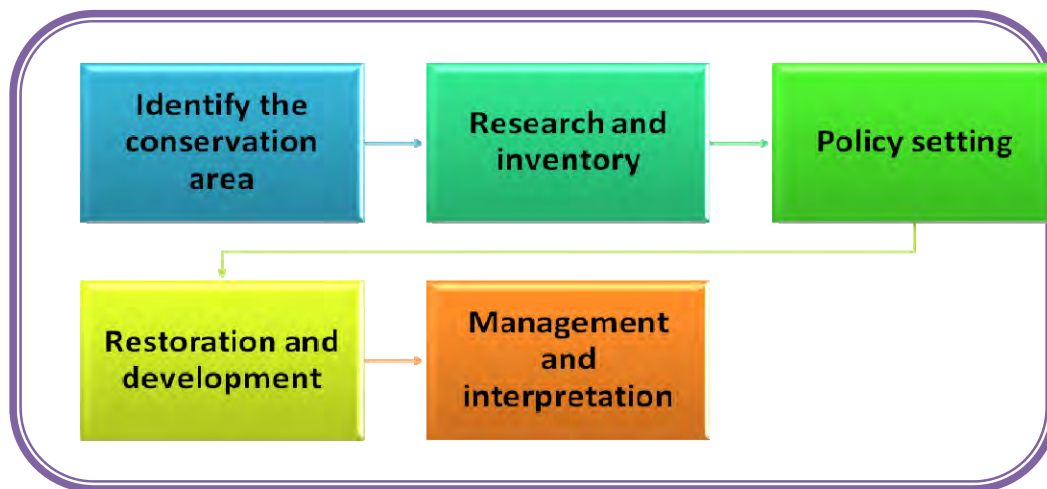


Figure 5-3: The conservation process

Source: applied from Pearce (1997) and Pearson and Sullivan (1995).

A key condition of the plan is the designation of a 2.7 sq.km. heritage conservation zone centered on the unique landscape area. This heritage zone includes temples, 222 traditional wooden houses, and the bank of the Mekong River is also protected under the conservation regulations of this zone.

As a result of conservation regulations, no buildings or monuments can be destroyed, moved or modified. Restoration must stick to the original architectural style

including the roofs, materials, and colors. Obstruction of scene with new structures and signage is not permitted.

The conservation management should be cooperation among central, regional, and local authorities together with local people committee and private sectors in Chiang Khan. Accordingly, it is essential that local community involved in every progress and responsible for carrying on the maintenance under the control and support of government bodies.

Next, this Chapter will propose a tourism development plan managing tourism in Chiang Khan in an environmentally and socially sustainable manner and explains why the development of a management strategy focused on protection of Chiang Khan's cultural and natural heritage will maximize the benefits while minimizing the negative impacts of tourism.

Planning for tourism

Concept and principles: *Chiang Khan Slow Town*

Chiang Khan slow town based around a common focus on encouraging and celebrating diversity rather than standardization, supporting and promoting local cultural values and traditions, raising awareness and appreciation of local products and local selling, most important, this plan needs the cooperation with the local community to build on these principles. Key elements of a slow town are proposed as core principles for Chiang Khan District.

The vision is that from 2009, Chiang Khan will be a tourism destination and visitor stop-off recognized among cultural tourists for its unique character and rural charm. This Concept Plan describes principles and actions under three themes which will be developed with Chiang Khan Stakeholders in tourism:

- To be a slow town tourism
- To provide standard tourism services, facilities and infrastructure

- To promote Chiang Khan's values to public

The concept of Chiang Khan slow town is to slow the pace of a trip down so visitors have the opportunity to interact more with local people and the place, instead of just trying see and do as much as possible in the amount of time available. The opportunity to interact and connect with people on a deeper level is much more rewarding and memorable than just taking a hundred pictures of reviewed Chiang Khan land marks. By slowing down visitors have the chance to explore beyond the normal scenes, and scratch beneath the tourist covering that plasters the town.

Visitors should be welcomed as 'temporary residents' and encouraged to join in the slow lifestyle. The slow lifestyle respects tradition and quality, and seeks to use the best aspects of the modern world to enhance, preserve and enjoy the old ways of doing things, but not to the exclusion of progress and not for the sake of avoiding change. More and more tourists want to have a unique story of their vacation, and this is not possible on typical holiday schedule. Slow tourism allows visitors the chance to not only have a relaxing and stress free vacation, but also one that is a deeper experience. Often it is the unplanned that is more memorable than the planned. Slow Tourism supports a flexible program and activities of travel that is more like exploring. This facilitates unplanned experiences are unique and also provide true insights into the local culture.

Chiang Khan's concept proposed slow down to spend quality free time rediscovering the natural rhythm of things around oneself, listening and observing small treasures off the beaten tracks, trying to understand the spirit of places and the fragile balance with Chiang Khan people. Value-based development plan; as a brand, this plan aims to promote Chiang Khan and a different way of being a tourist.

"Go slow, live Chiang Khan, not consume the place"

Chiang Khan tourism planning model

This part purpose destination management models and outlines a general strategic framework for Chiang Khan.

There have been few destination management models that meet the needs of the small scale tourism context or have dealt with the particular challenges of a little historic town and beautiful natural site such as Chiang Khan. Also, few of the models typically used by the tourism industry are designed to deal with the nature of the barriers identified in Chiang Khan.

As illustrated in Figure 5-1, a strategic framework for tourism development in Chiang Khan has three main dimensions as follows:



Figure 5-4: Chiang Khan Slow Town model

Roles and responsibilities to achieve goals:

It is necessary to propose the roles and responsibilities for stakeholders in Chiang Khan in order to be the practical guidelines to follow.

Chiang Khan Municipality and local authorities

It is important that there is close coordination between local government and government policy for tourism development.

Chiang Khan Municipality should work on new initiatives to enhance Chiang Khan's credentials as Thailand's first slow town and Chiang Khan Municipality as Thailand's first slow town district initiator. These include the following actions:

- **Developing a recognition scheme** to identify and promote Chiang Khan under the slow town concept

- **Supporting campaigns** to introduce more local products into public such as organize Friday as a weekly 'Snail Market' or revive the evening market or 'Talad Lang' ('Lang' is dialect means evening) featuring the local's specialties. The name reflects the ideals of the slow town movement and the activity stimulate local people to revive conventional activities.

- **Sponsoring initiatives** to encourage young generation to learn to cook Chiang Khan traditional dishes using local products such as Oa Lam and Tum Sua by arrange Chiang Khan Specialties Festival.

- **Promoting Chiang Khan Green Living Place campaign** to reduce waste and garbage and make the town cleaned.

- **Providing tourism seminar/workshop** to encourage everyone to get involved in maintaining the tourism quality and support services of the town.

- **Supporting the community organizations** such as saving group, traditional massage group, and occupational group in order to let them join in the tourism system, earn an income from the tourism and return some parts of the profit back to maintain Chiang Khan heritage continually.

