



**MANAGEMENT OF HISTORIC SITE FOR CULTURAL HERITAGE TOURISM :  
CASE STUDY OF BAN SAKHLA COMMUNITY, SAMUTPRAKARN PROVINCE**

**By**

**Chonlavit Sutunyarak**

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

**DOCTOR OF PHILOSOPHY**

**Program of Architectural Heritage Management and Tourism**

**(International Program)**

**Graduate School**

**SILPAKORN UNIVERSITY**

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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “Management of Historic Site for Cultural Heritage Tourism : Case Study of Ban Sakhla Community, Samutprakarn Province” submitted by Mr.Chonlavit Sutunyarak as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism.

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This research aims to review critically the heritage values and cultural significance of Ban Sakhla Community for a better understanding to tourists and local residents with appropriate interpretation and management, study the process of management for cultural heritage tourism at Ban Sakhla Community, and outlining conservation management plans and cooperation between the stakeholders.

It has been found that Ban Sakhla is a valuable community that still maintains its own cultural landscape under the pressures of the global changes. The location is a rural vernacular landscape area in Samutprakarn province, supporting extensive farming and fishing of marine products from man-made shrimp farms, canals, and sea area in the northern portion of Gulf of Thailand. The water circulation is the main theme of the community that dominates an overview of the study area. Its significance of the community was identified and analyzed to understand their own values to the community in terms of history, aesthetic, science, and social perspectives. These values certainly support the Ban Sakhla to sustain its standout in the existing world.

However, there is no management plan to serve cultural heritage tourism and conserve local heritage in Ban Sakhla community today, and the current management also cannot be completely provided for better understanding the significance of Ban Sakhla to visitors. Therefore, a proposed management plan is needed which mainly focus on facilitating visitors to allow most enjoyable and comfortable visit, conserving the significance of cultural heritage values, and also enhancing community involvement as well as economic benefit. This management plan for cultural heritage tourism in Ban Sakhla Community consists of four programs: interpretation, conservation, marketing, and monitoring.

Finally, Ban Sakhla is recently encountering a number of difficulties affecting its significance including soil subsidence, flood, garbage, noise and air pollutions, insufficient knowledge of conservation, materialism, quality of water, and the government sector. The government and all community members are major key elements for future actions to solve these problems continuously. In order to get adequate budgets to develop and achieve a stronghold of the community in the sustainable way, The Ban Sakhla has very high potential for ecotourism as well as homestay because of the richness of cultural heritage values in both nature and culture.

Student's signature.....

Thesis Advisor's signature.....

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## **Chapter 1 Introduction**

### **1.1 Statements and Significance of the Problem**

Ban Sakhla community is a rural vernacular landscape area in Samutprakarn province approximately 30 kilometers from Bangkok, supporting extensive farming and fishing of marine products from man-made shrimp farm, canals, and sea area in the northern portion of Gulf of Thailand. The water circulation is the main theme of the community that dominates an overview of the study area. There are a lot of attractions of the places, people, things, and events in the community including the housing style, a temple, local products, dialect, traditional games, culture, and custom. Ban Sakhla is the community with long and invaluable cultural history, dating back to a period before the collapse of Ayutthaya era. There is a simple life style of a fishing community. Their major occupations are fishing and sales of product of the sea such as shrimp pasted and dried shrimp. They have their own traditional games, dialect, culture, and custom. There are several old monuments which still represent the history of people, places, and events inside the community.

However, tourism at Ban Sakhla community from the past until today is solely going on by the operation of local residents. It has not been seriously promoted as a cultural heritage tourist attraction. At the present, it has no system to manage the site in order to serve tourists as well as conserve the authenticity of the community. No management system is in place to address the negative impacts such as environmental problems from overcrowded tourists and changes in functions of houses. Therefore management of historic site for cultural heritage tourism is very essential for Ban Sakhla community. This comprehensive research is crucial to examine how effectively a heritage management and conservation in Ban Sakhla community can work. In addition, this research will also focus in sustainable development for the community in order to be an effective guideline to determine tourism policies and operations subsequently.

### **1.2 Goals and Objectives**

1. To review critically the heritage values and cultural significance of Ban Sakhla Community for better understanding to tourists and local residents with appropriate interpretation and management

2. To study the process of management for cultural heritage tourism at Ban Sakhla Community, and to outline conservation management plans and cooperation between the stakeholders

3. To promote Ban Sakhla Community as a new choice of historic site for cultural heritage tourism

4. To provide ways forward to achieve sustainable development in the community

### **1.3 Research Questions**

1. What are the important factors relating to management of historic site for cultural heritage tourism at Ban Sakhla Community?

2. Who are the significant stakeholders in managing Ban Sakhla Community for cultural heritage tourism and how do they do it?

3. How does management of historic site for cultural heritage tourism involve the community?

4. How does the cultural heritage management achieve sustainable development?

### **1.4 Scope of the Study**

1. Area of Study : This research will focus at Ban Sakhla Community, Samutprakarn province (See Figure 1)

Ban Sakhla Community is situated in Na Kluer Sub District, Phrasamut Chedi District under administration by Samutprakarn province. The community landscape is located at the west of Samutprakarn province close to Chao Phraya River and the Gulf of Thailand. The distance to Ban Sakhla is approximately 30 kilometers from Bangkok and 10 kilometers from the Gulf of Thailand.

2. Focus of the research : examining and outlining heritage management toward cultural and tourism contexts in the community.

3. Target groups : divided into three groups of stakeholders consisting of local residents, private and government agencies, and visitors/tourists.

4. Investigation and exploration : this addressed both tangible and intangible heritage values. Tangible includes structures, buildings, infrastructure, and so on. Intangible involves culture, way of life, beliefs, and other related aspects.

### **1.5 Research Methodology**

In order to complete the purposes, this research focused on qualitative methods that they were useful to gain detail about the issues studied. The process of qualitative methods for this research was described as follows :

1. Documentation research about related to the places and movements at Ban Sakhla Community from both primary and secondary sources including local documents, reports, photographs, maps and others. In addition, primary survey was needed as initial process of basic understanding and background of the heritage site contexts from the past until today.

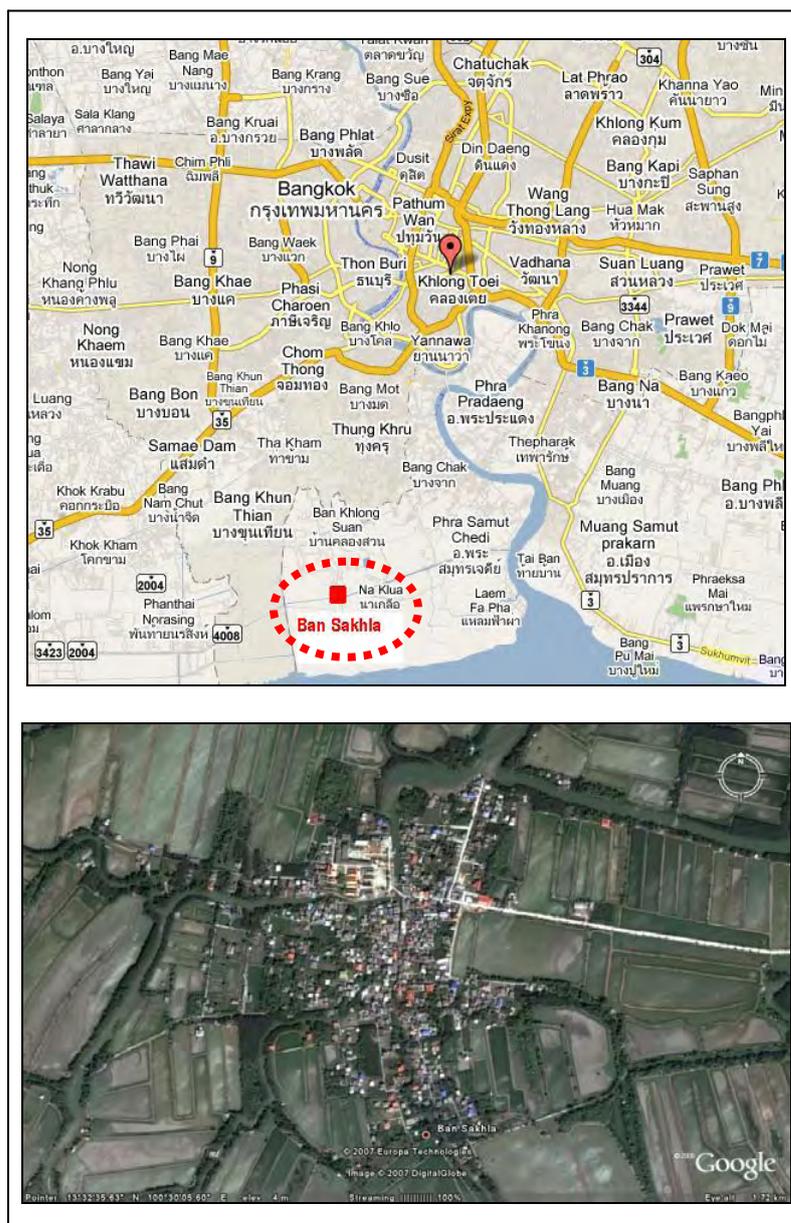


Figure 1: Map and Location of Ban Sakhla Community as area of study  
(Source: Google Map and Google Earth, retrieved on June 5, 2007)

2. A field study – in order to explore and investigate the context of the site and whether it responds to the documentation by collecting and assessing the potency for cultural heritage tourism. This focused on the state of the community, and management plans prepared by the municipality that were considered as an important part of site analysis.

3. Observation – which was an useful approach to get a good chance to participate with local residents and other people in the setting and to become familiar with each other. A researcher could observe and see an interaction between any stakeholders involved in the community. Observation checklist was prepared to collect data. Some items in the checklist were tourism facilities provided, relationship

between local members and other stakeholders, quality and level of services available for cultural heritage tourism, related heritage conservation activities, and so on.

4. Basic interviews – which helped a researcher to understand primarily about what local residents think, what they need, how much they recognize the necessity of site conservation for cultural heritage tourism, and how the community will be managed for sustainability in the future. Basic interviews might illustrate the level of the community's concern for cultural heritage tourism and heritage conservation, and also lead to the next step.

5. An in-depth interview with specific target groups – this next approach was conducted in order to get in-depth information about the site and understand daily life in the community as well. It was also necessary to understand senses of participation and cooperation of all participants in heritage management, reaction of them toward tourism and development, and how they think their community will be in the future. A specific target was classified into three groups according to the stakeholders in the community including local residents who can provide attitude, opinion, and illustrate their understanding about Ban Sakhla in various idea ; private and government agencies who have their own rights and responsibilities of taking care of Ban Sakhla ; and visitors/tourists who come to visit the community with their perception and expectations.

6. Data analysis – which was done after getting all information. This approach was systematically analyzed, compared and established a framework for action to manage the site for cultural heritage tourism under limited condition of the community.

7. Conclusions and recommendations – the research provided suggestions for community and all stakeholders by integrating and cooperating method between any stakeholders.

## **1.6 Process of the Study**

The process of the study was conducted step by step as follows :

1. Research preparation and planning
2. Documentation research relating to Ban Sakhla Community, and literature review of management of historic sites, cultural heritage tourism and sustainable tourism
3. Site survey and observation – to gather site information such as existing physical landscape, heritage significance, photographing, cultural mapping, and etc.
4. Data collecting the original and ancient information from major sources of data such as National Archive, Cultural Office of Samutprakarn, National Library, etc.
5. Participant observation, in-depth interview, group interview, focus group with main key informants according to specific three target groups
6. Summarizing a primary report
7. Data analysis of information that it corresponds to the research objectives
8. Preparing a final report of the research

## **Chapter 2**

### **Literature Review**

This chapter focuses on important concepts and theoretical frameworks needed for acknowledging backgrounds of this research and also includes reviewing of relating documents and researches. This begins with concepts of what cultural tourism is and how it will be managed or handled in the most appropriate way. Next, the concept of management of cultural and historic site and cultural landscape are very crucial for understanding about the idea of belonging, outstanding, significance, locality, and how to manage historic site in order to be beneficial and helpful in the community. The conversation and sustainability is the next concept, which explains its aim, how to achieve sustainability and community participation. Then, it is also essential to look at the concept of heritage and tourism interpretation that are used for encouraging visitors to understand the site better with several interpretation techniques such as sign, guides and so on. The last is destination planning concepts including the model of destination zone planning and integration with community planning. These would be beneficial to understand about the components of destination zone function and resources that have been developed to provide for visitor activities. Therefore, this chapter is classified into six concepts consisting of:

1. Cultural Tourism in a Global Context
2. Management of Cultural and Historic Sites
3. Cultural Landscape
4. Conservation and Sustainability
5. Heritage and Tourism Interpretation
6. Destination Planning Concepts

#### **2.1 Cultural Tourism in a Global Context**

As an industry, tourism is highly service driven. Tourism provides products and services for people participating in activities in places other than their residence. According to Leiper (1979), the tourism industry consists of all those firms, organizations and facilities that are intended to serve the specific needs and wants of tourism. Tourism usually contains multiple products or services, and these often involve the co-operation of several suppliers. As Seaton and Bennett (1996, p.4) noted: 'Tourism is not a homogeneous market like that, say, for breakfast cereals, cars or cat food. It is a heterogeneous sector which consists of several product fields, albeit ones which have a degree of linkage'.

The word 'heritage' in its broader meaning is frequently associated with the word 'inheritance', that is, something transferred from one generation to another. The role of heritage as a carrier of historical value from the past means that it is seen as a part of the cultural tradition of society. The concept of 'tourism', in contrast, is a form of modern consciousness: 'Tourism's fundamental nature is dynamic, and its

interaction with heritage often results in a reinterpretation of heritage. In its essence, the relationship between heritage and tourism parallels the debate that takes place within a society's culture between tradition and modernity' (Nuryanti, 1996, p.250). During the past three decades, heritage and tourism have become inextricably linked throughout the world. Tourism is used as an economic justification for heritage preservation. Tourism also serves to preserve artifacts found in many parts of the world; indeed, historical artifacts and their associations have always been one of the tourism industry's most marketable commodities (Timothy, 1997).

Balcar and Pearce (1996, p.203) suggested that: '...heritage tourism is at present largely characterized by an expanding range of concepts and definitions, by a mix of individual case studies and more general discourses. Little specific agreement exists on what heritage tourism is, if indeed it is a separate phenomenon or how it should best be studied'.

Christou (2005, p.5) noted that the term 'heritage and cultural tourism' refers to that segment of the tourism industry that places special emphasis on heritage and cultural attractions. These attractions are varied, and include performances, museums, displays, archaeological sites and the like. In developed areas, heritage and cultural attractions include art museums, plays, and orchestral and other musical performances. Tourists may travel to specific sites to see a famous museum or to hear a special musical performance. In less developed areas, heritage and cultural attractions may include traditional religious practices, handicrafts and cultural performances.

As stated above, there is no single agreed definition of the term 'heritage and cultural tourism'. Masberg and Silverman (1996, p.20) expressed the problem in the following terms: '...despite the growing interest in heritage tourism, there is a surprising lack of understanding of how visitors define a heritage site and what the activity of visiting a heritage site means to them'. Below follows a summary of definitions found in the current literature on heritage and cultural tourism. This review of the various suggested definitions lends support to the definition of heritage tourism as proposed for use in this dissertation (historic sites and buildings and the experiences that people seek to have in them).

### **2.1.1 Exploring Definitions for Cultural Tourism**

The term 'cultural tourism' has been used interchangeably with 'heritage tourism'. One of the conceptual definitions of cultural tourism has been provided by Richards (1997, p.24), who stated that cultural tourism is 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs'. However, Richards (1997, p.24) also provided a technical definition of cultural tourism, stating that cultural tourism includes 'all movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence. According to Silberberg (1995, p.361), cultural tourism is defined as 'visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution'. Fridgen (1991, p.221) also described cultural tourism from the visitors' perspective, stating that '..for outsiders, the culture of an

area can represent an attraction in and of itself. This is sometimes called cultural tourism'. Therefore, tourists interested in culture may seek exposure to local behaviors and traditions, to different ways of life or to vestiges of a vanishing lifestyle.

Tighe (1991) examined three components of cultural tourism: travel, the tourist and the sites. In particular, in terms of travel he stated that 'cultural tourism is travel undertaken with historic sites, museums, the visual arts, and/or the performing arts as significant elements' (Tighe, 1991, p. 387). In relation to the cultural tourist, Tighe stated that he is '...one who experiences historic sites, monuments, and buildings; visits museums and galleries; attends concerts and the performing arts; and is interested in experiencing the culture of the destination'.

Finally, the World Tourism Organization has provided a definition of cultural tourism as well, focusing on the travel motivations of tourist: 'Cultural tourism includes movements of persons for essentially cultural motivations such as study tours, performing arts and other cultural tours, travel to festivals and other cultural events, visit to sites and monuments, travel to study nature, folklore or art or pilgrimages' (World Tourism Organization, 1985, p.131).

### **2.1.2 Exploring Definitions for Heritage Tourism**

A definition of heritage tourism was provided by Poria et al. (2001), focusing primarily on the tourists' motivations and not on the heritage product. According to Poria et al. (2001, p.1048) 'Heritage tourism is a phenomenon based on tourists' motivations and perceptions rather than on specific site attributes...Heritage tourism is a subgroup of tourism, in which the main motivation for visiting a site is based on the place's heritage characteristics according to the tourists' perception of their own heritage'.

Nuryanti (1996, p.257) suggested that heritage tourism '... is characterized by two seemingly contradictory phenomena: the unique and the universal. Each heritage site has unique attributes; but heritage, although its meaning and significance may be contested, reinterpreted and even recreated, is shared by all'. Peterson (1994, p.121) stated that 'we think of heritage tourism as visiting areas which make the visitor think of an earlier time'. Sharpley (1993, p.132) noted that 'heritage is literally defined as what we have inherited from our past. Over the last decade, however, it has become more broadly applied and now the term is used to describe virtually everything associated with a nation's history, culture, wildlife and landscape'.

Prentice (1993, p.36) suggested that 'essentially in tourism, the term "heritage" has come to mean not only landscapes, natural history, buildings, artifacts, cultural traditions and the like which are literally or metaphorically passed on from one generation to the other, but those among these things which can be portrayed for promotion as tourism products...heritage sites should be differentiated in terms of types of heritage: built, natural, and cultural heritage'.

In addition, Silberberg (1995) suggested that the ability of heritage products to attract tourists was related to eight pointed listed below, which serve as a type of checklist to evaluate cultural products:

- perceived quality of the product
- awareness
- customer service attitude
- sustainability
- extent to which product is perceived to be unique or special
- convenience
- community support and involvement
- management commitment and capability

According to Prentice (1993), heritage tourists and visitors can be divided into five groups: (1) educated visitors; (2) professionals; (3) families or groups; (4) schoolchildren; and (5) nostalgia seekers. Peterson (1994) stated that there were four different types of heritage-tourism visitors as follows: (1) ‘aficionados’ are considered to be preservationists and perhaps very professional in their study of history; (2) ‘event visitors’ visit sites on special occasions (e.g. festivals); (3) ‘tourists’ are away from home and visiting historic sites; and (4) ‘casual visitors’ visit the site because it is a convenient green place.

### **2.1.3 Service Quality and Visitor Satisfaction**

Service quality is a major issue in service industries and has become the center of attention in all sectors of tourism. As competition increases in the tourism industry, organizations and management have found that mere improvement in the technical aspects of tourist goods and services is no longer enough. Service quality is also an important issue for non-profit organizations and public-sector agencies involved in the tourism industry, despite the fact that they are not profit orientated. In public heritage tourism authorities and organizations, the satisfaction of visitors through high-quality services has been identified as an essential element (MacKay and Crompton, 1988).

Although heritage tourists spend money, time and other resources on a trip or a visit, there is no tangible return on their investment. What tourists receive from their investment is an experience that provides mainly psychological benefits (Kozak, 2001). Therefore, the heritage tourist product is not a measurable good. Although service quality is important from the perspective of the heritage tourism business, the experience that tourists or visitors derive from interacting with the service is also an important factor. Satisfied customers are more likely to return, and more likely to say positive things about the service they have experienced.

Visitor satisfaction is the goal that both private and public heritage tourism organizations strive to achieve. This means that heritage tourism organizations should pay attention not only to improving the quality of service attributes, but also to improving the emotional and psychological reactions that visitors obtain from the service experience. As Otto and Ritchie (1996, p.165) noted: ‘...the intimate, hands-on nature of the service encounter itself affords many opportunities for affective responses; it has long been acknowledged that human interaction itself is an emotionally charged process’.

Both service quality and visitor satisfaction are critical aspects of a heritage tourism service. The goal of tourism marketers is therefore to improve both service quality and the level of visitor satisfaction. However, it has been recognized that service quality is an elusive concept for researchers and heritage-tourism practitioners to understand. Crompton and Love (1995, p.11) argued that ‘...this elusiveness is manifested in the array of different ways in which it has been conceptualized and operationalized in the tourism, leisure and marketing literatures, and by the continued confusion about its relationship to satisfaction’. Heritage tourism organizations have not been given consistent guidance by the international literature as to the relationship between these two constructs.

#### 2.1.4 Cultural Tourism as a System

From the standpoint of the planners and developers of cultural tourism, the many parts and actors are so numerous and complicated that they seem to defy any order. Each element rightly approaches cultural tourism from its own perspective. Owner-developers of traveler lodging, for example, create a vision of the ultimate finished project and its management. This vision includes type of facility, such as bed-and-breakfast, hunting lodge, health spa, campground, or some other. Management characteristics, design and construction costs, buildability, and availability of finance influence the final decision. Today, it is likely that a multinational corporation rather than an independent entrepreneur will be influenced greatly by past successes of their projects.

One way of modeling the functioning tourism system is illustrated in Figure 2. The two main drivers of tourism consist of a Demand and a Supply Side.

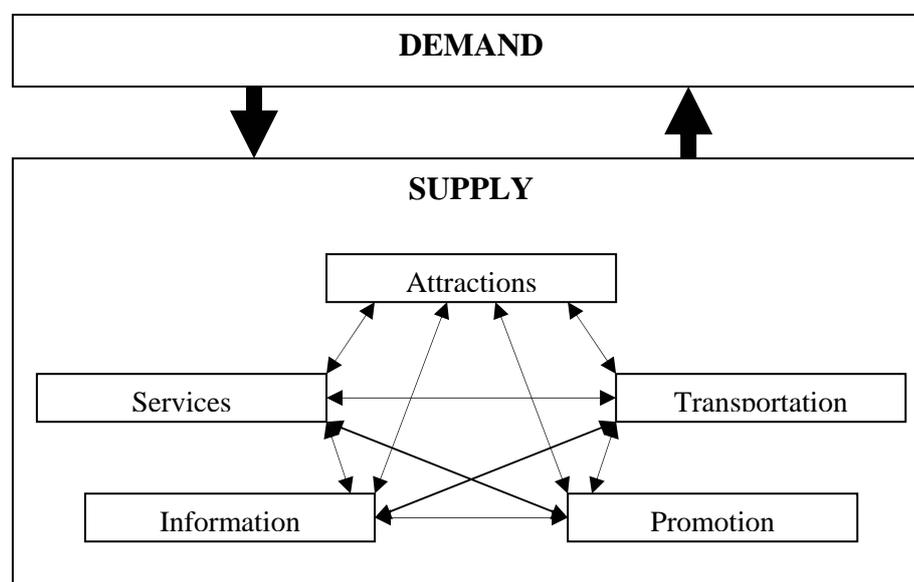


Figure 2: The Tourism Functioning System. Virtually all of the elements of tourism can be modeled as an interrelated demand and supply side. The five supply side components are interdependent and require planning that relates to market trends as well as to physical characteristics of land and resources.

Source: Clare A. Gunn (2002), p.34

Within these major forces are many details that all planner/developers must deal with for success. Tourism is not made up only of hotels, airlines or the so-called “tourist industry” but rather a system of major components linked together in an intimate and interdependent relationship. This model is one way of describing the functioning tourism system.

### **Demand**

As any manufacturer knows, the best product to manufacture is one that is appealing or preferred by the market. This is equally true with tourism. Tourists must be motivated to travel. Those who do not have the interest, desire, and purpose for travel and stay home cannot be counted in the demand side of tourism.

### **Components of Supply**

Equally important in the functioning tourism system is the driving force of the Supply Side – all the objects and services that are provided to meet demand. The supply side includes all those programs and land uses that are designed and managed to provide for receiving visitors. These are under the control of the policies and practices of all three sectors – private enterprise, nonprofit organizations, and governments. According to Figure 2, Gunn (2002) described the following five major components;

#### Attractions

Attractions provide two major functions. First, they entice, lure, and stimulate interest in travel. As people in their residential locations learn about attractions of destinations, they make decisions on those that appeal the most. Second, attractions provide visitor satisfactions, the rewards from travel – the true travel “product”.

Attractions are those developed locations that are planned and managed for visitor interest, activity, and enjoyment. Even though a destination may have an abundance of resources that are attractors, they are not functioning as true attractions until they are ready to receive visitors. Attractions could be classified in several ways. Such classification may be of assistance to individual enterprises and other stakeholders in tourism when they plan for the future. Offered here are three classifications.

By ownership – attractions are owned and managed by all three sectors; government agencies, nonprofit organizations, and commercial enterprises. Table 1 below lists examples of attractions classified by ownership.

**Table 1: Classification of Attractions by Ownership**

<b>Governments</b>	<b>Nonprofit Organizations</b>	<b>Business Sector</b>
National parks	Historic sites	Theme parks
State parks	Festivals	Cruises
Wildlife reserves	Organization camps	Shopping centers
Scenic / historic roads	Elderhostels	Specialty food
Recreation areas	Historic architecture	Resorts
National monuments	Theaters	Golf courses
Wildlife sanctuaries	Gardens	Theaters
Zoos	Museums	Craft shops
Bike / hike trails	Parades	Plant tours
Sports arenas	Nature reserves	Race tracks

By resource foundation – Attractions can be grouped according to the basic resource foundation, natural or cultural, as listed in Table 2.

**Table 2: Classification of Attractions by Resource**

<b>Natural Resource Foundation</b>	<b>Cultural Resource Foundation</b>
Beach resorts	Historic sites
Campgrounds	Archeological sites
Parks	Museums
Ski resorts	Ethnic areas
Cruises	Festivals
Golf courses	Medical centers
Nature reserves	Trade centers
Organization camps	Theaters
Bike / hike trails	Plant tours
Scenic roads	Convention centers

By touring / long-stay – Although recent market trends have shown a striking reduction of time devoted to each trip, attractions could be classified by whether they are best adapted to touring circuit travel or long-stay in-place travel. Some examples are listed in Table 3.

**Table 3: Classification of Attractions by Touring/Long Stay**

<b>Touring</b>	<b>Long Stay</b>
Roadside scenic areas	Resorts
Natural areas	Organization campsites
Historic buildings, sites	Vacation home complexes
Specialty food places	Gaming centers
Shrines	Ranches
Zoos	Convention centers

### Services

Service businesses for tourism have both traditional and special planning needs.

*Location and services are influenced by two markets.* All the businesses providing basic and supportive services for travelers also serve local resident markets. Restaurants, shops, entertainment, and local transportation businesses receive much of their trade and revenues from residents as well as travelers. This fundamental influences location. Remote locations generally are much less successful compared to city and even small town locations.

*A balanced economic base is more stable.* When tourism and travel businesses provide the major economic input, the economy can fluctuate greatly with changes in travel markets. Industry and trade, combined with tourist businesses, provide the best balance of diversity.

*Tourist businesses depend on urban infrastructure.* Isolated locations require greater investment to provide for water supply, waste disposal, police, fire protection, and sometimes electrical power, compared to urban settings. This tends to encourage the location of lodging, food service, and other travel services in communities.

*Businesses gain from clustering.* At one time, entrepreneurs believed that they should locate away from their competition. Today the prevailing belief is that food services or lodging accommodations are best adapted to traveler demand when grouped together. When the traveler begins to think of needing food service, it seems best to be located near other kinds of food service.

*Fragile environments should be avoided.* Care in location is essential to avoid damaging the very reason for providing a service. Too often, tourist businesses have been located too close to water edges or on sites that have important value for attractions – natural and cultural resource sites.

*Services depend on attractions.* Service business function is intimately related to attractions. Therefore, the business sector should cooperate on plans for increased development of attractions. Because so many attractions are based on natural and cultural resources, these businesses should exercise strong environmental protection advocacy.

### Transportation

Passenger transportation is a vital component of the tourism system. It provides the critical linkage between market source and destination. Transportation between cities and attractions within urban areas and within attraction complexes requires special planning consideration. In the planning for tourism development, it is essential to consider all travel modes for people-movement throughout the circuit in order to reduce its friction as much as possible.

Changes in routes, pricing, schedules, convenience, and interfacing between modes can foster or spell disaster for tourism. This issue is further complicated by the different needs of local as compared to long distance travelers. Following are a few key considerations for the important component of transportation.

*The transportation sector must include tourism in its plan.* Because tourism has grown to major significance internationally, the transportation role must be strengthened. Modern technology has greatly increased the quality of construction of highways, bridges, airports, railways, and harbors. But closer input from tourist service businesses and attraction leaders is needed in the transportation decision-making process. Both can gain from greater integration.

*Intermodal travel requires new planning cooperation.* Increased popularity of package tours forces greater integration of travel modes. If any one travel link fails to provide the quality of service desired, the entire trip may be spoiled. The planning of intermodal transportation centers is needed for domestic local as well as outside visitor markets.

*Transportation is more than engineering.* Greater sensitivity to the human dimensions of travelers is required for transportation planning. Finding one's way is increasingly complicated with freeways which tend to disorient and isolate travelers from their objectives. Better signage and traveler information continues to present a planning challenge. The experience of travel, especially on byways and rural routes, is often a part of the tourism product. Scenic routes require special controls on adjacent land use.

*Highways require greater sensitivity to the environment.* Although highway design and planning techniques have advanced in recent years, special care to protect natural and cultural resources is needed. Although traveler access is very important, the building of a major highway into virgin territory can radically upset the local social and physical environment.

*Pedestrianism.* Critical to planning for all travel targets is pedestrianism. The great majority of travel attractions are enjoyed on foot, outside the automobile, train, ship, or plane. New design and planning are needed for handling greater volumes of travelers after they leave the mass transport vehicle. New routing, new surface preparations, and new visitor interpretation are challenges for newer, safer, and more satisfying pedestrianism.

#### Information

An increasingly important component of the tourism system is traveler information. Many public tourism agencies still confuse information with promotion. Advertising is intended to attract whereas information is to describe – maps, guidebooks, videos, magazine articles, tour guide narratives, brochures, internet, and traveler anecdotes. Although much of the provision of information is outside the realm of physical planning, one form of traveler information linkage – the visitor center – is growing rapidly. As ecotourism evolves and as visiting historic sites increases, there is danger of environmental damage. A popular solution is the creation of major visitor

centers where masses of tourists can be managed and where they can gain a great experience without destruction of the environment. Following are a few key considerations for the important component of information.

*Information segmentation is needed.* In the past, some informational literature and guidance has been so generalized that no one really benefits. Instead, special places require special descriptive information and guidance. For example, historic sites may require several options related to the sophistication and interest of the visitor.

*Information systems are not promotion.* Much of promotion is directed toward the market before travel decisions are made whereas information is needed both before and during travel. Generally, roadside billboards are of greater scenic destructive value than either informative or promotional value for travelers. A mix of maps, guidebooks, well-marked highways, geographic positioning systems, internet access, and visitor centers can assist the traveler in finding his way and understanding what he is seeing and doing.

*Visitor centers are essential.* A well-designed visitor center complex adjacent to resource-based attractions promises to solve many issues. First, it can be designed to accommodate personal cars as well as tour buses. It can handle masses of visitors without environmental damage to the primary resources of importance to the attraction. It can provide a vicarious resource experience for the visitor as a representative for direct contact and its accompanying noise, litter, and physical wear and tear. Cooperative planning between public agencies, nonprofit organizations, and commercial business can take much of the financial burden away from public agencies. A visitor center complex could include food service, retail sales (crafts, souvenirs), pageantry, museum, exhibits, and demonstrations as well as lectures, videos, and publications.

*A national guidance system is ideal.* Tourist maps and roadside signs identify with a uniform symbol, such as an "I", where such centers are located. Here the traveler can obtain additional literature, maps, and personal counseling. In order to reduce costs, these may be incorporated into local businesses, such as restaurants and shops. This system offers better directions, is better liked by visitors, and creates less visual clutter than excessive roadside signs.

*Local hospitality training is needed.* Planning for improved tourism information for visitors requires an adequately informed local citizenry. Too often travelers are given no information or even misguidance when asking a local citizen for aid. Local hospitality training programs can be effective for improving knowledge of services and attractions as well as the ability to properly greet visitors.

### Promotion

Tourism promotion is a major policy and program activity of many nations, provinces, governmental developments, and businesses. Promotion for tourism usually encompasses four activities: advertising (paid), publicity (unpaid), public relations, and incentives (gifts, discounts).

Because so much money is spent on promotion, the important planning linkage is the matter of what is promoted. All promotional planning must be closely integrated with all other supply-side planning and development.

For example, Baker (1992, p.1) found that the marketing program of the U.S. National Park Service to promote off-peak seasonal use did accomplish that objective but exacerbated the overall use problem. Whereas over 95 percent of the park use was in June, July, and August before their campaign, the percentage dropped to 78 percent in 1990, after the program. But the program resulted in a significant increase in total visitors. This effort increased the burden on National Park staff, already overextended because of budget reductions.

Even though promotion is an important tool for increasing economic impact, it must be used with great sensitivity to the goal of user satisfaction, closely related to land development. For example, the planning and management of attractions within destinations may not allow the visitor to experience the view or the objective illustrated in promotional literature.

Closely related to land planning for tourism is the use of billboards and signs along highways. Although informative signs at exits of freeways and at highway intersections may be needed, promotional signs have questionable value. In most instances today, they are less effective for luring visitors than other media – tour guidebooks, radio-TV spots, publicity, internet, magazine articles, and word-of-mouth from friends and relatives. In addition, scenic appreciation of roadsides is such a strong desire among travel markets that defacing the landscape by billboards hardly seems desirable. However, many regions have banned billboards and severely limited the use of signs.

### **2.1.5 Destination Management**

Destinations are the real competitive factors within the tourism industry (Bieger, 2002). The tourism destination comprises a number of elements that combine to attract visitors to stay for a holiday or day visit. According to Laws (1995), there are four core elements that attract guests to spend their holidays in a specific destination: (1) prime attractors, i.e. the main attractors appealing to the visitor and differentiating one destination from another; (2) built environment, i.e. the physical layout of a destination including waterfronts, promenades, historic quarters and commercial zones; major elements of infrastructure such as road and rail networks, plus open spaces and communal facilities; (3) supporting supply services, i.e. essential facilitating services such as accommodation, communications, transport, refreshment and catering, entertainment and amenities; and (4) the sociocultural dimension, i.e. cultural attributes, bridges between past and present, and the mood or atmosphere, ranging from sleepy to vibrant. Destinations are areas where customers benefit from all the services they deem necessary for a stay according to their needs. Destination management must be developed to guarantee the quality of the visit, competition on the market and the residents' quality of life.

The role of a destination management organization is to 'act as a facilitator to achieve the strategic objectives of the destination' (Collins and Buhalis 2003, p.202). To reach, maintain, defend their competitive position on the global market, tourist destinations need to use methods and tools that guarantee the management of a destination in the future in terms of quality, value and sustainability.

## **2.2 Management of Cultural and Historic Sites**

History, culture and religion constitute significant elements of tourism. Millions of tourists in any one year visit historic centers, temples and places of unique cultural value. Many of these major cultural attractions are located in close proximity to, or within, large urban centers. In general terms, this could be considered 'mass tourism', which reflects the high numbers of visitors to cultural and heritage sites; often for little more than a short stay or brief excursion. This pattern of visitation creates pressures that need to be managed effectively, taking into consideration the visitor experience and the capacity of local systems to support such pressures (Garrod and Fyall, 2000).

### **2.2.1 Site Typology and Characteristics**

Any typology of cultural tourism destinations or attractions will be both diverse and potentially very extensive depending on the degree of categorization used and the level of detail required. In this context, a broad approach is adopted based on three general categories: historic towns and cities, archaeological sites, and festivals. In terms of tourism, the management of these sites has to address similar opportunities and challenges, but their significance will vary according to the characteristics specific to a particular category and thus the management planning and development of the site will vary in approach (Coccosis, 2005).

#### **Historic towns and cities**

Major cities may have the infrastructure to absorb high-volume tourism, coupled with transport systems generally able to deliver people into the center of the city. On the contrary, in small historic towns a concentration of tourists can lead to environmental management problems such as pollution. Tourist flows into these areas can impact on the general day-to-day functions, creating conflicts between tourism and the dynamics of the city, threatening both tourism development and the socioeconomic structure of the settlement (van der Borg et al., 1996). So, tourism may cause conflicts between visitors and the local population and impact on urban management capability and urban structure. The management of these conflicts becomes of the utmost importance to ensure the conservation of these sites along with their socioeconomic development, in which tourism can play a significant role.

#### **Archaeological sites**

This type of cultural tourism attraction evidences a diverse range of sites. They may be isolated or within a wider site, in private or public ownership, and may or may not charge an entrance fee. Visitor numbers vary with their importance and historical recognition as well as in terms of scale and accessibility (Coccosis 2005, p.55).

### **Festivals**

Festivals are characterized by the arrival of visitors in a defined period, generally in a restricted area, to participate in an event of a particular nature. They range in scale from a local community gala drawing relatively few visitors, through concerts and theater festivals, to religious events such as Loy Kratong festival. The staging of festivals needs to be compatible with site preservation and protection and with respect for the aesthetic, historical and scientific integrity of the place by following existing regulations for the site or establishing and applying site-specific regulations (Coccosis 2005, p.55).

#### **2.2.2 The Visitor Experience**

Visitor satisfaction depends on a diverse range of factors, from the site of interest and the quality of services provided to the facilities available and the number of visitors. The visitor experience and satisfaction also depend on personal expectations and the anticipated outcomes of the visit (Vitterso et al., 2000). According to Chaplin (2003), there are potentially variable visitor needs and requirements, which create different management opportunities. Therefore, a knowledge and understanding of visitor profiles, preferences and needs is invaluable in the setting of objectives for the infrastructure, staffing needs and education and interpretation program of the site. These aspects, along with the characteristics and assets of the site, will influence the visitor's experience. Management planning and development are also applicable factors that are generic to all cultural attractions. In addition, the general condition of the site, maintenance, cleanliness, facilities and services will contribute to perceptions of the site's management and organization, and to making the visit a more enjoyable experience.

### **Facilities and services**

Coccosis (2005, p.58) noted: 'It is essential for any site receiving significant numbers of visitors to address their needs through the provision of the necessary facilities and services. The planning and development of facilities and services needs to be well thought through, as commercialization will detract from the conservation and presentation of the site features and overall aesthetics. The conservation of the historic fabric and character and authenticity of the site are seen as influences on visitors' expectations'.

The management should adopt and promote environmentally friendly practices and encourage visitors to act accordingly. Therefore, there should be a clear environmental policy and environmental management system in place, an approach that could also be part of the marketing strategy.

### **Wider factors**

All sites attractive to cultural tourists, irrespective of type of location, will be influenced by the degree of access, the quality of the surroundings and the general environment. These wider factors should be carefully considered by the management team and, as necessary, through liaison with the appropriate authorities.

