DEVELOPING A SUSTAINABLE TOURISM MODEL FOR CULTURAL HERITAGE DESTINATIONS: THE CASE STUDY OF BAN WANGKA MON VILLAGE, THAILAND

AUNKRISA SANGCHUMNONG

A Dissertation Submitted in Partial Fulfillment of the Requirements

For the Degree of Doctor of Philosophy in

Hospitality and Tourism Management

Faculty of Graduate School of Business

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ABSTRACT

Sustainable Cultural Heritage Tourism (SCHT) is a key element in the development of the Ban Wangka Mon Village (BWM Village) destination. It is the concept that aims to analyse the details of the various elements of the attractions. Under SCHT, the Triple Bottom Line (TBL) and 5 A's are the key strategies that were applied in order to create a summary of the tourism potential of the BWM Village and the SCHT development factors in order to develop a model for the BWM village.

A qualitative method was applied to this research by using preliminary interview with 6 informants and in-depth semi-structured face-to-face interviews with 50 informants from five groups of tourism stakeholders. Thematic interview questions were developed from the synthesized data on Sustainable Cultural Heritage Tourism as the set of indicators. Then findings from the interview were verified by a proceeding focus group discussion with 12 different informants from stakeholder that served as a confirmatory step before construction of the model. As a final step, the BMW village model was created.

The major finding was that the BWM village has strong potential to be a tourist destination however there were signs of unsustainability. The findings demonstrated that the social and ethical dimension was mostly improved by tourism. The living of local people had been improving, which made Mon people really like tourism. In terms of the economical dimension, tourism not only improved infrastructure and transportation to access the destination, but also created new jobs with better incomes for this village. Most of the Mon people have changed jobs to those related with tourism. However in environmental dimension, the findings were interesting because tourism neither generated significant benefits nor detriments. The results show that tourism showed less support resource restoration and management of usage and impact. The 32 factors to develop BWM village were divided as: 15 for the economical dimension, 9 for the social and ethical dimension, and 8 for the environmental dimension. In regards to the model to develop BWM village as a SCHT, there were three focuses: 1) increase three fundamentals potential of BWM village in term of 'standard assessment', 'systematic management', and 'responsible management', 2) increase potential of TBL dimensions

with 32 development factors, and 3) increase the involvement of the stakeholders and to enhance the potential of tourism destination components.

Keywords: Cultural   Heritage   Resources,   Economical   Dimension,   Environmental Dimension, Social and Ethical Dimension

II

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CONTENT

VI

LIST OF FIGURES

LIST OF TABLES

ACRONYMS

BWM	Ban Wangka Mon Village
DMO	Destination Management Organization
DMP	Destination Management Plan
EGAT	Electricity Generating Authority of Thailand
EU	European Union
GHF	Global Heritage Fund
ICRA	*International Centre for* development oriented Research in Agriculture
MICE	Meeting Incentive Convention Exhibition
NSDL	National Science Digital Library
SCHT	Sustainable Cultural Heritage Tourism
TBL	Triple Bottom Line
UNEP	United Nations Environment Programme
UNESCO	*United Nations Educational, Scientific and Cultural Organization*
UNWTO	*United Nations World Tourism Organization*
WCED	World Commission on the Environment and Development
WTO	World Tourism Organization

CHAPTER ONE
INTRODUCTION

It is evident that tourism has been growing to include a variety of people's leisure activities, and several types of tourism have been created. This research study proposes a model for sustainable cultural heritage tourism development in Ban Wangka Mon Village (BWM Village) in Sangkhlaburi District, Kanchanaburi Province, Thailand. This chapter discusses the background of the study and the case chosen, together with the statement of the problem. Then, the research objectives and questions are proposed, followed by the scope and limitations, and the significance of the study. Finally, the definitions of terms used in the study are presented.

1.1 Background of the Study

The tourism industry has long been an important factor in the growth of the economy of Thailand, as tourism revenues at one point in time were the equivalent of two-thirds of Thailand's agricultural exports, the top-most income earner of the country (Harun, 2012; Muqbil, 2012). In addition, during several Asian economic crises (1977 to 1987), attempts were made to improve the economy of the country by making tourism a priority through the launching of a series of promotional campaigns in order to increase tourism, such as "Visit Thailand Year", "Thailand: the Gateway to Indochina" and the most well-known one, "Amazing Thailand", followed by "Unseen in Thailand" and then once again the slogan "Amazing Thailand Always Amazes You" (Khiew-wan, 2010; Choibamroong, 2012). Over a number of years, all of these campaigns were able to successfully establish Thailand as a major destination in the world's tourism market.

Considering the increase in tourist numbers, statistics have shown that despite many global and international crises, the number of tourist arrivals to Thailand is still rising. For example, in 2001 when the World Trade Center in the United States of America was attacked causing tourism around the world to dramatically drop, the tourist

numbers in Thailand grew further (Airports of Thailand, 2010) as tourist arrivals rose from 9.51 million tourists in 2000 to a total of 10.06 million in 2001 (KResearch Center, 2006). Moreover, when the island of Bali was bombed in 2002, it was widely anticipated that tourism in Asia would be seriously affected, but the tourist numbers to Thailand increased to 10.80 million (KResearch Center, 2006). Surprisingly, from 2010 to 2012, the number of tourists rose to 22.30 million even though there were numerous negative factors such as the US financial crisis that lasted until 2010, Thailand's extensive flooding in 2011, and the long-running domestic political protests (Ministry of Tourism and Sports, 2013). In terms of income, tourism revenues also increased, as shown by the average annual growth rate of 11.90% during the period of 2005-2010 (Ministry of Tourism and Sports, 2011). Moreover, in 2010, income from tourism increased significantly from 592,794.09 million baht to 776,217.20 million baht in the year 2011 (Ministry of Tourism and Sports, 2013). These growth rate data show that the tourism industry in Thailand is undeniably strong, as shown in Figure 1.1.
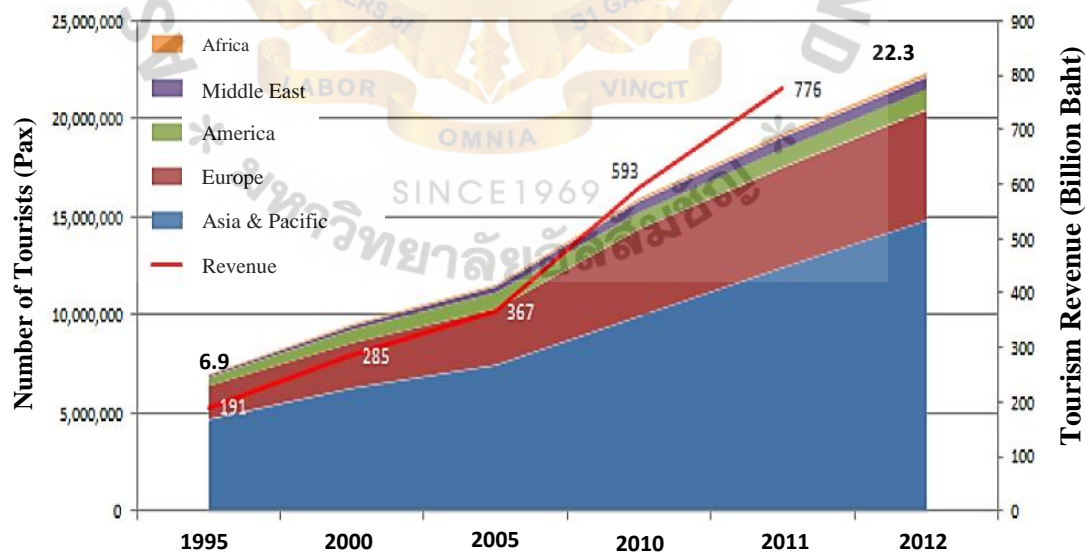
Figure 1.1 Thailand Tourism Growth from 1995-2012, Adopted from Institute for Good Governance Promotion (2013 p. 4). *Thailand Tourism Growth from 1995-2012*, retrieved in January 2015, from http://www.igpthai.org/NS057/userfiles/files/Tourism.pdf,

2

Figure 1.1 shows the statistics of Thailand's Tourism Growth from 1995-2012 regarding the number of tourist arrivals and the tourism revenue of Thailand. The figure confirms the importance of tourism in terms of both the growing number of tourists and the revenue from tourism. The axis on the left shows the number of tourists that visited Thailand from 1995-2012, and it can be seen that this figure rose continually from 6.9 million to 22.3 million tourists. At the same time, the income also rose dramatically from 191 billion baht to 776 billion baht.