Local community and entrepreneurs

Local residents of Chiang Khan are important stakeholders but are often under-

represented in meetings and decision-making. As explained before, Chiang Khan has 8 communities; the leaders of each village must be included in the planning and management processes. Other important leaders amongst the local people are the monks, elders, teachers, scholars, and entrepreneurs. The private sector comprises owners resorts, hotels, guesthouses, restaurants, handicraft stores, souvenir stores and numerous other business enterprises. Also in this group are those entrepreneurs who would like to establish tourism-related businesses but have not yet had the opportunity to do so. It is important that local people and in fact all stakeholder groups, are aware, informed and educated in order to be able to actively participate and be part of the decision-making process. For this reason, information must be freely available to all.

- **Buy local food and products:** local people should buy local products and food from local market to enjoy the freshest local tastes as well as suggest Chiang Khan food and products to visitors with pride as Chiang Khan has unique specialties which available only at this place.
- **Promote Local Products:** entrepreneurs can highlight the local products available within the area. Tell visitors about its story, where they come from and who produces them in order to give visitors information which is not presented in any brochures.
- **Be Waste Aware:** Protect the environment in the area as much as possible. Keep the front of the house clean to make a fresh and beautiful look.
- **Provide simple choice for tourists:** for entrepreneurs who have guesthouse by the Mekong river, offering a houseboat for tourists for relaxing, reading books, or having meal on it, is another possible selection for cultural tourists.



Figure 5-5: Keep the front of the house clean and freshen



Figure 5-6: Walking trail and biking trail suggestion

- **Welcome Visitors:** Provide a warm welcome to visitors as usual. The hospitality of Chiang Khan people was ranked from visitors as one of the top three things tourists like about Chiang Khan. For entrepreneurs, learn a few words of welcome in different languages. Ensure the staffs are trained in providing simple but good customer service.
- **Support Local Community Initiatives:** Help make Chiang Khan town a better place to live, work in and visit. Join volunteer groups, take part in community activities, and tell others about what is happening in Chiang Khan. It is a good way making new friends and has a lot of joy doing it.

Suggestion:

Buddhist monk

The monks are an important group in Chiang Khan, with specific concerns relating to culture, society and heritage. Because of the cultural role played by the Buddhist temples in defining the cultural heritage assets of Chiang Khan, **monks**

therefore must be included in all consultations, not only as participants, but as leaders of the community consultation process. Monks have traditionally played such a leadership role and validating this traditional role in a modern context will ensure that the resulting tourism development plan and management strategies will be culturally appropriate and socially sustainable.

Conclusion

This short value-based development plan is designed to highlight some of the major development strategies for Chiang Khan. When the community is properly prepared, Chiang Khan has a potential to be a value-based development model for other destinations in a similar way. Most obvious value are aesthetic and emotional value. Its surrounding landscape is among the best along the Mekong River, providing opportunity for recommend some simple activities such as walking trails and biking trails. The marketing or promotion of the place should be happened in a simple classic way, not commercial marketing campaign, such as word-of mouth in order to underline the aesthetic and emotional value of the place. These recommendations recognize the social, cultural and environmental sensitivities of Chiang Khan, and offer an alternative vision based soundly on its value which is the principle of sustainability for the development of quality tourism experience and quality of life of Chiang Khan residents.

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APPENDICES

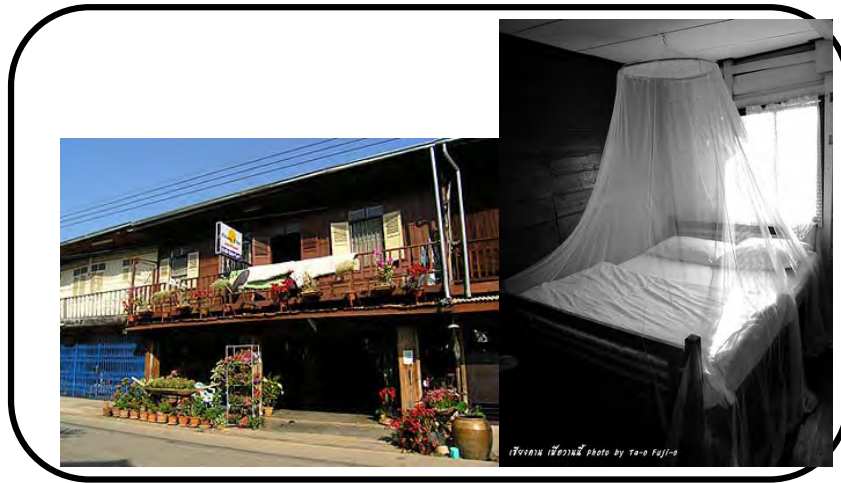
APPENDIX A

List of Chiang Khan Accommodation

includes 9 guesthouses, 3 home stays and 2 resorts. (as of February 2009)



Name	Loogmai Guesthouse
Location	Chai Kong Road, Soi 5
Services provide	5 rooms' available (fan)
Price	400 Baht
Contact	+6642-822334, +6686-2340011



Name	Chiang Khan Guesthouse
Location	282 Moo2 Chai Kong Road, Soi 20
Services provide	13 rooms' available (fan)
Price	150-300 Baht
Contact	+6642-821-691, +6681-846-4474



Name	Ton Kong Guesthouse
Location	299/3 Chai Kong Road, Soi 10
Services provide	8 rooms' available (fan) Bicycles for rent (100 baht/day) Motorcycles for rent (250 baht/ day)
Price	150-450
Contact	+6642-821-879, +6685-854-7679, +6683-677-9629



Name	Chiang Khan River View
Location	Chai Kong Road, Soi 21
Services provide	5 rooms' available (fan) Bicycles for rent (70 baht/day) Motorcycles for rent (200 baht/ day)
Price	350
Contact	+6680-741-8055



Name	Mekong Culture and Nature Tour
Location	407 Moo1 Chai Kong Road, Soi 2
Services provide	8 rooms' available (fan) Boat trip Kayaking Biking
Price	800 Baht
Contact	mcn-thailand@hotmail.com



Name	Sook Somboon Hotel
Location	243/3 Chai Kong Road, Soi 9
Services provide	16 rooms' available (fan) Bicycles for rent (100 baht/day) Motorcycles for rent (200 baht/ day)
Price	300-1,000 Baht
Contact	+6642-822-482, 821-064



Name	Sang Thong Guesthouse
Location	299/3 Chai Kong Road, Soi 14
Services provide	<p>5 rooms' available (fan)</p> <p>Bicycles for rent (70-100 baht/day)</p> <p>Motorcycles for rent (250 baht/ day)</p> <p>Boat trip reservation</p> <p>Bus ticket reservation</p> <p>Car and van for rent</p>
Price	200-300
Contact	theplvesthai@hotmail.com