Coccosis (2005, p.58-59) summarized that accessibility should be carefully planned to avoid traffic and pollution problems in areas around the site, ensuring comfortable access but with due regard to the impact of infrastructural developments on the visual amenity of the location. The use of well-planned 'park and ride' facilities may be advantageous in avoiding congestion around the site, on major routes or in urban centers. Such an approach may help to enhance traffic problems during peak visitor periods, at which point members of the local community may become annoyed by the extensive presence of visitors using 'their resources', potentially leading to hostility towards visitors. The volume and diversity of visitors that many sites attract require attention to be paid to the quantity and type of accommodation and hospitality services available, the actual and potential demand with regard to the capacity of the locale and environment and, overall, the visual impact.

Attention must be paid to public amenities such as toilets, drinking water, environmental health and safety, and emergency medical services. Consideration should be given to availability and capacity levels in the context of visitor numbers and duration of stay and in the case of litter disposal.

### **2.2.3 Problems Arising from Visitors to the Site**

The problems arising from visitors can be broadly categorized into three areas as follows (Coccosis, 2005):

#### **1) Urban management capability**

One of the most common problems around or at cultural sites attracting many visitors arriving by coach is traffic, congestion and associated problems such as noise and air pollution. Furthermore, the local infrastructure and amenities may not have the capacity to deal with high visitor numbers such as found during peak periods. This can lead to imperfection of those systems, creating environmental problems and conflicts with local users that can be especially evident with events attracting many people. This can also lead to associated problems such as litter and damage to the physical environment and overload on public amenities. Allied with this is the impact on the visual amenity of historic towns and the setting of individual sites through the uncontrolled development of tourism services and facilities that may be visually intrusive. This may lead to the alteration of urban fabric and the architectural character of a site or historic town, damaging in this way the identity of the locale – the sense of place.

On the contrary, a tourism development policy may lead to improvements in infrastructure and services to deal with increased numbers of people due to tourist arrivals.

## 2) The site

Too many visitors at any one time can lead to queues at access points at interpretation displays, overwhelm exhibitions, and block the flow of visitors or the view of smaller groups or individuals, thereby negatively influencing the visitor experience (Lee and Graefe, 2003). Visitors cause wear and tear on buildings and monuments through intensive use and are also associated with vandalism, leading to further damage of the site and environment, and overall to potential deterioration of the site. This can be especially evident in enclosed interior places, where major humidity and temperature fluctuations related to tourist flows may damage irreversibly materials and finishes. Archaeological sites and historic buildings are particularly vulnerable to souvenir collectors, who remove bits and pieces of historic fabric as first-hand souvenirs of their visit.

## 3) Local community

Pressure arising from visitors may negatively affect the quality of life of residents, owing to pollution, noise and litter, and/or increased costs of living and property prices (Curtis, 1998). Moreover, tourists may compete with residents for the use of facilities and infrastructure, and increase crowding, inducing irritation of the local population, which may affect the visitor experience, damaging the destination's image and consequently tourism in the longer term.

Social conflicts also arise as a result of the crowding-out phenomenon leading to a tourism monoculture. In such situations tourism may come to dominate urban society, leading to higher prices for centrally located land, diminishing the attractiveness of the city for families and firms because of congestion and pollution, and thereby causing the displacement of other activities and functions from the center to the outskirts.

Within the context of the scale of the festival, visitor flows may create overcrowding, overwhelm services and the infrastructure, causing conflicts with the local community. However, it is recognized that these events can bring positive economic benefits and make a contribution to revitalizing small, isolated and declining communities. On a larger scale, they can serve to promote cultural events to and for the community while also acting as a promotional tool for a city.

## 2.3 Cultural Landscape

The importance of the landscape as heritage lies in the way people have interacted with their physical environment over time. The evidence of past land uses and organization of settlement can tell us much about the way different groups have adapted (or failed to adapt) to the elements. This relationship between natural and cultural processes is the fundamental theme of cultural landscapes. Cultural landscapes were brought to conservation interest when World Heritage Committee accepted the universal value of historic landscape. Then, cultural landscapes have been interpreted and presented in wider and deeper view. The concept of cultural landscapes became a mean to understanding the heritage and its cultural context through the existing lifestyle which was handed down from generation to generation.

### 2.3.1 Definition of Cultural Landscapes

Cultural Landscapes have been defined by the World Heritage Committee as distinct geographical areas or properties uniquely "...represent[ing] the combined work of nature and of man.." (UNESCO 2005, p.83). This concept has been adapted and developed within international heritage arenas (UNESCO) as part of an international effort to reconcile "...one of the most pervasive dualisms in Western thought - that of nature and culture" (Pannell 2006).

The World Heritage Committee has identified and adopted three categories of cultural landscape, ranging from (I) those landscapes most deliberately 'shaped' by people, through (II) full range of 'combined' works, to (III) those least evidently 'shaped' by people (yet highly valued). The three categories extracted from the Committee's Operational Guidelines, are as follows (UNESCO 2005, p.84):

- (I) "a landscape designed and created intentionally by man";
- (II) an "organically evolved landscape" which may be a "relict (or fossil) landscape" or a "continuing landscape";
- (III) an "associative cultural landscape" which may be valued because of the "religious, artistic or cultural associations of the natural element"

Carl O. Sauer, an American human geographer, who was probably the most influential in promoting and developing the idea of cultural landscapes (James & Martin 1981, p.321-324). Sauer was determined to stress the agency of culture as a force in shaping the visible features of the Earth's surface in delimited areas. Within his definition, the physical environment retains a central significance, as the medium with and through which human cultures act. His classic definition of a 'cultural landscape' reads as follows:

*"The cultural landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural are the medium, the cultural landscape is the result"*

A 2006 academic review of the combined efforts of the World Heritage Committee, multiple specialists around the world, and nations to apply the concept of 'cultural landscapes', observed and concluded that:

*"Although the concept of landscape has been unhooked for some time from its original art associations .. there is still a dominant view of landscapes as an inscribed surface, akin to a map or a text, from which cultural meaning and social forms can simply be read."* (Pannell 2006, pp.63).

Academically, any system of interaction between human activity and natural habitat is regarded as a cultural landscape. In a sense this understanding is broader than the definition applied within UNESCO, including, as it does, almost the whole of the world's occupied surface, plus almost all the uses, ecologies, interactions, practices, beliefs, concepts, and traditions of people living within cultural landscapes (Fowler, 2003).

According to summary of Birnbaum (1992), a cultural landscape is defined as "a geographic area including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, or person or exhibiting other cultural or aesthetic values." There are four general types of cultural landscapes, not mutually exclusive: historic sites, historic designed landscapes, historic vernacular landscapes, and ethnographic landscapes. These are defined below:

*Historic Site* - a landscape significant for its association with a historic event, activity, or person. Examples include battlefields and president's house properties.

*Historic Designed Landscape* - a landscape that was consciously designed or laid out by a landscape architect, master gardener, architect, or horticulturist according to design principles, or an amateur gardener working in a recognized style or tradition. The landscape may be associated with a significant person(s), trend, or event in landscape architecture; or illustrate an important development in the theory and practice of landscape architecture. Aesthetic values play a significant role in designed landscapes. Examples include parks, campuses, and estates.

*Historic Vernacular Landscape* - a landscape that evolved through use by the people whose activities or occupancy shaped that landscape. Through social or cultural attitudes of an individual, family or a community, the landscape reflects the physical, biological, and cultural character of those everyday lives. Function plays a significant role in vernacular landscapes. They can be a single property such as a farm or a collection of properties such as a district of historic farms along a river valley. Examples include rural villages, industrial complexes, and agricultural landscapes.

*Ethnographic Landscape* - a landscape containing a variety of natural and cultural resources that associated people define as heritage resources. Examples are contemporary settlements, religious sacred sites and massive geological structures. Small plant communities, animals, subsistence and ceremonial grounds are often components.

### 2.3.2 Cultural Landscapes in Thailand

In Thailand, the concept of cultural landscapes is relatively new especially in cultural conservation aspect. The characteristics of each cultural landscape depend on geographical difference and its setting. According to Siririsak and Akagawa (2005), they noted that cultural landscapes in Thailand demonstrates the way of life, understanding on nature, and religious belief of local people. As shown below, they classified some major types of cultural landscapes in Thailand.

1. *Forrest and Community* is the place that creates the relationship between forest and people not only the source of food, water, herbal medicine, etc. but also the sacred place for the community.

2. *Religious place* is a sacred place normally surrounded by the community. Example, The Sakhla temple is located at the center of Ban Sakhla community. The relationship between temple, site, and local people are highly cohesive, therefore local people realize the duty to maintain the temple as usual. They have a custom to offer their valuable treasure to the temple and always organize religious events all year round.

3. *Rice field* can be reflected as a unique culture in Thailand. In the past, when farmers needed to cultivate the rice field, they invited villagers to help them. This cultivation encouraged the opportunities for villagers to have some social activities such as dancing with folk music.

4. *Salt farm* is one of unique careers in Thailand. The location of the salt farm needs to be close to the seawater, such as Samut Songkram province and Samut Sakorn province. The component of salt farm includes waterwheel, farm, and warehouse. Salt warehouse is built by local bamboo or wooden structure joint together with rattan strips. This vernacular warehouse reflects to local Thai wisdom.

5. *Water-based community* is the settlement of local people along both nature and irrigation canals. In the past, when land road system was underdeveloped, canals were used for transportation and activities in daily life such as the floating market and boat racing. Local people usually built wooden houses in traditional style at the river bank. Behind the house, the inner land is the orchard for tropical fruit farming. Trees in the orchard are the mixture of various kinds of trees such as basil, chili, banana, etc. Local people learn how to plant and maintain their orchard from their ancestors, therefore the place that human involved for hundreds of years became the historic site.

### 2.3.3 Preservation Planning for Cultural Landscapes

To safeguard the cultural landscape, we might need to accept unavoidable changes as well as try to retain valuable lifestyle as much as we can. If the place can maintain the cultural value as a part of society it still has significance because of its associations. An example is the lifestyle of fishermen in Thailand that has changed to use motorboat instead of paddle boat. Though it is basically how we deal with 'change', recently some fishermen decided not to use motorboat since they could not afford the cost of fuel. The government did support the use of conventional way as well. Some fishermen who had trouble by using fuel, such as water pollution, started to go back to traditional fishing. According to this example, it is forcing people to re-think about the conventional lifestyle and how to use resource appropriately.

Careful planning prior to undertaking work can help prevent irrevocable damage to a cultural landscape. Birnbaum (1992) also stated that preservation planning generally involves the following steps: historical research; inventory and documentation of existing conditions; site analysis and evaluation of integrity and significance; development of a cultural landscape preservation approach and treatment plan; development of a cultural landscape management plan and management philosophy; the development of a strategy for ongoing maintenance; and preparation of a record of treatment and future research recommendations.

The steps in this process are not independent of each other, nor are they always sequential. In fact, information gathered in one step may lead to a re-examination or refinement of previous steps. For example, field inventory and historical research are likely to occur simultaneously, and may reveal unnoticed cultural resources that should be protected.

The treatment and management of cultural landscape should also be considered in concert with the management of an entire historic property. As a result, many other studies may be relevant. They include management plans, interpretive plans, exhibit design, historic structures reports, and other.

### 2.3.4 Treatments for Cultural Landscapes

The four primary treatments identified in the Secretary of the Interior's Standards for the Treatment of Historic Properties (<http://www.nps.gov/history/hps/tps/standguide/>), are as below:

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

([http://www.nps.gov/history/hps/tps/standguide/preserve/preserve\\_index.htm](http://www.nps.gov/history/hps/tps/standguide/preserve/preserve_index.htm))

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

([http://www.nps.gov/history/hps/tps/standguide/rehab/rehab\\_index.htm](http://www.nps.gov/history/hps/tps/standguide/rehab/rehab_index.htm))

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

([http://www.nps.gov/history/hps/tps/standguide/restore/restore\\_index.htm](http://www.nps.gov/history/hps/tps/standguide/restore/restore_index.htm))

4. *Reconstruction* is defined as the act or process of depicting, by means of new construction, the form, features, and detailing of a non-surviving site, landscape, building, structure, or object for the purpose of replicating its appearance at a specific period of time and in its historic location.

([http://www.nps.gov/history/hps/tps/standguide/reconstruct/reconstruct\\_index.htm](http://www.nps.gov/history/hps/tps/standguide/reconstruct/reconstruct_index.htm))

For all treatments, the landscape's existing conditions and its ability to convey historic significance should be carefully considered. For example, the life work, design philosophy and extant legacy of an individual designer should all be understood for a designed landscape, such as an estate, prior to treatment selection. The overall historic preservation approach and treatment approach can ensure the proper retention, care, and repair of landscapes and their inherent features. In short, the Standards act as a preservation and management tool for cultural landscapes (Birnbaum 1992).

Birnbaum (1992) also noted that landscape treatments can range from simple, inexpensive preservation actions, to complex major restoration or reconstruction projects. The progressive framework is opposite in proportion to the retention of historic features and materials. Generally, preservation involves the least change, and is the most respectful of historic materials. It maintains the form and material of the existing landscape. Rehabilitation usually accommodates contemporary alterations or additions without altering significant historic features or materials, with successful projects involving minor to major change. Restoration or reconstruction attempts to recapture the appearance of a property, or an individual feature at a particular point in time, as confirmed by detailed historic documentation. These last two treatments most often require the greatest degree of intervention and the highest level of documentation.

In all cases, treatment should be executed at the appropriate level, reflecting the condition of the landscape, with repair work identifiable upon close inspection and/or indicated in supplemental interpretative information. When repairing or replacing a feature, every effort should be made to achieve visual and physical compatibility. Historic materials should be matched in design, scale, color and texture.

A landscape with a high level of integrity and authenticity may suggest preservation as the primary treatment. Such a treatment may emphasize protection, stabilization, cyclical maintenance, and repair of character-defining landscape features. Changes over time that are part of the landscape's continuum and are significant in their own right may be retained, while changes that are not significant, yet do not encroach upon or erode character may also be maintained. Preservation entails the essential operations to safeguard existing resources (Kelso & Rachel, 1990).

Rehabilitation is often selected in response to a contemporary use or need--ideally such an approach is compatible with the landscape's historic character and historic use. Rehabilitation may preserve existing fabric along with introducing some compatible changes, new additions and alterations. Rehabilitation may be desirable at a private residence in a historic district where the homeowner's goal is to develop an appropriate landscape treatment for a front yard, or in a public park where a support area is needed for its maintenance operations (Kelso & Rachel, 1990).

## **2.4 Conservation and Sustainability**

The demand for cultural tourism and corresponding attention to the development and promotion of cultural heritage has witnessed substantial growth over the past decade. This rise in both demand and supply has been influenced by a combination of the ongoing growth in international visitor numbers, and continuing expansion in the range and choice of destination fuelling a highly competitive marketplace (Leslie, 2002, p.112). As the choice of destination for traditional forms of tourism has increased, so too has the diversity. Countries and regions that have witnessed decline in their traditional markets have sought to promote other forms of tourism, therefore the attention being paid to the development of cultural tourism. This facet of tourism demand is also recognized as holding potential for tourism development in other hitherto less popular localities as a way of promoting tourism and realizing the associated economic benefits. In some ways such development has contributed to sustaining the cultural heritage of the area and of the community. However, to attract substantial demand, the cultural resource must be substantive in some way; for example, in scale or acclaim, such as the Seven Wonders of the World. On a smaller scale, an alternative approach for destinations is to create a thematic approach based on the related elements of an area's cultural heritage (McKercher and du Cros, 2002).

Development and promotion are not without their challenges (Richards, 2001) and problems, not least of which is the impact of the visitors. At the international level this has been recognized for some time, as well illustrated through the process, procedures and requirements of the system introduced by UNESCO for designation as a World Heritage Site. This designation attests to the significance of our cultural heritage in that of the 754 World Heritage Sites, 582 are cultural attractions (United Nations Environment Programme, 2003). It also exemplifies the problem inherent in both seeking to sustain the cultural heritage and at the same time promote access and thus the need for considered strategic environmental management of such sites.

### **2.4.1 The Concept of Sustainability**

The quality and attractiveness of a destination environment and a combination of its many physical and cultural facets are the results of centuries of development. This development has been shaped by the prevailing socioeconomic forces and physical dimensions of the local and regional environment. To maintain this attractiveness requires recognition and development of those very dimensions that have helped to shape it and continue to influence the character of the place. The key to the future of this combination of nature and what is appropriately termed 'social capital', in other words cultural heritage, the real raw material of tourism, lies in recognition of these factors. However, nowhere today is a land safe from the influences of wider economic and societal forces or from global issues such as pollution (Leslie, 2002, p.115). Places are:

Facing a historical challenge: to maintain an acceptable standard of living for all people, while conserving or restoring the viability of the natural environment and hence, the very basis of human life (Welford, 1995, p.25).

To sustain a destination, planning and development must encompass effective responses to change and the need to maintain investment. This is evident from the expanding profile of environmentalism in the 21<sup>st</sup> century, which bears witness to the rise of green politics since the 1980s and wider societal concerns over matters pertaining to the impact of people and industry on the environment.

Sustainable tourism has become a popular and yet ambiguous term. It is now used with meanings all the way from recycling waste and reduction of energy consumption to the prevention of human impact on natural and cultural resources. Generally, most include the concept of fostering development that is least destructive in the long term of the resource upon which it depends. One definition calls it change that does not undermine ecological and social systems and requires new planning and policies in order to implement (Rees, 1989, p.3).

The concept of tourism sustainability points to the need for better spatial, environmental, and economic balance of tourism development, requiring new integrative public-private approaches and policies in the future (Coccosis, 1996). When the principle of sustainability is applied to new tourism developments, it would mean that hotels would not pollute their beaches with raw sewage, and that sites of fragile and rare vegetation or wildlife would not be used for tourism except as scenery and interpretation. Tourist businesses can benefit by land use decision making that offers long-range protection of resources. The public sector can ensure such sustainability with long-range regulation and legislation. Only by accepting such responsibility with tourism be assured a continuing quality future.

### **2.4.2 Tourism, Heritage, and Sustainability**

There are many different ways of understanding sustainable tourism. However, it cannot be anything other than tourism as a part of a strategy towards sustainability. Sustainability, or sustainable development, is (1) an aim to be permanently achieved, and it considers (2) integrating and coordinating (3) the economic development (4) the conservation of resources, and (5) social and cultural equity (Mega and Pedersen, 1998, p.13). Mega and Pedersen continually explained each of the points that make up the proposed characterization with regards to the idea of heritage tourism as follows.

1. Sustainable development is an aim to achieve, an ideal to reach, and is therefore useful for establishing policies, principles, criteria, and guidelines against which both the situation at a given moment and the policies adopted may be checked or assessed. Therefore, the need for assessment and monitoring indicators take a leading role, since indicators allow a very visible measurement. Sustainability is about achieving a concurrent increase of social, economic, cultural, and environmental benefits in the development process.

2. In the notion of sustainability, the elements it aims to harmonize are probably not as important as the will to harmonize, the strong commitment to achieve a holistic and globalizing scope. It is not only the desire for economic development, the preservation of resources, and social equity, but the verification that each of these facets is not a closed compartment, an abstract and segregated sphere, but aspects of the same global process, which maintain between them constant and desirable interrelations.

3. Heritage tourism clears the way for economic development, since it assumes the creation of products with a high benefit. In recent times, it is common for both experts and institutions to attract attention to a change in the tourist profile, increasingly expert and experienced, while demanding more elaborated and differentiated products. These products might be environmentally friendly while improving their cultural content. Heritage products would perfectly respond to this change in the tourist profile, and they would place in the destinations owning them. As Scott (2001, p.21) states: "Places with unique local characteristics and traditional heritage are modern tourism's latest products".

4. It does seem unquestionable that heritage tourism supports heritage conservation, given that it is certainly based on the valuing of certain cultural and natural resources a society has and makes use of. So, in this sense, heritage tourism is sustainable with regard to heritage. In addition, it is an advanced form of conservation and assessment of these resources. However, Mason (2002) argues that heritage conservation should not be just about resources but also cultural memory and its meanings.

5. Social equity and cultural acknowledgement are preconditions, as well as aims of the sustainable development, in a context of dynamic tension between what is local and what is global. Harvey (1996) suggests that strengthening social place is the best way of meeting the newly emerging challenges of globalization. Heritage tourism can be an adequate form of nurturing local identity and global fluxes (of tourists),

providing a means of establishing local pride while allowing people to relate themselves to the whole world. Tourists and locals may experience the same place in totally different ways.

### 2.4.3 Achieving Sustainability

Gunn (2002, p.81-87) noted that sustainable design may be accomplished more easily with new projects on raw land than developed areas. Within heavily developed land, past mistakes in land use are more difficult to overcome. Buildings, roads, and utilities are already in place and not easily changed even though they may now appear chaotic, inefficient, and even wrong. But, even here, the new search for sustainability is stimulating modifications. Rather than destroy obsolete structures, many are being restored and modified for contemporary tourist use. Overlay historic protection ordinances are renovating entire sections of towns, for use by residents as well as visitors. Streets are being modified to either increase traffic flow or, where possible, convert them to pedestrian malls. In areas of scenic vistas, new building codes that restrict height are protecting important views. In both developed and undeveloped lands, the initiation, planning, and maintenance of sustainability depend upon traditional concerns over land use; political interests, goals, and values; and constant adaptation to change (Edwards and Priestley, 1996, p.188).

Gunn also summarized that the best solution to sustainable development is likely to occur not from advocacy of environmentalists or governments but from voluntary action from developers of tourism. When the fundamental of the dependency of virtually all tourism upon the resource base becomes more apparent to developers, they will see it in their best interests to sustain the quality of the natural and cultural resources. The process by which this is to be achieved is through codes of practice and agreements locally – “information, monitoring, communication, and adaptation among an array of groups and individuals with different and similar interest” (Nelson, 1991, p.40).

A new ethic for sustainable places has been suggested by Beatley and Manning (1997) as shown in Table 4 below;

**Table 4: Ethic for Sustainable Places**

<b>Current Ethic</b>	<b>Ethic of Sustainable Place</b>
Individualism, selfishness	Interdependence, community
Shortsightedness, present-oriented ethic	Farsightedness, future-oriented ethic
Greed, commodity-based	Altruism
Parochialism, atomistic	Regionalism, extra-local
Material, consumption-based	Nonmaterial, community-based
Arrogance	Humility, caution
Anthropocentrism	Kinship

Bosselman (1999) cites the case of South Pembrokeshire, Wales as a case of good tourism sustainable planning. A pilot project sponsored by the South Pembrokeshire Partnership for Action with Rural Communities (SPARC) provided funding in 1992 for a participatory planning program. The purpose was to develop plans for tourism growth based on local natural and cultural resources but also on limited growth for resource protection. The partnership and integrated approach stimulated new low-key attraction development of resources that added materially to the local economy through new lodging, food services, and shops.

An example is the planning for an interpretive resort complex, Wilpena Station, within Flinders Range National Park, Australia (Williams and Brake, 1990). This is planned with two major objectives: (1) a satisfied park visitor, and (2) a managed outcome of the consequences of park visitation. The basic principle underlying all development here is: "Well planned and thoughtfully implemented site modification to accommodate an increase in the number and range of visitor groups to a particular site does not work against the conservation goals of a park".

Stanley (1991, p.116) concluded that no one should expect rigid standards for achievement. Instead he identifies seven different threads of importance in research and policy if sustainable development is to be achieved.

First, sustainable development is determined largely by what the stakeholders want it to be.

Second, it can be accomplished only when people have found mechanisms for working together.

Third, environmental impact results from many forms of tourism other than only visiting natural resources. Visiting friends and relatives, business travel, and visiting urban historic sites require special planning if sustainable development is to be achieved.

Fourth, because most tourist establishments are small businesses, unable to obtain research and professional studies, much education is needed. Guidelines and computer models may assist.

Fifth, research can demonstrate that sustainable development pays.

Sixth, economic measures, such as willingness to pay and contingent value, can demonstrate the real value of sustainable development.

Seventh, a review of cases where sustainable development of tourism is being achieved can help communities and rural areas plan to reach their own sustainable objectives.

#### **2.4.4 Community Participation**

It is not easy task to gain effective community participation at any level of governance. However, valuable work has been undertaken to help guide the process in general at local government level (Young, 1995). Further, and as a note of caution, there is a danger that the trend towards promoting community involvement on the part of national and local government is resulting in as much emphasis on the processes and mechanisms involved (e.g. creation of partnerships and application procedures) as on outcomes.

In effect, local people should be at the heart of the process: this means all sectors and groups within a community and must also embrace small businesses to achieve their aims. Certainly, this has been supported by many organizations and for some time. For example, as cited by Ghazi (1997, p.4), the Organization for Economic Co-operation and Development (OECD) has advocated comprehensive community involvement in planning for the:

- presentation, protection, enhancement of the quality of the resource base; and
- social, cultural and physical carrying capacity benefits to local residents.

This quote encompasses the factors fundamental to the sustainability of a community and, as much, its cultural heritage. Furthermore, it succinctly accentuates the significance of the resource base. Thus, in terms of sustainable development it is the community's resources that are being developed and promoted for tourism. The principles of sustainability become the overriding objectives of the environmental management of cultural tourism; in effect, the community's heritage, both of the past and, in terms of contemporary developments, of the future. A key facet of this heritage lies in the elements of intangibility. So, it is not just a matter of recognizing the economic potential of this cultural heritage in terms of cultural tourism, but also realizing how this social capital plays a role in terms of proving a 'sense of place', contributing to quality of life and the influence of change over time (Du Cros, 2001, p.166).

#### **2.5 Heritage and Tourism Interpretation**

Until the 1980s the most influential developments in interpretation occurred in the United States (Hall & McArthur 1998, pp.167). It was initiated by Emos Mills who worked as a nature guide in Colorado's Rocky Mountains between 1889 and 1922. Mills developed principles and techniques for the guides to inspire visitors and to influence their behavior. The ideas were assembled into a publication titled "Interpreting Our Heritage" by Freeman Tilden. It was considered the first book to define the profession of interpretation (Hall & McArthur 1998, pp.162) and became the communication strategy used by interpreters in conducting their public tours and programs. According to Tilden, interpretation is an educational activity that aims to reveal the larger truth that lies behind any statement of fact. It is designed to capitalized visitors' mere curiosity for the enrichment of the human mind and spirit.

Following Tilden, many interpretation associations redefine the term in their own way for interpretation as a guideline for their purposes. For instances, Interpretation Australia Association defined “Heritage interpretation is a means of communicating ideas and feelings which help people understand more about themselves and their environment” (<http://www.interpretationaustralia.asn.au/aboutwhatis.htm>). Interpretation Canada defined “Interpretation is a communication process, designed to reveal meanings and relationships of our cultural and natural heritage, through involvement with objects, artifacts, landscapes and sites” (<http://www.heritageinterp.com/whatis.htm>).

For others, McArthur (1998) defined “Interpretation is a co-ordinated, creative and inspiring form of learning”. Its aims is to provide a means of discovering the many complexities of the world and our role within it, and to leave people moved, their assumptions challenged and their interest in learning stimulated.

Tilden’s six principles for interpretation are still active today as follows (Tilden 1977, pp.9):

1) Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

2) Information, as such, is not Interpretation. Interpretation is revelation based on information. But they are entirely different things. However, all interpretation includes information.

3) Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.

4) The chief aim of Interpretation is not instruction, but provocation.

5) Interpretation should aim to present a whole rather than a part, and must address itself to the whole man (sic) rather than any phase.

6) Interpretation addressed to children (say up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.

Interpretation can be used to raise public awareness and understanding of heritage values and the need to protect them. It encourages visitors to have first-hand experience and, hopefully, whets appetites for further knowledge. It adds value to visitor’s experience. It can be used to stimulate social interaction which is an important aspect of children and adult learning. It builds identity by promoting the use of heritage. It can be a powerful informal source of education that helps the visitor slot the specific knowledge into their broader knowledge base. It conveys broader community education messages, including those designed to influence general attitudes to heritage and environment. It can influence or change visitor behavior. It can also be used as a visitor management tool as it is more effective to explain the

reasons behind directions and prohibitions than to enforce them in a heavy-handed way (Aplin 2002, pp.34-38).

Tourism operators can also use interpretation to differentiate their tourism product from more mainstream products, therefore attract higher-yield clientele while increasing both client and guide satisfaction. It can contribute to an ethical position held by operation and gain more favorable treatment from heritage managers (Hall & McArthur 1998, pp.168).

In addition, interpretation can be used in politics as political tool. As Aplin noted:

Heritage interpretation is often quite clearly used as a political tool, reinforcing the beliefs and stances of the hegemonic group, which is clearly shown in the use of national monuments, and icons, and in the very visible place they occupy in national heritage lists (Aplin 2002, pp.31).

Aplin (2002, pp.42-47) explained the use of several interpretation techniques including:

#### 1. Signs

On-site signs can be important tools for both site and visitor management, and for giving information. They need to be well placed, eye-catching, attention-grabbing, and attention-holding. Generally, as lettering and graphics need to be of a size easily read from at least one metre away, signs have a strictly limited capacity in terms of the information they can convey. Carefully conceived and well-designed signs are a key management tool for keeping visitors on designated routes, for promoting heritage-friendly behavior, and for preventing damage and injury.

#### 2. Guides

Trained professional or voluntary guides are used at many heritage sites to give an on-the-spot commentary outlining the main features of the site and also providing entertainment. Guides can adapt the content according to the need of visitors and directly answer questions. Guides can also influence visitor behavior and dissuade harmful, dangerous, or disruptive activities.

#### 3. Printed material

Printed material is a traditional medium for interpretation, and is used to convey both on-site and off-site information. A graded range of printed material, perhaps in several languages, is a good way of providing for the diversity of visitor needs. Printed materials also cater for non-visitors who have an interest in the site.

#### 4. Audio-visual aids

Many sites around the world provide some form of audio guide including audio-cassette recorders, a headset, and low-power transmitter loops. Simple audio tapes can be made available in different languages and the handsets used. In the future, handsets could also contain video screens showing graphics relating to the features at each stop.

#### 5. Web sites and other IT media

Web sites are exceptionally powerful off-site medium for interpretative information relating to heritage sites. Many heritage sites now have comprehensive web sites offering 'virtual tours'. This facility allows many more people to experience the actual site, even if they live on the other side of the world. Web sites can offer versions in multiple languages, and the best ones allow users to navigate their way around the site in their own time.

#### 6. Visitor centers

A visitor center can bring together all types of interpretations and presentations, along with additional static and dynamic displays. The atmosphere at the visitor center should be relaxed, to the extent that visitor numbers allow, and the center should provide a comfortable place, protected from the weather, in which visitors can wait for others and find information.

## 2.6 Destination Planning Concepts

### 2.6.1 Destination Defined

The term *destination* is equivalent to other terms such as "community tourism" and "destination zone" as illustrated in Figure 3. The basic functional and spatial elements include access, gateway, attraction complexes, one or more communities, and linkage between attractions and the community. The diagram "Section" illustrates the tourist's flow to and through these elements, suggesting the important need for planning them together.

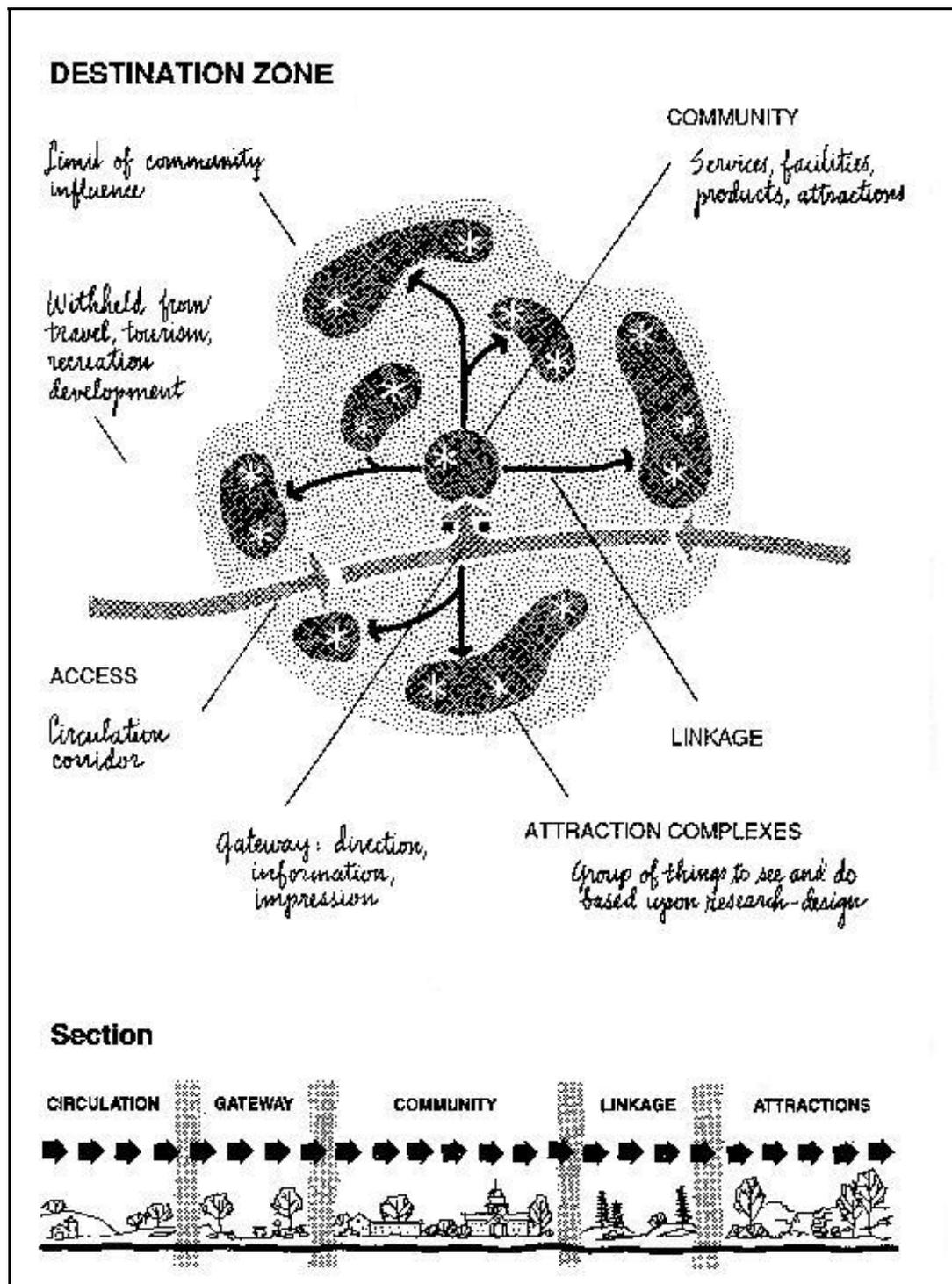


Figure 3: Concept of Destination Zone. A destination zone, as defined here, includes: major access and gateway, community (with its infrastructure services and attractions), attraction complexes, and linkage corridors (between attraction clusters and community). When these elements are integrated, tourism is most successful. The section illustrates the diversity of supply development typically encountered by the traveler (Gunn 2002, p.222).

The engine that powers the destination for travelers is composed of the *attraction complexes*. These are geographic places, rooted in resources that have been developed to provide for visitor activities. These attractions serve two functions – drawing people to the places and fulfilling their expectations from a visit. The term “complex” is used to imply that there is value in clustering compatible attractions together, either physically or by tour. These attraction complexes may be within the focal city, nearby, or reasonably remote, such as a national park. (A national park is usually a complex to itself because of the great number of compatible attractions it contains.)

Several other components of a destination zone function as facilitators. The linkage corridors between the key city and attraction complexes are important planning elements. These corridors require careful design consideration in order to provide a visual prelude to the attraction objective. For rural and remote attractions, self-guided and guided tours should provide the visitor with interesting explorations of the background and characteristics of the landscape being traversed. Key to planning these corridors are elements such as signage, maps, and other wayfinding information.

For all destination zones, one or more communities are essential. They provide several critical functions. All travel modes lead to terminals at cities. These terminals – train depots, airports, seaports, bus terminals, highway exits – perform an entering function important to travelers. The quality of physical planning, development, and management can set the psychological setting for further visitor activities. Communities offer the preferred location for most travel services such as hotels, restaurants, post offices, drug stores, shops, health services, and communications. Communities contain basic infrastructure that would be costly to develop at remote locations – water supply, waste disposal, police protection, fire protection, and power. Communities have an organized management structure providing public services and amenities important to tourism. Communities often contain existing and potential attraction complexes – entertainment, parks, exhibits, festivals, historic sites, sports arenas, convention centers, trade centers, industries, institutions (medical, religious, organizational), and homes of friends and relatives.

Many destination zones will be served by a major city surrounded by several small towns in rural areas as illustrated in Figure 4. Advantages to both small and larger cities can be derived through cooperation, such as tour efficiency, increased mass of attractions, and greater promotional impact.

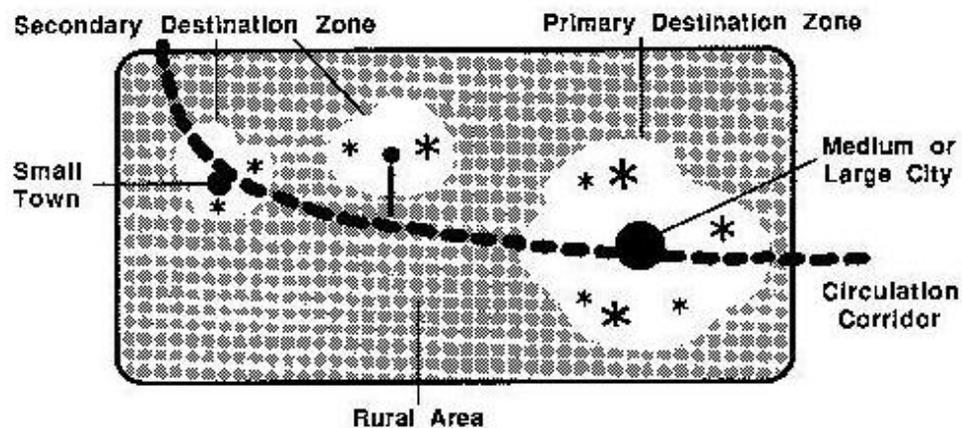


Figure 4: Rural-Urban Destination Zones. Cooperation between a major city and surrounding rural area and towns benefits all. The tourist cuts across many political jurisdictions in the search for attractions and services (Gunn 2002, p.224).

Another important component of a destination zone is access from markets. Too often, communities internalize their tourism planning to the extent that cooperation and assistance are not provided to developers and managers of transportation systems. Many transportation agencies focus policies primarily on resident or nearby markets, thereby developing routes and signage not easily mastered by outside visitors. For example, the main places of transport route penetration of a destination zone and city deserve special planning attention for visitors. It is at these sites that directional information is critical. A major information center at the gateway that provides maps, brochures, and personal guidance is essential.

### 2.6.2 Misunderstandings

The concept of destination, even as defined here, is plagued by several misunderstandings below. They are related only so that those involved in planning may avoid these problems (Gunn 2002, p.233). Planners of tourism should be aware of these misunderstandings of destination zones.