The average length of stay of tourists, according to the Ministry of Tourism and Sports (2015), is mentioned in the Thailand Tourism Strategy 2015–2017, which states that regarding the tourist length of stay in Thailand, the growth rate is quite low. Due to the increase in tourism, the average length of stay of tourists increased from an average length of 8.62 days/time in 2006 to 9.85 days/time in 2013. The rate of increase is merely 0.1 days per year, but this still has a significant effect on the total revenue gained from Thailand's tourism industry.

Despite this steady growth in tourism, Thailand cannot and should not solely pay attention to the income that is generated from tourism because, at the same time, tourism also brings a large number of undesirable and disadvantageous consequences. Firstly, if it is not managed carefully, the income that is generated by tourism may not be distributed evenly among all of the concerned parties, especially the local people. Harun (2012) indicates that, in fact, the increase in Thailand's tourism is mainly in the number of visitors and the amount of time that they stay, but this does not necessarily reflect an increase of the real income. The reason for this is that a number of tourists visit Thailand through budget package tours, which means that most of their expenses have already been paid to a travel agency, the airlines, and the hotels. As a result, only a small amount of income reaches the local people.

Secondly, the growing number of tourists is closely related to the decline in the quality of tourism destinations, as seen from a study conducted by the Ministry of Tourism and Sports (2011), which investigated the deterioration of tourism destinations. Furthermore, Angthong (2011) indicates that cultural destinations are the

3

sites that are most damaged by tourists, followed by natural and historical destinations, respectively.

Finally, a number of studies indicate that Thai social and cultural characteristics are also at risk in popular tourism destination areas (Choibamroong, 2012; Jinhirun and Kamnuansilapa, 2013). For example, on Pha-Ngan Island, a natural destination where a significant portion of the local people gain a large amount of income from tourism, people are considered to have fewer community connections than in the past and there is a higher rate of crime. They have also been experiencing changes in their traditional way of life. It has been confirmed that the cultural decline has largely resulted in a collapse in social identity. Apart from these problems, there are other negative impacts such as overcrowding and congestion, and changes in culture and traditions. These impacts are easily seen in the areas of cultural destinations, and also where the increase in tourism development has resulted in the decline of cultural values. The problems of cultural degradation are the most important issue in the tourism industry, especially in cultural destinations, where if there is a loss of cultural attractions, as a result the community will also experience the loss of their identity and the number of tourists will decrease. In other types of destinations, although culture is not the main attraction and it is only a minor part of the community, if it declines then it will be replaced by a new culture, which often leads to dangerous social conditions, such as anti-social behavior and crime, and a general lack of kindness, social cohesion and common courtesy as well.

However, when all of these factors are considered, the positive impacts of tourism still outweigh the negative effects. As a result, if Thailand wishes to maintain tourism as a major source of revenue, all of the organizations concerned, public as well as private, must be able to deal with the problems and challenges that arise from tourism.

Numerous studies were presented at the Earth Summit Conference (2002), which indicated that 'sustainable tourism' can be one of the most promising solutions to the problem of cultural degradation because sustainable tourism can be utilized as a management tool to achieve balance in such a way that economic, social and

4

environmental needs can be fulfilled while the cultural resources of the destination can be successfully passed on to the next generation.

Therefore, the concepts of sustainable tourism should be applied to Thailand's tourism destinations, particularly in the areas where degradation of tourist attractions and sites has already occurred. The Ban Wangka Mon village in Sangkhlaburi District, Kanchanaburi Province is a prominent example of an attractive cultural heritage destination where large numbers of tourists have been visiting and where sustainable cultural tourism concepts can be implemented successfully.

1.2 Tourism at BWM Village in Kanchanaburi Province

In Thailand, there are several ethnic groups living along the border adjacent to the neighboring countries of Laos, Cambodia, Malaysia and Myanmar (formally Burma). Many ethnic villages in remote border areas have been promoted for the purpose of tourism such as those of the Karen, Akha and Lahu tribes in the North, the Mon, Karen, Thai Song Dam and Tai Yuan tribes in the Central region, and the Sakai and Moken tribes in the South. Also, in the central part of the country there are several ethnic groups living in a number of provinces as shown in Table 1.1.

Table 1.1 The Ethnic Groups Living in the Central Provinces

Ethnic Groups in the Central Area	Mon	Thai Song Dam	Karen /Pagagayor	Lao Vien	Lao Khrung	Thai Puan	Tai Yuan	Lao Tai	Lawa
Kanchanaburi	√	√	√	√	√	√	√	-	-
Suphanburi	√	√	√	√	√	√	-	-	√
Ratchaburi	√	√	√	√	√	-	√	√	-
Nakhon Pathom	√	√	√	√	√	-	√	√	-
Samut Sakhon	√	√	-	-	-	-	-	-	-
Samut Songkhram	√	√	-	-	-	-	-	-	-
Petchaburi	√	√	√	√	-	√	-	-	-

Note: Adapted from 'An-Ethno-Linguistic Maps of the Western Region of Thailand', Thailand, by Burusphat, S. (2012, p.83-104), Language and Culture Journal, 30.2 2009

Table 1.1 shows that the Mon and Thai Song Dam tribes are scattered throughout many provinces. However, this study focuses on the Mon group for the following two reasons. Firstly, there are more groups of Mon living in other parts of the country, which means that they are more numerous than the Thai Song Dam. Secondly, the Mon groups have preserved most of their culture and traditions, which causes their locations to have more potential to be cultural heritage tourism destinations for, for example, the Mon communities in Phra Pradaeng District and on Kret Island in Pak Kret District near Bangkok.

Originally, the Mon lived in Myanmar (formerly Burma). The Burmese called them 'Talaing', while the westerners chose the name 'Peguan', and some other people called them 'Rman' (Kluaimai-Ngam, 2009). Their initial emigration began in the mid-Ayutthaya period more than 400 years ago and they received a warm welcome from King Naresuan (1590-1605) (Wongpolganan, 2007). This is the reason why the Mon people have settled in many places in central Thailand and live and work as if they were Thai people. The migration of the Mon to Thailand continued into the early Rattanakosin period, (Marsh, 2007). Deepadung, Suraratdecha, and Ardsmiti (2011)

mention that, currently, those people have become full Thai citizens except for some groups that migrated after 1948 up to the present, who mostly still lack Thai citizenship, and are settled primarily in Prachuap Khiri Khan and Kanchanaburi Provinces. Recently, the descendants of these earlier groups of Mon people have been spreading from Nakhon Pathom, Petchaburi, Samut Sakhon, Samut Songkhram, Nonthaburi, Pathumthani and Suphanburi.

The first group of Mon to settle in Sangkhlaburi arrived in June 1949. Their children have been denied the right to Thai citizenship, although they were born in Thailand. Later, Mon people who arrived in Thailand before 1976 were issued 'pink cards', whereas immigrants arriving in Thailand after 1976 were issued 'orange cards'. Both identification cards allow the Mons to stay indefinitely and to work in the border provinces, but nowhere else (Wongpolganan, 2007).