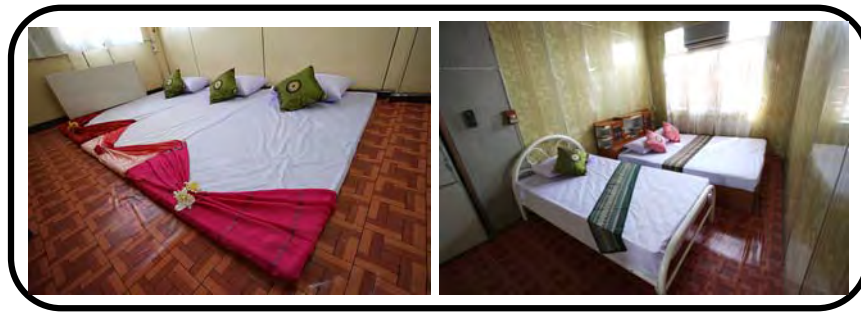
Name	URO Friendship Guesthouse
Location	299/3 Chai Kong Road, Soi 14
Services provide	6 rooms' available (fan) Bicycles for rent (70 baht/day) Motorcycles for rent (200 baht/ day) Boat trip reservation Bus ticket reservation Car and van for rent
Price	200-300
Contact	theplvesthai@hotmail.com



Name	Sam's Guesthouse
Location	299/3 Chai Kong Road, Soi 20
Services provide	8 rooms' available (4 fans'/ 4 air-conditioners') Bicycles for rent (100 baht/day) Motorcycles for rent (200 baht/ day) Boat trip reservation Bus ticket reservation
Price	400-500
Contact	www.sams-guesthouse.com +6687-2333797



Name	Sripan Home Stay
Location	Chai Kong Road, Soi 14
Services provide	6 rooms' available (fan) Bicycles for rent (50 baht/day)
Price	150/ person
Contact	+6642-821797



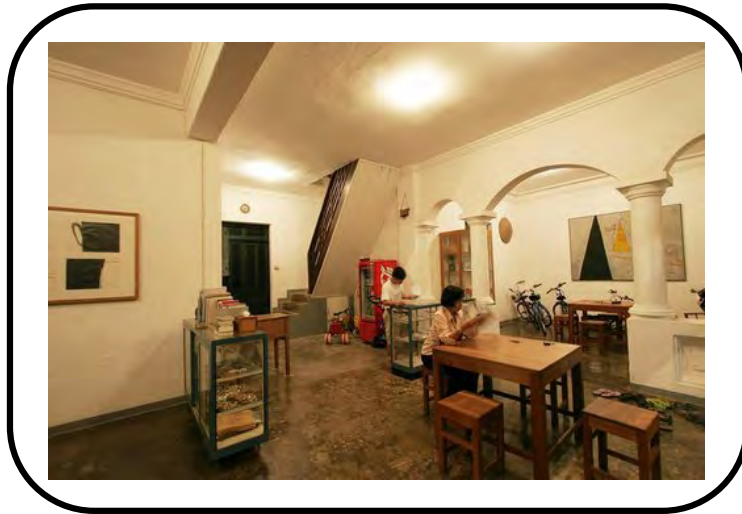
Name	Huen Luang Prabang Home Stay
Location	156 Chai Kong Road, Soi 13
Services provide	4 rooms' available (fan)
Price	150/ person
Contact	+6642-821046, +6686-2286998



Name	Baan Dok Fai Home Stay
Location	Sri Chiang Khan Road, Soi 11
Services provide	3 rooms' available (fan) Internet Café Postcards and souvenirs
Price	150/ person
Contact	+6686-2073731



Name	Chiang Khan Hill Resort
Location	28/2 Ruamchai Narumit Road
Services provide	50 rooms' available (air-conditioner) Suites, single rooms and group rooms Seminar rooms Boat trip Biking Swimming pool Souvenir shop
Price	800-4,000 Baht
Contact	+6642-821285, +6681-7699875 www.chiangkhanhill.com



Name	Fujicompai Resort
Location	384/39 Srichiang khan Road, Soi 4
Services provide	24 rooms' available (22 fans'-2 air-conditioners') Bus ticket reservation
Price	150-500 Baht
Contact	+6642-821046, +6686-2286998

APPENDIX B



This questionnaire is part of the research for a thesis on “**Value based development of Chiang Khan District, Loei Province, as a Cultural Tourism Destination**” by Miss Arunwasdi Bhuridatpong, a student of Cultural Management Program, Graduate School, Chulalongkorn University.
All information will be used for the purpose of academic study only.

Part 1: Visitor Profile

- 1.1 Country of residence:** _____
- 1.2 Gender:** Male Female
- 1.3 Age:** under 20 21-30 31-40
 41-50 51-60 60+
- 1.4 Education:** High school College Bachelor
 Master’s degree and above
- 1.5 Marital Status:** Single Married
 Widowed Other (please specify)
- 1.6 Your income/month:** less than 10,000 baht 10,001-20,000 baht
 20,001-30,000 baht 20,001-30,000 baht
 30,001-40,000 baht 40,001-50,000 baht
- 1.7 Occupation:** Government/State Enterprise Officer
 Company employee Business Owner
 Student Freelancer Other:
- 1.8 How often you take domestic trips?**
 Once a year 2-3 times/year 4-6 times/year more than 7 times/year
- 1.9 This trip to Chiang Khan is**
 an intended trip a side trip from.....

Part 2: Tourism Behavior

2.1 Have you been to Chiang Khan before? Yes No

2.2 Whom do you travel with?

Alone with friends With Family Other

2.3 Do you use guided tour for this trip? Yes No

2.4 How did you first learn about Chiang Khan? (You can tick more than one box)

From friends TV program Newspaper story

Radio program Magazine article Website

Travel guidebook Other.....

2.5 What is your main reason for travel to Chiang Khan? (choose only one answer)

Travel Holidays Visit cultural attractions Visit friends/relatives

Weekend short break Side trip from

Other (please specify).....

2.6 How often do you come to Chiang Khan?

once a year 2-4 times/year this is first time Other

2.7 How did you travel to Chiang Khan?

Private Car Public Bus from..... Coach of Travel Agency

2.8 How long is your stay in Chiang Khan?

a day trip (no overnight stay) 1 Night 2 Nights

3 Nights Other

2.9 Where do you stay in Chiang Khan?

Resort Home stay Guest House Friends / Relative

Other

The reason you choose the place (please list)

.....

2.10 Which kind of tourism activities in Chiang Khan, do you prefer?

Cultural Natural Adventure Do nothing

Sport Health / Meditation Other

2.11 In what type of tourist you think you are?

- Completely immersed in host culture
- Interested to learn new things
- Some control over program but all major planning are made through a travel agent
- Package tours where itineraries are fixed; and all major decisions are left to the organizer

Part 3: Cultural significance of Chiang Khan

Have you ever known the history of Chiang Khan before?

- Yes
- No

Are you interested in Chiang Khan cultural tourism attractions and why?

<input type="checkbox"/> Yes	<input type="checkbox"/> No
<p>(you can choose more than one answer)</p> <ul style="list-style-type: none"> <input type="checkbox"/> because it is a new tourism destination <input type="checkbox"/> because of personal interest in art and history <input type="checkbox"/> because of the transportation is convenient <input type="checkbox"/> because it is similar to Pai/ Luang Prabang <input type="checkbox"/> because of its famous for simplicity and tranquility <input type="checkbox"/> because 	<p>(you can choose more than one answer)</p> <ul style="list-style-type: none"> <input type="checkbox"/> because it is infamous tourism destination <input type="checkbox"/> because this place doesn't match with personal interest <input type="checkbox"/> because it is not similar to Pai/ Luang Prabang <input type="checkbox"/> because

Please rank the top 3 things you like about Chiang Khan

- tranquility, calmness and peaceful atmosphere.... local food
- old temples and sacred places
- simple way of life
- attractive scene of nature
- other (please specify)
- dialect
- local art and culture
- hospitality of Chiang Khan people

Please rank the top 3 things you dislike about Chiang Khan

-unfriendly welcome
-poor visitor amenities
-poorly developed attractions
-too crowded
-not an authentic experience
-overly commercial
-inadequate information
-other (please specify).....

