

# A Project to Develop Tourism Routes: A Case Study of Dvaravati-Khmer Civilization Sources in Ratchaburi Province, Thailand.

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## *Abstract*

The study of developing tourism routes, in accordance with Dvaravati-Khmer historical civilization sources in Ratchaburi province of Thailand, aimed at exploring concerned cultural attraction values in their identities and charms. Feasibility Study and Readiness Assessment of tourism management competencies were used to initiate the routes, created the travel programs, and evaluated such routes. Both Qualitative and Quantitative Methods were integrated and applied. Purposive Sampling was used in the qualitative one by selecting 36 representatives from government and private sectors. Data was collected by interviewing, group-discussing, surveying, and analyzing the contents. For Random Selection of quantitative one, questionnaires were provided to 400 sample tourists—who traveled in Ratchaburi province.

The results indicated that, in Ratchaburi province, there were 9 Dvaravati-Khmer historical civilization sources of tourist destinations, namely Kosi Naraya Pond, Ratchaburi National Museum, Wat Khlong Suwan Khiri Temple, Jipathaphan Museum, Tham Rusi Khao Ngu Cave, Chine Cave, Cham Cave, Fa Tho Cave, and Wat Mahathat Varaviharn Temple.

These 9 cultural attractions were proper for being developed as learning sites. Such attractions were categorized into 2 majorities which were 5 routes of One-Day Trip and 4 routes of Two-Day-One-Night Trip.

The study demonstrated that Chine Cave, Cham Cave, and Fa Tho Cave located at steep and mountainous areas, which were hard to reach. Furthermore, most of such tourist destinations were about historical monuments, ancient remains, and religious places where the tourists seemed inattentive thereto. If only Dvaravati-Khmer historical and cultural destinations are, hence, granted to the tourists, they may disregard and refuse to purchase. It was highly recommended that tour operators increase some interesting activities or destinations into each program. This alternative of programming routes and activities was creatively integrated by tour operations and community collaborations. However, this should consider tourist expectations and travel seasons.

## *Keywords;*

Tourism Routes Dvaravati Khmer Historical Sources  
Ratchaburi Province

## I. INTRODUCTION

Ratchaburi province has various kinds of travel destinations, such as natural attractions, historical remains, cultural sources, eco-friendly sites, and Thai Folk museums. Ratchaburi is located on the border of Thailand and only 100-kilometer west of Bangkok. As a result of this fact with comfortable transportation, it is easy for tourists to come and visit in any seasons. From archaeological studies and evidence, there were some historical sources of human settlement—a 4,000-year-old ancient community. (Thida Saraya. B.E. 2532. p 40) Such evidences identified that people who settled down near the minor waterway, which was divided off the main rivers—including area of the Mae Klong river, the lower part of Tha Chin rivers, and the west part of Chao Phraya river—were agricultural society. During 11<sup>th</sup> Century of Buddhist Era, “Dvaravati” culture seemed widespread in this region. There was vivid evidence like silver medals from archaeological remains of Suphan Buri, Nakhon Pathom, Sing Buri, and Chai Nat provinces. Such medals were engraved with Pallava script in Sanskrit language on one side, said “Sri Dvaravati Suan Punnaya”, and meant “Praiseworthy Work of the King of Dvaravati Kingdom”. On the other side, it was chiseled as auspicious animals or scripts. The archaeologists found these silver medals in general areas of ancient Dvaravati remains. Firstly, in B.E. 2486, they found 2 medals in Nakhon Pathom province, which led academicians believing that Nakhon Pathom was the Capital of Dvaravati Dynasty. Later, medals were found in various areas such as Suphan Buri and Sing Buri. (Nattapol Boon-utid, B.E. 2546, p 53)

In 16<sup>th</sup> Century of Buddhist Era, after the spread of Khmer culture into Central and Northeastern regions of Thailand, this led to the discontinuation of Dvaravati culture. There was evidence of cultural change in Ratchaburi province, which were the remains of Chaya Ratchaburi and Sampu