However, there are still a number of unique cultural practices that make most Mon villages fascinating and worth visiting. Nevertheless, these Mon groups who moved away from their original homeland have mingled with Thais and therefore have not been able to retain very much of their cultural heritage. In contrast, those who currently reside in Sangkhlaburi, a district in Kanchanaburi Province, which is close to their original home, are the group that have been able to maintain most of their traditional ways of life. Deepadung, Suratdecha, and Ardsmiti (2011) found that Ban Wangka Village in Sangkhlaburi District is the strongest Mon community in terms of cultural identity when compared to other Mon communities in Thailand based on the following five criteria: houses, costumes, types of food, beliefs and rituals. These characteristics can be fully observed through their everyday life. Nowadays, it is easy to see that the Ban Wangka Mon still wear their native clothing, eat their local food, speak the Mon language, live in traditional Mon houses, practice their style of Buddhism and also perform rituals incorporating indigenous beliefs, and practice traditional performances and local folksongs. The area where BWM Village is located is presented in Figure 1.2.
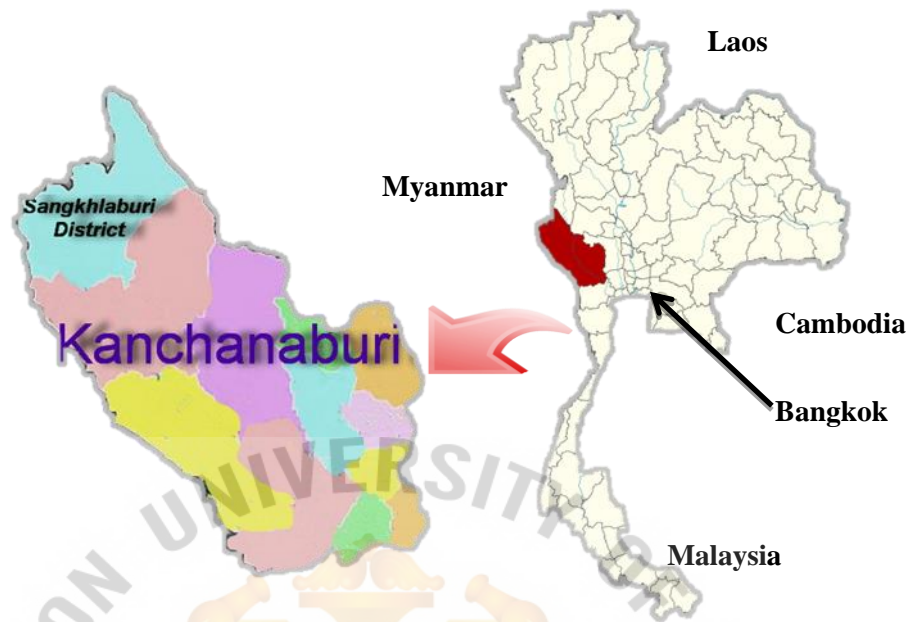
Figure 1.2 Locations of Thailand and Kanchanaburi Province, Adapted from 'Kanchanaburi Map' by https://th.wikipedia.org/wiki

Figure 1.2 presents the locations of the country of Thailand and Kanchanaburi Province. Thailand is located between the countries of Laos, Cambodia, Malaysia, and Myanmar. Kanchanaburi Province is in the western part of Thailand. There are 13 districts and Sangkhlaburi is a district which is located in the northern part of Kanchanaburi on the border with the country of Myanmar. The distance from the capital city of Bangkok to Sangkhlaburi is approximately 340 kilometers and 215 kilometers to downtown Kanchanaburi based on geographic information.

In Sangkhlaburi district, there are many nationalities living together. BWM Village is a small community of Mon people located in the area nearby the principal rivers as shown in Figure 1.3.
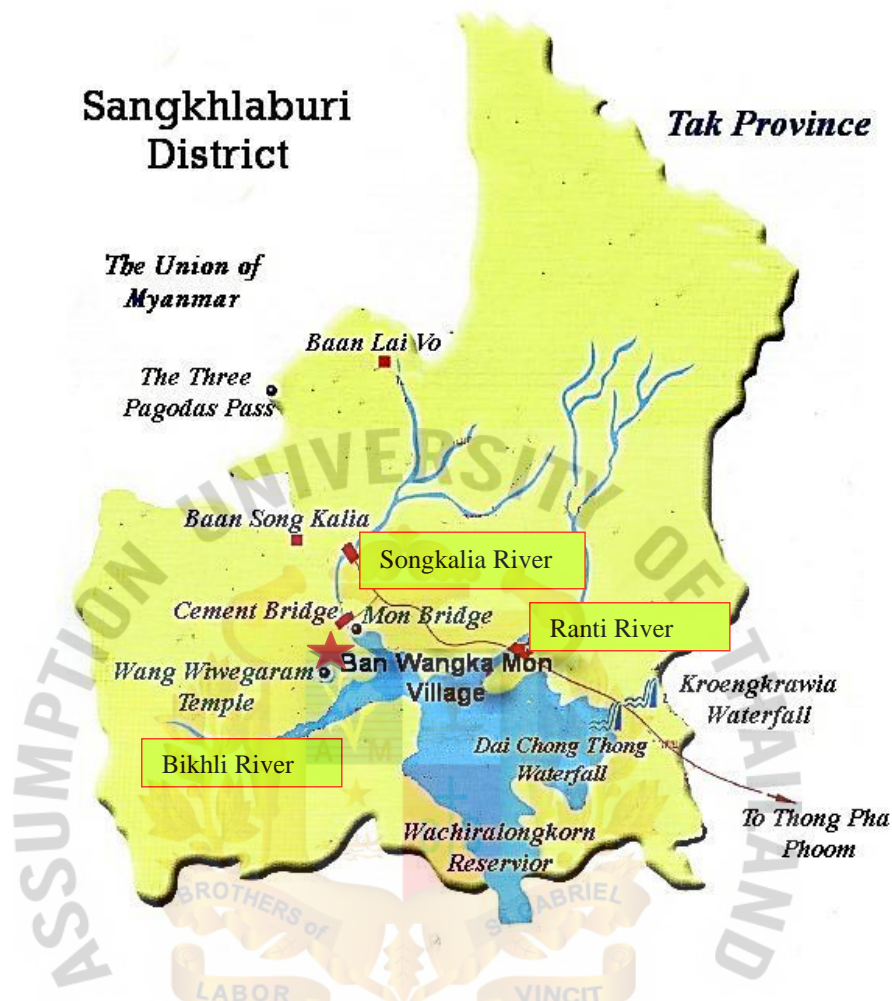
Figure 1.3 Ban Wangka Mon Village Map, Adapted from 'Sangkhlaburi Tourism' by Sam Pra Sop Resort, 2012 , Retrieved 20 September, 2014, from http://samprasob.com/th/contact.php

In Figure 1.3, the specific location of BWM Village is shown. This village is located in the area where three rivers flow together at the Vajiralongkorn Dam. The three rivers consist of the Ranti, Songkalia and Bikhli Rivers. BWM Village is located opposite the district side and divided from it by the reservoir. As a result, the Mon people must use a wooden bridge to cross over to the district center.

The tourism trend of Kanchanaburi province can represent also the trend of BWM Village. Tourism, according to the report on Kanchanaburi Province Spatial Data Analysis Report (Kanchanaburi Province Statistical Office, 2014, p.3). There were

about 4.5 million tourists visiting the province in 2005. The upward trend could be observed from 2012, an increase of nearly 1.5 million which was an increase 33 percent in the period of 7 years. However, the ratio data on the length of stay and tourist attraction are still unavailable.

Originally, this village became a tourist destination about 20 years ago because many people came to pay respect to Abbot Uttama, a highly-regarded monk. Most of these tourists were Thais who had faith in Abbot Uttama and they had a chance to walk through the Mon village. Amazing pictures were taken and distributed by the tourists, which in turn attracted more and more tourists to visit in the following years (Wongpolganan, 2007). In 2010, the Tourism Authority of Thailand (2010) included Sangkhlaburi in the book entitled "Thailand's 50 Great Green Escapes" with the theme of 'Sangkhlaburi: A Bridge between Cultures'. The highlights of the tourist attractions at BWM Village are based on their Mon heritage, including the Abbot Uttama Temple (formally known as Wat Wangwiwegaram), an underwater ancient city, the Mon local wisdom wooden bridge, and the Mon community lifestyle.