Please rank your top 3 favorite tourist attractions in Chiang Khan

-Wat Sri Khun Muang
-Wat Tha Khaek
-Kut Koo Rapids
-Wat Tha Khok
-Phu Thok
-Wat Maha Thart

-Morning Market Wat Sri Phanom Mas Wat Hor Song Nang
Sightseeing along the Mekong River Wat Pra Buddha-bart Phu Kwai-ngern
Traditional wooden houses along Mekong River other (please specify)

After traveling in Chiang Khan, how much have you learnt about the following topics?

Topics	Rating scale				
	5 =strongly agree \leftrightarrow 1=strongly disagree				
	5	4	3	2	1
1. History of Chiang Khan					
2. Chiang Khan art and culture					
3. Chiang Khan traditional way of life					
4. Chiang Khan local food					
5. Experience the simplicity, tranquility and friendliness of local people					

What do you think Chiang Khan should have in order to develop its tourism industry? (you can tick more than one box)

- a system of rating the heritage value of the place
 information sign on site
 availability of a local trained guide who could provide interpretive information
 conservation of traditional architecture and local way of life
 community based tourism
 standardized home stay
 bike route
 other (please specify)

Part 4: Potential as a tourist destination

Please rate your opinion towards the following topics

Topics	Rating scale				
	5 =strongly agree \leftrightarrow 1=strongly disagree				
	5	4	3	2	1
Accessibility to the site					
1. Convenient transportation to Chiang Khan					
2. Convenient transportation to tourism spots in Chiang Khan					
3. Safe traveling to tourism spots in Chiang Khan					
4. Enough and clear sign post to the area					

Do you think you will come back again for another visit?

Yes because..... No because.....

Will you recommend Chiang Khan to your friends?

Yes because..... No because.....

Other suggestions

.....
.....

Name: _____ **e-mail:** _____



แบบสอบถามนี้เป็นส่วนหนึ่งการทำวิทยานิพนธ์หัวข้อ “การพัฒนาบนพื้นฐานของคุณค่าทางวัฒนธรรม
ของอำเภอเชียงคาน จังหวัดเลย ในฐานะแหล่งท่องเที่ยวทางวัฒนธรรม”

โดย นางสาวอรุณสวัสดิ์ ภูริทัตพงศ์

นิสิตปริญญาโท หลักสูตรการจัดการทางวัฒนธรรม จุฬาลงกรณ์มหาวิทยาลัย

ส่วนที่ 1 ข้อมูลนักท่องเที่ยว

1.2 ประเทศที่พำนัก

1.2 เพศ ชาย หญิง

1.3 อายุ น้อยกว่า 20 21-30 31-40
 41-50 51-60 60+

1.4 การศึกษา มัธยมศึกษา วิทยาลัย/ปวช.
 ปริญญาตรี ปริญญาโท

1.5 สถานภาพ โสด แต่งงาน
 หม้าย/หย่า อื่นๆ (โปรดระบุ)

1.6 รายได้ต่อเดือน น้อยกว่า 10,000 บาท 10,001-20,000 บาท
 20,001-30,000 บาท 30,001-40,000 บาท 40,001 บาทขึ้นไป

1.7 อาชีพ ข้าราชการ/พนักงานรัฐวิสาหกิจ พนักงานบริษัท
 ธุรกิจส่วนตัว นักเรียน อาชีพอิสระ อื่นๆ:

1.8 คุณเดินทางเพื่อท่องเที่ยวภายในประเทศบ่อยแค่ไหน

ปีละครั้ง 2-3 ครั้ง/ปี 4-6 ครั้ง/ปี มากกว่า 7 ครั้ง/ปี

1.9 การเดินทางมาเชียงคานในครั้งนี้

คุณวางแผนมาที่นี่โดยเฉพาะ เป็นการแวะเที่ยวระหว่างทางไปที่อื่น

ระบุสถานที่ท่องเที่ยวระหว่างทางมาเชียงคาน

ส่วนที่ 2 พฤติกรรมของนักท่องเที่ยว

- 2.1 คุณเคยมาเชียงใหม่มาก่อนหรือไม่ ใช่ ไม่ใช่
- 2.2 คุณเดินทางมาเชียงใหม่กับใคร
 คนเดียว กับกลุ่มเพื่อน กับครอบครัว อื่นๆ.....
- 2.3 คุณมีไกด์นำเที่ยวมาที่เชียงใหม่หรือไม่ ใช่ ไม่ใช่
- 2.4 คุณรู้จักเชียงใหม่จากแหล่งข้อมูลใด (เลือกได้มากกว่า 1 ข้อ)
 เพื่อน รายการโทรทัศน์ หนังสือพิมพ์
 รายการวิทยุ บทความในนิตยสาร เว็บไซต์.....
 หนังสือแนะนำเที่ยว อื่นๆ.....
- 2.5 เหตุผลหลักที่คุณมาเชียงใหม่คืออะไร (เลือกตอบเพียงข้อเดียว)
 ท่องเที่ยว วันหยุดนันทนาการ ท่องเที่ยวทางวัฒนธรรม
 เยี่ยมญาติ/ เพื่อน วันหยุดสุดสัปดาห์ เดินทางต่อมาจาก
 อื่นๆ..... (โปรดระบุ)
- 2.6 คุณมาเชียงใหม่บ่อยแค่ไหน
 ปีละครั้ง 2-4 ครั้ง/ปี ครั้งแรก อื่นๆ
- 2.7 คุณเดินทางมาเชียงใหม่อย่างไร
 รถส่วนตัว รถโดยสารจาก รถของบริษัททัวร์
- 2.8 คุณจะอยู่เชียงใหม่นานเท่าไร
 1 วัน (เข้าไปเย็นกลับ) 1 คืน 2 คืน
 3 คืน อื่นๆ
- 2.9 คุณพักอยู่ที่ใดในเชียงใหม่
 รีสอร์ท โฮมสเตย์ เกสต์เฮ้าส์ บ้านญาติ/ เพื่อน
 อื่นๆ
- เหตุผลที่คุณเลือกพักที่ดังกล่าว

- 2.10 กิจกรรมที่คุณชอบทำในเชียงใหม่
 กิจกรรมทางวัฒนธรรม กิจกรรมทางธรรมชาติ กิจกรรมผจญภัย
 มาอยู่เฉยๆ ปั่นจักรยาน กิจกรรมเพื่อสุขภาพ
 อื่นๆ