Pakattana settlement patterns. Wat Mahathat Varaviharn Temple is located at the center of Mueang district, Ratchaburi province, which was believed that it was the ancient Chaya Ratchaburi community. Herein, there was an important Stupa what its former figure was like a Khmer artifact, namely Phra Prang Sam Yord Stupa in Lop Buri province. For Sampu Pakattana, which was assumed as the ancient Kosi Naraya community, is now in Ban Pong district. The archaeologists dug and found several artifacts and ancient ruins therein such as Bodhidassattva Avalokitesavara, Earthen Amulets, Sculptures of Garuda Taking Naga, and Embellished Earthen Wares (Nittaya Polchumni, B.E. 2549, pp 15-16)

All of such historical and cultural sources of Ratchaburi province can be regarded as the valuable national heritage, which needs to be reserved and presented as the intellectual properties of tourism resources therein. Tour operators may initiate some new tourism routes by combining regarded derivations with aforesaid tangible evidence of Dvaravati-Khmer historical civilization sources. Such new routes may help preserving and flourishing the historical heritages in Ratchaburi province. The study of developing tourism routes, in accordance with Dvaravati-Khmer historical civilization sources, is an alternative for increasing numbers of travel activities in Ratchaburi. This narrows down the specific groups of interest on traveling, which may help improving and promoting national economics. This also supports the policy of Tourism Authority of Thailand that needs to preserve national heritage by providing the accurate information of tourist attractions and regarded communities to tourists, travelers, tour guides, and citizens.

## II. OBJECTIVES

This study aimed at exploring concerned cultural attraction values in their identities and charms. Feasibility Study and Readiness Assessment of tourism management competencies were used to initiate the routes, created the travel programs, and evaluated such routes.

## III. EXPECTED BENEFITS AND APPLICATIONS

1. New tourism routes of Dvaravati-Khmer historical civilization sources in Ratchaburi province shall be created.
2. New design approach for supporting tourism in such areas shall be granted to concerned agencies.
3. Chances shall be granted to related community members for managing tourism resources in their neighbors. This management is exactly the idea of sustainable development.
4. Researchers and co-researchers shall work together toward a common goal and gain more experiences from collaboration.
5. Researchers shall get more opportunities to build up relationship with community members and gain more

information from them for tourism schooling in academic institutions in the future.

## IV. RESEARCH METHODOLOGY AND TOOLS

Qualitative methods were applied with this study. Data was collected by interviewing and group discussing from purposive samples of delegates of state agencies, including The First Regional Office of Fine Arts of Ratchaburi, Ratchaburi Culture Office, National Museum of Ratchaburi, Jipathaphan Thai Folk Museum of Ban Khu Bua, Office of Tourism Development in Ratchaburi, Khao Ngoo Municipality Office, Tha Pa Municipality Office, Wat Khlong Suwan Khiri Temple, Wat Khao Ngoo Temple, Wat Mahathat Varaviharn Temple, Muban Chombueng Rajabhat University, Tour Operators, Travel Agents, and other 36 Tour Guides.

The researchers studied and analyzed data from primary source by visiting the target sites on their own. They themselves surveyed tourist attraction resources, collected data, took photographs, and interviewed gurus and dwellers in the target sites. They also initiated the travel routes and guided the tours in accordance with the interview and the group sessions for the best completion.

For secondary source, the researchers collected data from testimonials, documents, textbooks, researches, studies, and websites from tourism-related institutions such as Ratchaburi Culture Office, National Museum of Ratchaburi, Jipathaphan Thai Folk Museum of Ban Khu Bua, and Office of Tourism Development in Ratchaburi. Furthermore, content analysis was applied with this study as well.