1. Fallacy: *Destination zones are singularly defined.* Some writings refer to nations or continents as destinations. Some governments have divided regions into destination zones on the basis of administration. Such zones are suited to governance but have no relation to marketable or potential development areas. Sometimes marketing zones have been delineated but these lack consideration of resources yet to be developed. Zones based only on existing development and travel trends have been identified by Ferrario (1979). Ruest (1979) and others prefer to base destination zones on geographical resource factors.

2. Fallacy: *Destination zone boundaries are fixed.* As markets change and as development grows or decays, destination zones can take on new size and shape or even disappear. It is an error to publish maps of zones with the implication that the edges are well defined. Zones are generalized areas that have broad and soft edges. Even though some resource characteristics appear to be fixed, new interpretations will cause change in the future, such as today's new emphasis on ecotourism.

3. Fallacy: *Destination zones are of one type.* When one kind of development becomes popular and successful, there is a tendency to copy this development at other locations. There is room for repetition but within a different market range; witness the Disney attraction in Paris. However, there is usually a stronger competitive edge when each destination builds upon its unique characteristics of place creating a tourism theme of its own. Although the elements and principles of tourism development may be the same, they can be expressed differently, depending on the special resources of each place.

4. Fallacy: *The best zones are developed by the private sector.* Those who support a "tourism industry" philosophy are inclined to believe that private investment is the only solution to destination development. Although no one can deny the very important role of private investment and development, it represents only part of the formula for successful tourism destination zones. Even in capitalistic and industrialized nations, governments and nonprofit organizations continue to play important roles by providing basic infrastructure and many historic and natural resource attractions. Most isolated resorts, for example, fail not necessarily because of poor management but because they do not benefit from nearby attractions and government input in the form of roads, water supply, waste disposal, police, fire protection, and a governed community nearby. The best destination plan is created jointly by nonprofit organizations, government and the private sector.

5. Fallacy: *Zones succeed the best where tourism is the only economic provider.* Experience has clearly demonstrated the fallacy of this statement. Areas dependent only on tourism are plentiful and many continue to survive, but they are very vulnerable. Fads, fashions, politics, wars, competition, and economic changes can be devastating for tourism. A tourism destination can remain much more stable if the area includes a diversity of industry and services.

### 2.6.3 Destination Zone Planning Model

According to Gunn's recommendation (1992, p.245-248), the model should include the following basic steps:

1. *Identify sponsorship and leadership.* Because the focus of the destination zone will be on the principal community, it may provide the best organization and leadership. Although visitors' bureaus or development organizations may initiate destination tourism planning, a new ad hoc or permanent commission may be needed. The organization and leader should be drawn from a wide cross-section of the community and surrounding region. It is important to have representation from the greatest diversity of constituencies possible, not only the primary tourism businesses. Commitment to tourism and the desire to collaborate on planning are more important than expertise in tourism.

2. *Set goals.* The same goals as were stated for regions apply to destination planning – enhanced visitor satisfactions, protected natural and cultural resources, improved economy, and integration into the life and economy of the entire destination area.

3. *Investigate strengths and weaknesses.* Local people should gain a good understanding of the area's strengths and weaknesses. Each destination will pose different problems but an objective study of the following in the entire zone would be useful:

- natural resources: location, kinds, quantities, qualities, problems, issues, viability for attractions;
- cultural resources: location, kinds, quantities, qualities, problems, issues, viability for attractions;
- potential environmental impact, need for capacity control;
- transportation and access: capacities, access, quality, deficiencies;
- service business: quality, suitability to all markets, problems, issues;
- information about area for tourists: quality of maps, guidebooks, descriptions, hospitality;
- promotion: effectiveness of advertising, publicity, public relations, incentives, use of Web Sites;
- organizations: sectors, organizations, agencies best suited to take leadership and implement development;
- present commitment by public and private sectors – resident attitude toward tourism growth.

4. *Develop recommendations.* From the above investigation, those performing it will be able to conceive of how the positive factors can be enhanced and the negative issues be ameliorated or corrected. Specific recommendations should be expressed on the same list of topics included in the investigation:

- natural and cultural resource potential
- transportation improvement
- service business improvement
- information improvement
- promotion improvement
- key organizations to take action
- how to improve commitment

5. *Identify objectives and strategies.* This step is a refinement and expansion of the last step. It should identify specific objectives and how to reach them for each of the recommendations above.

6. *Assign priorities and responsibilities.* The entire list of objectives and strategies should be reviewed for assignment of priorities. Short-range objectives are critical and deserve highest priority. They should be of small enough size and cost to demonstrate immediate improvement. But long-range objectives need to be kept in mind so that each increment of shorter range accomplishment will build toward a well-planned overall destination zone. At this step, it is important to assign responsibilities for action – who and what organizations are most logically the ones to get the job done.

7. *Stimulate and guide development.* With the identification of specific project development needed, derived from step 1 through 6, these opportunities should be publicized for action by business, nonprofit organizations and governments. It is their responsibility to develop feasibilities, plan and design, build and manage the needed development within the destination zone.

8. *Monitor feedback.* Regularly, all implementation of action should be monitored. Especially for touring circuit markets who visit the destination, it is important to know about planning and action in the zones that come ahead and after in the touring sequence. A major issue is to monitor capacity and the threat of oversaturation of tourism. Related to this feedback step may be the need for new research and education.

#### **2.6.4 Integration with Community Planning**

Because communities play such a critical tourism role in destinations, all plans and planning processes at this level need to be integrated.

Official community plans traditionally focus on physical public needs, especially for updating and enlarging public structures and systems. These needs are often for resident transportation, water supply, sewage disposal, power, fire protection, and for police and public safety. Regulations for land use and structures, such as zoning ordinances and building codes, are included in most city plans. Included also are concerns over housing, education, trade, amenities (zoos, parks, recreation areas), and industry.

Unfortunately, in most communities, these traditional plans do not include issues related to visitors even though their decisions do affect tourism and vice versa. Too often, planning for the five components of the supply side of tourism – attractions, services, transportation, information, promotion – are not seen as responsibilities of city planning officials.

Dredge and Moore (1992, p.8) have examined this issue as found in Queensland, Australia. They cite several inhibitors to the integration of tourism planning into traditional community plans. Much of tourism involves private sector facilities and services, often outside the perceived role of local planning. Local understanding of the complicated multiowner supply side of tourism is not helped much by their perception of industry involving only a few physical plants. The overlap between the needs of visitors and residents, as well as their differences, are not well understood. The dynamics and interdependencies of the components of the tourism functional system are foreign to their day-to-day decisions relating to residents. Finally, the training and education of planners and designers have not usually encompassed tourism as a curriculum topic.

The conclusion of Dredge and Moore (1992, p.20), equally applicable elsewhere in the world, is that town planners have not only great opportunities but responsibilities to incorporate vision, guidelines, and specific plans for tourism into their traditional local roles.

Even though the suggested process steps for destination tourism planning as outlined here are effective in a general sense, each case will have to be planned in greater depth and in its own context. The process must be modified to reflect local factors that cannot be generalized here. Every community has its own attitudes, policies, and experience regarding tourism that will influence actions.

Tyler and Guerrier (1998) have concluded that more research is needed on the many factors that favor or deny destination planning and implementation of tourism action. They cite three major factors in the following;

The *politics of decision making* are influenced greatly by local motivation for tourism development. In some cases it may be simply economic growth whereas in others it may be to raise local prestige or enhance local quality of life.

A second factor revolves around the *process of change*, and important local distinction. A locality may resist the conversion of itself into a new form, that of a tourist commodity.

The third factor cited is the *use of space*. From a landscape and land use perspective, tourism often converts portions of the city into exclusive tourism enclaves. Residents may question whether this spatial isolation is really their image of why they supported tourism development. The market may be satisfied but whether such development benefits the entire community is questionable. Finally, the use of space exclusively for tourists may displace locals who frequented certain community features such as bars, theaters, and parks. Cultural heritage may well be threatened by tourism.

Certainly each community must take an introspective view of tourism's implications before accepting the simplistic conclusion that tourism is always good for a community.

## **2.7 Conclusions**

All six parts providing in this chapter can gain the salient concepts to apply to Ban Sakhla community including significance and importance of culture toward the whole local community. Culture is a fundamental and central concern for this dissertation. Therefore, if we want to apply all concepts with tourism, we will find that the complexity of tourism's social and economic dynamic, both as an act and as an impact, means that it cannot be seen as an integrated, harmonious and cohesive. This is very important because understanding the links between tourism systems and culture might help prevent or minimize negative impacts on a host culture occurring through the act of receiving tourists.

As Ban Sakhla community is being in a process of changes due to an increasing number of visitors and tourists who go there for senses of exoticness apart from their boring daily lives in the cities and also search for authenticity of traditional cultures. We need to know how to manage the site, cultural landscape concepts, heritage and tourism interpretation, and destination planning concepts in the right way to sustain the site and local people as same as in the past. In addition, it is necessary to know how development, globalization, tourism and local context relates with one another and might lead to many unexpected effects.

## **Chapter 3**

### **Site Information and Assessment of Existing Landscape**

In this chapter the objective is to document and present the background and history of Ban Sakhla and also assess its existing landscape.

#### **3.1 General Information of Samutprakarn Province**

Samutprakarn province, also known as Pak Nam, is located 29 kilometres south of Bangkok, around the area where the Chao Phraya River flows into the Gulf of Thailand. The borders to the north and west join the Metropolitan of Bangkok. The south is the sea and the east is Chachoengsao province. It was a town of the Ayutthaya period. Samutprakarn is home to countless historical and cultural sites. It occupies an area of 1,004 square kilometres and is administratively divided into 5 districts and 1 sub-district consisting of Muang Samutprakarn, Phra Pradaeng, Bang Phli, Bang Bo, Phra Sumut Chedi, and Bang Sao Thong sub-district. There are a lot of ethnic groups making up the population in Samutprakarn other than Thai people, for example, Mon, Burmese, Laotian, Khmer and Chinese living scattering in some areas. Samutprakarn was built as a frontier town to protect the approach to Bangkok further up-river. Its importance grew due to its strategic position at the river mouth. Walls were built along the river and forts were built at various locations. Many of these are now in a very dilapidated state or have been built over. However, a few remain in a good state and along the river bank on both sides are left over from this period.

#### **Geography of Samutprakarn**

Samutprakarn is a two-sided province of river separated by Chaopraya river. The Chaopraya river flows on a north-south line through the central part of province and empties into Gulf of Thailand at the mouth of river. This river separates into many canals that have attracted a lot of population settlement along the river banks and canals. The geology of Samutprakarn is two parts that are beneficial for communities in living, according to its fertility of the land. The first is northern basin flat land, which is appropriate for making agriculture. The second is southern coastal area of the province, which is appropriate for making salt field, shrimp farm and fishery. The coastal line is approximately 45 kilometers in length and most areas are close to the sea. The province has no mountain and island, but it has a large network of 482 natural canals and creeks.

#### **Climate**

There are divided into 3 seasons as same as Bangkok influenced by Depression Storm as follows;

- Summer : from February to May
- Rainy : from June to October
- Winter : from November to January

## List of attractive places in Samutprakarn province

The following are interesting attractive places to visit in Samutprakarn province.

### 1. Phra Samut Chedi

Phra Samut Chedi is located at Tambon Pak Klong Bang Pla Kot, on the banks of the Chao Phraya River, opposite Samut Prakan City Hall. Formerly, this Chedi was located on a small island in the middle of Chao Phraya River's mouth behind the Phisuea Samut Fortress. Subsequently, however, the little island became linked to the right bank of the river due to the water turning shallow. Then, King Rama II granted the construction of the Chedi but it was not completed in his time. Later, during the reign of King Rama III, construction was resumed and the 20-metre high pagoda was completed. Finally, King Rama IV commanded that the shape of the Chedi be changed and also increased the Chedi height to 38 metres. Inside the pagoda, contained Lord Buddha's relics, Phra Chai Wat and Phra Ham Samut Buddha images.

### 2. Ancient City

One of the main tourist attractions in Samutprakarn province is the Ancient City or Muang Boran as it is called in Thai. This is a historical park covering some 200 acres. The park contains replicas of just about all the historically important structures in Thailand. Some are life-size, while others have been scaled down. One of the most interesting aspects of the park is that it is shaped like the map of Thailand, so that all of the buildings can be found in their proper geographical location.

### 3. Bang Pu Seaside Resort

Located along the coast is the popular seaside resort of Bang Pu. Swimming is not recommended here as it is mainly mudflats and mangrove trees. However, there is a famous pier where tourists can eat their evening meal in comfort. From October to February every year, large flocks of seagulls pass through, which is always very popular with the locals.

### 4. Crocodile Farm

Advertised as the biggest in the world, the Crocodile Farm is our most famous and popular tourist attraction. As the name suggests they have over 40,000 crocodiles on show including the largest captive crocodile according to the Guinness Book of Records (1989). The crocodile is called Yai and is 6 metres long and weighs 1,114.27 kilos (2,465 lb). The farm is really a zoo as there are plenty of other animals to see.

### 5. Naval Museum

The museum contains information about the naval history which Samutprakarn province played an important part. In the museum grounds are a seaplane, submarine, tanks and various guns. Inside there are many model ships. The museum is open Monday to Friday, 09.00 a.m. to 04.00 p.m. Closed Saturday and public holidays. On children's day in January there are special exhibits and shows for the kids in the museum grounds and in the Navy Academy opposite. Admission is free. The museum is on Sukhumvit Road just north of the city hall.

#### 6. Klang Worawiharn Temple

This second level royal monastery is located at Pak Nam district. The temple, of which the former name is Takothong Temple, was built in the late Ayutthaya period. The main building was renovated in the reign King Rama III. The upper part of the front of the temple, above the entrance, is decorated with Chinese porcelain and ceramics. Inside the temple, there is a mural painting, depicting the first book of the Buddhist scripture dealing with the life of Lord Buddha. Later, another building was built to enshrine the four traces of Lord Buddha's Footprints. The hall for sermon is Thai style structure made totally from teak and upper part of the front of the building, above the entrance, is decorated with excellent and beautifully carved wood well worth preserving.

#### 7. Songtham Worawiharn Temple

This place is an old temple of Mon-Buddhism sect. It was constructed at the same time when Muang Nakhon Khuaenkan was being built, during the reign of King Rama III. At present, it is a second class royal monastery. The huge Phra Raman Chedi was built in Mon style. Buildings in this temple are built of brick and cement. A decoration on the roof of the temple is made of teak. The replication of Lord Buddha's Footprint was enshrined inside the temple.

#### 8. The Phra Chulachomklao Fortress

The Phra Chulachomklao Fort is a modern fortress and has played an important role in protecting the sovereignty of Thailand during 1893 against unfriendly forces. It is the fortress forever in the memory of all Thais and a very important part of Thai history. During the reign of King Rama V, there was a period during which England and France were hunting for colonies. All neighboring countries around Thailand were colonized by England and France. This was indeed a grave situation endangering Thailand so he sought ways to protect the country. Particularly, protection of the water of Thailand, he commanded that the fortresses at the rivers mouth be renovated and re-equipped, and also hired a foreigner who was a naval specialist as a consultant for planning the development of the Thai navy.

#### 9. Erawan Elephant Museum

One of the latest landmarks in Samutprakarn is the giant three-headed elephant on Sukhumvit road. This 17-storey structure is believed to be the largest elephant in the world. The museum contains antiquities.

#### 10. Asokaram Temple

This temple is 6 kilometres from town. It is located on Sukhumvit Road. Its entrance is opposite Sawangkhanawat Recuperation Center. The new temple was built by Phra Acharn Lee Thammawaro of the Dharmayuthi sect on May 8, 1962. It is one of the important temples for practicing meditation. Worth visiting and seeing in this temple is Phra Thutangkha Chedi, a group of thirteen pagodas as a representative of the thirteen duties of the monks on their religious trips. There is also Vihara Wisutthithamrangsi in which Acharn Lee's remains are enshrined.

### 11. Protketchetharam Temple

This is the only Thai-Buddhism temple in Phra Pradaeng, while other temples are of the Mon-Buddhism sect. Phraya Phetpichai built it during the reign of King Rama II. A distinct and unique architectural characteristic of the temple is that its roof is covered with ancient Mon ceramic shingles, without any decorations on the temple roof. The front of the main building, ordination hall, above the entrance, is done with stucco adorned with vine lines and decorated with ancient porcelain and ceramic pieces. Inside, there is a cast-metal Buddha image in the attitude of Subduing Mara.

The second main building, Wiharn, has the same architecture as the first building. Inside the second main building, there is a reclining Buddha of which the face is very beautiful. Above the windows, there are the pictures of Dhamma Riddles of western arts style, which is extremely rare. Another building, Mondop, has a roof that is covered with ceramic shingles and decorated with small Chinese pavilions all around the edge of the roof. It enshrines Buddha images in many attitudes and has pagodas at all four corners. Inside the Mondop, there are Buddha images and the replication of Lord Buddha's Footprint, decorated with pearl inset.

## 3.2 General Information of Ban Sakhla Community

Ban Sakhla Community is one of the oldest communities in the central region of Thailand. Each day, many visitors come to worship the Buddha image of Sakhla temple, to study ecological system and to enjoy buying unique local products. Perhaps the most important attraction drawing visitors to this community is the uniqueness of the local identity of the community expressed in the cultural fabric and also in the relationship between the residents, way of living and the canals. Another attracting factor of the community comes from its simplicity and local Thai vernacular houses. Walking through the community, the visitors can see traditional-style wooden houses attached directly to the river bank with its piers. Some of these houses are also used for both residential and commercial purposes.

Geographically, Ban Sakhla community is a local village as a part of Samutprakarn province. The community location is at the west of mouth of Chao Phraya River, a prime joint between the river and Gulf of Thailand at the north portion. In the past, the community was only connected together by canals from the west portion to the north portion. Since the construction of new road to connect the community internally and externally, there are more options for villagers to make use.

The community is located in Na Kluer sub-district, Phrasamut Chedi district under the authority of Samutprakarn province. Its landscape is located at the west of Phrasamut Chedi district with the site boundaries connecting close to Chao Phraya River and Gulf of Thailand. Its area covers about 42 square kilometers. The distance from the center of Samutprakarn to Ban Sakhla is approximately 15 kilometers. The area of Ban Sakhla community includes 4 villages consisting of Moo3, Moo4, Moo5 and Moo7.

### Location

Latitude 13° 32' 00'' N  
 Longitude 100° 30' 00'' E  
 Altitude 10 Feet

### Border

North connect to Ban Klong Suan sub-district, Phrasamut Chedi district  
 South connect to Laem Fha Pa sub-district, Phrasamut Chedi district  
 East connect to Laem Fha Pa sub-district and Nai Klong Bangplakod sub-district, Phrasamut Chedi district  
 West connect to Bangkoontien district, Bangkok

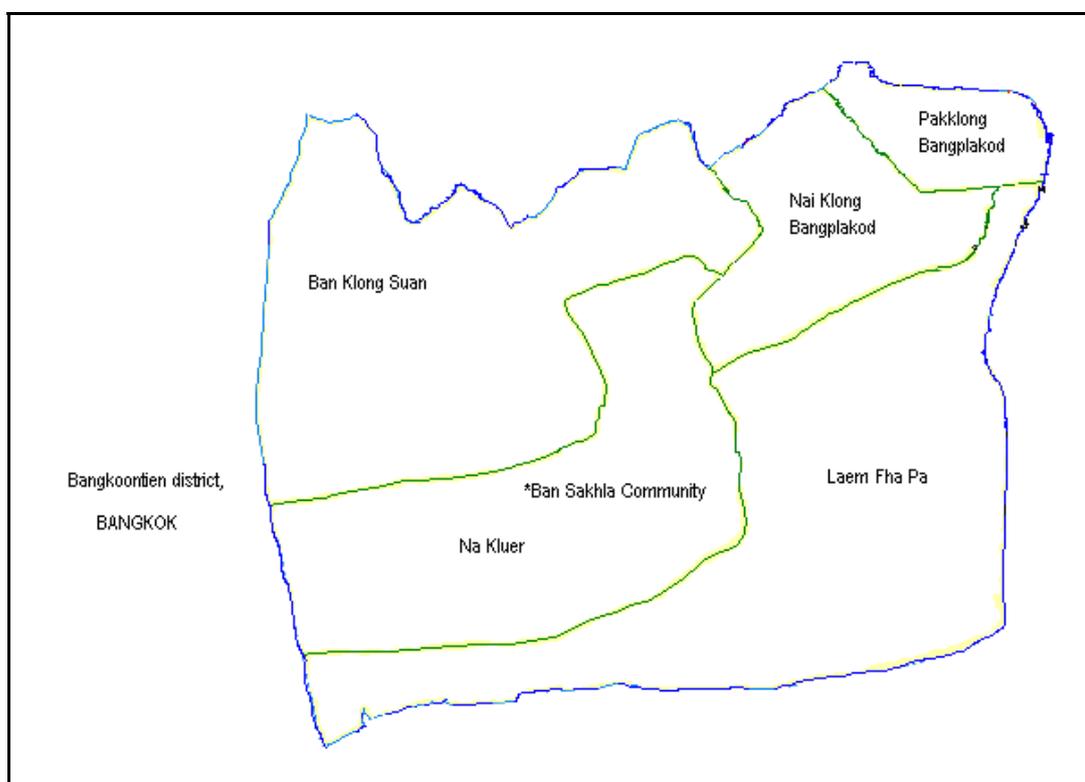


Figure 5: Location of Ban Sakhla Community

### Population

As of end of 2006, totally amount of population in Ban Sakhla community is about 9,026 people. There are approximately 2,755 families. The average numbers for each family are 4 people. Crowded rate is 215 people per square kilometers. Most of their race is Thai and some are Chinese and Mon. Buddhism is major religion for them. Sakhla temple is only one temple in the community.

### Infrastructure

#### *Electricity*

All houses in the community have used electricity. Local electric department of Nakluer district has controlled and distributed electricity to people in Ban Sakhla community.

*Water*

No tap water is available in the community. Underground water is only one source and still pumped up for daily life. However, underground water is directly administered by committee of Ban Sakhla community in order to take responsibility for maintenance and prevention of soil subsidence.

*Telephone*

At the present, a telephone service provider, True Corporation, has already served the community as well as provided public telephone boxes around the site.

*Drainage Ditch*

The system of drainage ditch is natural gutter connected to canal. No system of water treatment in the community before running away to river or canal, so local residents will directly throw away into canal or natural gutter.

*Garbage Treatment*

A garbage truck of Nakluer district always comes in the community everyday for putting garbage away. There are a lot of yellow garbage pails around the community provided by the municipality.

**Public Assistance***Market*

There is a fresh market situated in the center of the community. Most merchants start 5.00 am and end around 13.00. The market has variety of products including vegetable, fruit, fresh food, meat, grocery, and ready-to-serve food.

*School*

Within Ban Sakhla community, there are 3 schools as follows:

1. Nursery child development center, located within Sakhla Temple
2. A school of Ban Sakhla community is served for elementary education, located at Moo3
3. Sakhla Suttira Ooppatam School is served for high school education, located at Moo4.

*Public park and Sports ground*

A football field and public park are available for local residents situated behind Sakhla temple.

*Public health*

There has no hospital to serve people in the community but there is a municipal health care center, which is enough for common-sick patients. However, patients who are under in a critical condition must only be forwarded to the district hospital. In addition, there are a private clinic and a pharmacy store available as well.

### *Economy*

Most residents earn their living with agricultural basis by working as employees in the community. Almost employees relate to agriculture such as shrimp assortment and making dried sea product. They are approximately 40%. Commerce within community is about 26%. Owner of Agricultural land is about 18%. The rest of occupations are government officers and employees in the factories. The average monthly income of local residents in Ban Sakhla community is about 5,000 baht.

### **3.3 History of Ban Sakhla Community**

The evolution of Ban Sakhla community was divided into 6 phases by reviewing the literatures from the Office of Samutprakarn province and Cultural Office of Samutprakarn province.

#### *Phase 1 : Ancient Period (c.a. 12,000 years ago)*

In ancient time much of what is now Central Thailand including the Ban Sakhla area lay under the waters of the Gulf of Thailand which then extended much further north. Gradually rivers deposited silt, turning the area into a sea of mud. As vegetation took root and dry land began to appear, the area became inhabited by nomadic hunters and gatherers.

#### *Phase 2 : Dharavadee Period (6<sup>th</sup>-10<sup>th</sup> Centuries C.E.)*

The Central of Thailand was ruled by Dharavadee Empire. The sea of mud was gradually piled up as a part of land, with an existence of mangrove forest. There were a lot of rivers and canals to be created and connected to the Gulf of Thailand. A few inhabitants came to the new land. Ban Sakhla community was still under the water.

#### *Phase 3 : Lopburi Period (11<sup>th</sup>-13<sup>th</sup> Centuries C.E.)*

After a fall of Dharavadee power, Khmer empire started to rule the Central of Thailand area instead. LaVo or Lavapura (Lopburi province) was defined as a capital of Chao Phraya River. Ayothaya (Ayutthaya province) and Phrapadang (Samutprakarn province) were established as border cities. Ban Sakhla is suspected as a part of the Phrapadang city at that time.

#### *Phase 4 : Sukhothai Period (13<sup>th</sup>-14<sup>th</sup> Centuries C.E.)*

Sukhothai kingdom declared its independent under King Si Intharathit and quickly expanded its sphere of influence, taking advantage not only of the declining Khmer power but the weakening Srivijaya domain in the south. The Phrapadang city was powered by the Sukhothai kingdom for this period.

#### *Phase 5 : Ayutthaya Period (14<sup>th</sup>-17<sup>th</sup> Centuries C.E.)*

Ayutthaya kingdom declared its independent under King Ramadhipati. The center of Thai power shifted to central Thailand. Situated in the agricultural heartland, Ayutthaya assured prosperity to the kingdom. The Thai kings of Ayutthaya grew very powerful in the 14<sup>th</sup> and 15<sup>th</sup> centuries C.E., taking over U Thong and Lopburi and moving over east until Angkor was defeated in 1431 A.D. Ayutthaya kings also totally incorporated Sukhothai empire in the south of Thailand. The Phrapadang city was

under the Ayutthaya realm and still serviced as the border city as usual. Although we can presume that the location of Ban Sakhla is somewhere in the Phrapadang city from a geographical assumption comparing between the ancient time and the present, there is none of surviving record or chronology to say when Ban Sakhla was established.

The history of Ban Sakhla that we can date back is based on a very old legend of brave ladies of Sakhla village at the end period of Ayutthaya era. The legend starts from the days Burmese invaded Ayutthaya in 1765 A.D. and the Ayutthaya capital fell after two years of fierce battle. The Sakhla village was also affected by the invasion since all men were sent to war. The legend finally ended up with the victory of women of Ban Sakhla over the Burmese troops.

*Phase 6 : Rattanakosin Period (1782 A.D. – Present)*

Ayutthaya could not maintain a foothold in the Kingdom after the capital was totally destroyed by the Burmese troops. A new capital was essentially moved to new location nearby the banks of Chao Phraya River. The new royal capital was established in Thonburi area in 1767 A.D. When Chao Phraya Chakri came to power and was crowned in 1782 A.D. under the title Phraphutthayotfa Chulalok (King Rama I), he decided to move the royal capital across the river to Bangkok area and ruled himself as the first king of the Chakri dynasty. He also projected to establish a new border city before the mouth of Chao Phraya River, the area adjacent to the ancient Phrapadang city.

The new border city was called “Nakorn Kheun Khun” (a part of Samutprakarn area) and was completed in the period of his heir, King Loet La (King Rama II). With the great immigrant of Mon from Burma country in the periods of King Rama II and King Rama III, they were sent to inhabit in Pathumthani and Nakorn Kheun Khun cities. Afterward, Thai and Mon people in the Nakorn Khuen Khun have been gradually exchanging their languages and cultures to each other for almost 200 years. A national identity of sorts had already been forged. The combination of Thai-Mon languages and cultures were delivered to Ban Sakhla community as well.

The ancient Phrapadang and Nakorn Kheun Khun were later combined into one province, called “Phrapadang”. The Phrapadang province was become a part of Samutprakarn province in 1932. Ban Sakhla community is now under administration of Na Kluer sub-district, Phrasamut Chedi district, Samutprakarn province.

### **3.4 Natural and Man-Made Landscape in Ban Sakhla Community**

The natural and man-made landscape can be divided into four types as follows:

#### **1. Road**

There is only one main road to Ban Sakhla community from anywhere. It was built firstly in 1996. In the past, the only one transportation to interact with the outside social groups was canals. By building this road, it meant that Ban Sakhla has a new chance to contact with outside and then led to an exposure of the community as well. This main concrete road is 7.5 kilometers run from Suksawas Road to the community.

The width of the road is about 8 metres without pavement, which only 2 cars run opposed to each other. The scenery of the roadside is plenty of beautiful pictures including nipa palms, vernacular houses, shrimp farms, and solar salt farms.

The road within Ban Sakhla community or pedestal is a large network that people can walk throughout the community. The width of pedestal is only one metre. All pedestals are also constructed by concrete, which the level of pedestal is higher than ground floor due to avoidance of flood. Pedestal is represented as “the heart of Ban Sakhla” because local residents use the road as their daily life. Therefore, most houses have no car parked in the house led to clean environment in the community.



Figure 6: The main concrete road connects to outside the community



Figure 7: Pedestal within the community, most houses are parallel both sides to the pedestal.

Figure 8: The level of pedestal is higher than the level of ground floor.



(All photos in Figure 6 – 8 were taken by C.Sutunarak on August 8, 2007)

## 2. Canals and Water Circulation

Ban Sakhla Community is surrounded with a lot of canals and creeks. Those canals connect to the main canal, namely, Sarppasamit. The main canal connects to Chao Phraya River and the gulf of Thailand. The approximate time to the gulf by motor boat is 20 minutes. Those canals are influenced by flood tide and neap tide, so flood has taken place in some day, while some canals and creeks are not available for travel in dry season. At the present time, the canals are still now used as a main route for fishermen and local residents who live in the waterside.



Figure 9



Figure 10

Figure 9 and 10: One of canals is used as main route to travel within the community.  
(Both photos were taken by C.Sutunarak on August 8, 2007)



Figure 11: Water circulation around Ban Sakhla Community is able to easily connect to Chao Phraya River and the Gulf of Thailand.

(Source: Google Earth, retrieved on August 15, 2007)

### 3. Shrimp Farms

There are a lot of shrimp farms owned by Ban Sakhla's local residents, so the economy of Ban Sakhla is connected to shrimp products. The history of those shrimp farms in this community is very interesting. Actually, shrimp farms at the present time were salt farms in the past and salt of Ban Sakhla was one of famous products in Samutprakarn province. Salt was produced in this community for long time ago. It was a major product to develop the economy and social of the community. Ban Sakhla paid more attention with solar salt production and reflected to the unique of the community. The evolution of Ban Sakhla's shrimp farms was divided into three phases since the early Rattanakosoin period (1782 A.D.) until the termination of salt farm in 1996 (Sintusaard 2006, p.5) by reviewing from the research of Sukhothai Thammathirat University and cultural encyclopedia of Samutprakarn province.

*Phase 1 : The beginning of Ban Sakhla Community (from around 1782 to during World War II )*

At this period, the social and economy depended on salt and rice production. The canal would be a separate border line for area of their production. The fresh water was available at the area of Sakhla Temple side suitable for rice production, whilst the opposite side was salt water suitable for salt production.

Both rice and salt productions used production technology with nature-based as an important input factor. Most households of Ban Sakhla cultivated them by using the back area of their house as rice or salt farms. However, the quantity of rice products in Ban Sakhla was not too much because the geography of its area was not contributed. Especially, big flood was happened during the World War II and it caused the replacement of water from fresh water to salt water until today. When salt water was replaced, rice farms could not be grown up led to the reason of decreasing quantity of rice products.

*Phase 2 : The golden age of salt (from after World War II to around 1990's)*

In this period, salt was very expensive in the world market. Therefore, Ban Sakhla residents seriously tried to find out new areas of solar salt production in order to produce salt in large quantity for export. Salt products of Ban Sakhla community had been sold to nation-wide markets and global markets. The big global market was Japan.

When a large quantity of salt product had been sold, the level of local residents' income was higher affecting to their better quality of life as well. Communication between Ban Sakhla community and outside could encourage the social condition of community, for instance, some residents sent their children to study the higher education such as well-known university in Bangkok, when those students returned home with higher degree became one of developers who developed their community to be better. Moreover, the simple-life-style environment was gradually changed to more comfortable due to high technology product from outside the community. However, social environment was still as same as in the past.

*Phase 3 : Social and Economics Changes (from 1990's to present)*

This period had big changes for the community due to the recession of salt price. The salt price extremely dropped, so Ban Sakhla's residents got loss. The residents turned to make new occupation that is shrimp farm production. The shrimp farm can make them better with higher income. The replacement from salt to shrimp farm was mostly done around 1990-1992. The last salt farm was replaced with shrimp farm in 1987. The main factors for changes are shown as follows;

1. Marketing factor, can be divided into 2 parts

1.1 In-house market

Due to salt product in Ban Sakhla community derived from sea, its market was smaller because of the quick expansion of rock salt with iodine. Moreover, Ministry of Industry released one of the ministerial regulations regarding to the standard of consumption salt would be the quantity of sodium chloride at least 96.0%. Sea salt from Ban Sakhla was under this standard because its sodium chloride was around 80-90%. This reason disabled to contain sea salt for sales in the market as well as in the past.

### 1.2 Off-shore market

According to Thai's ministerial regulations, off-shore markets refused sea salt from Thailand as same as domestic market. Therefore, sea salt of Ban Sakhla had no market to sell both domestically and internationally.

### 2. Changes in physical structure

2.1 Erosion of sea – It cause to destroy the suitability of salt production.

2.2 Salt farms use a lot of area – Most of salt producers receive their land from ancestor and then learn how to produce salt taught by previous generation to next generation. Therefore, most extended families have tendency to use area for other purposes that generate more income.

### 3. Changes in social structure

Changes in economics directly affect to social structure. In other words, local residents have more income and better way of living. For instance, electric home appliances apply to almost houses in the community. Some vernacular houses become to modern-style house. Body furniture belongs to one of necessary things in daily life.



Figure 12



Figure 13

Figure 12 and 13: Shrimp Farm and three fishermen are looking for shrimp  
(Both photos were taken by C.Sutunyarak on August 8, 2007)

### 4. Mangrove Forest

Around the Ban Sakhla community, there are a lot of mangroves standing to be as a big dam to prevent land scourge. It is also shown that Ban Sakhla still well maintains ecological condition. The quality of water is quite good. It is clear and plenty of biological condition. Canals and adjacent canals are fine and greenery with atmosphere of mangrove forest such as Kong Kang (Mangrove tree), Jak (Nina palm), coconut, and Lum Poo (*Sonneratia caseolaris*). Its water quality of this area is natural pure.

Mangroves are woody, specialized types of trees of the tropics that can live on the edge, where rainforests meet oceans. They protect the coastline and prevent erosion by collecting sediment from the rivers and streams and slowing down the flow of water. Mangrove trees look as if they grow on stilts. The stilts are their specialized aerial roots which hold the trunk and leaves above the water line. Mangrove forests are affected by the rising and falling of the ocean's tides. The aerial roots and tap roots can filter out the salt in the brackish water they grow in. Support roots grow directly into the mud to anchor the tree. Other roots snake up and down with the upward loops rising above the salt water level. Salt crystals taken up by the roots are stored in the leaves. The mangrove rids itself of the salt by shedding its leaves after a while ([http://www.blueplanetbiomes.org/mangrove\\_forests.htm](http://www.blueplanetbiomes.org/mangrove_forests.htm)).

Mangrove forests are known as the "rainforests by the sea". The forests are the breeding grounds for fish, shrimp, prawns, crabs, cocklefish and snails. Mud skippers are found in mangrove forests. The mudskipper has made adaptations so it can skim across the mud during low tide when the ground is uncovered in many places, traveling from puddle to puddle. Mangrove forests are also nesting sites for many shore birds and home to crabs, fishing cats, lizards, sea turtles, and many more animals.

Mangroves have very specialized adaptation that enable them to live in salty waters. Breathing roots allow them to survive in anaerobic sediments. Buttresses and above-ground roots enable them to grow in unstable mud flats. Their foliage removes excess salt from the sap, and they conserve water to cope with periods of high salinity.

Today mangrove forests are one of the most threatened habitats in Ban Sakhla community and Samutprakarn province. Mangrove roots are very susceptible to pollutants like crude oil clogging their lenticels, and continual flooding from artificial dikes and sea walls. Mangroves act as sinks which concentrate pollutants like sewage, toxic minerals and pesticides and herbicides.



Figure 14



Figure 15

Figure 14 and 15: Mangrove forest in the community  
(Both photos were taken by C.Sutunarak on August 8, 2007)

### 3.5 Physical Existing Conditions

#### Ban Sakhla Community at the present

At present, Ban Sakhla community has been generally known among visitors especially those from Bangkok and associated areas who find this community is easy for accessible because of its short distance and convenience roads. Its unique can also expand itself gradually and seems to be at positive direction in the future.

The integrity and authenticity of traditional settlement in the community offer a unique setting especially with its architectural style and its land use components and spatial patterns reflecting to the living history. Most houses in the community are wooden structure and faced generally toward and along canals. Vernacular houses style found are single riverfront house (single gable and double gable roof), houses with double traditional Thai style roof, and contemporary Thai house. In addition, there are also concrete houses in the community. Those concrete buildings are built to replace the former wooden houses because they are long lasting and easy to maintain.

Nowadays, Ban Sakhla community is under the control of municipal district of Na Kluer. Sakhla Temple is considered as a center of cultural activities in the community. The community landscape itself consists of about 2,000 houses, a temple, a school, canals, a main market, a lot of shrimp farms, vegetable and orchard zone, a public health care station, and a police station.

An illustration below is overall scenery of Ban Sakhla Community.

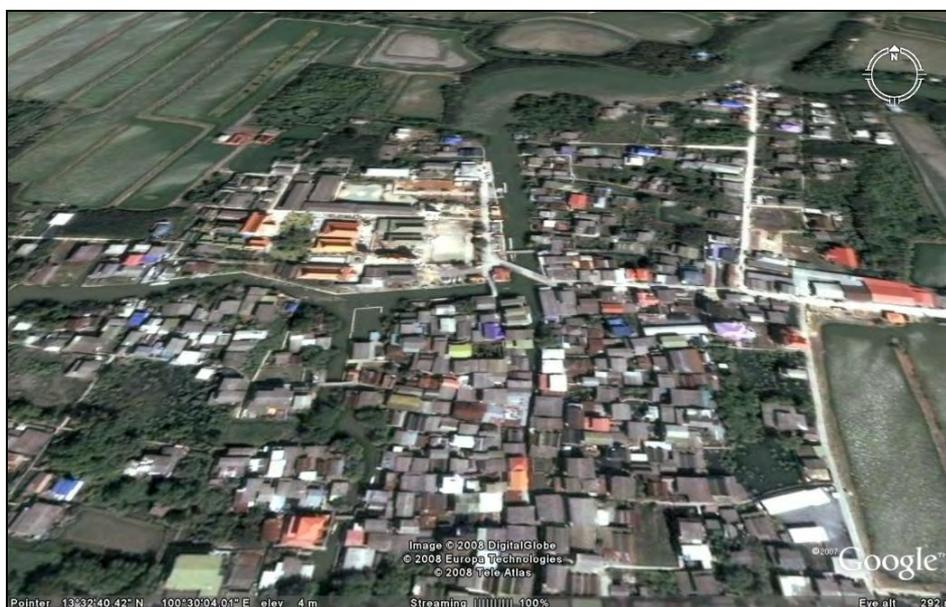


Figure 16: Overall view of Ban Sakhla Community  
(Source: Google Earth, retrieved on April 6, 2008)

For further understanding and the purpose of assessing and analyzing the existing conditions, the study area is divided into four zones (see Figure 17 in the next page).