2.11 ลักษณะการมาท่องเที่ยวเชิงนิเวศของคุณเป็นแบบใด

- ปฏิบัติตัวกลมกลืนกับคนในท้องถิ่น
- สนใจเรียนรู้สิ่งแปลกใหม่ที่ต่างจากวิถีชีวิตที่เป็นอยู่ของตน
- วางแผนการท่องเที่ยวด้วยตนเองแต่ใช้บริการด้านอื่น ๆ จากบริษัทนำเที่ยว
- การซื้อแพ็คเกจทัวร์จากบริษัทนำเที่ยว

ส่วนที่ 3 คุณค่าทางวัฒนธรรมของเชียงคาน

คุณเคยได้ยืมประวัติเมืองเชียงคานมาก่อนหรือไม่

- เคย ไม่เคย

คุณมีความสนใจแหล่งท่องเที่ยวทางวัฒนธรรมของเชียงคานหรือไม่ เพราะอะไร

<input type="checkbox"/> สนใจ เพราะ	<input type="checkbox"/> ไม่สนใจ เพราะ
(เลือกตอบได้มากกว่า 1 ข้อ)	(เลือกตอบได้มากกว่า 1 ข้อ)
<input type="checkbox"/> เป็นแหล่งท่องเที่ยวใหม่	<input type="checkbox"/> เป็นแหล่งท่องเที่ยวที่ยังไม่เป็นที่รู้จัก
<input type="checkbox"/> ความสนใจส่วนบุคคลทางด้านศิลปะ และประวัติศาสตร์	<input type="checkbox"/> ไม่ตรงกับความสนใจส่วนบุคคล
<input type="checkbox"/> การเดินทางสะดวก	<input type="checkbox"/> ไม่เหมือนกับเมืองปาย/ หลวงพระบาง
<input type="checkbox"/> มีความคล้ายคลึงกับเมืองปาย/ หลวงพระบาง	<input type="checkbox"/> อื่นๆ
<input type="checkbox"/> ความเรียบง่าย และความสงบ	
<input type="checkbox"/> อื่นๆ	

โปรดจัดอันดับสิ่งที่คุณชอบ 3 อันดับแรกในความคิดของคุณในการมาเที่ยวเชียงคานครั้งนี้

- ความเงียบสงบ โบราณสถาน วิถีชีวิตที่เรียบง่าย
- ทิวทัศน์ที่สวยงาม ความเป็นมิตรของชาวเชียงคาน อาหารพื้นเมือง
- ภาษาถิ่นที่เป็นเอกลักษณ์ ศิลปะและวัฒนธรรมท้องถิ่น อื่นๆ (โปรดระบุ)

โปรดจัดอันดับสิ่งที่คุณไม่ชอบ 3 อันดับแรกในความคิดของคุณในการมาเที่ยวเชียงคานครั้งนี้

- ความไม่เป็นมิตรของคนในท้องถิ่น การถูกปรุงแต่งของเมือง
- สิ่งอำนวยความสะดวกสำหรับนักท่องเที่ยวไม่เพียงพอ การแสวงหาผลกำไรมากเกินไป
- แหล่งท่องเที่ยวขาดการดูแล การให้ข้อมูลด้านการท่องเที่ยวไม่เพียงพอ
- นักท่องเที่ยวมีจำนวนมากเกินไป อื่นๆ (โปรดระบุ)

โปรดจัดอันดับแหล่งท่องเที่ยวที่น่าสนใจ 3 อันดับแรกของเชียงคานในความคิดของท่าน

- วัดศรีคุณเมือง แก่งคุดคู้ บ้านไม้เก่าในเมือง
 ภูทอก วัดท่าแขก วัดพระพุทธรบาทภูควายเงิน
 วัดท่ากอก วัดมหาธาตุ ทางเดินชมวิวยิมแม่น้ำโขง
 ตลาดเช้า วัดศรีพนมมาศ วัดหอสองนาง
 อื่นๆ (โปรดระบุ)

หลังจากท่องเที่ยวในเชียงคาน คุณได้เรียนรู้เกี่ยวกับเชียงคานในหัวข้อต่อไปนี้มากน้อยเพียงใด

หัวข้อ	ระดับความคิดเห็น 5=เห็นด้วยที่สุด ← → 1=ไม่เห็นด้วยที่สุด				
	5	4	3	2	1
1. ประวัติความเป็นมาของเมืองเชียงคาน					
2. ศิลปะและวัฒนธรรมของเชียงคาน					
3. วิถีชีวิต ความเป็นอยู่ของชาวเชียงคาน					
4. อาหารพื้นเมืองของเชียงคาน					
5. สัมผัสความเรียบง่าย ความสงบของเมือง และความเป็นมิตรของคนท้องถิ่น					

คุณคิดว่าเชียงคานควรมีข้อใดต่อไปนี้เพื่อเป็นประโยชน์ในการพัฒนาการท่องเที่ยว
(เลือกตอบได้มากกว่า 1 ข้อ)

- การจัดอันดับสถานที่ที่มีคุณค่าด้านมรดกทางวัฒนธรรมภายในเมืองเชียงคาน
- จัดให้มีป้ายให้ข้อมูลของสถานที่ท่องเที่ยวแต่ละแห่ง
- ไกด์ท้องถิ่นที่ได้รับการฝึกฝนเพื่อให้ข้อมูลการท่องเที่ยวของเชียงคานที่ถูกต้อง
- การอนุรักษ์สถาปัตยกรรมท้องถิ่นและวิถีชีวิตความเป็นอยู่แบบดั้งเดิม
- กำหนดให้ชุมชนเป็นส่วนสำคัญในการพัฒนาการท่องเที่ยว
- การจัดทำโฮมสเตย์
- การทำเส้นทางจักรยาน
- อื่นๆ