## V. RESEARCH FRAMEWORK

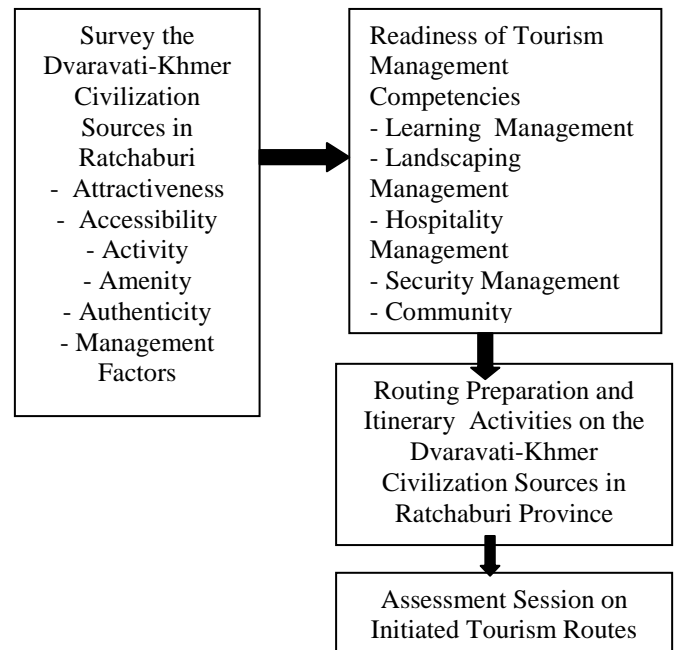


Figure 1: Demonstration of the Research Framework  
Source: Own Study of Researchers

## VI. EVALUATIONS AND RESULTS

The result of the study following the objective 1) New tourism routes of Dvaravati-Khmer historical civilization sources in Ratchaburi province shall be created. This item was studied from both primary and secondary sources and found that there were vivid and tangible evidences to verify the emergence of Dvaravati-Khmer historical civilization sources in Ratchaburi province of Thailand. Such 9 attractions were about historical monuments, ancient remains, and religious places including Kosi Naraya Pond, Ratchaburi National Museum, Wat Khlong Suwan Khiri Temple, Jipathaphan Museum, Tham Rusi Khao Ngu Cave, Chine Cave, Cham Cave, Fa Tho Cave, and Wat Mahathat Varaviharn Temple. Each site had its unique features and authenticity as following.

### 1. Kosi Naraya Pond

This was the ancient ruins where the archaeologists had found some remaining of Bodhidassattva Avalokitesavara sculptures—which was Khmer-Bayon Art during the reign of King Jayavarman VII, the last Khmer Empire of ancient Cambodia. (Yont Chumjitt. B.E. 2547 p.233) It was revealed that such area used to be Sampu Pakattana community or Kosi Naraya community in Lop Buri dynasty (around 15<sup>th</sup>-18<sup>th</sup> Centuries of Buddhist Era) (Nattapol Boon-utid, B.E. 2546 p.53) Later, this attraction was historically reputed and granted as the National Ancient Remains in B.E. 2522 via the Fine Art Department. (Yont Chumjitt. B.E. 2547 p.271) The latency of readiness of this attraction was about the accession. Large vehicles easily reached the site. The landscape of this moated area was improved and preserved as a community park where could be set for fairs in festivals. The remaining Great Stupa was located at the center of this ancient community, which it is now located in the Siam Craft Factory. Therefore, it shall not be easy or proper for having a tour or visit at present.

### 2. National Museum of Ratchaburi

The building was founded in B.E. 2465, in the reign of King Rama VI, which was inspired the form and figure of the building by the Western Architectural Styles. (Mano Gleeb-thong, B.E. 2544 p.7) This was also the center of learning, preserving, and sharing knowledge about the history of ancient communities in Ratchaburi province. The latency of this attraction was to be regarded as the learning center, where was plenty of the facilitators or gurus who knew well of history. These facilitators were accountable for giving accurate information to visitors or community members.

### 3. Wat Khlong Suwan Khiri Temple

This was a religious place that appeared a Vihara or a Assembly Hall with its high level of rectangle shape platform. (The Ancient Remain 18) Some archaeologists revealed that this temple architecture was inspired by the Buddhism in Dvaravati-Khmer civilization during the 9<sup>th</sup> Century of Buddhist Era. (Bundit Liu-Chaicharn, B.E. 2553 p.43) Later, this attraction was historically reputed and granted as the

National Ancient Remains in B.E. 2505 (the Fine Art Department, The First Regional Office of Fine Arts of Ratchaburi, B.E. 2552 p.23) The latency of this attraction was to be the learning center of Dvaravati civilization sources. In addition, it was comfortable to take a tour.