However, tourism at BWM Village has brought both positive and negative impacts. Undoubtedly, the local Mon people are quite happy with tourism because it has brought them a large amount of income; however, the greatest challenge that this Mon village faces is change, especially to their culture (Rungsrisawat and Saengjumnong, 2010). Even if there were no tourism, the daily life and customs of the local people would likely have to change over time, but they will change much more quickly if they are also forced to do so by tourism. According to Wongpolganan (2006), civilization brings significant shifts from generation to generation. The evidence can be seen from the first-generation Mon that immigrated to Thailand from Myanmar relatively recently, only approximately 50 years ago. This group has been able to completely maintain their ethnic identity, whereas later generations of Mon people have tended to practice less and less of their cultural customs. This type of change is caused by the adjustment to a new environment, occupation or education. The changes in Mon culture are quite clearly seen in terms of language, clothing, beliefs

and faith, customs and manners, and knowledge of food preparation (Thabsakul, 2003; Chomsiri, 2004; Wongpolganan, 2006; Tabwiset, 2009; Thongoupragran, 2010). However, whatever the causes of these changes are, this Mon village still has the potential of becoming a more attractive tourist destination. Thus, it is necessary to conduct a study in order to simultaneously preserve the Mon cultural identities and to promote sustainable tourism in the village.

1.3 Statement of the Problem

BWM Village has been the most famous tourist attraction of Sangkhlaburi District, Kanchanaburi Province, for the past 20 years. The arrivals of large numbers of incoming tourists in combination with the local people's lack of tourism management skills have caused the community to experience several challenging situations.

Although the promotion of tourism is what the village needs because it is an important source of income for the local community, it also inevitably brings risks to the village (Deepadung, Suraratdecha, and Ardsmiti, 2011). Although, the degradation in this community can be brought from civilization (Wongpolganan, 2006), tourism also pushing it faster from the negative impact by the attempting of local people to satisfy tourist instead to teach them to learn their culture. The most obvious negative impact is the degradation of the Mon cultural heritage. The changing of Mon cultural heritage resources can be seen in many areas of life, such as their clothing, beliefs and faith, customs and manners, food cooking wisdom, and language and naming. For example, some people in the village tried to modify the practice of making merit with monks in order to attract more tourists. This practice was not accepted by some of the local people and it led to disagreements among various groups of villagers. Furthermore, some cultural practices such as offering food to the monks in Mon style were also altered into Thai style in order to attract tourists without an awareness of the damage being done to their own cultural value. As a result, this degradation is causing the inhabitants of Ban Wangka Village to lose their Mon identities and later this will likely reduce its attractiveness as a tourism site. Inevitably, this will lead to the decline in the number of tourist visitors. Therefore,

11

preventing the degradation of the Mon cultural heritage at Ban Wangka Village will be quite beneficial and it should be considered a major priority.

Secondly, the unequal distribution of income has also been found. Rungsrisawat and Saengjumnong, (2010) comment that some of the local people at Ban Wangka Village do not really appreciate the tourism industry because they do not receive any income from it, while their shares of the available resources have been overused and are in decline. It is well accepted that tourism at Ban Wangka Village can bring more income to people than other sources of income, e.g. agriculture and other forms of commerce, but not everyone benefits from it. There are also some people who do business in an egocentric manner, an issue which is the cause of many of the negative effects that have occurred in the long term, such as conflicts, competition, or refusal to participate in tourism development. Thus, there should be a method or a set of guidelines for the local community to manage tourism in such a way that income distribution is fair to all of the local people.

Clearly, both cultural heritage degradation and uneven income distribution are mainly caused by accommodating tourists without effective planning and good management skills (Rungsrisawat and Saengjumnong, 2010). These are the reasons why tourism at Ban Wangka Village should be studied. Most importantly, if this village continues to rely on tourism, they will have to find the best solutions to manage the problems that arise from tourism in the village. This is because when there is a loss of cultural identity, there most likely will not be any tourism or income at all. Thus, in order to continue to generate income from tourism as well as to maintain their identity, sustainable tourism is considered to be a promising alternative.

The concept of sustainability was streamlined in 1987 with the United Nation's World Commission on the Environment and Development (WCED), together with the increase in economic growth in developed countries and the lack of growth in the least developed countries, as well as the expansion of the environmental movement into the international forum (UNEP, 2005). There were two major lines of thought in this movement: the ecology movement that pushed for a return to the pristine

environment, and the belief that innovative technology could build a new relationship between human economic needs and the conservation of the natural environment (Bramwell and Lane, 1993). In addition, Slocum and Backman (2011) claims that the second view has given rise to the sustainable development paradigm. The five major principles of sustainable development that were formulated in 1987 include: environmental preservation, economic wellness, social justice, institutional reform, and the balancing of opportunity (UNEP, 2005). Transitions to sustainable development require strategic natural, man-made and socio-cultural capital, secure property rights, precaution and adaptation to local/regional conditions and limits, environmental and social stability, diversity and redundancy, democratic governance, multi-sectoral coordination, and policy integration (Briassoulis, 2007).

There have been many reports indicating that sustainable development can be employed as a means to reduce environmental conflicts. Furthermore, Chambers and Conwey (1992) confirm that the sustainable livelihood framework can be used as a means to assess the ways that people's assets and endowments support livelihood outcomes. The convertible assets include physical, financial, human, social, and natural capital (Slocum and Backman, 2011). In addition, Gale (2005) applies the concept of sustainability to the tourism paradigm with a focus on establishing a balance among local needs (ethical dimension), cultural conservation (environmental dimension), and income generation (economic dimension) in order to create cultural tourism sustainability.

Sustainability assessment with the three core dimensions consisting of economic, social and ethical, and environmental is preferred by tourism scholars such as Gale (2005), Mowforth and Munt (2009), Dredge, Cox, and Fisher (2009), Beach (2010), and Ngamsomsuk, Hwang, and Huang (2011). The well-known measurement instrument for sustainable tourism is the Triple Bottom Line (TBL), which was first developed by John Elkington and later on was used by businesses and governments (Tsolakis, Rockliffe, and Patrick, 2003). Subsequently, Howie (2003) employed the TBL for measuring sustainable tourism with three dimensions: ecological, economic, and ethical. In their study, Ngamsomsuk, Hwang, and Huang (2011) apply

13

Howie's (2003) idea to the measurement and development of sustainable cultural heritage tourism in Thailand and propose that there are four dimensions that are found in cultural heritage tourism destinations. These are economic activities, social supports, management of cultural heritage sites, and the surrounding environment of cultural heritage sites.

A number of studies have been conducted on the topic of sustainable cultural heritage tourism development. These studies have based their assumption on different principles, and also have carried out in different context. For example, Pakdipinit (2007) conducted a study leading to a model for sustainable development of cultural tourism in a northern province of Thailand. The principal potentials were determined as amenity, accessibility, tourism resources, safety, carrying capacity, and stakeholder participation. As a result, the model components that were significant for tourism sustainability were public participation, local benefit, resources and environmental conservation, sustainable tourism management, educative purposes, and tourist satisfaction.

A similar study conducted in another country was carried out recently in Malaysia (Omar, 2013). The purpose of the study was on the implication for planning and management. In this study the components of sustainable cultural heritage tourism came from two dimensions: the essential elements in sustainable development and the elements in successful tourism. Originally, the researcher employed the three pillars of the TBL following the 3E's, Economic, Ecology, and Ethical, as proposed by Howie (2003). But from literature review on cultural heritage indicated that cultural element should be included. Then the essential elements in tourism: attraction sites, communities, and tourist satisfaction, were taken into consideration. These two sets of elements were studied and the results were a sustainable cultural heritage framework that focused on the three groups of stakeholders: the public sectors, the local communities, and the tourists.

It is evident that there are still some aspects of sustainable cultural heritage tourism needed to be explored. For example, in terms of the size, it is interesting to see if the

14

size of tourism destinations matters. Moreover, it is interesting to learn if the context of the community plays an important role in determining the level of heritage preservation because the study site of this research has unique characteristics such as the site being in relatively closed area, the religion leadership is prominent, and the cultural heritage is more of intangible than tangible.

Thus, it is considered beneficial to conduct a study on the sustainable cultural heritage tourism model using Ban Wangka Village as a case in order to gain knowledge and insight into tourism development, which may be applicable to other tourism destinations in Thailand and around the world.