ส่วนที่ 4 ศักยภาพในฐานะที่เป็นแหล่งท่องเที่ยว

โปรดระบุระดับความคิดเห็นที่คุณมีต่อหัวข้อต่อไปนี้

หัวข้อ	ระดับความคิดเห็น 5=เห็นด้วยที่สุด ← → 1=ไม่เห็นด้วยที่สุด
--------	--

	5	4	3	2	1
การเข้าถึงแหล่งท่องเที่ยว (Accessibility)					
19. การเดินทางมาที่เชียงคานมีความสะดวก					
20. การเดินทางไปยังแหล่งท่องเที่ยวต่างๆในเชียงคานมีความสะดวก					
21. การเดินทางไปยังแหล่งท่องเที่ยวต่างๆในเชียงคานมีความปลอดภัย					
22. มีป้ายให้ข้อมูลแหล่งท่องเที่ยวที่ชัดเจน					
23. มีป้ายบอกทางไปยังแหล่งท่องเที่ยวที่ชัดเจน					
24. มีที่จอดรถเพียงพอในแหล่งท่องเที่ยวต่างๆ					
25. มีศูนย์บริการให้ข้อมูลท่องเที่ยวเพียงพอกับความต้องการของนักท่องเที่ยว					
ที่พัก (Accommodation)					
26. จำนวนที่พักเพียงพอกับความต้องการของนักท่องเที่ยว					
27. ที่พักมีความสะอาด สะดวกสบาย					
28. ที่พักและบริเวณโดยรอบมีความปลอดภัย					
แหล่งท่องเที่ยว (Attractions)					
29. วัดและโบราณสถาน 11.1 ความน่าสนใจ 11.2 ความเป็นเอกลักษณ์และความเป็นของแท้ 11.3 ความสะอาด					
30. แหล่งท่องเที่ยวทางธรรมชาติ เช่น แก่งคุดคู้และภูทอก 12.1 ความน่าสนใจ 12.2 ความเป็นเอกลักษณ์และความเป็นของแท้ 12.3 ความสมบูรณ์และความสวยงามทางธรรมชาติ 12.4 ความสะอาด					
กิจกรรม (Activities)					
31. กิจกรรมท่องเที่ยวมีความหลากหลาย					
32. กิจกรรมท่องเที่ยวมีความน่าสนใจ					
33. กิจกรรมท่องเที่ยวมีความเป็นเอกลักษณ์ทางวัฒนธรรม					
สิ่งอำนวยความสะดวกอื่นๆ (Amenities)					
34. มีร้านอาหารเพียงพอกับจำนวนนักท่องเที่ยว					
35. มีร้านบริการอื่นๆเพื่อรองรับความต้องการของนักท่องเที่ยว เช่น ร้านกาแฟ ร้านหนังสือและอินเทอร์เน็ต					
36. ความพร้อมในการเป็นเมืองสำหรับการท่องเที่ยว					

คุณคิดว่าเชียงคานมีจุดเด่นด้านใดเป็นพิเศษ

.....

คุณพอใจต่อการมาเที่ยวเชียงคานในครั้งนี้มากน้อยเพียงใด

มากที่สุด	มาก	ปานกลาง	น้อย	น้อยที่สุด
5	4	3	2	1

คุณจะกลับมาเที่ยวเชียงคานอีกหรือไม่

กลับ เพราะ.....

ไม่กลับ เพราะ.....

คุณจะแนะนำให้ญาติหรือเพื่อนมาเที่ยวเชียงคานหรือไม่

แนะนำ เพราะ.....

ไม่แนะนำ เพราะ.....

ข้อเสนอแนะอื่นๆ

.....

ชื่อเล่น: _____ e-mail: _____

APPENDIX C

Statistic data from questionnaire

Visitor Profile

80% of the respondents were Thais while 20% were foreigners (ratio = 4:1). 53.8% were male while 46.3% were female. The dominant age group of respondents was 21-30 years (58%),

followed by 31-40 years (35.8 %). The age group of 21-30 and 31-40 are the main customers of this slow pace destination. This result reflects that young and working age people are interested in exploring a small rural town more today. Plus with random interviews, the main visitors are strongly agreed that this small town is attractive for them as it offers them the feeling of true “calmness”, “simple” and “friendliness” which are hardly found in big city they live (95% are from Bangkok).

Nationality				
	Frequency	Percent	Valid Percent	Cumulative Percent
Thai	320	80.0	80.0	80.0
Foreigner	80	20.0	20.0	100.0
Sex				
	Frequency	Percent	Valid Percent	Cumulative Percent
male	215	53.8	53.8	53.8
female	185	46.3	46.3	100.0
Age				
	Frequency	Percent	Valid Percent	Cumulative Percent
under 20	6	1.5	1.5	1.5
21-30	232	58.0	58.0	59.5
31-40	143	35.8	35.8	95.3
41-50	18	4.5	4.5	99.8
51-60	1	.3	.3	100.0
Status				
	Frequency	Percent	Valid Percent	Cumulative Percent
Single	286	71.5	71.5	71.5
Married	114	28.5	28.5	100.0
Income				
	Frequency	Percent	Valid Percent	Cumulative Percent
less than 10,000	9	2.3	2.3	2.3
10,001-20,000	112	28.0	28.0	30.3
20,001-30,000	158	39.5	39.5	69.8
30,001-40,000	28	7.0	7.0	76.8
40,001-50,000	93	23.3	23.3	100.0

In terms of income, 39.5% of the respondents had 20,001-30,000 baht income per month, 28% earned 10,001-20,000 baht and 7% earned 40,001-50,000 baht. The occupations of the respondents are various. Most of them were company employee, 16.5% were business owners and 16.3% were government officers. 44.8% of the respondents took a domestic trip 2-3 times per year while 30% took a trip 4-6 times per year. It is interesting that 81% of the respondents took

this trip to Chiang Khan as an intended trip whereas only 19% visited Chiang Khan as their side trip.

Occupations				
	Frequency	Percent	Valid Percent	Cumulative Percent
Government/State Enterprise Officer	65	16.3	16.3	16.3
Company employee	207	51.8	51.8	68.0
Business Owner	66	16.5	16.5	84.5
Student	23	5.8	5.8	90.3
Freelancer	28	7.0	7.0	97.3
Other	11	2.8	2.8	100.0
Total	400	100.0	100.0	
How often do you take domestic trips?				
	Frequency	Percent	Valid Percent	Cumulative Percent
once a year	11	2.8	2.8	2.8
2-3 times/year	179	44.8	44.8	47.5
4-6 times/year	120	30.0	30.0	77.5
over 7 times/year	90	22.5	22.5	100.0
Total	400	100.0	100.0	
This trip to Chiang Khan is				
	Frequency	Percent	Valid Percent	Cumulative Percent
intended trip	324	81.0	81.0	81.0
side trip	76	19.0	19.0	100.0
Total	400	100.0	100.0	

Tourism Behavior

Have you been to Chiang Khan before?				
	Frequency	Percent	Valid Percent	Cumulative Percent
yes	111	27.8	27.8	27.8
no	289	72.3	72.3	100.0

Whom do you travel with?				
	Frequency	Percent	Valid Percent	Cumulative Percent
alone	78	19.5	19.5	19.5
friends	267	66.8	66.8	86.3
family	45	11.3	11.3	97.5
other	10	2.5	2.5	100.0
Do you use tour guide for this trip?				
	Frequency	Percent	Valid Percent	Cumulative Percent
no	400	100.0	100.0	100.0
Know Chiang Khan from friend				
	Frequency	Percent	Valid Percent	Cumulative Percent
	215	53.8	53.8	100.0
Know Chiang Khan from TV				
	Frequency	Percent	Valid Percent	Cumulative Percent
	6	1.5	1.5	100.0
Know Chiang Khan from news				
Know Chiang Khan from radio				
Know Chiang Khan from magazine				
Know Chiang Khan from web site				
	Frequency	Percent	Valid Percent	Cumulative Percent
	258	64.5	64.5	100.0
Know Chiang Khan from guide book				
	Frequency	Percent	Valid Percent	Cumulative Percent
	80	20.0	20.0	100.0
Know Chiang Khan from other				
	Frequency	Percent	Valid Percent	Cumulative Percent

72.3% of respondents were first time visitors. All of 400 respondents do not used tour guide because Chiang Khan is a small town which is easy to explore. Majority of tourists travelling to Chiang Khan like to travel in group of friends (53.8%). A Website is the main tool for tourists to search for information about Chiang Khan or it means that internet is the most effective channel that draws tourists to Chiang Khan.