### 4. Jipathaphan Thai Folk Museum of Ban Khu Bua

This was the local museum where community members were influential and dominant in relating decisions and missions of the museum management. It was designed and required to support the economic issues of community via tourism business. It was founded as the learning, demonstrating, and delivering center of Teen Jok Weaving Fabric products. (<http://www.jipathaphan.com>) This was a proper attraction to let the children learn more about their forefather ways. The latency of this site was to grant a chance for tourists to try weaving Teen Jok Fabric. Jipathaphan Thai Folk Museum also collaborated with local community members to promote their intellectual property or their cultural heritage through Teen Jok Weaving Fabric products.

### 5. Tham Rusi Khao Ngu Cave

This attraction was famous. Evidences from this site were found since the reign of King Rama II until King Rama IX. Large sitting up Buddha Image was located at the cliff, which was sculptured and inspired by the Indian Arts after the post-Kupta era (during the 11<sup>th</sup>-13<sup>th</sup> Centuries of Buddhist Era) (Bundit Liw-chaicharn, B.E. 2553 p.43) Later, such Buddha Image was painted. This attraction was historically reputed and granted as the National Ancient Remains in B.E. 2478. (Yont Chumjitt, B.E. 2547 pp. 52-53) This was a proper attraction to be a learning center. The latency of readiness of this attraction was about the accession. Large vehicles easily reached the site. However, there were a large number of wild monkeys dwelling in this area, the tourists or visitors might have found it dirty or full of trash. More than that, the monkeys might destroy the visitors' belongings and/or bodies by stealing or snatching foods or other properties. Some of them loved climbing, running, or playing on the parking vehicles. Thus, it was a must to have an announcement sign for warning new comers.

### 6. Chine Cave

This place was located on the steep mountain, which was far from ground around 60 meters. For the stairway, each step and flight was quite large and tall. In that cave, there were sculptures of sitting Buddha Images that were built in Dvaravati period (the 12<sup>th</sup>-13<sup>th</sup> Centuries of Buddha Era) Later, one of these Buddha Image was converted his sitting pose to be a meditation one in Ayudhya period, and one another was converted to be a teaching posture. (the Fine Art Department, B.E. 2518 p.78) This attraction was a proper place to be a learning center. The latency of readiness of this attraction was about the accession. Since, this location was on the very steep mountain, the visitors should be very healthy and strong enough to go up for traveling. Visitors should avoid travel this place on a very hot and sunny day.

Along the stairway, many dwelling wild monkeys were waiting to greet the visitors or steal some properties from the visitors. It needed to be careful

7. Cham Cave

This attraction was located west higher above Chine Cave a bit. It was 70 meter far from the ground. The stairway was much steeper. In the cave, there were a lot of Buddha Image sculptures in many postures such like meditating and sitting. In Dvaravati period, paintings of Bodhi and people from the biography of Lord Buddha were created on the wall. Later, in Ayudhya period, properties here were restored. This attraction was historically reputed and granted as the National Ancient Remains in B.E. 2517. (the Fine Art Department, B.E. 2518 p.79) This attraction was a proper place to be a learning center. The latency of readiness of this attraction was about the accession. Since, this location was on the very steep mountain, the visitors should be very healthy and strong enough to go up for traveling. Visitors should avoid travel this place on a very hot and sunny day. Along the stairway, many dwelling wild monkeys were waiting to greet the visitors or steal some properties from the visitors. It needed to be careful.