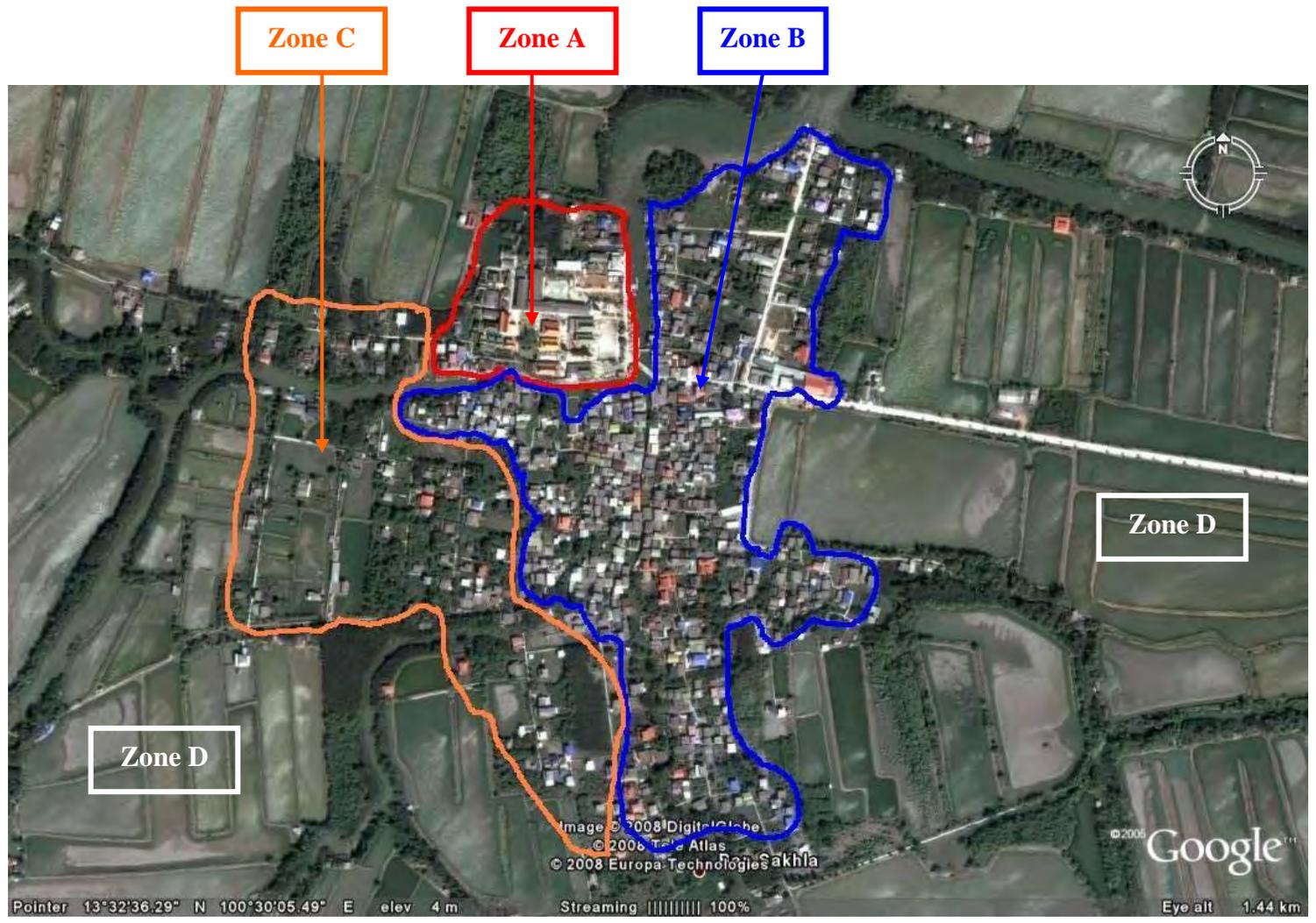


Figure 17: Illustration of Ban Sakhla Community with each zone  
(Source: Google Earth, retrieved on April 6, 2008)

### 1) Zone A : the Temple Area or the Central Area

This zone includes the Sakhla temple, a primary school, a police station, a main pier and houses.



Figure 18: Sakhla Temple



Figure 19: In front of a primary school



Figure 20: Ban Sakhla's Police Station



Figure 21: One of residential houses in the temple zone

### 2) Zone B : Denser Housing Area

This area consists of residential and commercial housing area, a central market, a local public health care station, and an office of water supply.



Figure 22 and 23: Houses close to the canal in the denser housing area

### 3) Zone C : Sparse Housing Area

This area covers houses, shrimp farms, cockle farms, and house in long distance



Figure 24 and 25: Thai vernacular houses in Zone C

### 4) Zone D : Setting of Surrounding Open Country

This zone is the rest of the community. It comprises of shrimp and cockle farms, the main road, water circulation, and orchard zone.



Figure 26: Cockle farm



Figure 27: Water gate is a controller for water circulation between farm and canal.

(All photos in Figure 18 - 27 were taken by C.Sutunarak on April 7, 2008)

### 3.5.1 ZONE A



Figure 28: Aerial Scenery of the temple zone  
(Source: Google Earth, retrieved on April 6, 2008)

#### Characteristics of Zone A

This zone is a heart of Ban Sakhla community according to its only one temple located. The Sakhla temple seems to be a symbol of the entrance to the community at all. The temple is considered as a center of activities in the community and also contributed interesting worthy programs to the outside such as walking through under the Buddhist monastery for interested people. This zone also consists of two main facilities providing in the community, which is a primary school and a police station. Furthermore, there are 17 residential houses in this zone too.

#### **Sakhla Temple** (*Wat Sakhla*)

The temple is surrounded with canal and located at the center of the community in order to symbolize the center of spirit of Buddhism. Date of construction is unknown. The community suspected that the temple was found together with an establishment of Sakhla community before the end of Ayudhaya era. The temple is a Buddhist monastery of Hinayana denomination. The place is used for religious, educational, and residential purposes for all monks in the community. There are eight

outstanding components of the temple that the local residents are mainly involving on their daily life.

1) Ordination Hall This is a hall where religious services are held. It is the building where monks congregate to participate in religious ceremonies such as the ordination ceremony. The sacredness of the area is marked with 8 boundary stones, which are placed round the ordination hall. The structure of the hall is made of wood, brick, and cement. There are exquisite decorations of mural paintings inside the hall and artistic stucco and wood ornament on top of the roof. Mural painting depicts the outstanding events of Lord Buddha such as the day before the Buddhist Lent. In addition, there is a beautiful sculpture of seven-headed Naga at the entrance of the hall.



Figure 29



Figure 30

Figure 29 and 30: Ordination Hall, Sakhla Temple

2) Vihara is located next to the ordination hall at the same area. This is a house for a very famous statue of the Buddha, so called “*Big Buddha of Wat Sakhla*”, in the community. The application of wood frame and board is mainly used for both upper and lower parts of the structure. The structure is made of wood, brick, and cement. However, Vihara has no mural painting inside.



Figure 31: The front view of Vihara



Figure 32: Inside Vihara

3) Big Buddha Image of Sakhla Temple This is a huge statue of the Lord Buddha in U-Thong style, enshrining in the vihara area. The Big Buddha image of Wat Sakhla is the biggest Buddha image of the community and nearby. The date of construction is expected in the early of Ayudhaya period.



Figure 33: Big Buddha Image of Sakhla Temple

4) Leaning Prang of Sakhla Temple (Thai-styled pagoda) The Prang of Sakhla Temple was built in 1884 A.D., as a victory monument of the community, based on the very old legend of brave ladies of Sakhla village at the end period of Ayudhaya era. The prang is accidentally leant by 15 degree to the west after completed the construction. The reason of leaning came from a subsidence issue of silt subsoil. The leaning issue has been stopped for many years. It does not affect to its stability and land surrounding at the present time. It is one of tourist attractions in the community. Most visitors usually compare it with the Leaning Tower of Pisa in Italy.



Figure 34-36: The Leaning Prang of Sakhla Temple

5) Crematory is normal for almost temples in Thailand to serve people who passed away and kept Thai Buddhist's tradition. According to the Sakhla temple as a center of community, all traditions and cultures normally do in the temple as same as cremation. Architecture of crematory here was built in Thai style with four-sided gable roof.



Figure 37-39: Crematory of Sakhla Temple

6) Ban Sakhla's local museum This is a local museum without admission fee that collects all of local Thai wisdoms in Ban Sakhla community. Most assets inside the museum were donated by local residents. This building was built in 1940 A.D. made of wood structures and ornaments. In the past, this local museum was a preaching hall and a multipurpose hall of Buddhist monastery.



Figure 40-41: The front view and the side view of local museum

Figure 42: The sign board at the entrance of local museum invites visitor to take a look valuable assets inside.



Figure 43: Carved wooden panel of partition below the roof

Figure 44: Name of Sakhla Temple was carved on wooden panel.





Figure 45-50: Valuable objects are displayed inside the museum. All objects reflect to Ban Sakhla's local wisdom and way of living especially various kinds of fish traps.

7) Waterfront Public Halls There are three waterfront public halls in the temple area. These halls are for the community to take a rest nearby the riverbank especially on rainy and sunny days. Each hall is basically formed by wood structure in Thai-styled gable roof. The rest halls sometimes act as options of the public piers for the community to reach the temple by boats.



Figure 51: Three waterfront public halls, in front of Sakhla Temple

8) A central pier is served local residents to travel around the community and also use as a place for delivering fishery products. It is located in front of the temple, so this area is not allowed for hunting according to its sacred area.



Figure 52-53: A main pier was made of concrete and wood. It is a center of water transportation of Ban Sakhla.

### A Ban Sakhla's primary school

The official name of this school is Choomchon Wat Sakhla School. There is only one school providing primary education to Ban Sakhla community located next to Sakhla temple. There are now 2 old school buildings made of two-storeyed wood structure available for children. In addition, there is a two-storeyed multipurpose concrete building for all educational activities such as parent meeting, indoor sports, or even community's meeting.



Figure 54: A sign of school name



Figure 55: A multipurpose building



Figure 56-57: Two School buildings

### A Police Station of Ban Sakhla community

It is located next to the primary school. The two-storeyed building of the police station was built with concrete.



Figure 58-60: Ban Sakhla's police station

**Residential Houses in Zone A**

There are about 20 residential houses in zone A. Almost of them were made of wood situated close to the temple.



Figure 61-62: Thai vernacular houses in Zone A

(All photos in Figure 29 - 62 were taken by C.Sutunyarak on April 7, 2008)

### 3.5.2 ZONE B



Figure 63: Aerial Scenery of Zone B  
(Source: Google Earth, retrieved on April 6, 2008)

#### Characteristics of Zone B

This zone is the largest area of Ban Sakhla community and it is also highly crowded according to its denser settlement of local residents. Physical character of the community is close from outside because its location is inconvenient to easily go anywhere outside. Ban Sakhla is still as a peaceful community. This zone includes residential houses, small shops, a main market, souvenir shops, joss houses, and an office of water work supply. Most houses were settled down in this zone for longer than 50 years. Some is over up to 100 years. They were made of wood and most of

them were built in style of two-storeyed houses. At the same time, some houses are new and made of concrete with modern style as same as most houses in the city. Pathway as a main transportation is 1.5 meter width able to walk through or ride motorcycle comfortably. Visitors do not worry to get lost wherever they are in the zone B because each pathway can directly go to the exit at the temple.

In addition, water route is now still important for local residents. People generally set their houses near canals in order to comfortably connect others such as shops, a temple, a school, and fishing.

### Details of outstanding characters found at Zone B



Figure 64: Two-storeyed riverfront house



Figure 65: Small concrete bridge is across between the temple and the denser zone.



Figure 66-68: Pathway in the community made of concrete is accessible to all houses in the community. This way was built over ground floor approximately 1.5 metres. Motorcycle can ride on this way to facilitate local residents.



Figure 69-70: Local dessert is sold in front of owner's house as typically seen in Ban Sakhla community.



Figure 71: A flock of egret is seeking food at the canal. It is implied that Ban Sakhla's ecology is abundant.



Figure 72-73: Grocery shops



Figure 74: Wooden panels are used as durable wall of the house. This style is found as usual in Ban Sakhla.

Figure 75: An old vernacular house



Figure 76: Additional deck was built in Thai style with Thai-gable roof.



Figure 77: Interesting design of wooden panel

Figure 78: Attractive design of ventilation panel



Figure 79: A hundred year-of-aged house is now dilapidated and getting inclination of its structure.



Figure 80 – 85: Inside one of the hundred-year-old houses made of teak wood. Everything has still been kept as same as in the past. An old lady, 88 years of age who is the owner of this house said that somebody tried to buy this house with a lot of money but she denied condition because this house is the most valuable for everyone in her family.



Figure 86: One of small bridges within the community across the canal accessible to both side of residence.

Figure 87: Landscape of canal is plenty of wooden houses and water transportation.



Figure 88: A one-storeyed wooden house with nipa plam roof.



Figure 89 – 90: Wooden and metal bracket generally found in the community.



Figure 91 – 92: Cone connecting to the roof used for keeping rain water. Most local residents still drink rain water as usual in daily life.



Figure 93: A big water jar as usual container in Ban Sakhla's daily life is being filled up with rain water.



Figure 94: Low level of water in the canal

Figure 95: Corrugated iron roof on traditional Thai style house



Figure 96: The surprising roof style, mixed by terracotta tile and large frame of corrugated iron sheet roof.



Figure 97: A large-sized wooden house, connecting to 3 parts together

Figure 98: The interesting design of open-space house on the first floor without panel and door

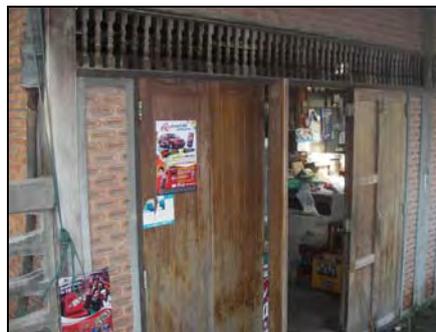


Figure 99-102: Various styles of ventilation panel at top of folding door



Figure 103: Traditional design of wooden bolt



Figure 104: Folding door



Figure 105: Outdoor toilet



Figure 106: Wooden cabinet for preserving food and preventing insect



Figure 107: Harmonious design of plug socket installed on pillar



Figure 108-109: House after re-elevation due to the muddiness of the soil



Figure 110-113: Chairs, a table and bookcase were made of teak wood. All are older than 70 years.



Figure 114: Thai-modern style house with high platform



Figure 115: Dock



Figure 116: Public recreation area is now used as football field and playground.



Figure 117-118: Broadcasting towers are installed around the community in order to usually notify local residents about important news and information. Their control enter is located within the Sakhla temple.



Figure 119-121: Joss houses in the community



Figure 122-124: The yellow garbage bins are placed around the community and responsible by the Sakhla municipality.



Figure 125: Traditional barber shop



Figure 126-127: Aquatic animals including shrimp, fish and squid are preserved by using sun-dried board.



Figure 128-129: A local learning center is now working as an information center to provide knowledge of Ban Sakhla's agricultural system. In addition, this center is also as a souvenir shop. Stuffed crab as Ban Sakhla's well-known gift is available here.

(All photos in Figure 64-129 were taken by C.Sutunarak on April 7, 2008)

### 3.5.3 ZONE C



Figure 130: Aerial Scenery of Zone C  
(Source: Google Earth, retrieved on April 6, 2008)

#### Characteristics of Zone C

This zone is less crowded than zone B. Each house is quite independent. There is more open space than other zones. Most houses are situated close to their farms. The owners of these houses are always as same as the owner of farms. Transportation between zone C and other zones is convenient because there are two choices to choose including walk/bicycle by using pathway and using motorboat along the canal. Physical character of zone C includes residential houses, shrimp farms, cockle farms, mangrove forest, and nipa forest. Almost residents in this zone work in their farm, which is inherited from ancestor. The style of house is as same as other zones that is

Thai vernacular house both old and new styles. Majority of land-use in Ban Sakhla's zone C is agricultural purpose. The important kinds of products are shrimp, cockle, fish, crab, and other aquatic animals. Fishing is made by the natural basis. All canals in the community can connect to the gulf of Thailand, so under water is plenty of aquatic animals. Therefore, land use pattern was created to accommodate and facilitate in fishing. Agriculturists prepare their area by leveling the ground to be ditches in order to irrigate and then pump water into their farm with water wheel. When level of water is appropriate, water wheel will manually be stopped working. Quality of water directly influence to the quantity of aquatic animals, so all fishermen respect the right in using public source of water of each farm. In addition, local residents always plant home-grown vegetable around their house such as parsley, bird-chilli, basil, and so on.

Infrastructure in this zone is incomplete because water supply is not available. Each house must buy water from merchant with the approximate cost of Baht 400 per a big jar (price as of April 7, 2008). However, most houses always keep rain water in big jar and use it as daily life. Electricity, television signal, and mobile telephone already cover the zone.

#### **Details of outstanding characters found at Zone C**



Figure 131-135: Mangrove forest and nipa palm along the canal



Figure 136: Pathway from zone C to other zones has a plenty of mangrove along the way reflecting to clean environment of Ban Sakhla.

Figure 137: A house under construction with many big water jars and an outdoor toilet



Figure 138-139: Two houses surround with water are located on cockle farm.



Figure 140-145: Various styles of houses. More open spaces make all houses outstanding.



Figure 146: A two-storeyed house is located on shrimp farm. It was built with the mixture of wood and concrete, Thai-modern style.

Figure 147: Large dock with durable corrugated iron roof is able to moor around 4 motor boats.



Figure 148: Spacious area of cockle farm



Figure 149-154: Cockle fishing, fishermen have to dive with swimming glasses, gloves, an oxygen bucket, and a basket, they then grasp each cockle and put it into basket. Each period of time for one diving is about 5 minutes. At present, cockle fishing becomes a major occupation of Ban Sakhla community.



Figure 155-157: Water wheel is used as a door in opening/closing water, and also preventing impurified water into the farm. Water wheel is not electronic control but its control comes from manpower to turn the wheel around in order to pull water gate up/down.



Figure 158-163: All photos are presenting how to dry shrimp. Shrimp will be boiled in big stoves about one hour until without water in stoves. After that, shrimp will be exposed to the sun approximately two days (depends on the weather condition). Shrimp husk is available to sell outside the community as animal feed. Firewood is raw material as important fuel used for stove.

(All photos in Figure 131-163 were taken by C.Sutunarak on April 7, 2008)

### 3.5.4 ZONE D

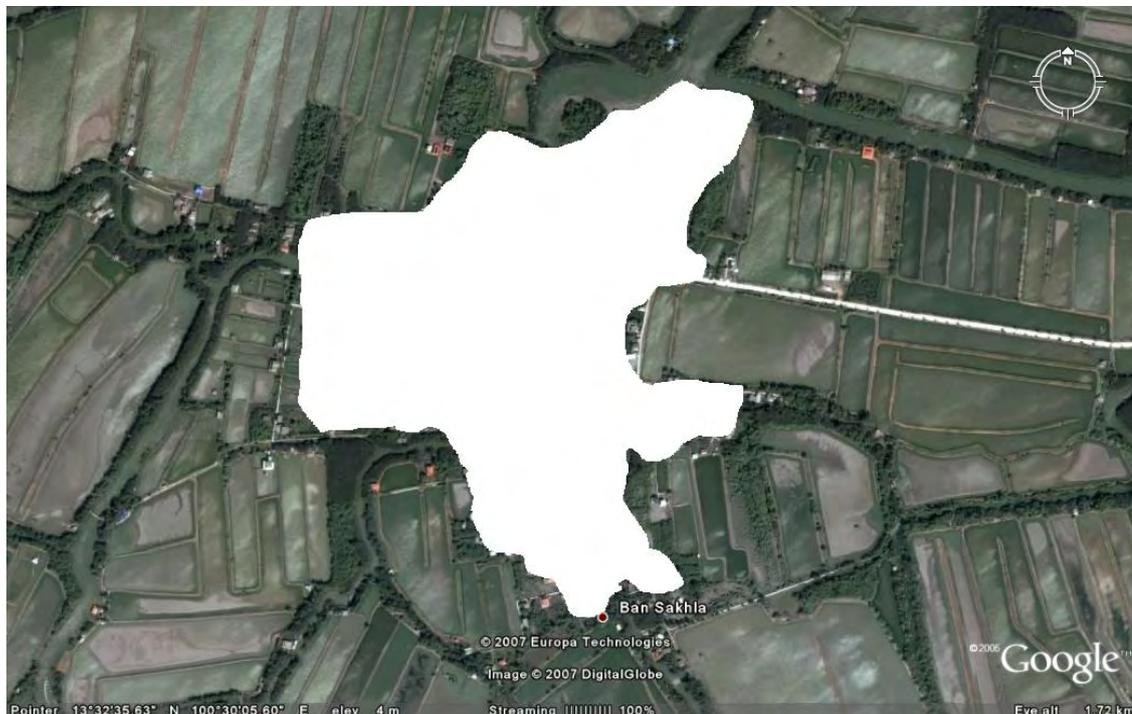


Figure 164: Aerial Scenery of Zone D  
(Source: Google Earth, retrieved on April 6, 2008)

#### Characteristics of Zone D

Zone D or the setting of surrounding open country contains farms, canals, water circulation, mangrove forest, a main road and some houses. Its population is the sparsest in Ban Sakhla community. Almost areas are shrimp farms, which those farms connect to the canal in order to circulate water between farm and nature. Water circulation can encourage the growth of aquatic animals because canal has a plenty of mineral from nature. All canals can connect to gulf of Thailand. Tradition, ritual, living pattern, circulation, and other cultural outstanding mainly relate to natural movement of water. Type of water at Ban Sakhla is brackish.

**Details of outstanding characters found at Zone D**



Figure 165: A direction sign to Sakhla Temple is situated at the roadside 1 kilometre before entering Ban Sakhla.

Figure 166: Direction signs to tourist attractions in Ban Sakhla community is located at the bus station/the entrance of Ban Sakhla.



Figure 167: Ban Sakhla's bus station, which is the starting point to go elsewhere outside community. The end of this route is Chaopraya river's harbour at Phra Samut Chedi Temple. The total distance of bus is approximately 15 kilometres from Ban Sakhla to the end. The frequency of each bus is about 30 minutes.



Figure 168: The beautiful scenery of a main road parallel with nipa palm.





Figure 169-173: Shrimp farms and mangrove forest around. The beautiful scenery of clean environment can attract visitors to refresh and relax.



Figure 174-179: A major occupation of Ban Sakhla. According to all photos, they are fishing by using seine. Fishermen put wooden stakes in the middle of canal in order to be function of a strong pole to attach a seine, while another side of seine is attached with two buoys. Seine as an important fishing tool can ingeniously entrap aquatic animals with its strong net. Wooden stakes and seine in the middle of the canal are one of Ban Sakhla's wisdoms to earn a living for long times.



Figure 180-181: Gas station at the riverbank is available both diesel and gasoline.



Figure 182-185: An intermediary center of aquatic animals, located at the right back of gas station. Everyday, some fishermen will bring their shrimp, cockle, crab, and kinds of fish to sell here. At the same place, there is a small grocery shop available for fishermen.

(All photos in Figure 165-185 were taken by C.Sutunarak on April 7, 2008)

## **Chapter 4**

### **Significant Assessment of Cultural Landscape in Ban Sakhla Community**

According to Australia ICOMOS (1999, p.2), each site has its own intrinsic values and 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. Therefore, in this chapter, its objective is to assess the significance of cultural values in Ban Sakhla community in order to understand how cultural heritage management and preservation is important to the fabric of the cultural setting in Ban Sakhla community. This includes the relationship between the community itself, temple, and its association, which contributes to the formation of a unique community.

#### **4.1 Statement of Significance**

The prominent significance of Ban Sakhla community resides in the recognition of the historic value and outlook of patriotism through brave ladies, and way in which they protected Thai territory against Burmese invasion. In addition, the community still preserves the authentic way of life as well as its tradition, culture, local wisdom, and identity. Therefore, Ban Sakhla community contains its heritage significance including historic, aesthetic, scientific, and social values as follows:

##### **4.1.1 Historic Value**

Ban Sakhla is a small community in Samutprakarn province that, until recently, has been difficult to visit because there was only transportation by boat to travel in the community. This community was largely closed to the outside until a main road was constructed in 1993. There is now a gradual increase in the number of visitors coming to the community. Potentially interesting historic data can be disclosed by local residents reflecting the relationship between historic value and way of living of local residents related to both social and economics characteristics.

Ban Sakhla was a large center of community since Ayutthaya period. The term of “Ban Sakhla” came from the words “Ban Sao Kla”, in Thai meaning “Village of Brave Ladies”. In the surviving legend of Ban Sakhla, there was a brave group of women who defended the village from invasion under Burmese troop at the end of Ayutthaya period. Because of Ban Sakhla’s fertility in that period, Burma needed to take possession over this area including rice, fishes, salt, and other provisions. Since all men in the village were sent to war, only women and children were still in the village while Burmese troops were passing to the village area by warships. All women had no choice in that risky situation, they then made decision to fight against the Burmese troop through whatever means available. For arms they used things like a rice pestle, a wooden club with the length more than one and a half meters. While Burmese soldiers on the warships were landing from the sea side, they saw the village troops who were armed with plenty of rice pestle.

As the distance between two troops before the strike was quite far to each other, the Burmese troop wrongly interpreted that all of the rice pestles were cannons, they finally decided to abandon the landing and retreated from the village. Finally those women could defend and made the victory in the area of Klong Chai (“Klong” as Canal, “Chai” as Victory), where is the existing canal in the community. The name of the existing canal, Klong Chai (‘Klong’ = Canal and ‘Chai’ = Victory), in the community of Ban Sakhla celebrates the defense of the village and victory by the women.

Another interesting point in the past was the existence of a salt farm. Ban Sakhla had also been a large market of salt production with nature-based factor since early Rattanakosin period (Sintusaard 2006, p.5). Solar salt as a main product of Ban Sakhla in the past could encourage Ban Sakhla’s economy and stood for its relationship between community and way of living. According to its name of Ban Sakhla’s sub district, Na Kluer, reflects its original occupation in the past (“Na” as farm, and “Kluer” as salt).

#### **4.1.2 Aesthetic Value**

##### **Sakhla temple and its association**

In front of the Sakhla temple, there is a stupa (prang) called “Prang of Sakhla Temple” with its body leaning from the top called “Prang of Sakhla Temple”. Each corner of the prang was surrounded by four small prangs. Prang is a Khmer-Style corn-shaped stupa. The stupa is in the form of a tower and shaped like a corn cob with many tiers of cells. An influence of architecture of the Khmer sanctuary tower was evident in the Lopburi era when Lopburi city served as a provincial capital under Khmer rule from the 11<sup>th</sup> to 14<sup>th</sup> centuries C.E. Thai architecture later adapted this corn-shaped stupa to Thai stupa in accordance with belief of Buddhism.

The leaning prang was built in 1884 A.D. or in the reign of the King Rama V. It took one and a half years to complete. The budget of construction was amount of Baht 78,500. Its height is 26 meters. The wall and the four small corner prangs were later built in 1908 A.D. The outstanding aspect of the prang is the way it leans by 15 degrees to the west which is similar to the leaning tower of Pisa in Florence, Italy. The prang has attracted many visitors over the decades.

Inside the vihara of the Sakhla temple, there is a huge statue of the Lord Buddha in U- Thong style. The statue is in a pattern of Mara Wichai (conquering the demon) posture sitting on a lotus-shaped base, with wide mouth, flame like top-knot, and narrow shoulders. The date of construction can be traced back to the early of Ayutthaya period, according to the style of the Buddha statue. The Big Buddha of Sakhla temple is highly revered by the Sakhla villagers and those in nearby villages. An annual festival is customarily held sometime in the twelfth lunar month after the Buddhist Lent.

## Houses

The community shows a remarkable aesthetic value by an application of folk wisdom to design the structures of houses so that they may suit the various usages and ways of life of the local residents.

There are two distinctive styles of houses found in Ban Sakhla community, which are different to other types of Thai architectural era and functions. Each style of houses in the community reflects to way of living and culture. Following are each style of houses in Ban Sakhla;

The first one is ‘Residential House’. This style is used for living only. There are now around 330 buildings in the community. The owner built it in their own idea without certain schematic. Wood as major construction material is used as main structure of the building. The style of Ban Sakhla’s residential house is as same as other common houses in central region of Thailand. Its style can be divided into two types that are Thai Gable house and Thai pattern of Thai construction of common houses without the gable. Most residential houses found in Ban Sakhla are two-storeyed with space under a house. However, land collapse can cause space under a building to be shorter.



Figure 186-188: Various kinds of Thai gable houses are usually found in Ban Sakhla.



Figure 189-190: Thai pattern of Thai construction of common houses without the gable

The second one is ‘Commercial House’, which is a functional combination of shop and house at the same building. Commercial house here includes both one-storeyed and two-storeyed. There are approximately 50 buildings in the community. Most of them are two-storeyed building. The first floor is used for commerce and the second floor is used for living. However, in case of one-storeyed building, products are placed on sale at the front of the building and the back area of the house is used for living instead. The owners of this house style need to live at house and sell products

simultaneously. This building style need to enlarge or modify its area on the first floor in order to place many products for sale, which it may be modified/rebuilt its porch to ease for customers who want to choose/buy products. Some houses, there is an additional balcony on the second floor used for leaving cloths to dry.



Figure 191-193: Residential building together with commercial area. Some building sells food and drink, and some building sells appliances.

(All photos in Figure 186-193 were taken by C.Sutunarak on April 7, 2008)

### **Language**

Ban Sakhla has its own dialect which comes from the combination of Thai and Mon languages. This dialect has been in existence in the Ban Sakhla community since the early of Bangkok era. The tones of the words spoken by the villagers here are slightly different from those of the people living in the central plain although the words themselves are similar.

They bear some resemblance to those spoken by the Mon people. The words are uttered in a rapid fashion. Examples of these can be seen in the way they pronounce terms such as

- Ong (Jar) as *Phlo*
- Tu (Cupboard) as *Hua*
- Pha Khao Ma (All-purpose cloth) as *Pha Yi Po*
- Rua (Fence) as *Tae*
- Khanom Chak (Sweets made of coconut and flour, wrapped in palm leaf and grilled) as *Khanom Rhang*

There are always sounds like Ni, Neu, Ngia, and Dee as endings of fillers at sentences uttered by the Sakhla's residents.

### **Townscape character**

The townscape and morphology – cultural landscape of Ban Sakhla - together create a beautiful example of an organic, vernacular town plan with well-defined sections that give it a distinctive character. These include: housing areas, temple, a public school, local markets, shrimp and cockle farms, police station, and community center. Sakhla temple is a center of community. Wherever you are in the community, you can walk through to the temple easily. The temple stands as Ban Sakhla's landmark. The composition of community implies that each component depends on each other and all components are very important for everyone. Everybody in the community can take benefits altogether from all providers.

#### 4.1.3 Scientific Value

Several products and services derived from local wisdoms and practices can be exclusively found in Ban Sakhla. Indeed these are particular to the town.

Straight shrimp is only one outstanding local product in Thailand originated by the villagers of Ban Sakhla. Actually, it is very difficult to straighten the shrimp after several processes of streaming, but they can do it. Through secret process based on local knowledge the shrimp is still at the straightest position after the final process. It seems to say that “the person who visited Sakhla but did not take a straight shrimp, that person has not reached here yet”.

There are many kinds of local fishing equipment exclusively designed and modified by the villagers of Sakhla as to match with a very special environment each season such as coop, fishhook, seine, wide-mouth basket, sun dried board, and so on. There is a time conserving intelligent tool to segregate sizes of blood cockles. This tool is called “Metal Sieve”. It is a square wood frame stretched by metal wires. The objective is to get only the big size of blood cockle for sales while leaving the small size to continue its life in the farm.



Figure 194: Straight shrimp



Figure 195: Metal Sieve

(Both photos were taken by C.Sutunyarak on August 8, 2007)

The irrigation system of Ban Sakhla is well managed. They basically installed a lot of turbines in the irrigation areas to circulate the water mainly as well as assist a biochemical process to generate ozone for the prevention of water pollution. They are also integrated to feed shrimp, mud crab, and blood cockle together in the same farm. The objective is to save the farming area and the other resources and get various products for sales, the shrimp as dried product and the mud crab and blood cockle as fresh products.

According to Thailand’s climate, Ban Sakhla community is located in the central region of Thailand where its temperature is quite high in summer, so the architectural style of houses is designed to provide comfort to residents through the use of features including wooden structure, high roof, and a free space for air flow. The selection of wood as a main structure of houses would be punctilious because its quality directly facilitates air flow and balances the temperature and humidity as well. Most houses here are made of wood. Some of them were made by teak that was more durable than other kinds of wood and can prevent termite as well. In addition, shop

houses are designed to take maximum benefits for appropriate space usage for both residential and commercial purposes in common and vernacular architectural style.

#### **4.1.4 Social Value**

The way of life of local residents is simple, modest, and mild. They help and support each other together in the community, while they always welcome visitors with sincerity. They stick to Buddhism principles in mind as the way to succeed their life.

Like other areas in Thailand, there are many traditions and local customs. In Ban Sakhla community these include Songkran festival, Loy Krathong festival and boat racing. The dependency is a characteristic of people in this community. Most local residents always join activities organized by the community such as wedding, house-blessing, ordination, funeral, forest-rope presenting ceremonies and temple fair. The temple of Ban Sakhla is still an important center for the community in meeting, social organizing, and spiritual focusing.

#### **4.2 Assessment of Ban Sakhla Community's Cultural Landscape**

Historic value, aesthetic value, scientific value and social value, create the basis for understanding the significance of Ban Sakhla community through its architecture, landscape setting, functions, land-use, and way of life. The architectural style of each building is unique and well designed. The community tells the history of itself as well as the characteristic of local residents as dependency. Their way of life reflects simplicity, sincerity, and friendliness. Also, it serves to highlight the balance between global changes and Thai way of life.

A fundamental aspect of the research in order to fulfill requirements of an assessment of Ban Sakhla's cultural landscape and its management needs has been the collection of data from survey information. This included a questionnaire survey of 100 visitors, both Thais and foreigners, and 30 local residents by using in-depth interview.

The result of in-depth interview would be used for the next chapter in the section of current management of Ban Sakhla Community. For this section, the results of a questionnaire survey were assessed as follows;

#### **Visitors' Profile**

Data in table 5 is visitors' profile, which is classified into 6 items including nationality, gender, age, education background, domicile, and occupation.

##### **Nationality**

Almost visitors coming to Ban Sakhla Community are Thai people. Only 2 foreign visitors come from the Philippines. Two foreigners are environmentalists working in Thailand.

##### **Gender**

61% of visitors to respond the questionnaire were female and 39% were male.

**Age**

The age of visitors can be concluded that 7% of visitors were under 21 years old, 15% of visitors were 21-30 years old, 35% of visitors were 31-40 years old, 26% of visitors were 41-50 years old, 11% of visitors were 51-60 years old, and 6% of visitors were elder than 60 years old.

**Educational background**

86% were visitors who finished undergraduate level and 14% of visitors finished the graduate level.

**Domicile (Thai visitor only)**

43.88% of Thai visitors that was the largest sample size were people who lived in Samutprakarn province, 30.61% lived in Bangkok, 14.29% lived in the central, 4.08% lived in the North, 2.04% lived in the Northeast, and 5.10% lived in the East. No sample of visitors lived in the South. The first three ranks were visitors who lived locally in Samutprakarn and nearby provinces.

**Occupation**

51% of most visitors were employees in private companies and factories, 32% were self-employed, 10% were officers of government agencies and state enterprises, 5% were students, and 2% were unemployed.

**Table 5: Visitors' Profile**

Items	Description	Number	Percentage
Nationality	Thai	98	98.00
	Foreigner	2	2.00
	Total	100	100.00
Gender	Male	39	39.00
	Female	61	61.00
	Total	100	100.00
Age	< 21	7	7.00
	21 – 30	15	15.00
	31 – 40	35	35.00
	41 – 50	26	26.00
	51 – 60	11	11.00
	> 60	6	6.00
	Total	100	100.00
Educational Background	Undergraduate	86	86.00
	Graduate	14	14.00
	Total	100	100.00

**Table 5: Continued**

Items	Description	Number	Percentage
Domicile (Thai visitor only)	Samutprakarn	43	43.88
	Bangkok	30	30.61
	Central	14	14.29
	North	4	4.08
	North-east	2	2.04
	East	5	5.10
	South	0	0.00
	Total	98	100.00
Occupation	Self-employed	32	32.00
	Employee	51	51.00
	Government/State enterprise	10	10.00
	Student	5	5.00
	Unemployed	2	2.00
	Total	100	100.00

**Ban Sakhla's Cultural Heritage Tourism**

The following table below is table 6 outlining the Cultural Heritage Tourism of Ban Sakhla. This table is classified into 12 items as follows;

**Traveling with**

44% of most visitors traveled with their family, 26% came with friend, 22% came with couple, and 8% came alone.

**Mode of transportation**

67% of most visitors came to Ban Sakhla by private car, 24% came by public car/bus, 7% came by hired car, and 2% came by motor boat. Doubtfully, there was no visitor who came to Ban Sakhla by coach of travel agency.

**Heard the term of "Cultural Heritage Tourism" before**

76% of most visitors heard the term of "cultural heritage tourism", while 24% never heard this. However, according to the result of open question about what cultural heritage tourism is, most respondents understood such term in different ways including:

- Cultural heritage tourism is one of tourism patterns to encourage visitors understand way of life at the site where visitors are visiting.
- Cultural heritage tourism is the latest style of tourism that is replacing the old style of tourism. This new style of tourism is able to respond visitors who are seeking a traditional style.

- Cultural heritage tourism is very important for everyone in the present because it can encourage people both local residents and visitors to realize what they should do in order to conserve heritage values for the next generations in the future.
- Cultural heritage tourism is a type of tourism to focus on way of life, local wisdom, culture, and local heritage.
- Cultural heritage tourism is more sustainable than other types of tourism.

#### **Type of tourism activities do visitors prefer the most**

39% of most visitors preferred natural tour, 28% preferred cultural tour, 10% preferred adventure tour as same as 10% preferred sports tour, 8% preferred health tour, and 5% preferred to answer agricultural tour.

#### **Coming with tour guide**

All visitors or 100% came to Ban Sakhla community by themselves without tour guide.

#### **Ever been to Ban Sakhla before**

62% of most visitors have previously been to Ban Sakhla, while 38% came to Ban Sakhla for the first time.

#### **Reason to visit**

88% of most visitors chose to pay respect to Big Buddha Image of Sakhla Temple, 4% needed to buy local products, 3% needed to see traditional objects in the local museum as same as 3% needed to see way of life, and 2% needed to study Ban Sakhla's ecology. The reason that had no response was "easily connect to other tourist attractions", which is 0%.

#### **Source of media do visitors get Ban Sakhla's information**

72% of most visitors got Ban Sakhla's information from hearsay, 16% got information from publication, and 12% got information from internet. There was no response by visitors for TV/radio and poster/advertise. It can be noted that the most effective way to get Ban Sakhla's information is from hearsay and tourism documents for publication, while internet is more important to cover target widely.