1.4 Research Objectives

The main aim of this research study is to investigate the essential elements and propose a suitable model for sustainable cultural heritage tourism at BWM Village. In order to develop a sustainable cultural heritage tourism model for Ban Wangka Village in Sangkhlaburi District of Thailand, the objectives of the study are as follows:

1) To identify the destination potential of BWM Village in Sangkhlaburi District, Kanchanaburi Province.

2) To evaluate and identify the sustainable cultural heritage tourism destination potential of BWM Village in Sangkhlaburi District, Kanchanaburi Province.

3) To explore the sustainable cultural heritage tourism development factors of BWM Village.

4) To develop a model that comprises the essential factors that are suitable for developing BWM Village into a sustainable cultural heritage tourism destination.

The four objectives stated above are intended to determine and guide the direction of this research. The first objective is to identify the tourist destination's potential in order to examine its capacity to be a tourist destination. Then, the second objective is

15

aimed at discovering the potential for sustainable cultural heritage tourism in order to evaluate and identify the positive and negative aspects of the destination in terms of the sustainable development vision. After that, the third objective involves the process of exploring the development factors and the data resulting from this process that can indicate how best to solve the problems of this destination. Finally, all of the data that is suitable is incorporated into the development model.

1.5 Research Questions

The ethnographic inquiry of this study addresses the following four research questions:

1) What is the tourism potential of BWM Village based on the 5A's?
2) What is the tourism potential and the drawbacks of BWM Village in terms of being a sustainable cultural heritage destination in relation to the environmental, economic and social and ethical dimensions?
3) What are the appropriate factors that can contribute to BWM Village becoming a sustainable cultural heritage tourism destination?
4) What is an appropriate sustainable cultural heritage tourism destination development model for BWM Village?

1.6 Scope and Limitations of the Research

In this part, the scope of the research and a number of limitations that may lead to potential weaknesses in the research design are described below.

1) This study focuses on developing a sustainable cultural heritage tourism destination model for BWM Village in Sangkhlaburi District, Kanchanaburi Province. Therefore, the target group of this study includes five groups of stakeholders consisting of 1) the government officials, 2) the host population, 3) the private sector, 4) the heritage volunteer organizations, and 5) the visitors/tourists. Each of the informants was selected with the focus on their relevance toward sustainable cultural

heritage tourism in three dimensions consisting of the environmental dimension, the economic dimension, and the social and ethical dimension with reference to the Triple Bottom Line principles. In addition, this study was conducted during the year 2014-2015 only.

2) The main limitation of this study is the language and communication barriers that arose between the researcher and the local community because the elderly informants who have good background knowledge of the Mon culture are not fluent in either the comprehension or the speaking of the Thai language. As a result, the researcher needed assistance from interpreters. However, in order to minimize the effects of this limitation, interview recordings and verification of opinions were employed.

1.7 Significance of the Study

This research study is expected to contribute mostly to the development of Thailand's tourism destinations, especially those in the rural areas. Moreover, it is expected to provide some insight into the area of cultural heritage tourism around the world, both in theory and in practice.

Theoretical contributions

Even though the Triple Bottom Line has been adopted by a number of tourism researchers and tourism planners to examine a destination's sustainable development, only a limited number of studies have been conducted in the field of cultural heritage tourism. The accumulation of data from identified stakeholders may help to understand whether the three dimensions of the Triple Bottom Line are applicable, or if there is a need for some modifications. In addition, in the case of cultural heritage tourism development, the results of this study may lead to further adaptation of the various components within each dimension, the relationships between each component, or the balance of each dimension to suit the destination's context.

Practical Contributions

Beyond the theoretical implications, it is also anticipated that this study will provide contributions to those people who are putting these concepts into practice. These contributions are as follows.

Firstly, these research findings can assist individuals and organizations who are involved in the development of tourism in the understanding of the current situation of cultural heritage tourism, which is a relatively new trend in Thailand. This study will identify the key factors that can help communities develop their effective sustainable cultural heritage tourism planning in order to maintain the balance among cultural heritage preservation, fair income distribution, and the well-being of the local people.

Secondly, a sustainable cultural heritage tourism development model can be used as a set of guidelines for all of the stakeholders involved in tourism planning. Similarly, the results of the study can also impart suitable ways for a community to utilize and maintain all of the resources of a destination and to accommodate large numbers of tourists.

Finally, as the qualitative process of this study focuses on the participation of the local people, the knowledge gained from working with a community in the countryside which is rich in local cultural heritage can help researchers to gain knowledge of and insights into how to work with the local people effectively in order to make sustainable tourism successful.

1.8 Definition of Terms

Throughout this study, the following terms are used reflecting the definitions given in this section of the introduction. Care has been taken to utilize the definitions that best reflect the understanding of the participants and illustrate the practical meaning

embedded in each word or phrase. More importantly, the terms are applicable to the context of the case chosen. These terms are as follows:

Cultural Heritage Resources: The destination resources, which can be tangible and intangible assets, inside the community. Cultural heritage is defined as a system of shared collective information that the members of a society transmit from generation to generation. Intangible assets are passed on through learning, beliefs, customs, language and behaviors; whereas tangible assets include both natural and cultural resources such as works of art, historic places, sites and built environments, landscapes, and physical environments, as well as biodiversity (Ballo, 2010).

Economic Dimension: The sustainable tourism dimension in tourist destinations in which tourism development can support the economic situation of the destination in terms of economic benefits to local and other stakeholders, such as viable industries, and economically viable businesses. (Howie, 2003; Gale, 2005).

Environmental Dimension: The sustainable tourism dimension in tourist destinations in which tourism development can support the environment in order to maintain and expand biodiversity, resource benefits, minimal resource degradation, acceptance of resource values, matching of supply and demand, adaptive design, and intergenerational equity (Howie, 2003; Gale, 2005). In this study, the term includes both the natural environment as well as the cultural environment.

Social and Ethical Dimension: The sustainable tourism dimension in tourist destinations in which tourism development can support society in ethical ways (Howie, 2003; Gale, 2005). In this study, the term covers the social conditions, lifestyles, cultures and customs found at the case study site.

Stakeholder: An individual or a group of individuals who are directly or indirectly affected by tourism development. Tourism stakeholders include 1) the government officials, 2) the host population, 3) the private sector, 4) the heritage volunteer

organizations, and 5) visitors/tourists (Rukendi, Tirasatayapitak, and Promsivapallop, 2011).

Sustainable Tourism: An approach to tourism in which the needs of the tourists, the tourism industry, the host communities and the future generations can be met without compromise (Swarbrooke, 1999).

Sustainable Cultural Heritage Tourism Development: The ways to effectively maintain and improve the quality of life of local people, resources and the quality of the visitor experience at tourist destinations (Earth Summit Conference, 2002).

Tourism Destination: A geographical area that consists of all the services and infrastructure that are necessary for tourists to stay there, and more importantly has enough attractions to convince tourists to visit (Kozak and Baloglu, 2011; Sharma, 2013).
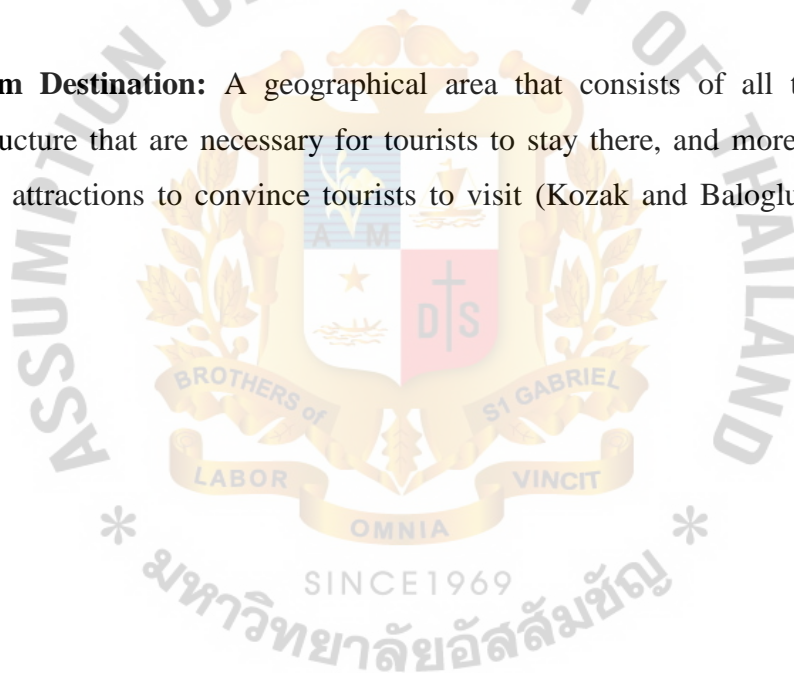
CHAPTER TWO
BAN WANGKA MON VILLAGE CONTEXT

This chapter provides a context profile of BWM Village, including its background, general information, and tourist destination resources. In this chapter, the entire context of BWM Village from the point of view as a tourism destination is presented in order to be fundamental data before interview and evaluation.