8. Fa Tho Cave

This was a cave that was quite important to religious issues. There was a chiseled sculpture of Lord Buddha in a lying down posture. Its size was 8.37-meter long and 1.83-meter tall. Above the head of Lord Buddha, there was the stucco Sala tree—which was made of white lime and painted with white color—covering and shading for Lord Buddha body after he was dead to the world and headed to nirvana. On the opposite site, there were 4 stucco sculptures of standing and sitting people, they all were pressing the palms together at the chest in sign of respect to the Lord Buddha. It might be indicated to the 4 groups of Buddhists. (Bundit Liw-chaicharn, B.E. 2553 p. 196) All of such stuccos were created in Dvaravati period. It was found the evidence that they were like the stuccos in Acanta Cave in India. The site was also a military base for observing the enemy movement from Tung Khao Ngoo field. This attraction was a proper place to be a learning center. The latency of readiness of this attraction was about the accession. Since, this location was at the highest above the other caves and stairway was just very steep. The visitors should be very healthy and strong enough to go up for traveling. Visitors should avoid travel this place on a very hot and sunny day. Along the stairway, many dwelling wild monkeys were waiting to greet the visitors or steal some properties from the visitors. It needed to be careful.

9. Wat Mahathat Varaviharn Temple

This was an ancient religious place of Ratchaburi province since the 12<sup>th</sup> Century of Buddhist Era. The evident architectures and fine arts herein demonstrated the living and being in Ratchaburi communities. There were 4 historical sources in different periods, including Dvaravati, Khmer, Ayudhya, and Rattanakosin. This attraction was historically

reputed and granted as the National Ancient Remains in B.E. 2478 (the Fine Art Department, , The First Regional Office of Fine Arts of Ratchaburi, B.E. 2552 p.41) This attraction was a proper place to be a learning center of Ratchaburi beings in each period of time. The latency of readiness of this attraction was about the accession. It was very easy for large vehicles in park in the destination with high security. The landscape was shady, cool, and pleasant. However, since the Kamphaeng Kaew walls have been restored and renovated for a big while, it might not comfortable to have a walk in the monastery area.

Besides, there were other 16 remaining tourist destinations in the planning routes, which could be categorized into 4 subjects of tourism resources as following.

1. There were 7 attractions of historical remains, archaeological finds, antiques, ancient ruins, and religious places, namely Wat Khao Chong Pran Temple, Wat Aranyikkawas Temple, Wat Chedi Yaram Temple (The Broken Chedi Temple), Wat Nong Hoy Temple, Wat Muang Temple, Wat Kha Norn Temple, and Wat Kongkaram Temple.

2. There were 4 attractions of cultural sites or Thai Folk local museums, namely Khao Hua Chine (Thai Song Dam) center, Damnoen Saduak Floating Market, Koy Gee Market, and Jok Silk Fabric Co-operative in Ban Ku Bua community.

3. There was 1 natural attraction, the center of tourist destinations in Suan Pueng district.

4. There were 4 art and science attractions, namely Rong-ngan Tao Hai Hong firm, Tao Hai Hong Gallery, Rattanakosin Earthen Jar, Ban Sing Dolls and Souvenirs

The result of the study following the objective 2) New design approach for supporting new tourism routes in Dvaravati-Khmer sources in Ratchaburi province for granting them to concerned agencies. This item was studied from both primary and secondary sources and found that there were vivid and tangible evidences to develop and categorize into 2 majorities which were 5 routes of One-Day Trip and 4 routes of Two-Day-One-Night Trip.

Table 1: The Demonstration of Initiated Routes of One-Day Trips

Route 1	Route 2	Route 3	Route 4	Route 5
- Ratchaburi National Museum	- Ratchaburi National Museum	- Ratchaburi National Museum	- Ratchaburi National Museum	- Ratchaburi National Museum
- Wat Mahathat Varaviharn Temple	- Wat Mahathat Varaviharn Temple	- Wat Jipathaphan Thai Folk Museum of Ban Khu Bua	- Wat Khlong Suwan Khiri Temple	- Wat Hai Gallery - Wat Mahathat Varaviharn Temple
- Khlong Suwan Khiri Temple	- Aranyikkawas Temple	- Jok Silk Fabric Co-operative	- Jipathaphan Thai Folk Museum of Ban Khu	- Wat Khlong Suwan Khiri Temple
- Jipathaphan Thai Folk Museum of Ban Khu	- Wat Chedi Yaram Temple (Broken Chedi Temple)	- Wat Mahathat Varaviharn Temple	- Khao Ngoo Mountain	- Jipathaphan Thai Folk Museum of Ban Khu
- Bua Khao Ngoo Mountain	- Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham	- Ngoo Mountain Range (Rusi Khao Ngu	- Range (Rusi Khao Ngu Cave) / (Chine Cave	- Museum of Ban Khu Bua - Jok Silk