#### **Expected time to visit**

77% of most visitors expected to spend time at Ban Sakhla between 1 and 2 hours, 14% expected to spend time for longer than 2 hours, and 9% expected to spend time for less than 1 hour.

#### **Ranked activities that visitors liked the most**

Visitors liked the most and chose 'paying homage' as the first ranked activity at the amount of 79%. They decided to choose 'walking around' as the second ranked activity at 35%. They chose 'sightseeing by boat' as the third ranked activity at 34%. Later, 'getting how to fish' was at 44% as the fourth ranked activity. Finally, 'shopping' was at 54% as the fifth ranked activity.

### Revisit

95% of most visitors needed to come back Ban Sakhla again for another visit, while only 5% didn't need to revisit. According to the interview, the reason of 5 people who did not need to come back again was different including too far from their residence, have no more time, inconvenient to travel, taking time on the road to go Ban Sakhla for a long time, and no more interesting tourism activities.

### Recommend to friends/relatives to visit the site

98% of most visitors who responded the questionnaire needed to recommend their friends or relatives to visit Ban Sakhla, while only 2% of visitors did not need to recommend other people.

**Table 6: Ban Sakhla's Cultural Heritage Tourism**

Items	Description	Number	Percentage
Traveling with	Alone	8	8.00
	Couple	22	22.00
	Family	44	44.00
	Friend	26	26.00
	Total	100	100.00
Mode of Transportation	Private car	67	67.00
	Hired car	7	7.00
	Public car / bus	24	24.00
	Boat	2	2.00
	Coach of travel agency	0	0.00
	Total	100	100.00
Heard the term of "Cultural Heritage Tourism" before	Yes	76	76.00
	No	24	24.00
	Total	100	100.00
Preferred the most type of tourism activity	Natural tour	39	39.00
	Cultural tour	28	28.00
	Adventure tour	10	10.00
	Sports tour	10	10.00
	Health tour	8	8.00
	Others,...Agricultural tour...	5	5.00
	Total	100	100.00
Coming with tour guide	Yes	0	0.00
	No	100	100.00
	Total	100	100.00

**Table 6: Continued**

Items	Description	Number	Percentage
Ever visited Ban Sakhla Community before	Yes	62	62.00
	No	38	38.00
	Total	100	100.00
Reason to visit	Pay respect to Big Buddha Image of Sakhla Temple	88	88.00
	See traditional objects in the local museum	3	3.00
	Buy local products	4	4.00
	See way of life	3	3.00
	Easily connect to other tourist attractions	0	0.00
	Others,...Study Ban Sakhla's ecology.....	2	2.00
	Total	100	100.00
Which source of media do visitors get Ban Sakhla's information	Hearsay	72	72.00
	Publication	16	16.00
	TV / Radio	0	0.00
	Internet	12	12.00
	Poster / Advertise	0	0.00
	Total	100	100.00
Expected spent time	< 1 hour	9	9.00
	1 – 2 hours	77	77.00
	> 2 hours	14	14.00
	Total	100	100.00
Activities rating arranged by visitors like the most	1) Paying homage	79	79.00
	2) Walking around	35	35.00
	3) Sightseeing by boat	34	34.00
	4) Getting how to fish	44	44.00
	5) Shopping	54	54.00
Coming back again for another visit	Yes	95	95.00
	No	5	5.00
	Total	100	100.00
Recommending friends / relatives to visit this site	Yes	98	98.00
	No	2	2.00
	Total	100	100.00

Data in table 7 below show visitors' opinions and satisfaction about using Ban Sakhla's facilities and services. The level of satisfaction was divided into 5 scales that were the most, very, medium, little, and should be improved.

According to the result of questionnaire survey in table 7, no visitor was satisfied the most. Visitors were very satisfied for overall landscape setting and its character, parking area, activities provided by the temple, and rubbish bin. Eight issues of medium satisfaction were chosen by visitors for convenient to visit, safety during visiting, service transportation, exhibition inside the local museum, food and beverage shops, souvenir shop, public services, and cost of visiting. Little satisfaction included traveling route, and toilet/rest area. Four issues should be improved including information center, local guide/interpretative staff, printed material, and signage.

For visitor's suggestion, something should be done in order to encourage visitor's understanding. Information center should officially be established and managed by local residents or may establish Ban Sakhla's tourism center owned by everyone in the community. Traveling route should be improved because it was not clear and had a chance to miss some important building. Local guide should be available everyday. Printed material should be prepared for visitors because there is now not available. Visitors have no way to understand the heritage value of community without any media. Signage should also be improved immediately because direction signs are not enough and some information is not clear and not available. Toilet should be more covered and took care about its cleanliness.

**Table 7: Visitors' Opinion and Satisfaction**

Issues	Level of Satisfaction
Overall landscape setting and its character	Very
Convenient to visit	Medium
Safety during visiting	Medium
Information center	Should be improved
Parking area	Very
Service transportation	Medium
Traveling route	Little
Exhibition inside the local museum	Medium
Activities provided by the temple	Very
Local guide / interpretative staff	Should be improved
Printed material (handbook, brochure, leaflets)	Should be improved
Signage (direction, interpretation signs)	Should be improved
Food and Beverage Shops	Medium
Souvenir shop	Medium
Toilet / Rest area	Little
Public services (phone, postal service, police)	Medium
Rubbish bin	Very
Cost of visiting	Medium

The next table is table 8, which presents data about the visitors' level of opinion and which visitors would like to know more or have more information. It can be noted that most visitors strongly agree they would like to know more about seven issues; the history of Ban Sakhla community, the story of Sakhla Temple and its association, exhibition inside Ban Sakhla's museum, Thai vernacular houses, how to fish the aquatic animals, Ban Sakhla's local products, and Ban Sakhla's ecology. There are only two issues including Ban Sakhla's way of life and Ban Sakhla's conservation by local residents that most visitors feel neutrally. Some suggestion by visitors concluded that community should take more actions to provide knowledge to visitors about its heritage values via various channels such as handbook, brochure, and related government agencies. Some visitors would search information before visiting the community. They also needed on-site information.

**Table 8: Level of Opinion about Which Visitors would like to know more**

Issues	Level of Opinion
The history of Ban Sakhla community	Strongly agree
The story of Sakhla Temple and its association (leaning prang, Buddha image, religious ceremony, etc)	Strongly agree
Exhibition inside Ban Sakhla's museum	Strongly agree
Thai vernacular houses	Strongly agree
Ban Sakhla's way of life	Neutral
How to fish the aquatic animals	Strongly agree
Ban Sakhla's local products	Strongly agree
Ban Sakhla's conservation by local residents	Neutral
Ban Sakhla's ecology	Strongly agree

Data in table 9 cover activities of cultural tourism that visitors think would help support visitation. It is shown that seven activities that most visitors required the most were sightseeing by boat, walking tour by local guide, cultural shows in special events and festivals, demonstration how to make local products, groping cockle / shrimp fishing, afforesting with mangrove, and homestay. Three activities containing sightseeing by bicycle, community's floating market on weekend, and cultural tourism package by linking to other tourist attractions in Samutprakarn were moderate requirement by most visitors. The following suggestions are given by visitors;

- Sightseeing by boat should be regularly scheduled.
- Cultural shows should present about the history of the community, and Ban Sakhla's identity in order to reflect the uniqueness, way of life, and authentic tradition.
- Two activities including groping cockle / shrimp fishing and afforesting with mangrove are very interesting and useful for everyone to concern about environment
- Homestay should be done with optimal quantity.

**Table 9: Activities of Cultural Tourism that would help support Visitation**

Issues	Level of Requirement
Sightseeing by bicycle	Moderate
Sightseeing by boat	The most
Walking tour by local guide	The most
Cultural shows in special events and festivals	The most
Community's floating market on weekend	Moderate
Demonstration how to make local products	The most
Cultural tourism package by linking to other tourist attractions in Samutprakarn	Moderate
Groping cockle / shrimp fishing	The most
Afforesting with mangrove	The most
Home stay	The most

According to the result of questionnaires survey, it can be implied that most visitors come to Ban Sakhla with little information, therefore they need to be more paid attention by the community for information about history, activities, way of life, and so on. They also need support facilities such as information center, local guide, printed material, and interpretation signs. In addition, most activities of cultural tourism are in visitors' interest, but those are now not provided officially. All mentioned above are very important for visitors, which local residents should concern in order to create knowledge and better understanding for visitors.

## **Chapter 5**

### **Management Plan for Cultural Heritage Tourism**

This chapter will critically analyze current management for cultural heritage tourism at Ban Sakhla Community and outline conservation management plans and cooperation between the stakeholders. In addition, the chapter will promote Ban Sakhla Community as a new choice of historic site for cultural heritage tourism and also provide ways forward to achieve sustainable development in the community.

#### **5.1 Current Management of Ban Sakhla Community**

At the present time, Ban Sakhla community does not formally engage in tourism. Everybody in the community realizes that his/her community can contribute income from tourism, as well as conservation of their habitat being very important. Look at this statement from a 67-year-old female resident who lives in Ban Sakhla since she was born:

In the past, people in my community found it inconvenient to travel to elsewhere, while it was very difficult for visitors to visit here because it had no road. When a main road came to community, most visitors needed to know how we stayed and what we did for earning life. Some visitors came to see our way of life by taking boat to study our occupation such as fishing, and how to make dried shrimp. They paid money to buy our local products. We were proud in our local products. I wanted to see our community's landscape remain same as in the past in order to keep the next generation to stay within the community. I did not need to see my descendants working outside the community.  
(Statement from Ms.Pard Thientham, 2 September 2007)

However, there is no management plan to serve cultural heritage tourism and conserve local heritage in Ban Sakhla community today. According to data received by in-depth interview, this research indicates the following factors are significant for Ban Sakhla's management.

##### **5.1.1 Historic Evidence**

Most historic evidences in Ban Sakhla are now displayed in the local museum such as Buddha images, traditional fishing equipments, and ancient appliances. The most obvious and notable tangible remains are the Leaning Prang. Most residents know the history of community in brief but they do not know how to use history information as a useful instrument to publicize when visitors come to the community. Right now, Ban Sakhla's history information is posted on the only one board in front of Sakhla Temple and its information is now fading away due to its non durable material. Most visitors cannot obviously see the board. Generally, visitors cannot gain a good appreciation of Ban Sakhla's history.



Figure 196: A big board is presenting Ban Sakhla's history. Its style is beautiful but its text posted is now fading away due to its non durable material. Most readers cannot read clearly.

(Photo was taken by C.Sutunyarak on August 8, 2007)

### 5.1.2 Way of Life

According to Thai customs, there is a variety of practices including religious activities held at the temple, such as making merits, listening to the sermon, Buddhist ordination ceremony, and so on. Supernatural ideas and beliefs about spirits still exist and are practiced among Ban Sakhla's residents. There is no conflict between these beliefs. In addition, these beliefs and practices are transferred from generations to generations. These can be regarded as intangible heritage of the community and can last very long time.

The daily life of Ban Sakhla's local residents has not changed much since the former time, indeed, many people still do the same activities in the past. It may be noted that ways of life in the rural area are quite different to those in urban area because daily living cycles continue through 24 hours a day with activities repeated everyday at the same time and the same place, shown below:

04.00 a.m. – 05.00 a.m.	Wake up and spend time for personal activities
05.00 a.m. – 06.00 a.m.	Offer food to the monks on their almsround and buy fresh food to cook at house
06.00 a.m. – 08.00 a.m.	Personal activities at house such as having breakfast, preparing fishing equipment, etc.
08.00 a.m. – 12.00 p.m.	Working such as fishing, making dried shrimp, hiring, etc.
12.00 p.m. – 01.00 p.m.	Lunch time at house or working place
01.00 p.m. – 04.00 p.m.	Working (continued)
04.00 p.m. – 06.00 p.m.	Relax time
06.00 p.m. – 07.00 p.m.	Dinner time at house with family
07.00 p.m. – 09.00 p.m.	Taking rest

Ban Sakhla's way of life as one of valuable heritages of the community offers a chance for visitors to understand its rhythms and meanings.



Figure 197-198: Ban Sakhla local residents' way of life  
(Both photos were taken by C.Sutunyarak on August 8, 2007)

### 5.1.3 Tourism Facilities

#### 1. Car park

Actually, it has no official car park in the community. It is generally known, all visitors' vehicles should park at the provided car park free of charge within the area of Sakhla Temple. This car park is available for 40-50 cars. In case of overcrowding, there is available reserved car park inside the primary school, which is next to the temple. Visitors are allowed to park their car free of charge.

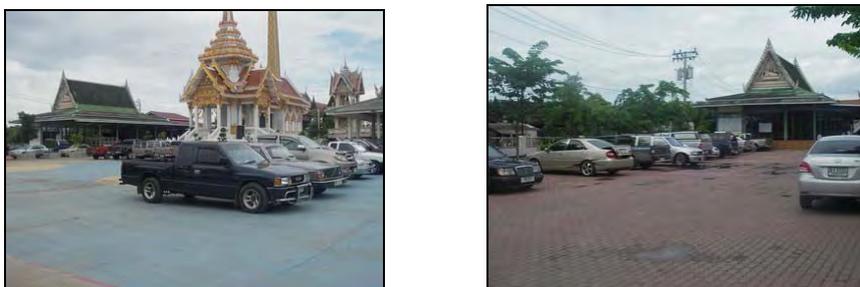


Figure 199-200: Car park within the temple is adequate for 40-50 cars.

#### 2. Accommodation

It is not available for accommodation in Ban Sakhla community.

#### 3. Toilet

There is only one station of public toilet available in the community, which is located within the temple next to the local museum. Its rooms are adequately separated for male and female.



Figure 201-202: Toilet

#### 4. Information center

There is no official information center in Ban Sakhla community at this moment. However, a 71-year-old male resident, Mr. Prayoon Suwannawin personally makes his house as information center of Ban Sakhla. Suwannawin's house is located at the main road close to the starting point of the bus station before the entrance of the temple. His house is divided into two sections, the first is for residential area and the second one is for commerce by selling local products such as straight shrimp, shrimp paste and fish sauce. He always provides tourist information to visitors. Prayoon was born and stayed in the community for all his life. His wife is a leader of Ban Sakhla's Housewife Group for Agricultural products. So, he can also explain local products in more details as well as other parts of the community. Furthermore, visitors are able to ask for Ban Sakhla's information at the temple and elsewhere in the community as well.



Figure 203-204: Suwannawin's house as a private information center of Ban Sakhla

#### 5. Interpretation provided

The current interpretation messages and signage within Ban Sakhla are thoroughly poor because there are few signs provided in the community and those signs are not clear. The outstanding places, both Sakhla Temple and the local museum, have no signs in good condition. Particularly inside the museum, all messages on signs are briefly presented in Thai language. Some objects have no signs, while some messages are not relevant to the objects. Most signs have no description or more details on objects where they are presented. In addition, direction signs and regulation signs are not available also. Interpretation here cannot encourage visitors to understand valuable objects displaying to the exhibition and also create misunderstandings to the visitors.

According to the survey, posted signs can be seen in the following places;

1. Before the entrance of the community – there are a few direction signs presenting how to go Sakhla Temple. All of them are now posted approximately 2 kilometers before getting at the community.
2. At the starting point of bus station – there are two large direction signs standing for how to go each place.
3. In front of Sakhla Temple – there is a large board providing information about the history, dialect, and temple. They are in Thai and English texts but their texts are now fading away, although they are attached with the wooden box with beautiful Thai-style roof.
4. In front of the Leaning prang – there is a descriptive sign with Thai text about the history of the Leaning Prang. This sign is made of stainless steel that is very durable.
5. Direction signs to invite people to pay respect to the Buddha Image are posted around the temple.
6. Alongside the pathway within the community – almost of them are warning signs regarding to pay attention about garbage and environment in the community.

Furthermore, leaflets are not generally provided. However, they are available on request at Suwannawin's house. At present, there are three types of leaflet made of A4 white paper with black color. The information on the leaflets is about the general history, way of life, outstanding tourist attractions, and local products. They are available only in Thai language. Three leaflets are free of charge sponsored by Agricultural Office of Phrasamut Chedi district.



Figure 205-210: Interpretation signs provided. Direction signs in Figure 207-208 are situated at the obscure spot, which cannot obviously see by visitors. Environment around major direction signs in Figure 209 are unclean and improper because three rubbish bins are closely placed.



Figure 211-213: Ban Sakhla’s tourist map with Thai text. It is now damaged, which visitors cannot understand.



Figure 214-217: Descriptive signs inside the local museum are not covered throughout all traditional objects, while some objects just present only in its name without explanation. All descriptive signs in the museum are in Thai text.

(All photos in Figure 199-217 were taken by C.Sutunyarak on August 12, 2008)



■ แหล่งท่องเที่ยวเสริม ที่สนับสนุนการท่องเที่ยวเชิงเกษตร ได้แก่

- นมัสการหลวงพ่อดิวิดสาขา
- พระปรางค์เอียง
- พระสมุทระเจดีย์
- พระบรมราชานุสาวรีย์ รัชกาลที่ 2
- ป้อมพระจุลจอมเกล้า
- พิพิธภัณฑ์เรือหลวงแม่กลอง

การท่องเที่ยวเชิงเกษตร  
AGRO-TOURISM

- มีคณะกรรมการการท่องเที่ยวเกษตรชุมชน เป็นผู้บริหารงานท่องเที่ยวเพื่อให้นักท่องเที่ยวได้รับความสะดวก นาย *เชื้อจอตน์วิวัฒน์* ประธานกรรมการ
- ศูนย์บริการท่องเที่ยวเชิงเกษตร ตำบลนาเกลือ อำเภอพระสมุทระเจดีย์ จังหวัดสมุทรปราการ โทร. 0-2848-4240, 01-9355925

แผนที่เดินทางไปบ้านสาขา ต.นาเกลือ อ.พระสมุทระเจดีย์ จ.สมุทรปราการ

สนับสนุนโดย สำนักงานเกษตรอำเภอ พระสมุทระเจดีย์ โทร. 0-2458-7147

การท่องเที่ยวเชิงเกษตร  
AGRO - TOURISM

หมู่บ้านแปรรูปผลผลิตทางการเกษตร หมู่ที่ 3 บ้านสาขา ต.นาเกลือ อ.พระสมุทระเจดีย์ จ.สมุทรปราการ

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■ บ้านสาขา ต.นาเกลือ เป็นหมู่บ้านมรดกทางวัฒนธรรมสืบทอดมาตั้งแต่สมัยสุโขทัย หรือสมัยอยุธยาตอนต้น วิถีชีวิตชุมชนบ้านสาขาเป็นชุมชนชาวเกษตรอาชีพส่วนใหญ่เพาะเลี้ยงสัตว์น้ำ การเลี้ยงกุ้ง แบบธรรมชาติ การเลี้ยงปูไข่ การเลี้ยงหอย การเลี้ยงปลา และการนำผลผลิตจากสัตว์น้ำมาแปรรูปเพื่อจำหน่าย ชุมชนบ้านสาขา เป็นชุมชนที่เรียบง่าย สิ่งที่น่าสนใจ

ได้แก่ การศึกษารวมชาติป่าซากเลน มีนกหลายชนิด เช่น นกกระสา นากา พระปรางค์เอียง ที่สร้างสมัยกรุงศรีอยุธยา สาเหตุที่พระปรางค์เอียง เกิดจากการทรุดตัวของดิน

■ สินค้าแปรรูปสัตว์น้ำคุณภาพดีของชุมชนบ้านสาขา ได้แก่

- กุ้งเหยียด
- กุ้งแห้ง
- กะปิ
- ปลาตากแห้ง
- ปลากระบอก
- ปลาหมอคะโท
- ปลาทุเลา
- ประเภทของสด ได้แก่
- ปูไข่
- ปูเนื้อ
- หอยนางรม
- กุ้ง

■ การท่องเที่ยว

เมื่อท่านไปที่หมู่บ้านแล้ว ท่านสามารถเลือกท่องเที่ยวได้ 2 ประเภท คือ

1. การเดินเท้า มีทางเดินเท้ารอบๆ ชุมชนด้วยทางเดินเท้าที่สะดวก สามารถสัมผัสกับชุมชนได้อย่างใกล้ชิด ชมวิถีชีวิตชุมชนอันเก่าแก่ ชมการแปรรูปทางการเกษตร เช่นการทำกุ้งเหยียด กะปิ กุ้งแห้ง การทำปูเสฉูฟ้าฟี่ การเลี้ยงกุ้งแบบธรรมชาติ การเลี้ยงปู การเลี้ยงหอยนางรม

2. การนั่งเรือเที่ยวชมวิถีชีวิตชุมชนบ้านสาขา (ต้องติดต่อดีเจหน้าทีวีล่วงหน้า) การนั่งเรือท่านจะได้ชมการเลี้ยงปู การเลี้ยงหอยนางรม การเลี้ยงกุ้งแบบธรรมชาติ โดยที่ไม่มีการใช้สารเคมีใดๆ ทั้งสิ้น การศึกษารวมชาติป่าชายเลนที่โรงเรียนสาธิตสุทธินิราอุปถัมภ์

Figure 219: The second type of leaflet of Ban Sakhla community. It explains in Thai text about Ban Sakhla’s tourist attractions, map, how to visit in the community, and various agricultural local products.



### 6. Local guide

Guide tours are available only for group visitors who make inquiry in advance by contacting the municipality office of Na Kluer sub-district. However, this service is available between Monday and Friday 9.00 to 16.00. If visitors need local guide service, they have to contact Suwannawin's house or other local residents personally.

### 7. Transportation within the site

Actually, the best way for traveling in Ban Sakhla is walking because visitors can learn more details about way of life. However, according to the weather condition and its large area, walking is not appropriate for older visitors. There are two modes of transportation to visit all features in Ban Sakhla, the first is by motor boat, and the second is by motorcycle. There is no bicycle rental service available in the community. Transportation by boat is not regularly scheduled. Visitors who want to go along the canal can ask for boat driver at the waterfront pavilion in front of the temple. The cost of travel can be negotiable. Motorcycle is regular service available around the community. Visitors just wait two or three minutes, and then it will appear. Fare for traveling depends on distance.



Figure 221: Motor boat is convenient mode of transportation in Ban Sakhla to sightsee way of life and environment around as well as visit shell/blood cockle farms. Around 8 people are suitable for one boat.

Figure 222: Motorcycle is easy to call and reach the destination quickly but it may not be proper for visitors who want to learn more details in the community.



### 8. Food shop/restaurant

There are many food shops and local restaurants available throughout the community. Visitors can find them easily. However, most shops are opened only for short hours in a day. Most of them run between 7.00 and 14.00. In addition, there are many grocery shops available longer hours selling drinking water, snacks, dessert, local products, and so on.



Figure 223: One of food shops



Figure 224: Grocery shops

### 9. Rubbish bin

The municipal office of Na Kluer sub-district is responsible for providing rubbish bins in the proper quantity. Ban Sakhla's trash system is well managed. Separate garbage would be dumped into the rubbish bin, which rubbish bins with lid here are in yellow color and green color. The yellow one is used for dry garbage and the green one is served by wet garbage. They are wholly placed around the community served for local residents and visitors.



Figure 225-226: Two kinds of rubbish bin for distinct purposes, the yellow and the green

### 10. Souvenir shop

There are a few souvenir shops for visitors who want to buy local products derived from the sea such as straight shrimp, shrimp paste and fish sauce. In addition, keepsakes made by marine products such as crab, lobster, and shell are available for sales as well. A well-known souvenir of Ban Sakhla is stuffed crab.



Figure 227: One of souvenir shops was selling local products such as straight shrimp, shrimp paste and fish sauce.

### 11. Electricity/water/telephone

In Ban Sakhla community, all infrastructure including electricity, water, mobile phone, and public telephone have been provided for long time. Particularly, there are many public telephone boxes all over around the site.



Figure 228: Ban Sakhla's power supply station



Figure 229: Office of Ban Sakhla's waterworks



Figure 230-232: Telecommunication post and public telephone boxes

### 12. Health and safety

There is a public health center owned by Ministry of Public Health available everyday from 08.30 to 20.30. There is no drugstore in the community. For safety, there is a police station in the community situated next to the temple. Polices are always arranged to patrol the site. However, inside the community is safe for visitors to walk alone even in the night time because local residents as public guards would protect community together. Fortunately, there is a low crime rate.



Figure 233: Ban Sakhla's health center

#### **5.1.4 Tourism Activities**

As the result of in-depth interview and observation, almost respondents explained that most visitors to come here were Thai. Foreigners mostly came here with Thai people and most of them were academics including ecologists, biologist, and environmentalist. Most foreign visitors came from Asian countries such as the Philippines, India, Indonesia, Malaysia, and Japan, respectively. Number of visitors was quite flexible from Monday to Friday. There might be up to 20-30 visitors and less than 10 visitors on workday. Holiday periods are highly significant for certain number of visitors. There are approximately 50-80 visitors a day. The most favorite activity for them is to pay respect to the Buddha Image inside Sakhla Temple. After that, they continue to look at the exhibition in the local museum. The last activity for most of them was taking photos to the Leaning Prang in front of the temple. All time to spend by visitors were about 2 hours.

Sakhla Temple is now presenting a cultural tourism program at the temple that is highly relevant to the Thai's belief, which is "a walk under ordination hall" in order to encourage the luck. This cultural program is very successful because of an increasing number of visitors.

Furthermore, other tourism activities seasonally organized by the community are New Year Day, Songkran festival, all religious days, Loy Krathong festival are widely well known among Thai visitors. There is the outstanding annual festival of Ban Sakhla associated with the community, which is a parade of imitative Big Buddha Image of Sakhla Temple along canals within the community in order to encourage local people to have good luck. This great parade is annually held on end of October throughout one week. In this festival, there are various kinds of interesting activities including boat racing, boat contest, and temple fair. Those tourism activities can provide a good experience for visitors and local residents as well.

However, most visitors who come here alone for the first time have no information about those interesting activities. All of them may only get restricted information from what they visited owing to no official information center.

#### **5.1.5 Legislative Context**

At present, most local residents realize that protection of Ban Sakhla's heritage values is very important in order to protect the town's heritage character and way of life as living history. According to the data collection of in-depth interview, the big problem negatively affecting heritage values is the environmental condition due to polluted water. The cause of foul water comprises of two sources, the first is from polluted sea water flowing in the canal compound and the second is from habitation. For further explanation, look at this statement taken from a 47-year-old male resident:

At the present time, water in the canal is not clean as well as in the past because polluted water is now brought to be dumped in the gulf of Thailand by ships, which Ban Sakhla is not far from the estuary. This polluted water is destructive to the Ban Sakhla's ecology and environment. The most terrible, it has also demolished all shrimp farms and cockle farms because all farms here are under operation of open

system. This negative impact can make someone to be bankrupt affecting them to relocate in another better place. However, fortunately, polluted water from ships is not often dumped. It may take 1 week or 1 month or longer that nobody can expect. For polluted water from habitation, it is now better than the past because there are a lot of rubbish bins available all over the community.

(Statement from Mr.Suraphon BoonKliang, 7 April 2008)

Generally, local residents understand that polluted water makes the negative impact to devalue heritage values, particularly in the beautiful scenery of Ban Sakhla. Regulations to force this problem are not efficient in practice. Fortunately, almost local residents are aware and they still try to work together in keeping environment clean and also protecting the heritage values.

### **5.1.6 Cultural Heritage Assets / Current and Potential Uses**

Method of conservation at Ban Sakhla is now not efficient. Outstanding places such as the Temple and the Leaning Prang, are now conserved in the wrong way and inefficient to preserve. The Leaning prang is now not inscribed by Department of Fine Arts, therefore the appropriate conservation is still not made. Some old houses were reconstructed with modern style by leaving the previous Thai style. Being worse, some houses were intentionally demolished and the owners wanted to change it to a new style. These movements devalue Ban Sakhla's heritage status. Most problems come from the deficiency of education and skills to preserve the site. Most local residents have no knowledge to conserve the site and religious place. At present, there is only a practice in keeping environment clean. Nowadays, the protection of Ban Sakhla's heritage values is still not offered by related agencies. Look at the statement from a 64-year-old male resident below, he implies that educational role at Ban Sakhla is very important in conservation but it is now not provided by stakeholders:

Most local residents realize that conservation of Ban Sakhla should be made properly, but they have no knowledge to conserve the Leaning Prang and other religious spots. Nowadays, there are no related government agencies coming to give education how to conserve heritage assets properly, even inside the local museum, nobody knows how to display effectively. All renovations in the community and the temple are mostly performed by us. For example, the renovation of ordination hall was entirely made by us. Actually, we have no skill to preserve it, so we mostly repaired whatever in the community according to its occurrence. That's why it is not proper when someone expert comes to our village and asks us.

(Statement from Mr.Doung Kongsamruea, 7 April 2008)



Figure 234-236: Prangs of Sakhla Temple, people who had insufficient knowledge to maintain this building tried to conserve it in the wrong ways. For example, when they discovered a few cracks between cement and brick areas of the Leaning Prang, they then roughly repaired the crack area with a modern cement only to conceal it without a study of its future impact.



Figure 237-238: Two modern style houses, which are distinct from neighbors. The owners did not study its future impact of authenticity.

(All photos in Figure 221-238 were taken by C.Sutunyarak on August 12, 2008)

### 5.1.7 Resources

There are three major sources of money to take care of Ban Sakhla community;

1. The municipality of Na Kluer sub-district, as a direct authority in charge of the community. The municipality is responsible for infrastructure, sanitation, education, and other public services.
2. Donation, this fund is done by the temple in order to conserve any religious buildings, a local museum, and public places.
3. Community Activities, there are many regular activities prepared by local residents in collaboration with Sakhla Temple in order to raise fund for community. Most activities are related to religion such as temple fair, forest-rope presenting ceremony, Songkran festival, and so on.

Budget is mostly used for flood protection and environmental encouragement. Budget allocation for tourism is negligible.

### **5.1.8 Stakeholders**

Stakeholders in relation to the cultural heritage tourism in Ban Sakhla community at present can be divided into three parties as follows:

1. Government sector, in this term the municipality of Na Kluer sub-district is a representative, which is officially authorized to provide basic infrastructure, develop policies and management, encourage better quality of life, and conserve all heritage values, the unique and the authenticity. The municipality is also responsible for tourism.

However, tourism plan has never been prepared by the municipality even though it is an official leader to provide tourism facilities, cooperate with other agencies, give education about conservation, and promote Ban Sakhla's tourism. The municipality's involvement at the present time concerns about public services such as water supply, road amendment, garbage treatment, and flood protection. The role of its tourism does not obvious.

Tourism Authority of Thailand (TAT) as an official agency for tourism promotion of Thailand has not become involved in Ban Sakhla's tourism, while Department of Fine Arts does not involve for renovation and inscription of Ban Sakhla's historic site.

2. Sakhla Temple, this party is more suitable to take role of cultural tourism in the community, because it is as a cultural center of Ban Sakhla. At present, there are twenty six monks stationed at Sakhla Temple (as of 8 August 2008). The abbot needs to attract visitors coming to visit the temple and community. He has invited local residents to work together as a committee in order to develop community and also raise fund in setting landscape to serve local residents and visitors. In addition, he tried to educate local people to conserve their habitat and environment.

3. Local resident, this party is a key person to take role of conservation and tourism in the community. Currently, there are various committees in developing Ban Sakhla. One of them is a committee for tourism development in the community. The responsibility of the committee involves for encouraging visitors to understand heritage values of Ban Sakhla. The committee consists of a village headman, and close to 10 local residents. However, its working did not active because they lack education to build a systematic tourism. Its accomplishment mostly involved with persuading villagers to keep environment clean.

### **5.1.9 Marketing**

Ban Sakhla is well known as a cultural heritage tourism destination by visitors. Its reputation mostly comes from hearsay and internet is the next below according to the result of questionnaire in the chapter 4. The hearsay is always transmitted to intimate friends or relatives. When those people have a free time, they may visit Ban Sakhla and join activities provided. If they feel impressed, they may then tell good visiting story to the next people. Hearsay is efficient but it may not cover nationwide. Internet is more efficient and worldwide. Presently, there is no direct website of Ban Sakhla community but there are now a lot of links to similar websites. The following websites are part of them;

<http://www.pantip.com/cafe/gallery/topic/G4527080/G4527080.html>  
<http://www.manager.co.th/Travel/ViewNews.aspx?NewsID=9490000027218>  
<http://www.2how.com/board/topic.php?id=10992>  
<http://www.jd.in.th/websakha/sakha01.html>  
<http://www.oknation.net/blog/print.php?id=149670>  
<http://203.144.136.10/service/mod/heritage/nation/tour/bansakha.htm>  
<http://www.bloggang.com/viewdiary.php?id=littlebella&month=06-2008&date=01&group=2&gblog=3>  
<http://www.teawthailand.com/webboard/index.php?topic=185.0>  
 (All websites above are as of 12 August 2008)

All websites as a process of marketing are one of Ban Sakhla's tourism promotions and now active for people who are seeking to visit a cultural heritage tourism destination. Presentation on websites is wholly done by visitors who have been in Ban Sakhla and they feel impressed and they finally need to tell good story about culture and heritage values. Those visitors have invited internet users visit Ban Sakhla community in order to get good experience from a traditional community. However, almost websites related to Ban Sakhla are only in Thai language, so it is a big problem for foreigners.

## **5.2 Proposed Management Plan for Cultural Heritage Tourism**

According to current management of Ban Sakhla community, it is shown that local residents need tourism coming to their community, while conservation is still important. Chamber and Conway (1992) noted that a concern for livelihoods should be integral to development efforts, based on the recognition that local residents need to benefit from the existence of natural resources in their areas rather than suggesting that these resources all be diverted to enhancing tourist experiences. One of the most effective ways in which tourism can both conserve local heritage and improve local livelihoods is through community approaches to natural and cultural resource management (Ashley, 2000). Therefore, local authorities play an important leading role for community member's participation and empowerment in cultural heritage management.

However, the current management cannot completely provide better understanding of Ban Sakhla's significance to visitors. Therefore, a proposed management plan is needed which mainly aims at facilitating visitors to allow most enjoyable and comfortable visit, conserving the significance of cultural heritage values, and also enhancing community involvement as well as economic benefit. Proposed management plan for cultural heritage tourism in Ban Sakhla Community can be divided into four programs including interpretation, conservation, marketing, and monitoring. These are discussed in the following sections 5.2.1 to 5.2.4.

### 5.2.1 Interpretation Program

The objective of interpretation is to communicate the values and all meanings of cultural heritage site by encouraging individuals and communities to reflect on their own perceptions of the site. All media to communicate include publications, signs, self-guided activities, visitor centers, audio-visual devices and indoor and outdoor exhibits (Hall, C.M. & McArthur, S. 1996, p. 91). Hall and McArthur concluded that the principle of interpretation was related to the communication process which aimed at helping people to discover the significance of things, places, people, events, and related to the process of encouraging an appreciation of our natural and cultural heritage and of communicating nature conservation ideals and practices. According to Hall and McArthur viewpoint, interpretation of Ban Sakhla community is very important to encourage visitors to perceive its significance through various mass media.

Therefore, the following programs should be established;

#### 1) Setting A Visitor Service Center

The purpose of a visitor service center is to provide useful information and facilities to visitors. The visitor service center should meet and exceed visitors' expectations. It should include both service area and interpretative area at the same place. The service area could offer snacks, drinks, souvenir corner, postal station, waiting point / rest area, and toilet, while the interpretative area will provide visitors with some background knowledge of Ban Sakhla community and prepare the facility before going to see the real site and its exhibition. It is proposed to locate within the area of Ban Sakhla's healthcare center close to the entrance of village in order to be easier for visitors to find. Because when visitors come here either by private car or by public bus, most of them will stop at the entrance of village and look around to find out information center first. This visitor service center is as an assisting tool of the process of transferring useful information to visitors, and it should be only owned and managed by Ban Sakhla's local residents under collaboration with the municipality in order to make relationship, involvement and cooperation within the community.



Figure 239: Ban Sakhla's Visitor Service Center should be urgently established. Its proposed location should be at the area of Ban Sakhla's healthcare center (indicated in red circle) because its space is large and convenient for visitors to find.

(Source: Google Earth, retrieved on October 23, 2008)

The two examples of efficient visitor centers abroad should be as good models to establish in Ban Sakhla Community as shown as in Figure 240 and Figure 241.



Figure 240: Dalby Forest Visitor Center, North Yorkshire, England - this center has been built as part of a regeneration of facilities to develop the forest as a regional center of excellence for sustainable economic activity. It will cater for the needs of the 250,000 people who visit Yorkshire's largest forest every year.

(Source: <http://www.betterpublicbuildings.gov.uk/finalists/2007/dalby>), retrieved on October 22, 2008)



Figure 241: Denmark Visitor Center - located at South Coast Highway Denmark, Western Australia. The visitor center is open 7 days a week from 9.00 a.m. to 05.00 p.m. Booking on accommodation, tours and activities and pick up area maps, brochures and much more are services available here. The friendly Visitor Centre staff will assist visitors to plan their funny holiday. The centre also provides space to share with visitors the different vacations to be found throughout the Denmark area.

(Source: <http://www.denmark.com.au/en/Visitor+Centre/default.htm>), retrieved on October 22, 2008)

Details of Ban Sakhla Visitor Service Center are shown as follows;

■ **Service Area**, it should be included the following facilities:

- Parking lot. It should be improved and sub-divided into various parts for each kind of vehicles such as motorcycle, private car and rental bicycle, free of charge. However, parking lot here can be served only for light vehicle and used for short period. Coaches of travel agency must be parked at the entrance of village only.

- Food and beverage (F&B) services. These should be provided as a small corner without air conditioners inside the visitor service center. Thai snacks, dessert, soft drink, coffee and tea are appropriate to sell. This F&B corner is useful for visitor to relax before and after visit the site. Adequate seats should be provided and encouraged for visitors to talk to another. Sellers at this spot as local guides will give advice and answer visitors' questions. This is another step in the interpretation process.



Figure 242-243: The pattern of Food and Beverage service both outdoor and indoor stations at Margam Park Visitor Center, UK.

(Source: [http://www.npt.gov.uk/images/margampark\\_visitor\\_centre.jpg](http://www.npt.gov.uk/images/margampark_visitor_centre.jpg), retrieved on October 22, 2008)

- Rest area. This area should be well ventilated in order to always keep fresh for visitors. Benches should be available around the area.

-Toilets. They should be available with adequate number and located within visitor service center. Public toilets here will be the second point, which the first point is now located at the temple.

- Postal station. It should be served visitors who want to buy stamps and send postcard. At the same time, it can also be served local residents because postal service is now not available at Ban Sakhla. This postal station should be located close to the souvenir corner and managed by community.



Figure 244-245: The proper size of postal counter. The dimension of counter should appropriate for space availability inside the visitor service center.

(Source: <http://www.sscthailand.com/portfolio.html>, retrieved on October 22, 2008)

- Souvenir corner. It should be located next to F&B area at the same building. This corner is needed not be large. There are just one or two local residents who is/are responsible for this area. Local products as Ban Sakhla's souvenirs can include straight shrimp, shrimp paste, fish sauce, and other dried aquatic animal. All local products should be covered with well designed, durable and biodegradable containers. In addition, printed material should be available here such as books, postcards with background of Ban Sakhla's beautiful scenery, brochures. All printed materials are about Ban Sakhla community available both Thai and English. Moreover, there should be 'imprint service' because most visitors prefer to collect imprint as souvenir where they have visited on their books. If imprint can be designed by using the identity of Ban Sakhla, it will be one of valuable souvenirs for visitors and one of interpretation tool as well.