2.1 Community Background

The Mon residing in BWM Village are a group of people who expatriated to Thailand from Myanmar and, as a result, the village is located near the border between the two countries. Historically, it has been found that the Mon people have lived in both Myanmar (formerly Burma) and Thailand (formerly Siam). The people of Myanmar call this ethnic group the 'Talaing', while westerners call them 'Peguan'. They are also known as 'Rman', which was derived from the name of their homeland (Kluaimai-Ngam, 2009). Among all of the ethnic groups in Myanmar, the Mon people are considered to be one of the first groups to arrive and settle in the area that is present day Myanmar. They established a city at Thaton (Sa-term) that was connected to other trading centers in Southeast Asia during the 2nd century. Later in the 9th century, the Mon kingdom was established at Pegu (Curriculum Project Organization, 2008).

The prosperity of the people of Southeast Asia clearly occurred after the introduction of Buddhism, and the Mon were among the first groups to have contact with this major religion and brought it from India. With the development of civilization, they introduced both the writing system (Mon script, adopted from the Pallava alphabet of southern India) and Buddhism into Myanmar. The peace and prosperity of Myanmar lasted for numerous centuries (Stadtner, 2008). Then, in 1084, King Kyansittha of Pagan ascended to the throne. He was influenced by the Mon and the Indian cultures. He promoted Theravada Buddhism and built the famous Ananda Temple (Curriculum Project Organization, 2008).

This flourishing of the Mon civilization continued until 1757, when the final Mon kingdom was invaded and destroyed by the Myanmar ruler U Aungzeya. The Mon people including scholars, priests, pregnant women, and children were killed by the tens of thousands. Following this tragic event, the Mon people lost their sovereignty and independence, and finally became a people without a country (Kluaimai-Ngam, 2009).

The massacres that were perpetrated by Kings of Myanmar caused a huge number of Mon people to migrate to the kingdom of Siam, where they felt secure and were warmly welcomed during the reigns of the Ayutthaya, Thonburi, and early Rattanakosin periods (Wongpolganan, 2007). According to Stadtner (2008), there were four major migrations that were recorded starting with the first one during the reign of King Naresuan in the Ayutthaya period (1590-1605), the next during the reign of King Narai in the year 1660, again in the Thonburi period during 1774, and the last one took place in the Rattanakosin period in 1814. The Mon were allocated suitable land for housing and agriculture, and they also received certain provisions (Deepadung, Suraratdecha, and Ardsmiti, 2011).

The migration of the Mon groups to Siam was an outstanding event. The patterns of migration of families made them able to start to make a living immediately. As a result, the Mons were able to re-establish their self-contained communities in Siam without the need to integrate with the Siamese. Also, because their communities grew larger and enjoyed better living conditions, there was no need to trade with foreigners and, as a result of this, little cultural exchange occurred. Thus, the Mon communities at that time were able to maintain the unique culture of their nation for quite a long period of time.

However, the migration of the Mon people to Sangkhlaburi District, Kanchanaburi Province was different from that of other Mon groups in Thailand. The first group of these Mon arrived in Sangkhlaburi in June 1949, and comprised about 60 families, including two monks. Most of the people in this group came from Yebu village, which was located in an area to the northwest of the Three Pagodas Pass, at a distance of approximately 40 kilometers. This village was sacked and burned by the Myanmar army and the villagers were accused of being sympathizers of the Mon resistance group. This made thousands of people become homeless and some fled to seek help from their relatives in Thailand. In

addition, the Thai government provided temporary settlement for humanitarian reasons. Since then, this group of Mon people has settled permanently in the Thai territory with other Mon communities that had immigrated before, such as those in Ban Monsatay and Ban Mai villages, and at the Songkalia River and the Three Pagodas Pass (Thabsakul, 2003; Wongpolganan, 2007). After 1962, the expansion of cross-border trade between Thailand and Myanmar in Sangkhlaburi brought a new wave of immigrants from Myanmar, and, as a result, the village expanded further.

In 1984, about 800 households of Mon were moved to their present site by the Electricity Generating Authority of Thailand (EGAT) in order to build a hydroelectric dam near their original location. But, because they were not citizens of Thailand they did not receive land for housing or any financial compensation, even though they lost their land due to the construction of the hydropower project. However, the authorities provided 12 hectares (about 5 acres) of farmland and residential sites, to each family of Myanmar citizens in Thailand.

Since the mid-1990s, BWM Village has had a population of over one thousand households and has been growing very steadily. Presently, the population of the village is considered to be approximately 10,000. The Mon people are mostly living in the monastery area of Wat Wangwiwegaram, which was founded by Abbot Luang Por Uttama, the Mon monk who led the official negotiations between the Mons and the authorities of Thailand. The Abbot was well known and has been recognized as a compassionate humanitarian for his relief work along the border of Thailand and Myanmar. He helped the displaced persons taking refuge in the border areas nearby, regardless of their ethnicity. Most people in BWM Village participate in small businesses, daily labor, trading or fishing, while significant numbers of young people have been employed as workers in industries located on the outskirts of Bangkok. But very few have been granted Thailand citizenship or have received a full identification document of Thailand. Most have a short term status in the form of different colored cards. For example, 'the pink card' indicates the status of being a 'displaced person' even if they are the descendants of immigrants of Mons from Myanmar to Thailand as long as 50 years ago.

Research
Area
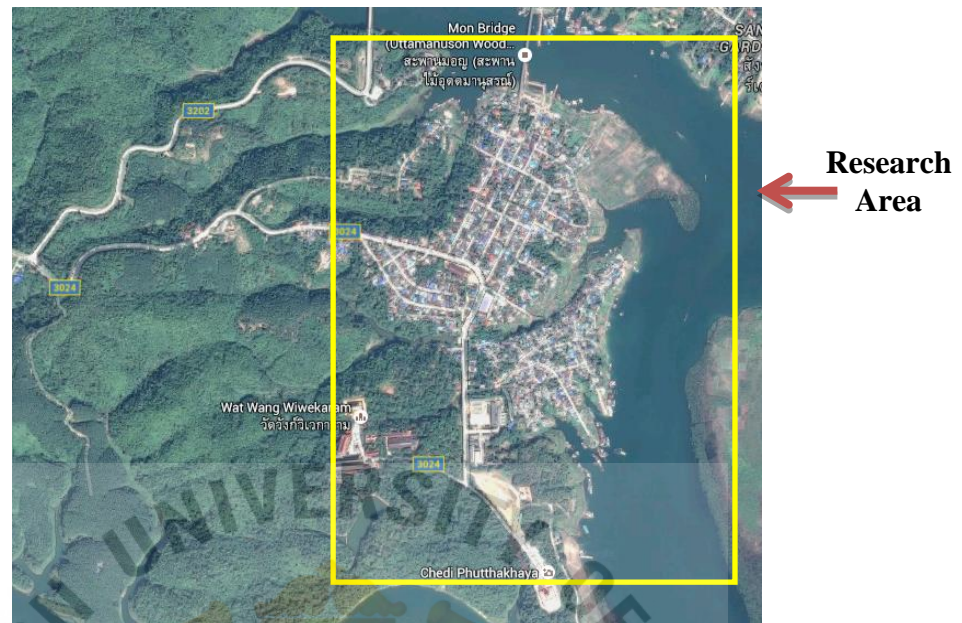
Figure 2.1 BWM Village Map. Adapted from
www.google.co.th/maps/@15.1360258,98.4431837,15z

Unfortunately, the oppression of the Mon people persists up to the present day. Under the repression of the Myanmar rulers, their culture, literature and language, and Mon ethnic identity have become almost extinct. Until now, the Myanmar military government continues to ban those still living in Myanmar from the practice of Mon culture and does not allow them to learn their own language and literature. As a result, it is evident that the Mon cultural heritage is preserved more in Thailand than in Myanmar, their original homeland. Figure 4.1 shows the geographical character and the surrounding area of the village.