Table 1: The Demonstration of Initiated Routes of One-Day Trips

Route 1	Route 2	Route 3	Route 4	Route 5
Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham Cave) / (Fa Tho Cave) or Buddha Footprint - Ban Sing Dolls and Souvenirs - Wat Khao Chong Pran Temple	Cave) / (Fa Tho Cave) or Buddha Footprint - Wat Nong Hoy Temple - Kosi Naraya Pond and ancient community - Wat Khao Chong Pran Temple - Ban Sing Dolls and Souvenirs	Cave) / (Chine Cave + Cham Cave) / (Fa Tho Cave) or Buddha Footprint - Wat Nong Hoy Temple - Ban Sing Dolls and Souvenirs - Wat Khao Chong Pran Temple	+ Cham Cave) / (Fa Tho Cave) or Buddha Footprint - Wat Mahathat Varaviharn Temple	Fabric Co-operative - Khao Ngoo Mountain Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham Cave) / (Fa Tho Cave) or Buddha Footprint

From the above table 1, those 5 initiated routes were derived from the results of focus group discussion sessions and interviews. Before physically surveying at the attractions, all totally agreed that the first attraction—which the tourists should visit—was the Ratchaburi National Museum. As a result of the study, the visitors could gain the most accurate information about Ratchaburi community ways and histories. These 5 sample routes were just alternatives of traveling in accordance with Dvaravati-Khmer historical civilization sources in Ratchaburi province of Thailand. The visitors might link or combine other tourist destinations into the selected program upon their desire or appropriateness. It was because each sample attraction was comfortable to access.

Table 2: The Demonstration of Initiated Routes of Two-Day-One-Night Trips

Route 1	Route 2	Route 3	Route 4
<b>Day 1</b> - Ratchaburi National Museum - Wat Mahathat Varaviharn Temple - Wat Khlong Suwan Khiri Temple - Jipathaphan Thai Folk Museum of Ban Khu Bua - Khao Hua Chine (Thai Song Dam) center - Overnight Stay at Suan Pueng district	<b>Day 1</b> - Damnoen Saduak Floating Market and Community Visit - Tao Hong Tai / Rattanakosin Earthen Jar Factories - Ratchaburi National Museum - Old Ratchaburi City Tour - Dinner with Theme Party or with Dvaravati dance or 8-Community Performances	<b>Day 1</b> - Damnoen Saduak Floating Market and Community Visit - Ratchaburi National Museum - Wat Khlong Suwan Khiri Temple - Jipathaphan Thai Folk Museum of Ban Khu Bua - Jok Silk Fabric Co-operative - Wat Mahathat Varaviharn Temple - Khao Ngoo Mountain Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham Cave) / (Fa Tho	<b>Day 1</b> - Ratchaburi National Museum - Wat Mahathat Varaviharn Temple - Khao Ngoo Mountain Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham Cave) / (Fa Tho Cave) or Buddha Footprint - Khao Bin Cave or Pratab Chang Open Zoo - Dinner with Theme Party or with Dvaravati dance or 8-Community Performances

Route 1	Route 2	Route 3	Route 4
<b>Day 2</b> - Bo Klueng Mineral Pond - Attractions in Suan Pueng District - Suan Pueng Souvenir Shop - Chom Pol Cave - Khao Bin Cave - Khao Ngoo Mountain Range (Rusi Khao Ngu Cave) / (Chine Cave) / (Fa Tho Cave) or Buddha Footprint - Ban Sing Dolls and Souvenirs - Wat Khao Chong Pran Temple	<b>Day 2</b> - Khao Ngoo Mountain Range (Rusi Khao Ngu Cave) / (Chine Cave + Cham Cave) / (Fa Tho Cave) or Buddha Footprint - Wat Khlong Suwan Khiri Temple - Jipathaphan Thai Folk Museum of Ban Khu Bua - Siam Cultural Park Wax Museum - Amphawa Floating Market and Community Visit	Cave) or Buddha Footprint - Dinner with Theme Party or with Dvaravati dance or 8-Community Performances  <b>Day 2</b> Attractions in Suan Pueng District - Chom Pol Cave - Khao Bin Cave - Wat Nong Hoy Temple - Ban Sing Dolls and Souvenirs - Wat Khao Chong Pran Temple	<b>Day 2</b> - Bo Klueng Mineral Pond - Dhammasathan Vimoksisvalai - The Scenery Resort & Farm - Hom Tien Candle Shop - Suan Pueng Souvenir Shop - Wat Khao Chong Pran Temple - Ban Sing Dolls and Souvenirs