Figure 246-247: Souvenir corner within Kojonup Visitor Center, Western Australia - the corner holds a fantastic array of souvenirs and locally made produce. A selection of art, craft, beauty products, wines, gourmet produce and Noongar art from Kojonup and surrounding areas are the delight of many visitors. The center also provides full wash room facilities, shower, parenting room, for all visitors including the disabled, an on site wheel chair is available.

(Source: <http://www.kojonupvisitors.com/en/default.htm>, retrieved on October 22, 2008)

- Booth for rental bicycle. It is necessary for visitors who want to look around the site by riding bicycle. It is suggested that a visitor service center should own all rental bicycles in order to control the orderliness and manage revenue effectively.

■ **Interpretative Area**, it should include the following facilities:

- Interpretation center. It is very important for visitors who want basic knowledge of Ban Sakhla before getting inside the community. It should be located at the same building of a visitor service center. Visitors should be encouraged to visit this point area first. Inside interpretation center, it should display overall story of Ban Sakhla with interesting instrument to encourage visitors to explore the real site as well as intangible heritage intrinsic in the community. Visitors should appreciate and understand Ban Sakhla's cultural landscape from survival of historic evidence. They should also be acquainted

with the historic, social, associate and integrity values of the site. This interpretation center should display all aspects of Ban Sakhla’s identity including history, significance of the place, architecture, traditional activities, culture, occupation, local way of life, and conservation projects. There will be the map of the site showing traveling route, even though this kind of map will be included in the leaflet. Also, brief information of what is available in the site including services.

Figure 248 below is a model of overall concept of interpretation in Ban Sakhla community that should be presented in the interpretation center.

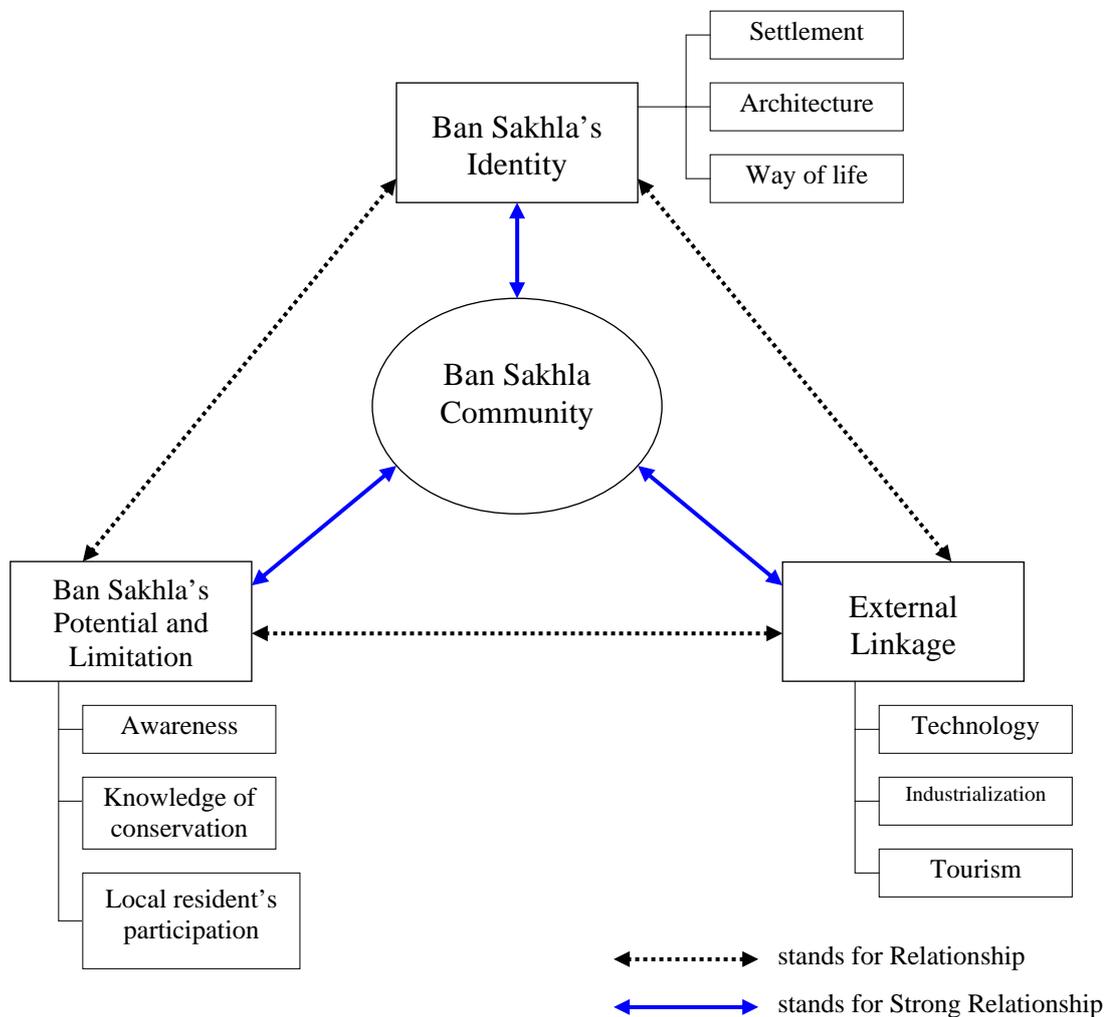


Figure 248: Conceptual framework for Ban Sakhla’s interpretation should be exhibited within the interpretation center.

An interesting example of an Interpretation Center in Western Australia is “The Shark Bay World Heritage Interpretation Center”. The centre utilizes artifacts, specimens, models, photo galleries, illustrations, dioramas and electronic media to introduce visitors to all the major features of Shark Bay, Indigenous and European culture, maritime and pastoral history, the flora and fauna of the region and much more. Exhibits include some of the very interesting and colorful stories of the residents of Shark Bay; interviews with scientists and officers; a timeline dating back from 1616 to the present, displaying an old map that Captain Dirk Hartog and William Dampier illustrated while on voyage around the bays; and artifacts from the Zuytdorp ship-wreck lost in 1712. The center is arranged in three galleries: Living Place, Mapping Place, and Experiencing Place. The displays take visitors on a most amazing journey around Shark Bay and across time, in company and conversation with those who have been part of this extraordinary place.



Figure 249-251: Within the Shark Bay World Heritage Interpretation Center - its interpretive tools are very clear and easy to understand.

(Source: <http://www.sharkbayinterpretivecentre.com.au/image%20gallery.asp>, retrieved on October 22, 2008)

- Interpretative staff. They are very important for visitors to interpret the general and complicated information in two-way communication. All staffs should be well trained with overall related contexts. They should be stationed at the information desk inside interpretation center. Interpretative staffs are a good way to create the right understanding of visitors and more attractive to visitors than other ways. Techniques and details of information should be different according to time and type of visitors.



Figure 252: An interpretative staff at Bunbury Visitor Center, Western Australia is working on her duty with useful information to encourage the right understanding of visitors.

(Source: <http://www.visitbunbury.com.au/en/Visitor+Centre/default.htm>, retrieved on October 22, 2008)

- Local guides. There should be local guides provided for visitors who want more details. Local guides should be available on request at the interpretation center. Availability of local guides at the visitor service center is the best tool to encourage visitors to understand everything about Ban Sakhla including site interpretation, significance and heritage values such as history, aesthetics, science and social. Local guide works as a representative of the site who can give more details of the site and useful information. The visitor service center should provide at least 1 person Monday through Friday and 3-5 persons on holidays. Local guides may be voluntary students. Activities should be done for visitors including walking around all zones of the site by giving an on-the-spot commentary outlining the main features of the site and also providing a degree of entertainment (Aplin 2002, p.43). However, number of visitors of each group should be appropriate in order to take them care and be easy to communicate clearly.

The advantage of local guides is their connection to the heritage values of the site because they can explain each value as well as build conscious to conserve the site through two-way communication basis. However, due to a number of visitors each day, each visitor is different, so local guides need to be interested in the visitors and tolerant of their foibles including their lack of knowledge (Aplin 2002, p.44). Local guides should well entertain, which is another way of maintaining visitors' interest.

## **2) Signage Improvement and Development**

Signs and information boards can be a direct technique to reach visitors' understanding. Signage can be a link between the community, messages, and visitors. All signs are valuable tools to get visitors understand the site in the same direction. In addition, obvious signage should be attached to the appropriate location. Signage should be in a suitable design to link with Ban Sakhla's identity.

Direction signs in both Thai and English versions should be all located around the site and nearby such as entrance of the community and, if possible, at the main road before the entrance of Ban Sakhla about 5 kilometers. Signs here both brief and detailed explanation should inform visitors know what exists and what is important. For example, detailed sign both Thai and English languages at the Leaning Prang of Sakhla Temple should describe its history, physical attribute, architecture and significance, while brief signs should be around the community to suggest general information for visitors. Detailed explanations in Thai and English text are needed on objects inside the local museum and should be urgently done. Prohibited signs such as no shoes, no food, and no making noise should also be applied in the local museum.

There should be three types of signage for Ban Sakhla. The first one is informative sign. The second one is direction sign. The last one is regulatory sign.

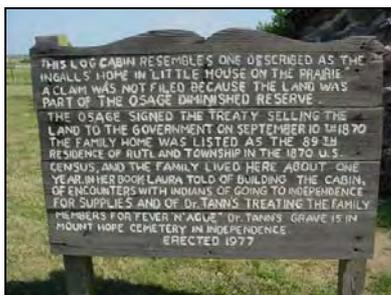


Figure 253: An example of an informative sign – it provides more details on history at the place in Kansas, USA.

(Source: [http://photos.igougo.com/pictures-photos-19639-s2-p78172-Informative\\_Sign.html](http://photos.igougo.com/pictures-photos-19639-s2-p78172-Informative_Sign.html) retrieved on October 22, 2008)

Figure 254: An example of a traffic post with various direction signs.

(Source: <http://www.fotosearch.com/ICN175/f0011783/> retrieved on October 22, 2008)



Figure 255: Samples of regulatory signs (prohibition)

(Source: <http://www.pylontec.com/s0109/index.php?tpid=0016&pgid=0017&menub=1> retrieved on October 22, 2008)

As guidelines for Ban Sakhla's signage development, it is suggested that the direction and regulatory signs should be standardized under international symbol for universal acceptance. All signs should be designed in the same standard in term of color, font, style, text point, etc. and related to the architectural style of the community. The language use will be in Thai and English text, which the text has to be concise, interesting and able to apply to all groups of visitors. Furthermore, all signs should express their message politely.

### 3) Developing Potential Media

Range of potential media to facilitate visitors at pre-visit, on site and post-visit should be developed. There should be three types of media provided for visitors in Ban Sakhla including publication, visual media, and web page;

■ Publication, the following items should be included:

- Leaflet. Information on leaflet should cover the content of direction, what to visit in Ban Sakhla, service provided, and contact number and address for further enquiry. Leaflets should be available at the visitor service center free of charge.

- Brochure. Information in brochures should be different from the free leaflet. Brochures should embrace broader information on the site and traveling route map of the site. It should also be provided by transportation system taking visitors to the community. Brochure will be handed in to visitors at the visitor service center free of charge

- Guidebook. This will be more detailed than brochures because its content may include the description of history, Ban Sakhla's story with illustration, and a large color-sized map. Guidebook can be one of revenues to the community as well.

- Map. It should present the whole site location with traveling route and outstanding points indicated. The map should also explain how to get around with time limits. The map is suggested to print in a single sheet paper with two sides. The first side should present the whole site and the second side should specify interesting areas of visit in large frames. The map can encourage visitors to have idea of what is available in the whole site and help them make decision of what they want to see in order.

- Additional printed material. Some visitors who want more detailed information about the site and related stories and events can buy additional readings at the visitor service center. These additional printed materials are the ways to earn revenues to the community.

■ Visual media

Another way to understand the site's meaning is visual aids. Proposed simple visual media in Ban Sakhla community consist of poster, information panel, postcard, and CD-ROM. Poster and information panel can encourage visitors to understand the concise information as well as photograph before going into the site. Postcards also act as souvenir and remembrance of Ban Sakhla. Pictures on postcard should be carefully selected because they are as a representative of Ban Sakhla's identity associated with culture, tradition, way of life, and natural environment. Brief literal information should be on each postcard. Finally, CD-ROM is a modern way of high quality media to educate visitors and give information conveniently due to its compact size. The content on CD-ROM should be covered by all characteristics of Ban Sakhla with illustration and pictures including history, way of life, occupation, local products, interview

with local residents, landscapes around the site, fishing, and so on. The language use on CD-ROM should be available in Thai with English subtitle. This CD-ROM should be available not only in the site at the visitor service center, but also sold at bookstores nationwide in order to educate visitors before coming to the site, and make impression for them.

- Web page

At present, although there are now a lot of links to similar websites about Ban Sakhla but there is no direct official website of Ban Sakhla community. Internet can provide detailed information to public worldwide, so its content should be in various languages. Up-to-date information in website should be always reviewed. Web board or guest forum should be included in order to know how many potential guests to come in the website. Ban Sakhla's successful web page should be under its name with easy memory for visitors as well as under links of many official tourism agencies in Thailand such as TAT and Ministry of Tourism and Sports. Its content on Ban Sakhla official website should be still about the identity of the community.

#### **4) Traffic and Transportation Management**

To avoid damage to Ban Sakhla integrity and historic environment, traffic and transportation should be well managed. The community should appropriately plan the use of transportation and traffic controls in order to facilitate visitors and local people. Proposed plans for traffic and transportation management are shown below;

- All offenders must be seriously fined.
- The main objective of traffic and transportation management is to facilitate pedestrian in getting comfortable and safety during visit, therefore traffic control should be seriously forced.
- Coaches and heavy vehicles are not allowed inside the community due to their heavy weight and compaction of soil. They must park their vehicles at the entrance of the community only.
- Motorcycle service should be situated at the fixed station and run upon request by customers in order to control traffic, noise, and pollution.
- All vehicles must stop engine immediately when already park their vehicle. Vehicles are not allowed to wait with engines still working.
- All motor boats in Ban Sakhla should be registered by the municipality in order to be controlled in quantity because noise pollution from those motor boats are over limit. Noise insulators at the exhaust pipe of engines should be applied to all motor boats. In addition, motor boat drivers should try to drive their boat with slower speed in order to prevent the collapse of river bank.

### 5) Setting Up Ban Sakhla's Homestay

Homestay programs are becoming more popular as visitors return from their trips impressed by the friendliness, openness, and generosity of the host family. The homestay concept seems to be the "new" type of tourism of Thailand. To be faster learning about Ban Sakhla's culture and way of life, homestay is a new choice of cultural heritage tourism. Homestay as the name says, this style of accommodation is to stay in a local resident family home with a room for visitors and with food and activities in the community included. Visitors to Ban Sakhla's homestay are welcomed into Thai vernacular houses as a guest, rather than as a tourist, and are provided with an opportunity to experience life among the locals in a setting that makes them feel very much at home, therefore visitors will be as one of members in the house and able to participate in conversation with a local resident family, having dinner, and getting involve in activities provided by the community. For tourism, homestay will provide visitors to be close to the natural and cultural landscape. There should provide activities both day time and night time.

Ban Sakhla's homestay should be set up by cooperating between local residents and the municipality. Proposed diagram below is the structure of Ban Sakhla's Homestay Committee.

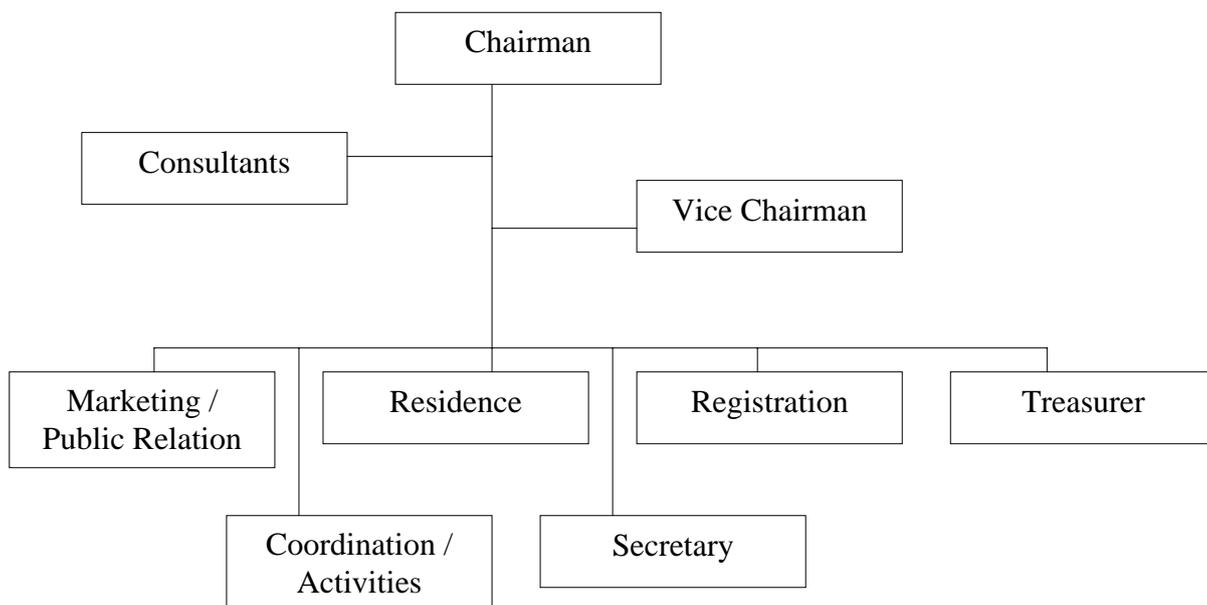


Figure 256: The Proposed Structure of Ban Sakhla's Homestay Committee

Initially, the committee as Ban Sakhla's homestay provider should invite local residents who are interested to join the project. However, participating houses in this project must be ready to prepare their houses for safety, cleanliness, and activities of cultural tourism in community. The training of homestay hosts should be a priority for homestay providers, as it is the hosts who are caring for visitors. Richardson (2003) noted that it should be the responsibility of the homestay providers to ensure their hosts are equipped to deal effectively with their visitors. Homestay providers need to be proactive in training and equipping hosts with appropriate information and would benefit from undertaking some form of training in teaching skills. In addition, Ban Sakhla's homestay provider needs to ensure the homestay hosts are given regular training in cultural awareness and cross-cultural communication.

Visitors who make decision to stay with Ban Sakhla's homestay should follow the guidelines including:-

- Conservation in environment and local heritage values
- Paying respect for culture, tradition, and belief of the community
- Giving support to purchase local products when appropriate

If a homestay project is accomplished, it will be able to attract visitors coming to study its heritage values of the community. As outstanding selling point, the homestay of Ban Sakhla has a high potential to support eco-tourism groups who have interests in bird watching, boating and cycling around the community and also support cultural heritage tourism as a historic site with still keeping their Thai way of living and rural lifestyle. Local people are friendly and warmly welcome visitors. The following homestay activities below should be provided to visitors:-

- Pay respect to the Big Buddha of Sakhla Temple
- Sightseeing in the canals to study Ban Sakhla's ecology and mangrove forest
- Join with local residents in their daily activities
- Learn the local fishermen's way of life and try to catch fish in the canal
- Community tours by bicycle and boat
- Make local products with local people
- Visit and shop at handicraft souvenirs house
- Learn how to fish in shrimp and cockle farms
- Enjoy the fresh nipa palm growing naturally

## **6) Revision of Ban Sakhla's Local Museum**

Ban Sakhla's local museum is a valuable place which collects existing traditional objects as cultural heritage in the community. Most objects cannot be seen elsewhere, so all objects are valuable and should be encouraged in the appropriate way by using interpretation as a key tool. Actually, traditional objects in the museum are now well exhibited under limitation of its space inside. However, the following proposed plans will encourage the heritage values inside and create better understanding for visitors who visit the museum:

- Regrouping traditional objects with a basis of similarity (fishing tools, home appliance, document, religious objects, and etc.). The classification can enhance better understanding according to the continuation of perception on similar group of objects.

- Lights should be added to highlight objects clearly.
- The roof should be restored to repair damage.
- Most objects should be covered with glass cabinets in order to prevent their loss and damage.
- Signage should be urgently improved. All objects should be explained their history and significance with obvious informative signs in both Thai and English text. Furthermore, prohibited signs should be regulated for all people such as no touch objects, no smoking, no shoes, etc.
- A local resident as an interpretative staff should be available inside the local museum to explain and create the right understanding for visitors. A staff member should be a volunteer who has a free time and needs to participate in local tourism.
- The local museum is now privately operated by Sakhla Temple with free admission, so it has no money to repair or develop to be better. The proposed plan would like to suggest the temple to collect money as admission fee in amount of Baht 20. This income from visitors will be used for improvement and development of the museum to be steady as one of local heritage in the community.
- To be continued the collecting plan, a voluntary local resident as a collector will be needed. A collector will also act as a security guard to prevent loss of objects. The collecting counter should be located at the first floor before getting upstairs. Daily income should be delivered to the temple as usual.

### **7) Setting Activities for Visitors**

According to the result of questionnaire in the chapter 4, activities of cultural tourism in Ban Sakhla that influence visitors are wholly involved with way of life and traditional occupation. Therefore, in order to fulfill visitors' needs and encourage Ban Sakhla's cultural heritage values, the following activities of cultural tourism should be set up in Ban Sakhla community:

- Sightseeing by boat – this activity should be set up as Ban Sakhla regular service for visitors who need to sightsee Ban Sakhla's way of life along the canals. Scheduled boats should be available at the central pier in front of Sakhla Temple and run periodically every 1 hour. The scheduled boats can support visitors who come here alone and need to save cost of visitation. However, the scheduled boats can only be used whenever number of visitors is sufficient. For visitors who come with groups, boats will be available at the same place and able to serve groups of visitors immediately. Lifejackets will be provided for safety of all visitors. During its service, boat drivers must be as local guides to explain all heritage values of the site as well as create better understanding for visitors. Boat drivers should bring visitors to see local attractions such as shrimp/cockle/crab farms, and mangrove forest. Together

with sightseeing tour, visitors have an opportunity to talk with local residents in order to learn more experiences from the reality. The total service time of sightseeing tour by boat should be approximately 2 hours. However, in order to prevent negative impact on environment and a large number of visitors, number of boats should be controlled. All boat drivers should be well trained in aspect of service, interpretation, safety prevention, first aid, and details of Ban Sakhla's heritage values.

Travelling water routes should be arranged into various lines and flexible for visitors. Illustration below is a suggested travelling circle route. The circle route (as indicated in red line) begins from a central pier in front of the temple (as indicated in red dot), Thai vernacular houses parallel to the canal, shrimp farms and cockle farm, mangrove forest and nipa palm, and ending at the central pier. Along the water route, visitors can see daily way of life, traditional occupation such as fishing and dried shrimp, clean environment, and ecological system such as flocks of egrets and other animals lived in the wetlands.



Figure 257: A proposed travelling water route of Ban Sakhla community  
(Source: Google Earth, retrieved on October 23, 2008)

■ Sightseeing by bicycle – it should be officially set up together with signage improvement within the site, because direction signs are very important for visitors who ride the bicycle. This activity is appropriate for visitors who want to move around the site by themselves. Good signage will be needed as it is very crucial to interpret the meaning of the site and enhance visitors' understanding. Besides, visitors are able to take advice and learn about cultural heritage from local residents during sightseeing. Therefore, sightseeing by

bicycle is necessary to inform and educate local residents about hospitality, service, and all characteristics of the community. Rental bicycle should be available at the visitor service center only in order to control its quantity and traffic within the site. The advantage of the sightseeing tour by bicycle is a good chance for Thai visitors to appreciate heritage significance by themselves through conversation with local residents.

■ Walking tour with local guides – this activity can encourage visitors’ better understanding about the site due to two-way communication provided by local guides. Local guides who work in walking tour should be managed by the visitor service center as the first step for visitors to visit the site. So, visitors who need to use this service should contact the visitor service center first. Local guides should be well trained in all characteristics of Ban Sakhka community and English language in order to support foreign visitors and make them clear on the content of Ban Sakhla’s heritage values, so local guides should be one of voluntary local members who want to dedicate their time to assist the community in providing Ban Sakhla’s valuable information. Walking route is flexible depending on visitors (size, characteristics, age, interest, time, etc.). However, there are at least 5 recommended attractions should be visited including a local museum, a Big Buddha Image of Sakhla Temple, a 100-year-old Thai vernacular house, a house with demonstration of making local products, and a learning center of aquatic products. According to the long length of pathway in the community, visitors have to take time at least 2 hours throughout the community for this program. So, visitors should be assisted by local guides at all time during walking tour. Walking tour service should be proposed in the visitor service center and in the printed leaflets of the site.

■ Cultural shows in special events – the community in collaboration with the primary school should initiate cultural shows for promoting tourism. For example, a historical show with a theme of “Back to the historic period of Ban Sakhla” should be widely introduced to public once a year. The show will reflect identity and historic values of Ban Sakhla such as its meaning, history, survival, and way of life in the past. That show should be hold at a multipurpose building of the primary school together with the annual temple fair. This kind of event should be free of charge in order to attract visitors to come in the community. Visitors will spend money to buy food, desserts and other local products. Cultural show can also encourage the relationship and cooperation of local community, while visitors can enjoy more experiences and better understanding from that interpretative show.

In addition, cultural shows can also be linked with the religious events such as Maghapuja or worship on the full-moon day of the third lunar month in commemoration of the Great Assembly of Disciples. For instance, initially, the show should be hold on Maghapuja day in order to enhance visitors’ perception about relationship between way of life and religion, and also attract visitors and local people to make merit and then walked with lighted candles in hand around a temple in the early evening.

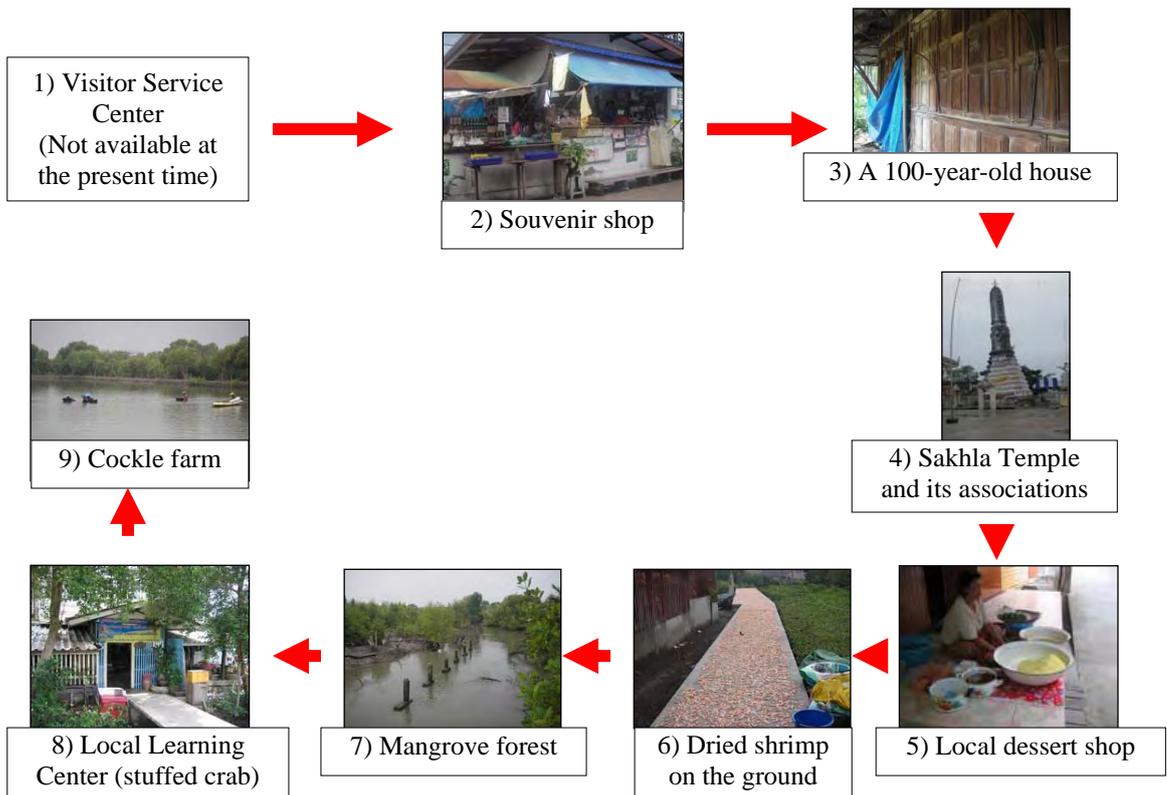
- Supplementary activities for each season – those activities should be worked on collaboration with TAT and related tourism agencies because those organizations will assist the community in public relations and advertising. Habitually, there are three seasons in a year, so activities organized should be appropriate for nature of Ban Sakhla. For example, rainy season runs between June and October, its activity should then be regarded to aquatic animals. Its theme may be “Dine out at Ban Sakhla with various kinds of aquatic animals”. Theme for each season should be changed to persuade visitors to visit the site throughout the year.
- Demonstration of how to make local products – most visitors prefer to try making local products such as desserts, straight shrimp, and stuffed crab. Practically, each shop should prepare some raw material and offer a chance for visitors to try making it. They will be able to learn how to do it and proud to make it with their hands. It is useful activity for visitors and their family during visitation in Ban Sakhla that encourages relationship between visitors and the community.
- Groping cockle / shrimp fishing – this activity is suitable for visitors who want to get more experiences in the real situation. Under this program, visitors have an opportunity to participate a major occupation of the community as fishermen. Ban Sakhla’s way of life will be transmitted to visitors through this useful activity as cultural heritage values.
- Afforesting with mangrove – it is a new trend of environmental protection. This activity will persuade visitors who want to minimize the environmental impact such as flood, soil collapse, and global warming. Especially, flooding is a regular problem of Ban Sakhla. Tourism activity by afforesting can effectively build mindfulness and awareness to conserve heritage values of the community. Under this activity, new mangrove afforested by visitors will be as a big natural wall to prevent surf, which can minimize a problem of land damage. Visitors who involve this program will be proud to be one of persons to protect environmental impact.

### **8) Suggested Traveling Route of Walk**

It advises visitors to visit attractions in the community by themselves, so its suggested route of walk should be explained in the leaflet or brochure with free of charge available at the visitor service center. Illustration in Figure 258 is a proposed traveling route of walk, which it should also be contained in publication of Ban Sakhla community:



Figure 258: Suggested traveling route of walk within Ban Sakhla community  
(Source: Google Earth, retrieved on October 23, 2008)



### 5.2.2 Conservational Program

In order to retain Ban Sakhla's cultural significance for present and future generations, the following conservation policies of looking after a site should be established;

1. Educate all local residents to understand Ban Sakhla's cultural significance. When those people obviously understand its identity, they can interpret what is important and what should be kept.

2. Make the upgrade work unique to the building. Avoid applying fashionable design solutions 'borrowed' from elsewhere (Viens 2005, p7).

3. Maintain all elements of the community (materials, color, structure, landscape, way of life, etc) as original. If illustrations or photographs have survived, refer to these as evidence of the evolution of the building. Early photographs provide clues and pointers and can also be used as a starting point for conservation as well as in the past.

4. Provide for the continuation of the site. Ban Sakhla's conservation should promote traditional activities and should not remove lively social interchange.

5. Minimize pollutions and visual disarray. Some pollution within the community can be minimized. For example, noise from motor boats in the canal can be lessened by applying insulators at the exhaust pipe of engines.

6. Consult with the related organizations. In order to efficiently conserve Ban Sakhla, Department of Fine Arts, Ministry of Cultural, and other related agencies should be involved in the process of conservation. They can provide some useful information or take some problems away from the community.

7. Investigate funding sources. Financial assistance for Ban Sakhla should be investigated via organizations such as the Department of Fine Arts, Tourism Authority of Thailand, and other agencies.

### Proposed Plans for the future

The following proposed plans can be used for Ban Sakhla's conservation:

#### 1) The Continuation of Maintenance

Conservation and maintenance of the site should start with general repairs; the longer repairs are postponed the more expensive these become. The major cause of deterioration in buildings and other elements is water damage, which damages stone, mortars, brickwork, timber and plaster (Viens 2005, p11). Maintenance schedule of all buildings and public facilities in the community should be involved and covered with several items including toilets, car park, wire, lamps, bridge, telephone boxes, pathway, and other elements. In order to efficiently continue the plans, monitoring and maintenance must always be followed by collaborating amongst everybody in the

community. Monitoring and maintenance would encourage Ban Sakhla's conservation to carry on with right direction. Monitoring is like as a useful procedure to verify the efficiency of Ban Sakhla's conservation including the following topics:

- Worthiness of conservation procedure
- Weaknesses, threats, problems and their tendency
- How to solve and stop those problems
- What else to concentrate in conservation

Repairs should be undertaken using traditional materials and appropriate techniques. Many new materials and elements (for example curved steel, aluminium windows) are both unsightly and of the wrong proportions. Traditional buildings in Ban Sakhla use natural materials such as wood, stone, brick and lime plaster. The use of concrete and strong mixes of cement mortar may be very damaging. New material such as epoxy resins should be use with the greatest caution. In addition, air-conditioning, fire alarm and other services should be carefully installed, so as not to conflict with building elements.

Regular maintenance is another useful activity to enrich the community as original. Maintenance schedule should be specified to the details of what to keep up. Table 10 is an example of a maintenance schedule for Ban Sakhla's public facilities.

**TABLE 10: An Example of Ban Sakhla's Maintenance Schedule of Public Facilities**

Items	Maintenance Description	2008												2009											
		Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1. Toilets	clean everyday and																								
	regular check every week																								
2. Car park	regular check every 6 month																								
3. Cracks around the site	regular check every month																								
4. Wire	always check when seen and																								
	specified check every 3 month																								
5. Trees and flowers around the community	regular trim every 3 month																								
6. Religious buildings	regular check every 3 month																								
7. Main road and pathway	regular clean every month and																								
	regular check every 3 month																								
8. Lamps and lighting	regular check every month																								
9. A central pier	regular check every 6 month																								
10. Environment around the community	always check when seen																								
11. Signage and other interpretative tools	always check when seen and																								
	regular check every 3 month																								
12. Three waterfront public halls	regular check every 6 month																								
13. Educate local community and enhance sense of ownership to local members through special activities.	regular run every 6 month																								

Note : All items must be repaired immediately when necessary.

## 2) Street Furniture

It is important to plan systematically for street components, linking to Ban Sakhla's architecture. Street furniture such as light, bench, rubbish bin and signage should be standardized as one of traditional elements of the community. They should be simple and carefully designed to reflect Ban Sakhla's identity by using its unique style. For example, street signs should be simple and clear. They can be effective and eye-catching when they are unique and make some reference to the area in which they are located. It is very good to involve local artists and craftsmen in the design of signs, so that new and innovative ideas should be generated. New changes should be undertaken in an architectural style which is compatible with the surrounding character. Streetscape upgrades should consider the unique characteristics of the site, especially activities that occur in streets. Ban Sakhla has always been a strong tradition of life and activity on the streets. Street markets and street vendors are common around the community, particularly in front of the temple. Removal of these traditional activities should not be performed.



Figure 259-260: Street vendors in front of Sakhla Temple belong to traditional activity of Ban Sakhla community.

(Both photos were taken by C.Sutunarak on August 12, 2008)

## 3) Demolition and Reconstruction of Significant Buildings

At present, there are approximately 10 houses in the community in a state of deterioration (data as of April 7, 2008). Those houses are visual clutter. The solution of this problem is the demolition and reconstruction. However, most houses are now abandoned without heirs. Some houses, the owners relocated into new areas outside the community but they still have a proprietary right of the land. The way to demolish can be divided into 2 issues;-

- For those owned houses, the municipality should contact the owner of those houses and negotiate for buying their property. If negotiation is successful, property will become to the property of government. They can then either be demolished or renovated in traditional style and become display house museums for visitors. If negotiation is not successful, the municipality should try the best to invite the owners to demolish and reconstruct with the same style of Thai vernacular house as original.

■ For houses without the owner, the municipality can use its authority to legalize those houses to become the property of government. They will then be demolished or renovated as museum. Where demolition occurs, open space will support the open air activities for local residents as well as eliminate visual clutter in the community.



Figure 261-262: Example of two deteriorated houses as visual clutter should be demolished in order to minimize hazardous impacts of from virus, animals, and fallen materials or restored as house museum.

(Both photos were taken by C.Sutunarak on November 17, 2007)

The owners of existing houses who want to demolish and reconstruct should consult an experienced professional to ensure that techniques and materials used in reconstructing are suitable. The owners should beware of doing too much reconstruction work and try to make additions sympathetic in proportion, scale and materials externally and internally without necessarily copying historical styles. In addition, reconstruction should not result in displacement of traditional uses.

#### 4) Risk Prevention

Planning and preparation for risks such as fire, flooding and seismic activity should be considered for Ban Sakhla community because its location is situated close to the gulf of Thailand and its construction materials use is mostly made of wood. Fire and flood may happen at all time, so risk protection is very important in order to ensure that rectification of damage to significant cultural heritage site follows careful conservation processes. Actually, there are organizations to assist with such difficult events such as Department of Fine Arts, ICOMOS, UNESCO, and Department of Disaster Prevention and Mitigation. The community should consult them to conserve all fabrics in Ban Sakhla in long term. However, initially, risk protection should prepare equipment such as fire alarm, fire extinguishers, water tank, and sandy sack, then install them at the proper position around the site, and always check their working status to be ready for using in case of emergency. Education and training are still necessary for all local residents to cope with any unexpected events. The municipality should consult specialists and invite them to educate local residents about fire and flood protection, and seismic activity. Protection is aids in minimizing impact of damage both human and historic site.

### **5) Encouragement for the Role of Local Residents and Heritage Education**

The role of involvement of Ban Sakhla's local residents is critical to the success of any conservation initiative. All local residents need to have a sense of ownership for any conservation plan to be successful. This can be undertaken in many ways – with initial contact established via meetings, face-to-face contact and debate about proposals is desirable. Using contact efficiently is critical for heritage conservation advocacy. Information sessions should be held within a framework which allows everybody in the community to participate, especially, any plans that involve the upgrading of public facilities can disrupt the pattern of daily life. These plans can create displeasure if local members are not consulted. The involvement of young generation with their appreciation of cultural heritage issues should be encouraged to encourage overall Ban Sakhla community support. Sense of ownership will lead local residents to conserve the historic site and all fabrics. They will be happy if they can maintain heritage value and they will not be happy if the heritage fabric deteriorates without cooperation among them.

Effective and comprehensive participation of the local community in heritage planning and implementation will help in maintaining continuous dialogue between the government and community, so that a coordinated/integrated approach can be effected, and conflicts resolved. It also helps in utilizing resources to the best possible extent, and establishing a network where training and awareness building can take place. Community participation can be used to deal with micro issues, which usually suffer due to lack of focus and location-specific solutions (<http://www.gdrc.org/heritage/heritage-03.html>, retrieved on October 8, 2008).

Multifaceted participation of the community in heritage projects provides a number of externalities. Participation of the community enables a clear identification and understanding of what the community needs and feels about their locality as a whole, helping local development plans. Since they are involved in the conservation process, they can assist in decision making and providing choices on location of services, beneficiaries, and community leaders. Participation ensures control over allocation of project resources, and mobilization of community resources for development. If implemented properly, community participation also becomes important for implementing project activities and in periodic monitoring and evaluation of project activities.