BWM Village is located in Moo 2, an area under the administration of Wangka Sub-district Municipality, Sangkhlaburi District, Kanchanaburi Province. The village area is about 11.11 square kilometers covering forest, mountains, and some flat areas. It is located to the north of Vajiralongkorn Dam. The distance from Bangkok, the capital, and is about 320 kilometers, and 220 kilometers from the city of Kanchanaburi. The northern territory of BWM Village connects to the Municipality of Wangka, the south connects to Vajiralongkorn Dam (Wangka Municipality Officer, 2015).

24

BWM Village is a small community with 1,256 households, yet it can attract huge numbers of tourists, including Thais as well as foreigners, even though it is difficult to travel there. Thus, it is interesting to study the reasons why many tourists choose to make the arduous journey to visit it. Therefore, it is worth describing BWM Village in more detail.

2.2 Tourist Attractions

The BWM Village has many attractions that represent the identity of Mon. Most tourists come here to visit the cultural heritage of the Mon people, which are both tangible and intangible. The utmost accepted is the Mon wooden bridge which is the longest wooden bridge in the world. However, it is not only Mon wooden bridge but also many attractions that can persuade tourist through many sources of publication. Therefore in this part tourist attraction of BWM Village will be reviewed and illustrated divided into tangible and intangible attractions.

2.2.1 Tangible Attractions

The tangible attractions of cultural heritage are the physical manifestations or symbols of cultural expression or traditions of the societies that are living or have lived in the area. The most interesting tangible resources of BWM Village are listed as follows.

25

Wangwiwegaram Temple

Figure 2.2 Wangwiwegaram Temple. Reprinted from Sangkhlaburi, 2015. Retrieving from http://sangkhla.cdd.go.th/Wangvivagaram.html

This temple is referred to using a variety of names: Wangwiwegaram Temple, Wat Wangwiwegaram, or Wat Luang Po Uttama. It was built in 1953 by Abbot Luang Po Uttama and the villagers from both the Karen and the Mon ethnic groups. It lies on the Sam Prasob Hill, which is where three rivers, the Songkalia, Be Kliand Run Tee Rivers, meet each other. The temple is only six kilometers from the center of Sangklaburi District. The Abbot Luang Po Uttama has long been highly respected among the Thais, Karens and Burmese that live around the area. Wat Wangwiwegaram was built and decorated in Myanmar art styles. In 1962, it was authorized with the name of Wat Wangwiwegaram by the Department of Religious Affairs.

In February of each year, there is a birthday celebration for Luang Po Uttama even though he has been deceased for some years now. The festival provides visitors with a variety of activities such as religious rites, boxing matches, cultural performances, Mon dancing performances, Karen dancing performances, etc. Also, people usually dress in Mon style at the festival and bring food to offer to the Buddhist monks at the temple.

Chedi Buddha Gaya or Buddha Gaya Stupa

Figure 2.3 Buddha Gaya Stupa. Reprinted from Sangkhlaburi District, 2015. Retrieving from http://www.wanyud.com/?rg=5&id_city=58, 2015

Chedi Buddha Gaya is the huge golden stupa located in the green area of BWM Village. This chedi has a square shape similar to the original Buddha Gaya Chedi in India. Luang Po Uttama used to visit India in order to pay respect to the relic of the Lord Buddha housed in the Buddha Gaya Chedi. And as a result, he built this copy for the Mon people. Inside the chedi are housed the relics of the Lord Buddha's right thumb. This chedi is located near the Wangwiwegaram Temple. Near the chedi, there are many shops selling native Burmese products, including furniture and clothing.

Underwater Ancient City

The Underwater Ancient City, or *Muang Boran* or *Muang Kao*, is the former Wangwiwegaram Temple, which was built in 1953, and was then later submerged in water in 1979 after the Vajiralongkorn Dam was built. In the rainy season, it is almost completely underwater, but during the dry season the temple emerges from the waters and it is possible to visit it. If the water level is very low, you even can walk to the temple.

This area is one of the well-known tourist attractions of the Nongloo Sub-district of Sangkhlaburi District, Kanchanaburi Province. The best season to visit this attraction is

27

during April – May because this is the dry season when the water level of the dam will go down and the ruins of the old city will be visible.

Figure 2.4 The Chapel of the former Wangwiwegaram Temple.Sangchumnogn, A. (Photographer). (2015). The Chapel of the former Wangwiwegaram Temple during June and Dec, 2015. Sangkhlaburi, Thailand

Mon Wooden Bridge

Sangkhlaburi wooden bridge is considered the route of the international friendship between the Thais and Mons because it links Sangkhlaburi District with the Mon community on the other side of the bank. Therefore, it was given the name *Sa-paan Mon*, although the official name is Uttamanusorn Bridge to serve as the memorial to Abbot Luang Pho Uttama.

In the past, the local people used to call this bridge the "One Baht Bridge". It was built of bamboo poles tied together like a long raft across the river, but left open in the middle. So, when people wanted to cross the river, they had to pay one Thai baht (about US$0.03) to ride across the gap on a bamboo raft that would be moved to the other section of the bridge. After that, Abbot Luang Pho Uttama, who was a distinguished and venerable monk, thought of helping the people not have to pay to cross the river every day. So, he decided to have a group of the Mon people build a wooden bridge. Eight months later, in 1987, the bridge had been completed by the labor and faith of the Mon people without using any machinery at all.

Figure 2.5 Mon Wooden Bridge Sangchumnogn, A. (Photographer), (2013). Mon lifestyle on the Wooden Bridge. June 20, 2013. Sangkhlaburi, Thailand

This bridge was formally named "Uttamanusorn Bridge"; however, the local people just call it "Sa-paan Mon" as it is shorter and easier to say. (The Thai word "sa-paan" means "bridge".) Also, with its length of 438 meters, the bridge became the longest wooden bridge in Thailand. From then on, it has been used by the people of Sangkhlaburi District, mostly Thai, and the people in the village to visit the other side of the river. Walking along the bridge will let you see a tremendous panorama of the lake behind Vajiralongkorn Dam and the area where three rivers converge into one. Since its construction, the Mon Bridge has been renovated four times.

Wat Wang Morning Market

Wat Wang Morning Market, or *Talad Wangka*, is in the central area of BWM Village. The Abbot Luang Pho Uttama wanted this place to be the center for the distribution of Mon agricultural products. This market is open from 05:00 to 09:00 a.m. in the early morning. Many Mon people visit this market in order to find cooking ingredients or cooked food to eat before going to work. Every shopkeeper in this market is Mon, so there are many local foods and desserts sold, which is quite enjoyable for the tourists.

Figure 2.6 Wat Wang Morning Market. Reprinted from Mon Market, 2015. Retrieving from http://www.bloggang.com/mainblog.php?id=tanggotrip-by-corona-sf

Mon Style Houses

Originally, the houses of the Mon in Thailand were nearly identical to the Thai style houses, particularly with a raised wooden platform and triangular roof shape. The houses are built with bamboo wood and a thatched roof. They have a patio, porch, and most importantly, the pole of the house which is the main pillar of the structure and it is the location of the enshrined household god or spirit.

The Mon people like to build their houses near the bank of the river. The front side of the house is faced toward the north because of the direction of the seasonal wind that normally blows from the south to the north. This is a type of local wisdom that helps to cool their houses. Moreover, this wisdom comes with traditional beliefs of the Mon about spirits and luck. The Mon household characteristics can show the economic status of the homeowner because when family members go to work in other parts of Thailand they will send the money home to their parents to build a house. Therefore, if some new houses are being built that means that the owners of those houses are relatively wealthy. The houses of the Mon community can be divided into three groups. The first group includes those belonging

to wealthy families. Their houses are new, large, beautiful and modern. The houses are built with a blend of the Mon and Thai styles and uses mostly concrete in their construction. The second group consists of those of middle-class families. Their houses are made of wood, but they were built around 10 years ago. The floor is about one meter from the ground so that they can use this space for work and let the air flow freely. In the last group, the houses of the poor families, the first floor is elevated from the ground about one meter and the floor is made of wood, but all the walls are made of woven bamboo and the roofs are thatched.