From the Table 2, it revealed that delegates from group discussions totally agreed with the initiated routes in Table 2. It needed not to start with National Museum in Ratchaburi as usual. These 4 sample routes were just alternatives of traveling in accordance with Dvaravati-Khmer historical civilization sources in Ratchaburi province of Thailand. The visitors might link or combine other tourist destinations into the selected program upon their desire or appropriateness. It was because each sample attraction was comfortable to access.

The assessment of the experimental trips in accordance with Dvaravati-Khmer historical civilization sources demonstrated that each selected attraction was easy to access and visit. Moreover, each route was emerged by well combining with difference of interests such as historical remains, cultural sites, natural attractions and art and science destinations. All gurus—who attended the group discussions—agreed that each trip should be started with National Museum of Ratchaburi, since this was the only place completely demonstrating artifacts and remaining historical sources of both Dvaravati and Khmer civilization. It was the well selection of enhancing the knowledge about histories of Dvaravati and Khmer cultures before practically visiting each attraction. However, Chine Cave, Cham Cave, and Fa Tho Cave were located in the very steep mountain, about 60-75-meter far from the ground, they directly effected to the elderly visitors. Other visitors might also be attacked or annoyed by the wild monkeys during walking or climbing to the caves. More than that, there was no any information about such caves post on the boards or delivered as pamphlets to the visitors when they reached such attractions. This was another reason that they might be disappointed and unimpressed. There were

some conclusions from the study. It was because most of selected attractions were about natural attractions, historical remains, cultural sources, eco-friendly sites, and Thai Folk museums that could not be solid factors to allure or impress all types of visitors. If the tour operators, therefore, provided the trips of purely Dvaravati-Khmer historical civilization sources to their guests; they would not be able to lure them to purchase the offers.

## VII. STUDY RESULTS AND DISCUSSIONS

According to the study, there were some interesting discoveries as following. As per the study of developing tourism routes of 9 tourist destinations in accordance with Dvaravati-Khmer historical civilization sources in Ratchaburi province of Thailand, could be categorized into 2 majorities by the tourist destination standards of Tourism Development Office. Those majorities were historical attractions and cultural sites. For historical ones, there were Kosinarai Pond, Wat Khlong Suwan Khiri Temple, Tham Khao Ngoo Cave, Chine Cave, Cham Cave, Fa Tho Cave, and Wat Mahathat Varavitharn Temple. For cultural ones, there were National Museum of Ratchaburi, and Jipathaphan Thai Folk Museum of Ban Khu Bua. The result of the practical survey plus the interviews from group discussions of gurus found that there were remaining 16 tourist destinations left in the map, including historical remains, cultural sites, natural attractions and art and science destinations. The latency of readiness of each attraction was about the accession. Large vehicles easily reached the sites. However, even these attractions could be regarded as the national historical heritage, they could not be solid factors to allure or impress all types of visitors yet. Most attractions were lacking of suitable public relations, the visitors hardly found accurate and trustworthy information delivered by the accountable state agencies. Solid waste management and security administration did not appear in the tourism system, especially the dangers that came from the wild monkeys around Tham Rusi Khao Ngoo Cave, Chine Cave, Cham Cave, and Fa Tho Cave. Such narrated disadvantages were required and planned in the tourist destination standards of Tourism Development Office.