A participation how-to

1. Use active rather than passive approach, and practical rather than theoretical methods. Involve everyone - assign tasks which ensure everyone is involved or has a chance.
2. Begin with an activity which is of interest to all. Building a heritage map is a good start. Provide a simple outline. Each member can then put his or her house on the map. Other resources and landmarks can be added as required.

3. Use small groups. A large group intimidates the less bold, makes consensus more difficult, and inhibits spontaneity. Small homogeneous groups where there is mutual trust and concern are more cooperative and supportive, at least initially.
4. Provide meaningful data and information. For those with no or little education, statistics and academic information cannot be interpreted. Simple graphic models, numbers and charts should be used.
5. Facilitate access to more information. Take the group to a library, a government office, school or on field trips where they can increase their knowledge base and learn where to go for information in the future.
6. Conscientize the group. Only when political awareness has been raised, are people willing and mentally able to help themselves.

(Arranged from source: <http://www.gdrc.org/heritage/heritage-03.html>, retrieved on October 8, 2008)

Heritage education should be provided by experienced professionals who can raise awareness in Ban Sakhla's history and also promote the conservation of Ban Sakhla's heritage. They should assist in developing heritage education programs for school children and give advice and guidance on various aspects of restoration works to local residents. If possible, there should set up 'Ban Sakhla Tourist Club'. This club is a Ban Sakhla's community group as an information center operated by members on a voluntary non-profit basis working closely with the municipality, government agencies, the media, tourist organizations, schools and universities in the development of cultural heritage tourism, and conservation groups. Its location should be situated at the same area of a visitor service center.

The content of education and training programs should include the following topic:

- Raising awareness – under this topic should be included environmental and heritage awareness, volunteerism, and school curriculum
- Themed interpretation – how to use appropriate interpretative tools in encouraging visitors' understanding should be trained by using theories and practices together.
- Tourism skill training – should be covered hospitality, communication skills, arts, and etc.
- Technical skills training – it is critical to take short courses on appropriate conservation in aspects of materials, building maintenance, restoration, drainage, environmental treatment, and so on.

This research would like to exemplify the most successful organization located in Penang, Malaysia. According to Vines (2005), the Penang Heritage Trust is a registered, tax-exempt, non-government organization based in George Town, Penang. The Trust's objective is to promote conservation and preservation of natural resources, buildings, literary materials, antiques and paintings which are all considered part of Penang's heritage. George Town is listed on the World Monuments Fund Watch List

of 100 Most Endangered Sites and in 2002 applied for UNESCO World Heritage inscription. Since the repeal of the 34-year-old rent-control act in January 2000 (which effectively prevented the demolition of buildings in the area) new development has been encroaching on George Town's historical communities and physical heritage. The following are the responsibility of the Penang Heritage Trust:

- Cooperates and advocates with other organizations in Malaysia involved in conservation works.
- Publishes papers, journals, books, CD-ROMs and other materials on conservation.
- Raises the profile of heritage issues in Penang. A successful advocacy strategy was the hosting of the 'Penang Story Conference' in April 2002, which brought together scholars from various academic disciplines as part of the World Heritage site application process.
- Has established a center for research, documentation and collection of information pertaining to the history of Penang and also for training local architects, engineers, contractors, craftsmen and others in the building trade.
- Develops training programs on conservation.

## **6) Legislative Protection**

It is necessary for government authorities to develop strategies for the effective protection and management of heritage area. These strategies should allow appropriate development consistent with heritage conservation objectives which are normally manifested in the form of legislation, policies, and guideline procedures. The legislation should protect entire district and include open spaces. Changes should be carefully controlled to achieve clearly stated objectives. Area protection is normally more effective in achieving the protection of heritage site than individual building protection.

Throsby (1997, p.13-30) distinguishes between "hard" and "soft" regulations. Hard regulation prescribes behavior, whereas soft regulation only steers intentions through covenants and treaties. The following guidelines should be operated and forced by the municipality in conjunction with hard and soft regulations to protect the fabric of Ban Sakhla community.

- Conservation is not effective without effective planning legislation to protect and preserve original detail.
- Legislation should record any alterations and prohibit destructive changes to all fabrics.
- New development should be undertaken in a traditional style which is compatible with the surrounding character, for example, height of building should be in the line of the adjacent building. Control over the height of development is critical in areas of consistent houses.



Figure 263: A house with enlarging its height is regardless of the line of the adjacent buildings. Legislation should be seriously controlled.

Figure 264: A colorful house with distinct color may be inappropriate to the rural vernacular tradition. Soft regulation should be used rather than officially forced.



Figure 265: A modern house with a new building attached is very distinct. The owner of the house may not consider its negative impact of heritage devaluation.

- Advertisement signs should not disrupt the visual continuity of buildings and its position should be compatible to the character of the buildings as well. Any signs should be respectful of the neighborhood. It should not be an afterthought, but considered as part of the overall design.

- Canopy must not obscure the unique character of building.

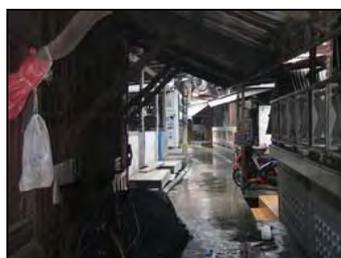


Figure 266-267: Longer-sized roof as canopies obscure pathway and character of building should be adjusted.

(All photos in Figure 263-267 were taken by C.Sutunarak on August 12, 2008)

■ Standard of existing facilities must be always maintained such as adequate rubbish bins, street furniture, quality of food and local products, and etc.

■ Encouragement of cooperation between the temple, local residents, tourist organizations, and government sector should be always functioned.

■ There are about five houses older than 100 years that are in good condition. All of them should be inscribed as historic sites by Department of Fine Arts in order to conserve in the right method with sufficient budget. In addition, the Leaning Prang of Sakhla Temple should also be inscribed as ancient remains.

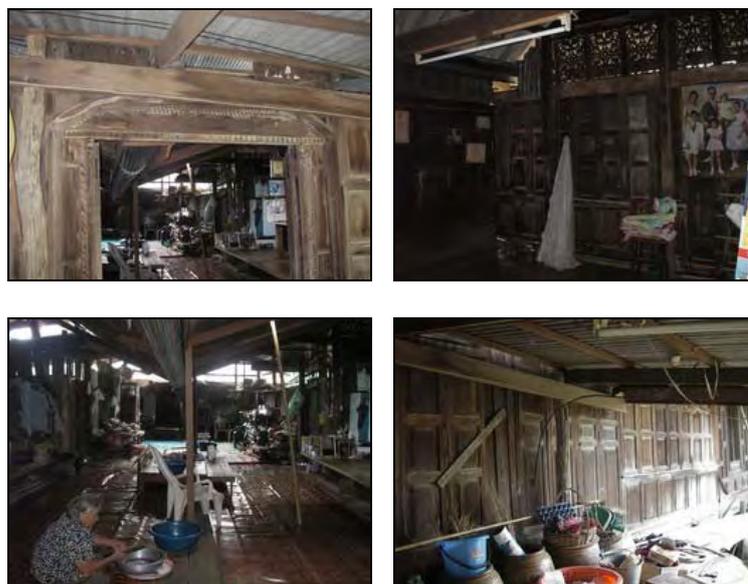


Figure 268-271: One of over-100-year-old houses should be concerned and inscribed as ancient remains by the Department of Fine Arts.

(Four photos were taken by C.Sutunarak on April 7, 2008)

■ Punishment for persons who throw garbage away in canals or street should include fines. Drainage must be set up in the proper position and must not create eyesores to the character of buildings and community.



Figure 272-273: Piles of garbage were abandoned. Often see at open spaces and unoccupied land. Hard regulations as the solution should be seriously controlled.

(Both photos were taken by C.Sutunarak on August 12, 2008)

- All buildings must not encroach the frontage and private property to the canal and pathway.

- Any changes of building should be interpreted to the original function to local community and visitors.

- Any changes of building should be permitted by the municipality.

- New development of religious building must ensure that it respects to the heritage values. All components of Sakhla Temple should be as the spiritual center of Ban Sakhla community. Therefore, any changes must be firstly consulted with Department of Fine Arts before starting their works.

- Data collection systems should be formally established by the municipality such as early photographs, base maps, aerial photographs, existing documentation, and existing local government policies and planning provisions. As usual, early photographs can be used as a starting point for formulating designs for upgrades of heritage fabrics.

## **7) Roles of Local Authority**

Local government or the municipality has responsibility for maintaining a part of cultural heritage. If the municipality can work effectively with other stakeholders involved with Ban Sakhla's cultural heritage, then the capability to use tourism development as a vital tool to enhance Ban Sakhla's identity will be vitalized. The municipality as a representative of whole residents should be principle for cultural heritage management and tourism planning. This is a formal system of local level planning which actively involve the local residents. Ashley (2000) noted that one of the most effective ways in which tourism can both conserve local heritages and improve local livelihoods is through community approaches to natural and cultural resource management. So, the municipality plays an important leading role for local residents' participation and empowerment in cultural heritage management. Scheyvens (2002, p.13) suggests four principles to encourage the roles of local government and active local leaders in supporting heritage management and conservation as follows:

1. Information and awareness-raising for communities: this role involves with provision communities about ways in which they can be involved with tourism development before they decide whether or not this is viable or desirable path for them to follow. Moreover, this also includes an effort of local authority to encourage participation of other community residents in community planning and development also.

2. Building capacity and rising confidence: local residents are needed to generate confidence in facing with challenges and impacts occurred from tourism development as well as preparation of tools and methods for coping with tourists and visitors to build awareness on cultural heritage significance and preservation.

3. Networking: due to the relative lack of power of local communities in relation to other stakeholders involving in the heritage management context, networking can provide an important means of sharing information and forging partnerships. This can involve bringing different stakeholders together to work on tourism projects.

4. Promotion of responsible tourism among visitors: this is the most outstanding role related to making the visitors aware of their travel options and providing information such as through cultural interpretation to guide their behaviors in the tourist destinations. Also, local authority is responsible for promoting good tourism practices among its community members.

For Ban Sakhla Community, a major authority which takes responsibility in Ban Sakhla is the municipality of Na Kluer sub-district. It should be more concentrated in cultural heritage conservation as well as tourism development in the community. Master plans for tourism development and cultural heritage conservation strategy should be formally generated and they should then consult with other experienced municipalities. Its role is necessary to be as a leader to initiate conservation projects and tourism development within Ban Sakhla and invite local residents to seriously conserve their heritage values. In addition, the municipality should collaborate with other organizations in relation to the cultural heritage tourism and heritage conservation such as Tourism Authority of Thailand, Department of Fine Arts, and ICOMOS. These organizations are specialists and able to provide assistance and collaboration by supporting free advice, education, training programs. Practically, the municipality of Na Kluer sub-district should be in charge of the following actions:

- Prepare development strategies and action plans which continually evolves through consultation and participatory planning processes among expertise and community members.
- Provide support for local education opportunities.
- Seek partnerships with neighboring communities for collaboration.
- Continually develop local leadership.
- Work with Ban Sakhla community and embrace passionate local residents who are committed to spending the time, effort and other resources in their local community well-being.
- Find expertise from outside and search for new ideas, development guidelines and learn from the experience of others and be open to ideas.
- Enhance healthy and sustainable community behavior such as participation, decision making collaboration, and stewardship of resources.
- Encourage, involve and recognize the contributions and value of volunteers.

- Identify and promote Ban Sakhla's identity.
- Act as 'a facilitator' rather than 'a regulator'.

### **8) Incentives and Financing Conservation**

The success in financing heritage projects depends on how the projects themselves are formulated. There is a clear need to develop conservation models that are capable of being enhanced in the long term and becoming self-sustaining. This will need the full support of the local community and owners of heritage properties. The local community should aim to combine a range of potential funding sources – local, central, and private – to enhance its success at implementing its conservation vision.

In Thailand, the primary responsibility for funding any type of conservation program rests with the central government, through the channel of related agencies such as Department of Fine Arts. The central government will more likely serve as incentives or supplements. The municipality spends revenues from a dedicated funding source or general appropriations. These dedicated funding sources include property taxes, real-estate transfer taxes, and even one-time environmental fines and budget surpluses. However, public funding provided by the government and other authorities is increasingly inadequate. There are particular difficulties for historic sites in Thailand. Therefore, conservation projects should provide additional opportunities for participation by private entities as an alternative to public financing. Projects will have a better chance of success if they encourage public-private cooperation in the financing and implementation of conservation projects. This may require, on the public sector's side, improvement in the laws and regulatory environment, and clarifications in institutional roles and responsibilities involving heritage conservation.

The private sector should also play a role in terms of corporate sponsorship and fund-raising. Private owners should be encouraged by the power of example, assisted by information, and directly aided by sponsorship. Income from the use or display of cultural property can also be used to help in its maintenance such as revenue from tourism and publications.

Vines (2005, p.42-43) noted that the capturing of tourism revenue and its allocation for conservation projects and upgrading of infrastructure at heritage sites should be a deliberate strategy of government authorities. Vines also suggests that there are eight possible sources of funding, and associated conservation initiatives as follows:

1. Establishment of a heritage fund – this is generally from government tax allocation, sometimes supplemented by corporate sponsorship.
2. Tourist revenue raising strategies – for example hotel tax, entrance to heritage area fees, visitor entry taxes at airports, visitor center entry fees, and service taxes.
3. Special events marketing – for example, locations for films can be used as a basis for revenue collection.

4. The provision of low-interest loans or grant monies to assist with conservation activities is also an effective incentive tool.

5. International and private funding sources – organizations such as the World Bank, the World Monument Fund, special Ambassador's funds, private industry donations and sponsorship from corporations are some of the enterprises which can provide funds. The Ambassador's Fund for Cultural Preservation is a program established by the US Congress to assist developing countries in preserving their cultural heritage, both tangible and intangible.

6. Free expert conservation advice – this can be a very cost-effective way of providing heritage expertise for local property owners. Such free advice is generally provided by the local government and is a cost-effective way to resolve appropriate conservation. This initiative is itself an incentive, as it can save owners, potential developers, and local authority's time and money in making decisions and re-formulating proposals for buildings, sites or street upgrades within heritage areas.

7. Relaxation of certain requirement – in order to make the preservation of an historic building more economical. Examples include:

- Tax incentives – property taxes may be waived for a period of time if a building is conserved.
- Transfer of density rights – this includes the sale of extra (not built) density to another site where a historic building is conserved.
- Waiving of off-street parking requirements in exchange for conservation of the building fabric. Density bonus is an additional allowance for extra floor space, if the original building is conserved.

8. Heritage conservation awards are also an important part of any community participation program, and are a positive approach for promoting best practices for conservation. These awards were introduced by UNESCO at a regional level in 2000, and are also effective at a local level. An award certificate, presented at an annual ceremony to property owners in a variety of categories is always met with enthusiasm and may catalyze future conservation efforts.

An interesting example is that of the Maintenance Scheme of Hong Kong historic buildings. It is a good case study for incentives provided by the government (data from <http://www.heritage.gov.hk/en/>). Under this maintenance scheme, its objective is to help arrest privately-owned graded historic buildings from deterioration due to lack of maintenance by providing financial assistance in the form of grants to their owners for them to carry out minor maintenance works by themselves.

The administration of Hong Kong needs to strike a balance between sustainable development and heritage conservation by implementing a package of measures to enhance heritage conservation. The government aims to protect, conserve and revitalize as appropriate historical and heritage sites and buildings through relevant and sustainable approaches for the benefit and enjoyment of present and future generations. In implementing this policy, due regard should be given to development

needs in the public interest, respect for private property rights, budgetary considerations, cross-sector collaboration and active engagement of stakeholders and the general public.

The amount of grant for each successful application will be determined based on the justifications provided by the applicant with a maximum of HK\$600,000 for each application. All owners of privately-owned graded historic buildings in Hong Kong can apply for grants under the Maintenance Scheme. The main points on the mode of operation of the Maintenance Scheme are briefly described as follows:

- Government will only provide financial support in the form of grant and owners of historic buildings are required to carry out the maintenance works by themselves.
- As pre-requisite conditions for accepting the grant, building owners are required to agree to a number of conditions, including not to demolish their buildings, not to transfer the ownership of their buildings and to allow reasonable public access to their buildings for appreciation within an agreed period of time after completion of the maintenance works.
- Selection of applications will be carried out by a vetting panel comprising representatives from Commissioner for Heritage's Office, Antiquities and Monuments Office and Architectural Services Department. Selection of applications will be based on a number of criteria including urgency of the works, degree of public access allowed, benefits of the maintenance works to the community, etc.
- Due to limited resources, applications might be subject to prioritization based on factors such as historic value of the building, timing of submissions and whether Government's financial support is required for the maintenance works.
- For each successful application, the government will determine the amount of grant and other specific conditions for receiving the grant.
- For the purpose of monitoring the maintenance works, successful applicants are required to submit reports and to allow the government representatives to inspect the maintenance works during their execution and after completion.

All suggestions from Vines (2005) and concept of the maintenance scheme of Hong Kong historic buildings are well illustrated. However, the appropriate incentives and financing conservation for Ban Sakhla community can practically be in four possible sources as follows:

1. Free assistance from specialists in conservation – such free assistance should be officially available in the community in order to provide initiatives and useful advices in conserving heritage significance.

2. Low-interest loan for restoration of heritage buildings – the government should provide low-interest loan through the channel of its financial institutes to local members who need to restore or maintain their heritage buildings.
3. Tax reduction by the government for local community where can effectively preserve and protect the heritage significance as well as conserve local identity.
4. Establishment of Ban Sakhla's Heritage Fund – sponsored by the municipality together with other related organizations such as Tourism Authority of Thailand, Tourism Club of Samutprakarn Province, Office of the National Culture Commission, and Office of Samutprakarn Province.

### **5.2.3 Marketing Program**

Marketing program provides managers with an opportunity to research the demand for their facilities, target visitors, monitor their interest, regulate and manage the flow of visitation, ensure the provision of quality presentation, interpretation, conservation, and authenticity standards. Visitors to Ban Sakhla can be solicited through successful experiences to become an advocate for the community. Word-of-mouth promotion is readily understood as a valuable marketing tool. Personal referral is a powerful tool to be harnessed and is generally regarded as more influential than advertising and promotions. Feedback from satisfied visitors encourages the appropriate development of attractive amenities, projects or activities for visitors. The following marketing programs should be established in Ban Sakhla community.

#### **1) Distributing Benefits to Local Community**

Appropriate mechanism need to be in the community to ensure that benefits are widely dispersed. All members of Ban Sakhla should take benefits equally from tourism, however, the opportunity for any venture to support equitable development and thus to be seen in a positive light by most residents will be increased significantly by encouraging active participation by wide segments of a community from the outset (Scheyvens 2002, p.241). All commercial activities and all business related to tourism facilities must only be operated by Ban Sakhla's local residents. Commercial activities must also be appropriate and responsive to cultural landscapes of Ban Sakhla. The local authority must be regardful about the visitor-carrying capacity of a place, amenities, and hospitality.

#### **2) Broadening Awareness of Tangible and Intangible Benefits**

Certainly, persons who invest their energy, money and resources in tourism initiatives want to take tangible benefits back as quick as they can. Tangible benefits may be profit, cash flow, and continuous flow of income. However, there is another interesting point on intangible benefits relating with skill development, community cohesion, empowerment, and perception of vigorous environment. Those intangible benefits are difficult to quantify, but are suitably to be significant to local residents. Therefore, broadening awareness of both benefits is crucial for Ban Sakhla's members.

### 3) Creating Tourism Network

Networking with other tourist attractions should be established as tourism partnership. Network is the form of coordination. The operation of network relies on trust and cooperation. Rhodes (1991) defined different network types according to the strength of the relationships between players, focus of attention, cultural background and the exclusivity of their membership as shown as in Table 11.

**Table 11: Network Sub-Categories**

Network Type	Characteristics
Policy communities	Insulated from other networks and the public, stable membership, high degree of trust, vertical interdependence, functional interest, shared values, resource exchange, positive-sum power, leadership can deliver members.
Issue networks	Large number of players, less interdependence, stable, continuous, no single center, varying ability to regulate members, unequal power.
Professional networks	Dominated by single class of actor, and ideologically insulated.
Territorial communities	Concerned with the interest on geographical areas.
Intergovernmental networks	Groupings of local authorities into national level networks, broad interests across all services, penetrate other networks. Sporadic links with individual members.
Producer networks	Dominant role of economic interests, reliance of central government on producers to deliver policies. Limited interdependence of members.

Source: Rhodes (1991)

The municipality of Na Kluer sub-district will be responsible for local level marketing and coordinating tourism support services at a local level, and it will also head the tourism network. To make sure, local tourism network between Ban Sakhla and others should:

- Create clear routes into a local network for tourism businesses and other stakeholders.
- Integrate activities where appropriate with other sectors such as cultural sector, skills and training, environment, transport and community initiatives and developments in those sectors to maximize the benefits to the economy.
- Commit to pursuing the highest levels of quality at all levels of tourism activities.
- Work on the basis of collaboration and partnership within defined roles to deliver local tourism priorities.

- Make the best use of local resources for tourism investment, development and marketing

Practically, the appropriate local tourist attraction to coordinate with Ban Sakhla is Phra Chulachomklao Fortress because of its nearby location and significance. The Phra Chulachomklao Fort is located at the mouth of the Chao Phraya River in Laemfarpha sub-district, Phrasamut Chedi district, nine kilometers from Ban Sakhla community on Suksawas Road or the highway number 303. The bus number 20 is only one public bus to go these attractions with easy access. The fortress is open daily from 8.00 a.m.-6.00 p.m. without any admission fee. To get in, visitors must seek permission by exchanging their identification cards from the on-duty officers unit at the entrance gate. Attractions within the area of the Phra Chulachomklao Fortress include the statue of King Rama V, a warship, the artillery museum, gun emplacements, and mangrove walkway. The fort is now officially administered by the Royal Thai Navy, which just open recently to public for tourism purpose.



Figure 274: Distance between Ban Sakhla and the Phra Chulachomklao Fortress is indicated in the red line approximately 9 kilometers by road. Informally, both places are usually visited by visitors within one day.

(Source: Google Earth, retrieved on October 23, 2008)

The municipality of Na Kluer sub-district should get involved by collaboration with the fort in a tourism partnership. The possible way is to create an integration of traveling route for visitors. Visitors may take time at Ban Sakhla for half day and then continue to visit the fort for half day. Both parties can benefit. However, there are a lot of coordinated programs under collaboration to be concerned such as transportation, facilities, training, communication, interpretation program, and etc. Those programs are crucial to continue their tourism projects in order to encourage visitors' understanding and also preserve the heritage values.

#### **4) Tourism Promotion Strategies of Ban Sakhla's Cultural Heritage**

This part outlines the actions to be undertaken in the context of the cultural heritage tourism promotion. It also outlines policy for each activity. The following areas of activity are examined:

##### **4.1 Branding and Publications**

The municipality of Na Kluer sub-district in collaboration with TAT should produce a range of high quality tourism marketing print pieces in accordance with Ban Sakhla's guidelines. Print runs should be determined on the basis of a literature distribution plan. Print pieces should also be made available on the internet in downloadable format. The range of languages in which literature is produced should be expanded over time. Guidelines for the delivery of the Ban Sakhla tourism should be produced. These should include specifications on logo use (color and black-and-white), specifications for typefaces (Thai and English) and specifications for cover design and internal page lay-out. It should detail photographic images and color tones to be used and define current advertising slogans and strap-lines. Ban Sakhla guidelines booklet should have a short print run, essentially for internal and local use.

In addition, occasional fliers for specific promotions and events should be produced following Ban Sakhla guidelines. TAT should produce a well-written leaflet on Ban Sakhla at no cost to the community and the municipality for distributing on-site visitors. This is available in two languages (Thai and English). A tour operator manual should be produced in electronic format such as on-line and a CD. The CD should also contain high resolution photographs with free of copyright for reproduction.

##### **4.2 Travel Agencies**

The municipality of Na Kluer sub-district should focus its marketing activity on creating awareness among the nationwide travel agencies, encouraging better access, and enabling Ban Sakhla tourism initiatives in order to form linkages with national partners.

The municipality should work closely with TAT and travel agencies to identify and inform those agencies about Ban Sakhla's product offer (culture, tradition, way of life, local products, Thai vernacular houses, ecology, and others). In doing so the municipality should attend relevant TAT promotions as well as build and maintain an electronic database of contacts. Furthermore, the municipality should distribute to TAT and nationwide travel agencies Ban Sakhla publications, photographs and other material in accordance with their wishes and needs. An annual distribution plan should be drawn up to facilitate this. Ban Sakhla tourism website should be utilized to assist this process.

##### **4.3 Internet**

Although 12% of visitors get Ban Sakhla's information from internet as the third source according to the result of questionnaire in the chapter 4, a Ban Sakhla official website should be urgently prepared. Because internet is the fastest-growing tourism communication medium, it can be a very effective marketing tool for a small destination like Ban Sakhla. Internet development is therefore a key priority in the Ban Sakhla's Tourism Promotion Strategy. The municipality should develop a visually

appealing, state-of-the-art tourism internet site to communicate Ban Sakhla heritage values and to enable the private sector through maximizing internet linkages.

Ban Sakhla's official website should be an integral tool of the local cultural heritage tourism. It should clearly communicate heritage values in a visually remarkable way. Its site should be efficiently engineered to operate with minimal delay and capable of gathering email addresses for marketing and market research purposes. It should also record hit and navigation data for monthly reporting. Its site should be designed to reach the top pages of search engines using relevant key-words such as culture, fishing, ecology, mangrove forest, and etc.

Ban Sakhla's official website should be structured as follows:

- Remarkable Ban Sakhla community tourism homepage
- Highly visual outstanding pages as follows:
  - Sakhla Temple and its associations (with web links to ordination hall, vihara, the Big Buddha Image, the Leaning Prang, crematory, three waterfront public halls, and a central pier)
  - Ban Sakhla history and its characteristics
  - Vernacular houses (with web links to each type of houses)
  - Local Museum (with web links to exhibition and traditional objects inside the museum)
  - Ban Sakhla's way of life (with web links to a central market, and local residents' daily activities such as shrimp fishing, groping cockle)
  - Ban Sakhla's local products (with web links to straight shrimp, shrimp paste, fish sauce, and stuffed crab)
  - Ecology (with web links to canals, mangrove forest, nipa palm, a flock of egrets)
  - What to do (with web links to attractions)
  - Where to stay (with web links to Ban Sakhla's homestay)
- Manual for travel agencies (updateable by Tourism Division staff) and including tourist statistics, newsletters, access data and bulk literature request form;
- News (press releases);
- Individual literature download capability;
- Automatically processed research questionnaire; and
- Useful links (the Municipality of Na Kluer Sub-District, TAT, Ministry of Tourism and Sports, Department of Fine Arts, Office of Samutprakarn Province, Cultural Office of Thailand, sponsored travel agencies with Ban Sakhla packages, other related organizations).

Ban Sakhla's official website should be marketed through all tourism publications, exhibitions and other promotions. A tourism officer of the municipality should take responsibility for researching and maximizing on-line linkages with other relevant sites. If possible, a budget should be provided for hiring a technical specialist in web-based marketing. Initiatives should include joint campaigns with travel agencies in key markets, and travel promotions possibly with TAT. In addition, web banner advertising placement should also be considered as part of Ban Sakhla advertising budget.

#### **4.4 Public Relations Programs**

Under these programs, the municipality should:

- build a database of press contacts in area of Samutprakarn and neighboring provinces. A program of regular press releases (approximately every quarter) should be initiated, focusing on new activities, key achievements, positive access news, and high profile events.
- build contact and confidence with TAT and its related tourism agencies to ensure that all visitors are given a superb experience in Ban Sakhla community.
- initiate public relations activity in key markets in advance of Ban Sakhla promotions. The municipality should co-operate very closely with TAT and its public relations advisors in this regard.
- introduce a quarterly newsletter of Ban Sakhla in hard copy and electronic format, where appropriate.
- include public relations activity as a key element of its local campaigns. This may involve the appointment of a public relations representative in Samutparkarn.

#### **4.5 Academic Tour**

Academic tour is the activity formed by the tourists (the status of the students is not indispensable) with such intentions as broadening their outlook, enriching their knowledge and experience. Therefore, encouragement of academic tour to visit Ban Sakhla's identity should be operated. The municipality should invite primary and secondary schools in the area of Samutprakarn province and nationwide universities to visit Ban Sakhla for fieldwork trips. Students who come to the community have a good chance to study the identity, culture, way of life, ecology, and so on. Those interesting activities can enhance students to see the realities of other parts with a new sense of solidarity with Ban Sakhla's local residents, as well as a new understanding of the social, economic, environmental, cultural realities of the site. Students may become part of the solution to the existing problems in the site, therefore academic tour should be promoted as one of Ban Sakhla's marketing programs.

#### **5.2.4 Monitoring Program**

Monitoring is an essential part of the development planning process and particularly important for historic site as Ban Sakhla community. The purposes of monitoring are to assess the performance of the proposed plans being used, and to keep track of change of both of the heritage itself, and of human responses to changes in the heritage resource. To be effective, monitoring should be a useful and cost effective process. It should be comprehensive without being unmanageable, rigorous without being complicated and meaningful without being complex, esoteric or inaccessible.

Vines (2005, p.51) suggests checklist for heritage sites that can be used and added to when formulating management strategies to conserve and upgrade sites. However, in order be appropriate for Ban Sakhla community, this research would like to adapt such checklist and present it as a new one in Table 12.

**Table 12: Monitoring Checklist for Management of Ban Sakhla Community**

CONSERVATION PLANNING STRATEGIES	Applicable		Operation / Outcome	Time Frame	Conducted by	Budget (Baht)	Notes
	✓	✗					
• Prepare comprehensive heritage survey of area to a clearly defined brief.							
• Develop database and inventory systems to provide basis for development of conservation policies and strategies.							
• Prepare statements of cultural heritage significance for the area as a whole and individual buildings.							
• Prepare a clear vision statement to guide future development and management of the area.							
• Revise planning schemes to incorporate conservation policies and demolition control of heritage buildings.							
• Produce conservation, new development and signage guidelines and adopt these as local authority policy documents.							
• Provide free conservation advice and other technical support for restoration of historic buildings.							
• Train government planning officers to manage heritage issues in the community.							
• Educate government officials about the importance of retaining heritage buildings and community.							
• Prioritize projects – infrastructure and street upgrades, building conservation, traffic management initiatives, etc.							

**Table 12: Continued**

COMMUNITY PARTICIPATION, EDUCATION AND SKILLS TRAINING STRATEGIES	Applicable		Operation / Outcome	Time Frame	Conducted by	Budget (Baht)	Notes
	✓	✗					
• Establish a framework for effective consultation within the community.							
• Engage the community in all the planning processes.							
• Prepare historic homeowners' manuals to guide owners in the care of their heritage buildings.							
• Train local guides to explain Ban Sakhla's significance to visitors.							
• Establish visitor education programs to ensure that visitors respect the cultural heritage of the site.							
• Involve and educate the youth in the community about heritage issues.							
• Convene seminars and conservation workshops to raise community awareness.							
• Develop heritage interpretative strategies with visitor trails, associated publications and other interpretation tools.							
• Establish a Ban Sakhla's visitor service center.							
• Establish cultural development programs.							
• Establish local heritage awards and participation in regional awards.							
• Promote innovative historic interpretation strategies to educate visitors.							

**Table 12: Continued**

FINANCIAL ISSUES	Applicable		Operation / Outcome	Time Frame	Conducted by	Budget (Baht)	Notes
	✓	✗					
• Gather information on possible funding sources for upgrade projects. List contacts of relevant organizations.							
• Establish a Ban Sakhla's heritage fund – via special allocation from government, via revenue raising strategies and with input from corporate sponsorship where available.							
• Develop a heritage incentives program which utilizes the Ban Sakhla's heritage fund.							
• Formulate visitor revenue raising strategies.							
• Investigate international and private funding sources							
• Encourage non-monetary contributions such as university student involvement, voluntary organizations, employment training programs, heritage clubs, etc.							
<b>PROMOTIONAL STRATEGIES</b>							
• Liaise with media and prepare press releases.							
• Prepare publications which promote and record the heritage significance and history of the area.							
• Collaborate with TAT and related tourism agencies							
• Prepare Ban Sakhla's official website							
• Encourage academic tour for schools and universities							
• Market the community for special cultural events							

**Table 12: Continued**

CULTURAL TOURISM STRATEGIES	Applicable		Operation / Outcome	Time Frame	Conducted by	Budget (Baht)	Notes
	✓	✗					
• Develop a focal information and interpretation center.							
• Develop tourism operations with sustainable basis.							
• Promote innovative local craftsmen							
• Establish Ban Sakhla's homestay as a new type of cultural heritage tourism in the community.							
• Engage local activities such as religious ceremony, local election, etc.							
• Officially regulate commercialization of heritage areas.							
• Regularly assess tourism carrying capacity of the community, and then regulate visitor numbers where necessary.							

Source: adapted from Vines (2005).

According to ICOMOS (1999), tourism should bring benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and co-operation of local and/or indigenous community representatives, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations. ICOMOS (1999) also noted that management plans should assess the natural and cultural values of the resource, before heritage places are promoted or developed for increased tourism. They should then establish appropriate limits of acceptable change, particularly in relation to the impact of visitor numbers on the physical characteristics, integrity, ecology and biodiversity of the place, local access and transportation systems and the social, economic and cultural well being of the host community.

From the study, this chapter was analyzed and divided into 2 major parts including current management of Ban Sakhla community, and proposed management plan for cultural heritage tourism. Current management indicated details on factors involving Ban Sakhla's management, while a proposed management plan is needed which mainly aims at facilitating visitors to allow most comfortable visit, conserving the significance of cultural heritage values, and also enhancing community involvement as well as economic benefit. Proposed management plan for cultural heritage tourism in Ban Sakhla Community can be divided into four programs including interpretation, conservation, marketing, and monitoring. Preserving both tangible and intangible heritage assets has received a boost from globalization processes. This includes the fear of anonymity of a 'global' culture and loss of heritage assets, therefore all programs under a proposed management plan will help preserve both tangible and intangible local cultures, and also widely promote Ban Sakhla's cultural heritage tourism.

## **Chapter 6**

### **Conclusion and Suggestions**

#### **6.1 Summary of the Findings**

Ban Sakhla is a special community with distinctive characteristics related to its long history, dating back to a period before the collapse of Ayutthaya era. It still maintains its own cultural landscape under the pressures of the global change. It represents a unique and dramatic combination of natural and cultural features of high significance. Its location is a rural vernacular landscape area in Samutprakarn province, supporting extensive farming and fishing of aquatic animal products from man-made shrimp farm, canals, and sea area in the northern portion of Gulf of Thailand. The area is renowned for its landscape. Its central rural area setting is surrounded by mangrove forests and canals. The forested landscape is very famous in eyes of local and national bird watchers. There are many species of birds which use the forests as temporary habitation for part of the year. The silt-rich sheltered inlets and mudflats around the forests are also essential residence for crabs and fishes. There is a simple life style of a fishing community. The majority of occupations are fishing and sales of product of the sea such as shrimp pasted and dried shrimp. The water circulation is the main theme of the community that dominates an overview of the study area. There are a lot of attractions of the places, local people, way of life, and cultural heritage values in the community, including the housing style, temple, local products, dialect, traditional occupation, and custom. Significance of the community was identified and analyzed to understand its own values in terms of history, aesthetic, science, and social perspectives. These values are fundamental to maintaining Ban Sakhla's sense of place.

According to that natural and cultural significance, Ban Sakhla is able to attract people outside the community to visit the places as visitors. Most visitors come here for several purposes including; pay respect to Big Buddha Image of Sakhla Temple, buy local products, see traditional objects in the local museum, see way of life, study Ban Sakhla's ecology, and enjoy beautiful scenery. Whatever reasons, visitors have a good chance to learn Ban Sakhla's life styles which are distinct from their ways. They are involved with cultural tourism of Ban Sakhla community. Cultural tourism is defined as travel directed toward experiencing the arts, heritage and special character of a place. Cultural tourism of Ban Sakhla describes visitors who take part in the cultural activities provided by the community while away from their home residence. It can include performing arts, education tours, local museum, natural heritage values, and religious festivals.

Tourism development has directly affected to the economic growth. In Thailand, the government has fully supported tourism development in order to generate revenue within the country. Many plans and projects to develop new tourist attractions have been approved and implemented. Local people have been encouraged to develop tourist attractions located within their residential areas, while the

government has concurrently launched a campaign to promote domestic tourism and increase visitation rates. However, for a local area to realize its potential for cultural tourism, its destination marketing organization must possess a holistic understanding of culture heritage, understand the cultural character of the destination it intends to market, and understand the travel motivations and behavior of cultural tourists. In this regard, Ban Sakhla community is a good example to illustrate the ways of which local cultural heritage has been shaped to suit the needs of visitors as a cultural attraction.

As a result, Ban Sakhla community is now officially administered by the municipality of Na Kluer sub-district, so conservation and tourism policies are also under governed by the local authority. In order to achieve effective conservation and cultural heritage tourism in Ban Sakhla, it is essential that the municipality must take a leading intellectual and professional role based on the seven critical steps of management plan as indicated below:

1) Assess Ban Sakhla's potential, quality and level of services available for cultural heritage tourism. Assessment can give the baseline data and benchmark information that can be used to measure progress. The municipality and the community must work together by listing all local resources to evaluate their assets in six issues as follows:

- Local attractions – identify current and potential historic, natural and cultural resources available in Ban Sakhla and the surrounding area. Local museum, historic buildings, shop houses, and other attractions must be totally identified.
- Activities – identify all activities present in the community such as traditional festivals, religious ceremonies, monthly meeting, and etc. Those activities can help to make decision for initiatives in the community.
- Infrastructure provided – consider the basic elements most visitors need such as toilet, public bus, telephone, Food and Beverage, souvenir shops, a Visitor Service Center, signage, local guides, and so on. Those elements are essential to record the variety of resources available and the levels of service provided.
- Organizational proficiencies – identify all local organizations involved in tourism, conservation, museum, development, and other related fields that may be potential partners or leaders in an effort.
- Protection – as a major concern, consider all measures to protect and preserve the significance of historic, natural and cultural assets.
- Marketing – is a critical part of successful cultural heritage tourism, so assessment must include all marketing related activities such as visitors' characteristics, promotional materials, branding, tourism network, etc.

2) Systematically Plan and set policies for cultural heritage tourism. It is important to set policies in regard to preparation of Ban Sakhla's Tourism plans, provision of tourism infrastructure, local community promotion, use of human and financial resources, and management of visitor expectations.

3) Preparing for visitors – in this sense, it means readying Ban Sakhla's historic resources by preserving their historic integrity. It is important to consider how Ban Sakhla will convey and interpret its identity. So, interpretation programs are needed because they can provide equitable physical, intellectual, emotional access to visitors, natural and cultural significance of Ban Sakhla community. In addition, interpretation programs will provide public awareness, understanding and appreciation of the service's values, practices in conserving and managing the community and its overall natural and cultural resources. Some common tools used to present Ban Sakhla historic site include signs, leaflets, brochures, maps, guidebooks, local guides and exhibition.