Tourism Behavior- Traveling to Chiang Khan

What is your main reason for travelling to Chiang Khan?				
	Frequency	Percent	Valid Percent	Cumulative Percent
travel	134	33.5	33.5	33.5
Thai official holiday	57	14.3	14.3	47.8

culture tour	81	20.3	20.3	68.0
Vacation	33	8.3	8.3	76.3
etc	95	23.8	23.8	100.0
How often do you come to Chiang Khan?				
	Frequency	Percent	Valid Percent	Cumulative Percent
once a year	108	27.0	27.0	27.0
2-4 times/year	7	1.8	1.8	28.8
first time	284	71.0	71.0	99.8
other	1	.3	.3	100.0
How did you travel to Chiang Khan?				
	Frequency	Percent	Valid Percent	Cumulative Percent
Private Car	122	30.5	30.5	30.5
Public Bus	269	67.3	67.3	97.8
Coach of Travel Agency	9	2.3	2.3	100.0
How long is your stay in Chiang Khan?				
	Frequency	Percent	Valid Percent	Cumulative Percent
a day trip	8	2.0	2.0	2.0
1 Night	146	36.5	36.5	38.5
2 Nights	162	40.5	40.5	79.0
3 Nights	45	11.3	11.3	90.3
other	39	9.8	9.8	100.0
Where do you stay in Chiang Khan?				
	Frequency	Percent	Valid Percent	Cumulative Percent
resort	2	.5	.5	.5
Home stay	87	21.8	21.8	22.3
Guest House	306	76.5	76.5	98.8
Friends / Relatives	3	.8	.8	99.5
other	2	.5	.5	100.0
Which kind of tourism activities in Chiang Khan, do you prefer?				
	Frequency	Percent	Valid Percent	Cumulative Percent
Cultural	190	47.5	47.5	47.5
Natural	64	16.0	16.0	63.5
Do nothing	100	25.0	25.0	88.5
Sport	39	9.8	9.8	98.3
Health / Meditation	7	1.8	1.8	100.0
In what type of tourist you think you are?				
	Frequency	Percent	Valid Percent	Cumulative Percent
immersed in local way of life	195	48.8	48.8	48.8
Eager to learn new things	202	50.5	50.5	99.3
Control over itinerary	3	.8	.8	
Package Tour	0	0	0	

The main reason respondents come to Chiang Khan is to just travel 33.5%, followed by the aim to have a culture tour 20.3%. Culture tour for tourists visiting Chiang Khan means giving alms in the morning, exploring the town by walking or biking, observing local people's way of life, taking photos, visiting attractions and include talking to the local people. Most tourists used public bus to travel to Chiang Khan (67.3%), with the good condition of the road to the destination 30.5% of

visitors drove their own car to visit Chiang Khan as well. The research result revealed that most visitors stayed in Chiang Khan at least one night. Guest houses are the popular place to stay while some preferred home stays. The respondents prefer doing cultural activities in Chiang Khan the most while some of them preferred doing nothing but relaxing.

Cultural Value

70.5% of respondents do not have background information about Chiang Khan's history or culture. However, all of the respondents are interested in Chiang Khan as a cultural tourism destination because most of them are interested in experiencing the tranquility and simple way of living in Chiang Khan (96.5%). 83.5% of the respondents do not believe that Chiang Khan has a convenience transportation system. This suggests that visitors who come to Chiang Khan expect to emerge in or experience the traditional/simple way of living and accept that the non-convenience transportation system may be part of this simple way of life in Chiang Khan.

Have you ever known the history of Chiang Khan before?		
	Frequency	Percent
Yes	118	29.5
No	282	70.5
Are you interested in Chiang Khan cultural tourism attractions and why?		

			Frequency	Percent
Yes			400	100
Because	it is a new tourism destination			
	no	296	74.0	
	yes	104	26.0	
	this place matches with personal interest in art and history			
	no	224	56.0	
	yes	176	44.0	
	the transportation is convenient			
	no	334	83.5	
	yes	66	16.5	
	it is similar to Pai/ Luang Prabang			
	no	246	61.5	
	yes	154	38.5	
	It is famous for simplicity and tranquility			
	no	13	3.3	
	yes	387	96.8	
Total	400	100.0		
other				
no	360	90.0		
yes	40	10.0		
No			0	0
Because	it is an infamous tourism destination			
	no	0	0	
	yes	0	0	
	this place doesn't match with personal interest			
	no	0	0	
	yes	0	0	
	other			
	no	0	0	
	yes	0	0	

Cultural significance of Chiang Khan

The top three things tourist like about Chiang Khan		
	Rank	Frequency

old temples and sacred places	4	517
local food	5	93
tranquility, calmness and peaceful atmosphere	1	602
hospitality of Chiang Khan people	3	524
simple way of life	2	554
local art and culture	8	9
Beautiful natural surrounding	7	19
dialect	6	62
The top three things tourist dislike about Chiang Khan		
	Rank	Frequency
unfriendly welcome		0
not an authentic experience	3	437
poor visitor amenities	5	130
overly commercial	6	86
poorly developed attractions	1	583
inadequate information	2	448
too crowded	4	302
others	7	30
The top three favorite tourist attractions in Chiang Khan		
	Rank	Frequency
Wat Sri Khun Muang	7	215
Morning Market	4	393
Traditional wooden houses along Mekong River	1	536
Phu Tok	5	231
Wat Tha Khok		0
Wat Maha Thart		0
Wat Hor Song Nang	6	6
Wat Sri Phanom Mas	9	20
Kut Koo Rapids	3	446
Sightseeing along the Mekong River	2	497
Wat Pra Buddha-bart Phu Kwai-ngern	8	22

The most admired choice the respondents like about Chiang Khan is tranquility, calmness and peaceful atmosphere. Simple way of life and local people hospitality come in second and third in ranking when asked about things in Chiang Khan that respondents like. When asked what

respondents do not like about Chiang Khan the top three are poorly developed attractions, inadequate information, and not an authentic experience. Thus, it can be summarized that although the majority of tourists are looking for authentic experience on traditional/simple way of living in Chiang Khan, they expect certain level of tourist services such as tourist information and standard development of tourist attractions.

Knowledge experience gained from traveling to Chiang Khan

	N	Min	Max	Mean	Scoring Criteria: Value of Mean	Std. Deviation
History of Chiang Khan	400	1.00	4.00	2.5150	Moderate	0.85534
Chiang Khan art and culture	400	1.00	5.00	3.0625	Moderate	0.96224
Chiang Khan traditional way of life	400	2.00	5.00	4.0675	Agree	0.77747
Chiang Khan local food	400	2.00	5.00	3.2150	Moderate	0.86060
Experience the simplicity of Chiang Khan	400	4.00	5.00	4.7175	Strongly Agree	0.45078

Scoring Criteria: Value of Mean

- Score 1.00 – 1.50 = strongly disagree
- Score 1.51 – 2.50 = disagree
- Score 2.51 – 3.50 = moderate
- Score 3.51 – 4.50 = agree
- Score 4.51 – 5.00 = strongly agree

Respondents agree that they learned about Chiang Khan traditional way of life and strongly agree that they get to experience the simplicity of Chiang Khan when visited the province. However, they neither agree nor disagree that they learn about Chiang Khan's history, art and culture, and local food while visiting Chiang Khan.