As a matter of fact that most attractions in Ratchaburi were about natural attractions, historical remains, and cultural sources in accordance with the tourist destination standards of Tourism Development Office, there was a study of Rapee Thong-hor and friends (B.E. 2549) studying the trend of tourism development of upper central region of Thailand. Rapee said that Ratchaburi attractions were outstanding in historical and archaeological aspects. Interviews of selected delegates revealed that the tourist destinations with Dvaravati-Khmer historical civilization sources in Ratchaburi province were the most efficient comparing to others in parts of Thailand. It was said that the tourist destinations in Ratchaburi were full of values in ancient remains, cultures, and communities. This might bond and inherit to the descendants, which fully supported the policy of the tourist destination

standards of Tourism Development Office. It was also found that such historical attractions related to evolutions and developments of communities in the future. (Sinchai Krabuan-sang, B.E. 2545) It was clearly seen that some attractions lacked of landscape management, hospitality management, security management, and community collaboration administration. These were exact reasons that all attractions were not supported or publicized enough by both community members and visitors. Therefore, some action plans on development and improvement should be practically commenced. The study of Panchanok Chambers and Montharat Banjong (B.E. 2551) found that Contemporary Khmer Cultural Sources in Tourist Destinations of Thailand were not conspicuous to tourists. It was not supported and developed to be a sustainable tourist destination as well. It was said in A Case Study: New Tourism Route Formation in Mueang District, Lop Buri Province.

The result of pilot trips for selected delegates found that religious places were not described to them or lured them to purchase the offers. Therefore, the initiated trips should be commenced and blended with the mixture of historical remains, cultural sites, natural attractions and art and science destinations together. (Kanyarat Sirirat, B.E. 2550) Kanyarat also offered to initiate the travel routes by blending difference kinds of tourist attractions together. She recommended selecting each attraction in the connecting area that each of them was dominant and unique on its own way. Attractions should be vivid, easy to access, safe, clean, and full of knowledge provided. (Decha Boon-kam, B.E. 2539) Decha commented that the tourist destinations should not cluster only in the community or urban areas. They should be connected to the natural attractions in rural countries as well. (Aporn Sunthornwat, B.E. 2552) Aporn found that tourists were highly satisfied with her own initiated tourism routes; the most popular tourist destination at that time was Khao Kra Jome Mountain. It was referred to her study in Sustainable Development of Connecting the Cultural Sites to Eco-Friendly Tourism in Ratchaburi Province.

## VIII. CONCLUSIONS AND RECOMMENDATIONS

Tourism route initiation suitably in accordance with Dvaravati-Khmer historical civilization sources in Ratchaburi province shall blend historical remains, cultural sites, natural attractions and art and science destinations together. Selected destinations shall be reached easily and comfortably. They shall also be the learning center about the national historical heritages such like histories, cultures, evolutions, and developments. Accountable state agencies in Tourism Authority of Thailand shall clearly manage their responsible areas of performance. (1) They are required to develop each attraction to be more alluring by offering the accurate information on concerned histories to the tourists and trying to comprehend the right ideas about how to preserve historical remains, cultural sites, natural attractions and art and science destinations together. (2) They are requested to develop the landscape, hospitality, and security managements for securing

and satisfying tourists during their visiting. (3) They are recommended to add up more interesting activities while visitors taking their trips, especially in the popular attractions such as The Scenery Vintage Farm, Hom Tien Candle Shop, Coffee Houses, and Suntree Land of Dolls etc. Restoration and development on tourist destination sites are regarded as the main policy via Tourism Industry of Thailand, and supported Tourism Development Strategies of Ratchaburi Province in B.E. 2555. Hence, the direction of encouraging and developing the sustainable tourism in Ratchaburi is to enhance the impressive stories or satisfied experiences of the visitors by bringing them to learn the virtual experiences with community members through unique intellectual properties such as weaving Jok silk, forming earthen jar, and creating the fabric dolls etc. Visitors shall gain their direct experiences of learning new things from the gurus. This is not only preserving the local intellectual properties, but it is also adding more values into the community and its products. This is the opportunity for all community members to be a real part of sustainable tourism, from their own creative folkways to their pleasing community.

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