4) Managing implementation plan – works under implementation plans require conserving historic buildings and precinct, manage the landscapes, coordinate with stakeholders, and encourage cultural heritage tourism in the community. Commonly, the district staffs and community leaders should prioritize the potential activities to suit available resources. Implementation plans should be prioritized into short, medium, and longer term actions.

5) Conserving the site – it is crucial to protect cultural heritage resources for sustainable tourism. Conservation programs should be officially regulated by the local authority. Legislative protection must be seriously implemented. The following conservation policies should be established:

- Educate all local residents to understand the significance of Ban Sakhla's cultural heritage.
- Link upgrade works to the architecture of the site. Distinct styles should not be applied to the community.
- Maintain all elements of the community (materials, color, structure, landscape, way of life, etc) as original.
- Provide the continuation of the site.
- Minimize the pollution and visual clutter.
- Consult with the related organizations – in order to attain the conservation of Ban Sakhla, Department of Fine Arts, Ministry of Cultural, and other related agencies should be involved in the process of conservation. They can provide some useful information or take some problems away from the community.
- Investigate funding sources – financial assistance for Ban Sakhla should be investigated via organizations.

6) Marketing – developing marketing programs is necessary to enhance visitors' awareness for visiting Ban Sakhla community. Successful marketing requires planning and careful implementation as well as an understanding of marketing concepts and strategies. Word-of-mouth or personal referral promotion is readily understood as a valuable marketing tool. Advertising and promotions are generally regarded as less influential than personal referral. Feedback from satisfied visitors encourages the appropriate development of marketing activities for visitors. Marketing plans should include:

- Distributing benefits to local community;
- Encouraging awareness of tangible and intangible benefits;
- Creating Tourism Network; and
- Tourism promotion strategies of Ban Sakhla's cultural heritage (by using marketing tools such as branding and publications, travel agencies, internet, public relations programs and academic tour)

7) Monitoring – this is a final step of management plan for Ban Sakhla community that involves in assessing the performance of the proposed plans being used, and keeping track of change of both of the heritage itself, and of human responses to changes in the heritage resource. Checklist for monitoring process should be constructed.

## 6.2 Implications

Ban Sakhla like similar traditional settlements is feeling the pressures of the global change as well as social change. Under an increasing demand of economic development in Thailand for the global competition based on volume and amount of revenue, the policy of Thai government is mainly focusing on the development and expansion of industrial area rather than agricultural area. Samutprakarn province is one of the strategic areas being developed under this policy, with massive consequences after a half way of development. Similarly, Ban Sakhla cannot avoid impacts of expansion both positive and negative effects derived from Samutprakarn's industrial area.

According to the expansion of industrial area in Samutprakarn province, Ban Sakhla is recently encountering a number of difficulties threatening its significance. Threats to depreciate Ban Sakhla's significance are arranged as follows:

1. Land Collapse – because the physical location of Ban Sakhla is situated in the area of mangrove forests surrounded by water, it is physically built on a base of silt-rich subsoil. Daily tidewater influences to the community and gradually scours the land. The impact of this problem is that all Ban Sakhla's buildings are in danger of subsidence leading to structural deterioration. In addition, underground water is still pumped up for daily circulation to the community and factories nearby. If the level of underground water is extremely decreased, the potential of land collapse will be increased to a risky level against all buildings in the affected area.

2. Flood – according to the land collapse, flood is the next problem. Ban Sakhla must seasonably suffer the negative impact due to flooding from September to October in compliance with the tidewater annually. This impact is negatively on the way of living with potential to change it and possibly destroy it. Flood also affects all Ban Sakhla's buildings and, as yet, these are no comprehensive protection mechanisms. Absolutely, tourism in the community is affected unavoidably due to the decreasing number of visitors in this season.

3. Noise and Air Pollution – when Ban Sakhla community is now expanding larger than the past, the lifestyles of local members are switching to gain more independent. Water transportation is significantly changed from paddle boat to motor boat at the present time. The change totally affects quality of the people life. Although the motor boat can assist them to reach their destinations faster, noise and air pollution are directly emitted to them at the same time. The motor boat is also one of major problems to scour riverbank as a result of wave emitted by high boat speeds.

4. Insufficient Knowledge of Conservation – the temple and the Leaning Prang of Ban Sakhla are naturally dilapidated more and more at the present day. Local people who have insufficient knowledge to maintain those religious buildings try to conserve them in the wrong way. For example, they previously discovered a few cracks between cement and brick areas of the Leaning Prang, and they then roughly repaired the crack area with a contemporary cement only to conceal it without a study of its future impact. Some residents place garbage bins on the corners of entry door of the temple in order to simplify trashes. This improper setting definitely impacts scenery of the beautiful temple.

5. Materialism – under an era of globalization, local residents are invited to consume new technology without awareness. They change their living styles for more competition than cooperation. For example, most vernacular houses with perfect design of ventilation derived from a Thai local wisdom in the past have been modified to new styles of western houses with a necessity of air conditions to be installed as representation of higher taste, although Ban Sakhla is a seashore community with a climate of steady breeze mostly. Many residents also substitute paddle boats with motorcycles to facilitate their daily life. These new vehicles are now becoming as significant symbols of richness that they can flaunt them to each other. Mobile phone is continually expanding into the community without proper use. It is becoming a main channel of communication within the community rather than a traditional face-to-face communication in the past. These materials are becoming necessary stuffs in daily life as usual and being put into minds of the community. Their folkways are now blending with the materialism.

6. Government sector – government agencies have not been sufficiently involved in development and conservation in Ban Sakhla's area. There are several issues to be taken into accounts quickly including cultural heritage tourism, local products, and protection of buildings. For example, the Leaning Prang of Sakhla Temple has not been inscribed as an archaeological site by the

Department of Fine Arts yet (data as of August 2008). In addition, none of renovation has been made by any agencies. The current local products such as the straight shrimp, the fish sauce and marine products are mainly selling outside of the community by local residents without strategies and supports by government agencies. The only main road to Ban Sakhla is now starting to decline without maintenance. The road is also without proper guide posts as well as street signs, which they are all necessary things for visitors in order to reach the community effectively besides a map. These examples are waiting for the government agencies to support and make all come true as soon as possible.

Although the economic expansion enhances the community through higher growth of socioeconomic with better revenue and life style, it may negatively affect social, cultural and traditional paths of the community. It may devalue Ban Sakhla's cultural heritage as well. The following future actions are illustrated to encourage Ban Sakhla in achieving sustainable developments of its culture and nature within the community.

### **1) Reduction of Underground Water Use**

Any participants should arrange and sufficiently provide a large quantity of tap water for everyone in the communities and industries. At the same time, the cost of the underground water should be controlled by increasing its price higher than the cost of the tap water, or at least to equally match with the cost of the tap water. The cost of the underground water does not reflect its intrinsic value, especially costs of social impacts such as the cost to recover the soil subsidence issue. This action would help to minimize the land collapse and flood issues permanently.

### **2) Development of Transportation**

At the present time, there is no direct transportation of public bus between Ban Sakhla and Bangkok. There is only one route of the bus to connect between a bus center in Phrasamut Chedi subdivision and Bangkok. The bus, called "Bus Number 20", is not enough to support the community, especially in the peak time during the morning and evening. Local residents who want to go to anywhere in Bangkok must take a local bus serviced from the community to the bus center first before getting on the Bus Number 20 to Bangkok area. They would spend at least one hour for this troublesome transportation between Ban Sakhla and the bus center. In addition, the only main road to Ban Sakhla is in a poor condition without maintenance. The local government and other related agencies should take all necessary actions to improve and develop the transportation of public bus with the direct route from the community to Bangkok as well as more routes from the community to the other areas as soon as possible.

The maintenance of the main road should be taken into account with immediate effect. The supports from the government and the municipality are highly required to issue sufficient budgets for restoration of the road and preventive maintenance of it to achieve the certain level. Furthermore, the proper guide posts and street signs of the road should be improved as well. They are for not only local residents but also visitors to Ban Sakhla, especially when the community needs to get additional income from

tourism. All signs are very important for everyone to access the community conveniently and effectively.

### **3) Encouragement of Consciousness in the Community**

Although this is quite difficult to do it at the moment, the result of that would be beneficial to Ban Sakhla in the long term. Encouragement of consciousness can be implemented in various ways such as:

- provide education of the right ways of conservation.
- persuade local residents to participate all public activities in the community as much as they can.
- transmit everything relevant to Ban Sakhla's identity to the next generations such as history, wisdoms, knowledge of local products, custom, culture, and other heritage values.

### **4) Transformation**

There are two aspects of complementary features that we can make use them for a synergy of community transformation in long term. The first is a unique aspect from the old styles of buildings, temple, the Leaning Prang, and way of life of local residents that all are fascinating for visitors. Another is a sustainable aspect from the ecotourism and homestay that both are now becoming popular.

Ban Sakhla is a community which combines a harmony of its natural setting and traditional way of life together and also looks forward to quality visitors through its goodwill. There is an increasing number of visitors who need to take chances in touching original atmosphere of anywhere along with the ecotourism. In the transformation between a requirement of community conservation and a requirement of community change, Ban Sakhla is not only one of those places the visitors are looking for the ecotourism, but also well suitable with homestay choice.

The homestay is determined as an additional benefit for visitors to stay and enjoy the original atmosphere together with local members who still live as they are without any change of their life style. This positive transformation can help Ban Sakhla to balance between the requirement of the conservation and the requirement of the change caused by the impact of emerging tourism. There are plenty of potential houses and activities within the community fitting well for the homestay and ecotourism respectively.

As the main area of Ban Sakhla is surrounded by the canals connected to the Chao Phraya River and the Gulf of Thailand, most visitors need to get along to the river by boats for sightseeing. The scenery from both sides of canals including mangrove forests, ecology, and other natural resources can be the favorite areas for visitors. In addition, some visitors prefer to ride bicycles to several areas of the community for a study of community's way of life. These interesting activities should be arranged and managed by the community and local government internally, so that they can build up their incomes directly to the community.

To get the higher number of visitors for the homestay and ecotourism, the local government and other related agencies should give assistance for the community to promote Ban Sakhla as a famous rural vernacular landscape area with its authentic heritage values nearby Bangkok. As a conclusion, homestay and ecotourism can become the main parts of the strategic solutions to develop Ban Sakhla in the sustainable way.

### **5) Publicity**

There are a lot of attractions of the places, local people, things, and activities in the community, which there are few groups of people outside the community know about them. Therefore, publicity should be a vital tool to communicate and present the attractiveness of the community with cultural heritage values to the people outside the community domestically and internationally. The uses of mixed media tools such as radio, internet, and publications would be main strategic channels to reach participants economically. A draft of Ban Sakhla's Leaflet and a Trail Map are illustrated in Figure 275 and 276.

## **6.3 Suggestions for Future Research**

Definitely, future research needs to be undertaken, so the suggestions for future research in relation to this dissertation include:

1. The future research should be more specific on how to preserve Ban Sakhla's identity and cope with the global changes that influence the depreciation of heritage values.
2. The future research should be carried out on how well the management plans effective to the site after all participants start with their own programs.
3. The future research should be followed up how efficiently collaboration between Ban Sakhla community and other stakeholders such as the local authorities, TAT, Department of Fine Arts, and other related agencies in regard to cultural heritage tourism and conservation of the community.
4. The future research should be undertaken on the feasibility study of Ban Sakhla's Homestay establishment.
5. The future research should also be more attention on how Ban Sakhla can extensively promote its cultural heritage values to a wider audience.

## HISTORY

Ban Sakhla is a small community in Samutprakarn province that, until recently, has been difficult to visit because there was only transportation by boat to travel in the community. This community was largely closed to the outside until a main road was constructed in 1993.



The term of “Ban Sakhla” came from the words “Ban Sao Kla”, in Thai meaning “Village of Brave Ladies”. In the surviving legend of Ban Sakhla, there was a brave group of women who defended the village from invasion under Burmese troop at the end of Ayutthaya period. Because of Ban Sakhla’s fertility in that period, Burma needed to take possession over this area including rice, fishes, salt, and other provisions. Since all men in the village were sent to war, only women and children were still in the village while Burmese troops were passing to the village area by warships. All women had no choice in that risky situation, they then made decision to fight against the Burmese troop through whatever means available. For arms they used things like a rice pestle, a wooden club with the length more than one and a half meters. While Burmese soldiers on the warships were landing from the sea side, they saw the village troops who were armed with plenty of rice pestle.

As the distance between two troops before the strike was quite far to each other, the Burmese troop wrongly interpreted that all of the rice pestles were cannons, they finally decided to abandon the landing and retreated from the village. Finally, those women could defend and made the victory in the area of Klong Chai (“Klong” as Canal, “Chai” as Victory), where is the existing canal in the community.

Another interesting point in the past was the existence of a salt farm. Ban Sakhla had also been a large market of salt production with nature-based factor since early Rattanakosin period. According to its name of Ban Sakhla’s sub district, Na Kluer, reflects its original occupation in the past (“Na” as farm, and “Kluer” as salt).

## LIST OF ATTRACTIONS

### *Big Buddha Image of Sakhla Temple*



Big Buddha Image of Sakhla Temple This is a huge statue of the Lord Buddha in U-Thong style, enshrining inside the Vihara area. The date of construction is expected in the early of Ayudhaya period.

Sakhla Temple is now presenting a cultural tourism program at the temple that is highly relevant to the Thai’s belief, which is “a walk under ordination hall” in order to encourage the luck.

### *Leaning Prang of Sakhla Temple*

The Leaning Prang was built in 1884 A.D., It was accidentally leant by 15 degree to the west after the completion of its construction. The reason of leaning came



from a subsidence of silt subsoil. Its lean has been stopped for many years. It does not affect to its stability and land surrounding at the present time. Most visitors usually compare it with the Leaning Tower of Pisa in Italy.

### *Ban Sakhla’s Local Museum*



This is a local museum without admission fee that collects all of local Thai wisdoms of Ban Sakhla community.

Most assets inside the museum were donated by local residents. This building was built in 1940 A.D. made of wood structures and ornaments. In the past, its building was a preaching hall and a multipurpose hall of Buddhist monastery.

### *Straight Shrimp*

Straight shrimp here is only one outstanding local product in Thailand. Shrimp has to be straightened through several processes of streaming based on local knowledge.



**Figure 275: A Draft of Ban Sakhla’s Leaflet**

**100-year-of-aged Thai Vernacular Houses**



There are several 100-year-of-aged houses in good condition. All of them were made of teak wood.



**Mangrove Forest**

There are a lot of mangroves standing to be as a big dam to prevent land scourge. It is also shown that Ban Sakhla still well maintains ecological condition.



**A Local Learning Center**

It is now privately working as an information center to provide knowledge of Ban Sakhla's agricultural system. In addition, this center is also as a souvenir shop. Stuffed crab as Ban Sakhla's well-known gift is available here.



**Sightseeing by Boat**

Visitors have an opportunity to sightsee Ban Sakhla's way of life and daily activities along the canals. Activities include learning how to fish (shrimp, cockle, and other aquatic animals), and how to make dried shrimp. The beautiful scenery as an overview of Ban Sakhla Community can itself give visitors cultural values and identity.



**LOCATION**



**BAN SAKHLA COMMUNITY**

a wonderland of cultural heritage tourism



Ban Sakhla Tourist Bueau  
 99 Suksawad Road, Na Kluer Sub-District,  
 Phrasamut Chedi District, Samutprakarn Province  
 Phone (662) 888-8888  
 FAX (662) 999-9999  
<http://www.bansakhlaturist.com>  
 E-mail : [info@bansakhlaturist.com](mailto:info@bansakhlaturist.com)

Figure 275: Continued

## Type of Tour

There are four different types of wonderful tour:

### 1) Walking tour

There are many places to visit including a local museum, a Big Buddha Image of Sakhla Temple, 100-year-old Thai vernacular houses, shop houses, souvenir shops, and a learning center of aquatic products. According to the long length of pathway in the community, visitors have to take time at least 2 hours throughout the community for this program.

### 2) Sightseeing by boat

Boat drivers will bring visitors to see local attractions such as shrimp/cockle/crab farms, and mangrove forest. Together with sightseeing tour, visitors have an opportunity to see way of life and then talk with local residents in order to learn more experiences from the reality. The total service time of sightseeing tour by boat is approximately 2 hours. Lifejackets are provided for safety of all visitors.

### 3) Supplementary activities include:

#### • Demonstration of how to make local products

Participated shops will prepare some raw material and offer a chance for visitors to try making it. They are able to learn how to do it and proud to make it with their hands.

#### • Afforesting with mangrove

This activity will persuade visitors who want to minimize the environmental impact such as flood, soil collapse, and global warming. New mangrove afforested by visitors will be as a big natural wall to prevent surf, which can minimize a problem of land damage. Visitors who involve this program will be proud to be one of persons to protect environmental impact.

#### • Groping cockle / Shrimp fishing

This activity is suitable for visitors who want to get more experiences in the real situation. Visitors have an opportunity to participate a major occupation of the community as fishermen.

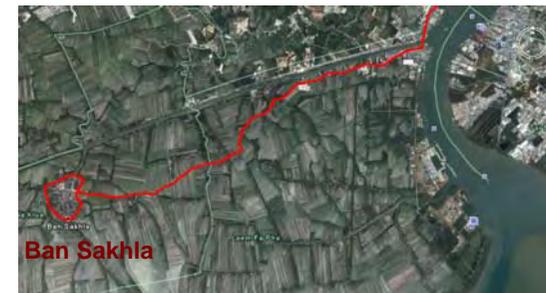
### 4) Ban Sakhla's Homestay

To be faster learning about Ban Sakhla's culture and way of life, homestay is a new choice of cultural heritage tourism. Visitors will stay in a local resident family home with a room, food and activities in the community included. Visitors are provided with an opportunity to experience life among the locals in a setting that makes them feel very much at home. Visitors will be as one of members in the house and able to participate in conversation with a local resident family, having dinner, and getting involve in activities provided by the community. Visitors are able to be close to the natural and cultural landscape.



## TRAIL MAP

# BAN SAKHLA COMMUNITY



Ban Sakhla Tourist Bueau  
99 Suksawas Road, Na Kluer Sub-District,  
Phrasamut Chedi District, Samutprakarn Province  
Phone (662) 888-8888  
FAX (662) 999-9999  
<http://www.bansakhlaturist.com>  
E-mail : [info@bansakhlaturist.com](mailto:info@bansakhlaturist.com)

Figure 276: A Trail Map of Ban Sakhla Community

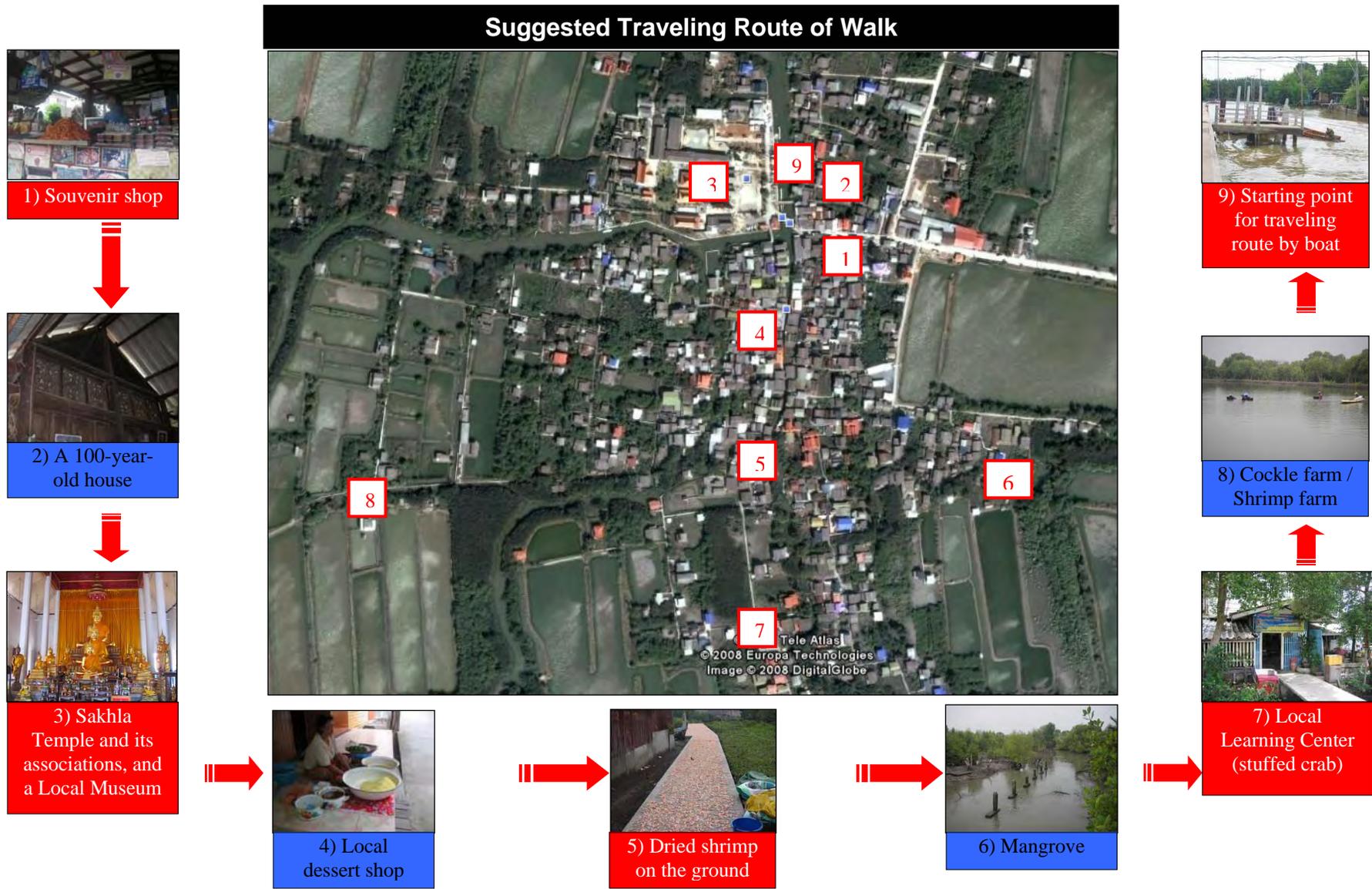


Figure 276: Continued

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## **Appendix**

**Appendix A**

**The Questionnaire (English)**

## Questionnaire for Visitors

Name of Interviewer.....Date.....Time.....

Good morning/afternoon sir/madam. I am a PhD Candidate in Architectural Heritage Management and Tourism Program at the Faculty of Architecture, Silpakorn University and currently completing a dissertation entitled “Management of Historic Site for Cultural Heritage Tourism : Case Study of Ban Sakhla Community, Samutprakarn Province”. This research aims to review critically the heritage values and cultural significance of Ban Sakhla Community for better understanding to tourists and local residents with appropriate interpretation and management. The information that you have provided in this questionnaire will only be used for the purpose of this dissertation. They will not be disclosed under any circumstances to the third party.

Thank you very much for you time  
Chonlavit Sutunyarak

1. Nationality  Thai  Foreigner, country.....
2. Gender  Male  Female
3. Age  < 20  21-30  31-40  
 41-50  51-60  > 60
4. Educational Background  Undergraduate  Graduated
5. Domicile (Thai visitor only)  
 Samutprakarn  Bangkok  Central  
 North  North-East  East  South
6. Occupation  Self-employed  Employee  Government/State Enterprise  
 Student  Unemployed
7. Who do you travel with?  
 Alone  Couple  
 Family  Friend
8. Which mode of transportation do you come here?  
 Private car  Hired car  Public car/bus  
 Boat  Coach of travel agency

9. Have you ever heard the term of “Cultural Heritage Tourism” before?

- Yes  No

What do you think about Cultural Heritage Tourism?

.....  
 .....

10. Which type of tourism activities do you prefer the most?

- Cultural tour  Adventure tour  Sports tour  
 Health tour  Natural tour  Others, specify.....

11. Do you come here with tour guide?

- Yes  No

12. Have you ever visited Ban Sakhla Community before?

- Yes  No

13. Why do you choose to visit here?

- Pay respect to Big Buddha Image of Sakhla Temple  
 See traditional objects in the local museum  
 Buy local products  
 See way of life  
 Easily connect to other tourist attractions  
 Others, specify.....

14. Which source of media do you get Ban Sakhla’s information?

- Hearsay  Publication  
 TV / Radio  Internet  Poster / Advertise

15. How long do you expect to spend time here?

- < 1 hour  1-2 hours  > 2 hours

16. Please rate the following activities by filling the number that you like the most

- Paying homage  Shopping  Sightseeing by boat  
 Walking around  Getting how to fish  Others, specify.....

17. Would you like to come back here again for another visit?

- Yes  No

18. Would you recommend your friends/relatives to visit this place?

- Yes  No

**Please indicate your opinion and level of satisfaction to which you agree with each of the following issues**

Issues	Level of Satisfaction					Remark (None or No service)
	The Most (5)	Very (4)	Medium (3)	Little (2)	Should be improved (1)	
Overall landscape setting and its character						
Suggestion :						
Convenient to visit						
Suggestion :						
Safety during visiting						
Suggestion :						
Information center						
Suggestion :						
Parking area						
Suggestion :						
Service transportation						
Suggestion :						
Traveling route						
Suggestion :						
Exhibition inside the local museum						
Suggestion :						
Activities provided by the temple						
Suggestion :						
Local guide / interpretative staff						
Suggestion :						
Printed material (handbook, brochure, leaflets)						
Suggestion :						
Signage (direction, interpretation signs)						
Suggestion :						
Food and Beverage Shops						
Suggestion :						
Souvenir shop						
Suggestion :						
Toilet / Rest area						
Suggestion :						
Public services (phone, postal service, police)						
Suggestion :						
Rubbish bin						
Suggestion :						
Cost of visiting						
Suggestion :						

**Are there things about which you would like to know more or have more information**

Issues	Level of Opinion			Remark
	Strongly agree (3)	Neutral (2)	Strongly disagree (1)	
The history of Ban Sakhla community				
The story of Sakhla Temple and its association (leaning prang, Buddha image, religious ceremony, etc)				
Exhibition inside Ban Sakhla's museum				
Thai vernacular houses				
Ban Sakhla's way of life				
How to fish the aquatic animals				
Ban Sakhla's local products				
Ban Sakhla's conservation by local residents				
Ban Sakhla's ecology				
Other.....				

**Please indicate activities of cultural tourism provided by Ban Sakhla Community that you think would help support your visit**

Issues	Level of Requirement			Remark
	The Most (3)	Moderate (2)	Less (1)	
Sightseeing by bicycle				
Sightseeing by boat				
Walking tour by local guide				
Cultural shows in special events and festivals				
Community's floating market on weekend				
Demonstration how to make local products				
Cultural tourism package by linking to other tourist attractions in Samutprakarn				
Groping cockle / shrimp fishing				
Afforesting with mangrove				
Home stay				
Other.....				

Comments / Suggestions

.....  
 .....  
 .....  
 .....  
 .....

\*\*\*Thank you very much for your valuable time\*\*\*

**Appendix B**  
**The Questionnaire (Thai)**

## แบบสอบถามสำหรับนักท่องเที่ยว

วันที่.....เวลา.....

เรียนท่านผู้ตอบแบบสอบถาม ด้วยข้าพเจ้า นายชลวิช สุทธิณารักษ์ นักศึกษาปริญญาเอก หลักสูตรนานาชาติ การจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยศิลปากร กำลังจัดทำวิทยานิพนธ์เรื่อง “การจัดการพื้นที่ทางประวัติศาสตร์เพื่อการท่องเที่ยวเชิงมรดกทางวัฒนธรรม : กรณีศึกษาชุมชนบ้านสาขลา จังหวัดสมุทรปราการ” การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อวิเคราะห์คุณค่ามรดกทางวัฒนธรรมของชุมชนบ้านสาขลาเพื่อสร้างความเข้าใจที่ถูกต้องสำหรับนักท่องเที่ยวและชาวบ้านในชุมชน ด้วยวิธีการจัดการที่เหมาะสม ข้อมูลที่ได้จากแบบสอบถามจะถูกนำไปใช้สำหรับการจัดทำวิทยานิพนธ์เท่านั้น

ขอขอบพระคุณท่านที่สละเวลาในการตอบแบบสอบถามครั้งนี้  
นายชลวิช สุทธิณารักษ์

1. สัญชาติ  ไทย  ต่างชาติ, ประเทศ.....
2. เพศ  ชาย  หญิง
3. อายุ  < 20  21-30  31-40  
 41-50  51-60  > 60
4. ระดับการศึกษา  ต่ำกว่าปริญญาตรี  ปริญญาตรีขึ้นไป
5. ภูมิลำเนา (เฉพาะนักท่องเที่ยวคนไทย)
 

<input type="checkbox"/> สมุทรปราการ	<input type="checkbox"/> กรุงเทพมหานคร	<input type="checkbox"/> ภาคตะวันออกเฉียงเหนือ
<input type="checkbox"/> ภาคกลาง	<input type="checkbox"/> ภาคตะวันออก	<input type="checkbox"/> ภาคเหนือ <input type="checkbox"/> ภาคใต้
6. อาชีพ
 

<input type="checkbox"/> ธุรกิจส่วนตัว	<input type="checkbox"/> พนักงานบริษัท	<input type="checkbox"/> รับราชการ/รัฐวิสาหกิจ
<input type="checkbox"/> นักเรียน/นักศึกษา	<input type="checkbox"/> ไม่ได้ประกอบอาชีพ/แม่บ้าน	
7. ลักษณะการเดินทาง
 

<input type="checkbox"/> มาคนเดียว	<input type="checkbox"/> แฟน/คู่สมรส
<input type="checkbox"/> ครอบครัว	<input type="checkbox"/> เพื่อน
8. ยานพาหนะที่ท่านใช้เดินทางมาครั้งนี้
 

<input type="checkbox"/> รถยนต์ส่วนตัว	<input type="checkbox"/> รถเช่า	<input type="checkbox"/> รถประจำทาง
<input type="checkbox"/> เรือ	<input type="checkbox"/> รถบัสนำเที่ยว	

9. ท่านรู้จักการท่องเที่ยวเชิงมรดกทางวัฒนธรรมหรือไม่

- รู้จัก  ไม่รู้จัก

ในทัศนะของท่าน การท่องเที่ยวเชิงมรดกทางวัฒนธรรม หมายถึงอะไร

.....  
 .....

10. ประเภทของการท่องเที่ยวที่ท่านสนใจมากที่สุด

- การท่องเที่ยวมรดกทางวัฒนธรรม  การท่องเที่ยวผจญภัย  
 การท่องเที่ยวเชิงกีฬา  การท่องเที่ยวเชิงสุขภาพ  
 การท่องเที่ยวทางธรรมชาติ  อื่นๆ, โปรดระบุ.....

11. ท่านเดินทางมาที่นี่กับมัคคุเทศก์

- ใช่  ไม่ใช่

12. ท่านเคยเดินทางมาเที่ยวชุมชนบ้านสาขามาก่อนหรือไม่

- เคย  ไม่เคย

13. เหตุผลที่ท่านเลือกเดินทางมาเที่ยวที่นี่

- กราบไหว้หลวงพ่อดโต วัดสาขลา  ดูวัตถุที่จัดแสดงในพิพิธภัณฑ์  
 ซื้อผลิตภัณฑ์ชุมชน เช่น กุ้งเหยียด ปุสตัด้าฟ  ศึกษาวิถีชีวิตชาวบ้านในชุมชน  
 เชื่อมโยงกับสถานที่ท่องเที่ยวอื่นได้สะดวก  อื่นๆ, โปรดระบุ.....

14. ท่านได้รับข้อมูลข่าวสารของชุมชนบ้านสาขลาจากแหล่งใด

- การบอกกล่าวเล่าต่อ  สื่อสิ่งพิมพ์  
 โทรทัศน์ / วิทยุ  อินเทอร์เน็ต  ไปสเตอร์/ป้ายประชาสัมพันธ์

15. ท่านคาดว่าจะใช้เวลาในการเที่ยวชมนานเพียงใด

- < 1 ชั่วโมง  1-2 ชั่วโมง  > 2 ชั่วโมง

16. กิจกรรมใดต่อไปนี่ที่ท่านชื่นชอบมากที่สุด (กรุณาเรียงลำดับกิจกรรมโดยใส่หมายเลขกำกับ)

- สักการะหลวงพ่อดโต  จับจ่ายซื้อของ  ล่องเรือชมวิถีชีวิต  
 เดินทั่วชุมชน  เรียนรู้การจับสัตว์น้ำ  อื่นๆ, โปรดระบุ.....

17. ท่านจะกลับมาเที่ยวที่นี่อีกหรือไม่

- มาอีก  ไม่มา

18. ท่านจะแนะนำเพื่อน คนรู้จัก หรือญาติ มาเที่ยวที่นี่หรือไม่

- แนะนำ  ไม่แนะนำ

โปรดให้ความคิดเห็น พร้อมระบุระดับความพึงพอใจของท่านต่อสิ่งต่าง ๆต่อไปนี้ของชุมชนบ้านสาขลา

รายการ	ระดับความพึงพอใจ					หมายเหตุ (ไม่มี หรือ ไม่ได้ใช้บริการ)
	มากที่สุด (5)	มาก (4)	ปานกลาง (3)	น้อย (2)	ควรปรับปรุง (1)	
สภาพแวดล้อมของชุมชน						
ข้อเสนอแนะ:						
ความสะดวกในการเดินทาง						
ข้อเสนอแนะ:						
ความปลอดภัยในการเที่ยวชม						
ข้อเสนอแนะ:						
ศูนย์ข้อมูลนักท่องเที่ยว						
ข้อเสนอแนะ:						
สถานที่จอดรถ						
ข้อเสนอแนะ:						
ยานพาหนะที่ให้บริการ						
ข้อเสนอแนะ:						
เส้นทางการเที่ยวชม						
ข้อเสนอแนะ:						
การจัดแสดงภายในพิพิธภัณฑ์พื้นบ้าน						
ข้อเสนอแนะ:						
กิจกรรมต่างๆของวัด						
ข้อเสนอแนะ:						
ไกด์ท้องถิ่น หรือผู้ให้ข้อมูลการเที่ยวชม						
ข้อเสนอแนะ:						
เอกสาร หรือคู่มือการเที่ยวชม เช่น โบรชัวร์, แผ่นพับ						
ข้อเสนอแนะ:						
ป้ายและสัญลักษณ์ต่างๆ เช่น ป้ายบอกทาง, ป้าย บอกรายละเอียดของสิ่งต่างๆ						
ข้อเสนอแนะ:						
ร้านอาหารและเครื่องดื่ม						
ข้อเสนอแนะ:						
ร้านขายของสินค้าที่ระลึก						
ข้อเสนอแนะ:						
ห้องน้ำสาธารณะ / พื้นที่ผ่อนคลายเป็นริยาบด						
ข้อเสนอแนะ:						
บริการสาธารณะต่างๆ เช่น โทรศัพท์ ไปรษณีย์ ตำรวจ						
ข้อเสนอแนะ:						
ถังขยะ						
ข้อเสนอแนะ:						
ค่าใช้จ่ายโดยรวมในการเที่ยวชม						
ข้อเสนอแนะ:						

โปรดระบุความคิดเห็นต่อสิ่งต่าง ๆต่อไปนี้ของชุมชนบ้านสาขลาที่ท่านสนใจและอยากเรียนรู้  
หรือต้องการทราบข้อมูลเพิ่มเติม

รายการ	ระดับของความคิดเห็น			หมายเหตุ
	สนใจอย่างยิ่ง (3)	ปานกลาง / เฉยๆ (2)	ไม่สนใจ (1)	
ประวัติศาสตร์ของชุมชนบ้านสาขลา				
เรื่องราวของวัดสาขลา และเรื่องที่เกี่ยวข้อง เช่น พระปรารักษ์เอียง พระพุทธรูปหลวงพ่อดำ พิธีกรรมทางศาสนา ฯลฯ				
การจัดแสดงวัตถุภายในพิพิธภัณฑ์พื้นบ้าน				
บ้านเรือนไทยพื้นถิ่น				
วิถีชีวิตของชุมชนบ้านสาขลา				
วิธีการจับสัตว์น้ำ				
ผลิตภัณฑ์ชุมชนบ้านสาขลา				
การอนุรักษ์ชุมชนบ้านสาขลาโดยชาวบ้านในชุมชน				
ระบบนิเวศวิทยาของชุมชนบ้านสาขลา				
อื่นๆ.....				

กิจกรรมส่งเสริมการท่องเที่ยวทางวัฒนธรรมรูปแบบใดที่ท่านประสงค์ให้มีในชุมชนบ้านสาขลา

รายการ	ระดับความต้องการ			หมายเหตุ
	มาก (3)	ปานกลาง (2)	น้อย (1)	
การขี่จักรยานเที่ยวชม				
การเที่ยวชมทางเรือ				
การเดินทางเที่ยวชมโดยมีมัคคุเทศก์ท้องถิ่นนำชม				
การแสดงทางวัฒนธรรมในเทศกาลและวาระพิเศษ				
ตลาดน้ำของชุมชนในวันหยุดสุดสัปดาห์				
การจัดแสดง/สาธิตวิธีการทำผลิตภัณฑ์ชุมชน				
แพ็คเกจการท่องเที่ยวทางวัฒนธรรมโดยการเชื่อมโยงกับสถานที่ ท่องเที่ยวต่างๆในจังหวัดสมุทรปราการเข้าด้วยกัน				
การจัดแสดงการมหรหอยแครง / การจับกุ้ง				
การปลูกป่าไม้โกงกาง				
การสัมผัสวิถีชีวิตชุมชนแบบโฮมสเตย์				
อื่นๆ.....				

ข้อคิดเห็น / ข้อเสนอแนะ

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\*\*\*ขอขอบพระคุณท่านที่สละเวลาอันมีค่าในการตอบแบบสอบถามครั้งนี้\*\*\*

**Appendix C**  
**In-depth Interview Items**

**In-depth Interview Items**

<b>Theme</b>	<b>Issues</b>	<b>Result</b>
Historic evidence	Artifact remain	
	Old tradition/festival	
	Old occupation	
	Old Thai vernacular house	
	Can visitors gain a good appreciation of the history?	
Way of life	Daily life activities	
	Occupation	
	Transportation	
	Community involvement	
Tourism Facilities	Car park	
	Accommodation	
	Toilet	
	Information center	
	Interpretation provided	
	Local guide	
	Transportation within the site	
	Food shop/restaurant	
	Rubbish bin	
	Souvenir shop	
	Electricity/water/telephone	
	Health and safety	
Tourism activity	Most favorite activity	
	Number of visitors	
	Time to spend by visitors	
	Tourism activity plan	
	Cultural programs associated with the community	
	Does the site provide a good tourism experience?	
Legislative/political context	Regulations to protect the heritage values	
Cultural heritage assets	Method of conservation	
	Plan to protect the heritage values	
Current and potential uses	Educational role of the site	
	Skills exist to preserve the site	
	How important is tourism here?	
Resources	Budget and resources to care for the site properly	
	Sources of money available	

**In-depth Interview Items (Continued)**

<b>Theme</b>	<b>Issues</b>	<b>Result</b>
Stakeholders	Who are the stakeholders in relation to the cultural heritage tourism?	
	How much involvement do they have?	
	Interpretation involvement to the stakeholders	
	Community involved in conservation efforts	
	Is TAT or other tourism agencies involved in any way?	
Marketing	Is there a high level of awareness of it as a cultural heritage tourism destination?	
	Does it have a website or links to similar websites?	

### **Autobiography**

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