Comparison tables

Beside the wide-ranging findings from questionnaire, the researcher would like to emphasize more on the linkage of each finding, therefore, the Crosstabs, T-test and ANOVA methods are

employed to verify the answers.

With the purpose of observing the relation between the respondents' age and the activities they prefer, the Crosstabs method is applied. The Crosstabs summary shows that the group of people aged 21-30 which has 232 representatives, have a preference on cultural activity the most (114 out of 232).

Crosstabulation of age and tourism activities preference

age * tourism activities preference in Chiang Khan

		Which kind of tourism activities in Chiang Khan, do you prefer?					Total
		Cultural	Natural	Do nothing	Sport	Health / Meditation	
age	under 20	3	1	0	2	0	6
	21-30	114	39	58	18	3	232
	31-40	64	20	37	18	4	143
	41-50	9	4	5	1	0	19
Total		190	64	100	39	7	400

Next, with the same method, the researcher investigates the connection between education and tourism activities preference. The Crosstabulation presented as follow;

Crosstabulation of education and tourism activities preference

edu * tourism activities preference in Chiang Khan

		Which kind of tourism activities in Chiang Khan, do you pr					Total
		Cultural	Natural	Do nothing	Sport	Health / Meditation	
edu	High school	2	3	0	2	0	7
	Bachelor's degree	155	49	81	31	6	322
	Master's degree	33	12	19	6	1	71
Total		190	64	100	39	7	400

The result revealed that the group of people with Bachelor degree level which has 322 representatives, have a preference on cultural activity the most (155 out of 322).

The finding can be concluded that cultural activity in Chiang Khan is the most favorite activity the respondents prefer doing whether comparing through level of age or education.

Followed by the table comparing the mean of learning perception between men and women, T-test technique is applied.

T-test table of sex and learning perception

Sex	N	X	SD	t	Sig.
Male	215	3.506	.490		

Female	185	3.527	.501	.412	.618
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The T-test table exposed that men and women have comparable learning perception toward Chiang Khan as the mean difference is more than .05 level.

Moreover, in order to compare mean between groups and within groups on the subject of learning about Chiang Khan cultural significance, the researcher study in depth more through ANOVA method. The following table is a multiple comparison table which the mean difference is significant at .05 level.

ANOVA

total_top

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.805	2	.902	3.737	.025
Within Groups	95.859	397	.241		
Total	97.664	399			

Multiple comparisons table on education and learning perception

	Multiple comparison			
	Mean Difference (I-J)	High	Bachelor	Master
High School	3.371	-	.116	.285*
Bachelor	3.488	-	-	.169
Master	3.656	-	-	

Future services for tourism development in Chiang Khan

a system of rating the heritage value of the place				
	Frequency	Percent	Valid Percent	Cumulative Percent

Yes	127	31.8	31.8	100.0
information sign on site				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	212	53.0	53.0	100.0
availability of a local trained guide				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	44	11.0	11.0	100.0
conservation of traditional architecture				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	378	94.5	94.5	100.0
community based tourism				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	167	41.8	41.8	100.0
standardized home stay				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	81	20.3	20.3	100.0
bike route				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	198	49.5	49.5	100.0
other				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	58	14.5	14.5	100.0

When asked about Chiang Khan's potential as a tourism destination, the respondents suggested that Chiang Khan's does not have a standard system of rating heritage value of the place (68.3%), does not have standardize home stay (79.8%), but does have a good conservation of traditional architecture (94.5%).

Respondent agrees that Chiang Khan is a safe tourism spot and is convenient to access. However, several other aspects of accessibility needs to be improve since the respondents do not agree that transportation within Chiang Khan is convenient, there are enough sign post or information spot for tourists, and enough parking space in each tourist attractions. According to the survey, the respondents are very satisfied with the accommodation of Chiang Khan because they agree that Chiang Khan provides enough good and safety accommodations for tourists.

One step back with the tourist attractions in Chiang Khan is that the respondents do not agree that the natural attraction is clean. However, the scoring is reaching toward agreeing

(3.4075). Thus with a little improvement with in tourist attractions, Chiang Khan would provide satisfying tourism attractions for visitors. The respondents also agree that Chiang Khan provides interesting and unique cultural tourism activities but they do not agree that Chiang Khan has variety of tourist activities, which attract visitors who want to enjoy the tranquility and simple way of living. In term of amenities, the respondents do not agree that Chiang Khan has sufficient restaurants, availability of tourist activities, or the readiness of being a cultural tourism town.

Scoring Criteria: Value of Mean

- Score 1.00 – 1.50 = strongly disagree
- Score 1.51 – 2.50 = disagree
- Score 2.51 – 3.50 = moderate
- Score 3.51 – 4.50 = agree
- Score 4.51 – 5.00 = strongly agree

Chiang Khan Potential as a tourist destination		N	Minimum	Maximum	Mean	Scoring Criteria: Value of Mean	Std. Deviation
Accessibility to the Site							
Convenient transportation to Chiang Khan		400	3.00	5.00	4.2850	Agree	0.60803
Convenient transportation to tourism spots in Chiang Khan		400	2.00	5.00	3.6125	Moderate	0.69177
Safe traveling to tourism spots in Chiang Khan		400	2.00	5.00	3.9625	Agree	0.57176
Enough and clear sign post to the area		400	1.00	5.00	2.7275	Moderate	0.72426
Enough and clear information sign within the area		400	1.00	5.00	2.7625	Moderate	0.69808
Enough parking area in each tourism spot		400	1.00	5.00	2.6075	Moderate	0.64380
Availability of tourist information spot		400	1.00	4.00	2.4050	Disagree	0.60984
Accommodation							
Enough accommodation for tourists		400	3.00	5.00	3.5550	Agree	0.62285
Good quality and convenient accommodation		400	2.00	5.00	4.0175	Agree	0.70600
Safety accommodation and surrounding		400	3.00	5.00	4.2300	Agree	0.65051
Attractions							
Temple and sacred place	Interesting	400	3.00	5.00	3.7175	Agree	0.68839
	unique and authentic	400	3.00	5.00	3.9250	Agree	0.74213
	clean	400	3.00	5.00	3.9125	Agree	0.68265
Natural tourist destinations	interesting	400	3.00	5.00	3.8350	Agree	0.69569
	unique and authentic	400	2.00	5.00	3.8675	Agree	0.71849
	abundant and beautiful	400	3.00	5.00	3.9150	Agree	0.60306
	clean	400	1.00	5.00	3.4075	Moderate	0.70547
Activities							
Various tourism activities		400	2.00	4.00	2.8925	Moderate	0.56723
Interesting tourism activities		400	3.00	5.00	3.7025	Agree	0.62447
Unique cultural tourism activities		400	4.00	5.00	4.3825	Agree	0.48661
Amenities							
Sufficient restaurant for tourists		400	2.00	5.00	3.2425	Moderate	0.70707
Availability of tourist amenities		400	2.00	5.00	3.2200	Moderate	0.69844
The readiness for being a cultural tourism town		400	2.00	5.00	3.3575	Moderate	0.63301

Biography

Name	Miss Arunwasdi Bhuridadtpong
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