However, the highlight of the house style of the Mon people whether poor or rich is that inside each house there is a shelf of Buddha image protruding from the house. The Mon people believe that if a shelf of the Buddha image is inside the house, it means the people in the house do not respect their Buddha image and they might disturb the Buddha image. The Mon people pay respect to the Buddha image with fresh flowers every morning and evening and decorate the Buddha image's house with curtains and colorful flashing lights around the Buddha image shelf.

Figure 2.7 Mon Houses at BWM Village. Sangchumnogn, A. (Photographer). (2013). Mon Houses at Sangkhlaburi. Sangkhlaburi, Thailand

2.2.2 Intangible Attractions

Intangible attractions resources are the non-physical manifestations of cultural expressions and traditions of a society that have their roots in the cultural values and practices of the previous generations such as traditional ways of life, social practices, festivals, music and craftsmanship. The Mon people in BWM Village have maintained the strongest Mon culture when compared to other Mon communities in Thailand. From observations of this community, it was found that there are a number of interesting intangible resources that can attract the attention of tourists.

Mon Traditions

A tradition means a way of thinking, behaving, or doing something that has been practiced by the people in a particular group, family, society, etc. for a long time. In this village, there are many important traditions that have been observed for generations. In this study, the focus is on only the traditions that are particularly outstanding.

1) Makha Bucha Day

This day falls on the 15th day of the third lunar month. On this day, the Mon will prepare traditional desserts called 'Khanom Tien' and 'Khao Ya Coo' and bring them to the temple.

2) Birthday Anniversary of Abbot Uttama

Every full moon on the sixth month, in this community, the Mon will celebrate the anniversary for five days and nights. During the celebration, there are both Buddhist activities and entertainments such as making merit, praying, Muay Boran (boxing), Likay Mon (musical folk drama), and trade fairs. Moreover, during these days the border between Thailand and Myanmar will be open for the Mon people from Myanmar to attend the celebration.

3) Songkran Festival

The Thai-Myanmar border town of Sangkhlaburi celebrate the Songkran festival during April 13 - 18. This festival is set up in Wangwiwegaram Temple, Buddha Gaya stupa, and on the Wooden Bridge. During these days, the Mon people like to make merit by giving alms to Buddhist monks. There are many activities done at this time such as house and temple cleaning, preparing special dishes that are appropriate for summer such as rice in ice water (*khao-chae*), preparing presents and visiting relatives, preparing sacred pots, making merit, praying, building sand pagodas, pouring water on Buddha images, and playing traditional sports.

Figure 2.8 Songkran Festival at BWM Village. P'nongCpP facebook (Photographer). (2016) Mon Tradition at Sangkhlaburi. Sangkhlaburi, Thailand

4) Vesak Day

Vesak Day, also known as Wisakha Bucha Day, is the celebration of the Buddha's birthday. This day actually memorializes the birth, enlightenment and passing away of the Lord Buddha, which all fall on the same day. The date varies every year as it follows the lunar calendar. During this day, the Mon people will give alms in the early morning, and then go to the temple to do meditation and praying. In the evening, they will have candlelit processions that are organized after pouring water under a Bodhi tree that was brought from Sri Lanka. One more significant activity during this day is to arrange tables called 'Death Market' and 'Heaven Market' around the Chedi and to place any kinds of food and fruit for every visitor who comes to join the event to freely take.

5) Asanha Bucha

This day takes place in July, on the full moon of the eighth lunar month. Elderly people will go to the temple and stay there overnight to meditate, and young people must place a tray of food on top of their head together with a bedroll to give to their parents. During this day, the elders of the village will bring flowers and candles and sit in line to offer the flowers to monks when they enter the temple to chant the Pratimokṣa vows. In the past when Abbot Uttama was still alive, before he went into the temple there would be a number of boys lying face down on the street to let him step over their body in order to receive good luck as based on their beliefs.

6) Khao Phansa Day

On this day, the Mon people will bring very large candles to the temple together with monastic robes and give alms set to the monks at the temple. In the afternoon, the children will go into the forest to gather a fern known as '*Kao Mon*' or 'Stone Fern', which grows during this time of year and on the rocks only. They will use these ferns to hold onto vases of fresh flowers. At nightfall, middle-aged women, youths and children will dress in traditional Mon clothing and then the vases of flowers and candles will be brought to the temple for a ceremony with the monks.

7) Exorcism Floating Ceremony

This ceremony is held during the 10th lunar month. The Mon people will help to prepare the bamboo floating exorcism ship with a length of about 8 to 10 meters and 2 meters wide. In the early morning, the people will put cooked rice, popped rice snacks, bananas, sugarcane, areca and betel leaves, money, a paper umbrella, triangular flags, and a number of incense sticks and candles equal to the owner's age. After that, a monk prays to perform an exorcism of bad luck and then the people will help to put the boat into the water and then drag it into the middle of the river to launch it.

Figure 2.9 Exorcism Floating Ceremony. Reprinted from Sangkhlaburi Tradition, 2014, Retrieving from http://www.manager.co.th

8) Thod Kathin

The Thod Kathin Festival is a traditional Buddhist festival celebrated all over Thailand. In this community, the people will organize colorful parades and offering ceremonies at the end of the monks´ retreat at Wangwiwegaram Temple. On "*Owk-Pansa*" Day, which occurs on the full moon and marks the end of the Buddhist lent period, villagers and city dwellers nationwide will go to their local temple for prayers and to pay respect to the sacred relics. "*Owk-Pansa*" is also the beginning of a 30-day period of merit making which affords a special opportunity for prayers to the Buddha and for the presentation of gifts to the

monks for preserving the faith. This thirty-day span of merit making and religious gift giving is referred to as "*Thod Pha Kathin*".

Figure 2.10 Thod Kathin Ceremony. Reprinted from Sangkhlaburi Tradition, 2015, Retrieving from http://m.naewna.com/view/highlight/126712

Thod Kathin takes its name from the "laying down" of new robes for the monks. The offering of new, saffron-colored robes to the monks is particularly meritorious and important. Other gifts to the monks may include basic utensils, toiletries, writing materials and food. All of the gift giving are acts of appreciation and gratitude to monks, and both individuals and community groups (such as a village) may perform them. Many villagers combine efforts by collecting cash donations for the maintenance of their local temple. Such donations are vividly arranged on a "money tree" which looks rather like a colorful Christmas tree decorated with 20-, 50- and 100-baht notes as the "foliage". The money tree is ceremoniously paraded to the temple, led by a team of lively drummers and musicians, with the villagers carrying their own individual gifts on beautiful trays, bringing up the rear. In this way at Thod Kathin, the lay-people of Thailand reaffirm their faith and, in a joyous fashion, bring gifts to the Buddha and his monastic disciples.

Mon Lifestyle

The Mon people are peaceful and have strong faith in philanthropy. The influence of Buddhism makes this community very charming. The combination of Myanmar culture, Thai culture, and Buddhist faith make this village quite attractive and tourists come to observe the lifestyle.

1) Giving Alms to Buddhist Monks

Many tourists visit this community because of this activity. They would like to give monks alms in the early morning on the Mon Wooden Bridge and take pictures to post on social networks. During the early morning in this district, the Mon and Thai people like to make merit and will wake up very early to prepare fresh food to give to monks, but there is a difference between the Mon and Thai in the way that they give alms to monks. The Mon people like to wear their Mon clothing and to put only cooked rice into the alms bowl, nothing more. After that, the monks will go back to the temple and then a group of about 10 - 12 people will bring food and water to the monks at the temple. This is how they give alms at BWM Village.

Figure 2.11 Daily lifestyle of Mon in giving alms to Buddhist monks,
Reprinted from Rao Ja Yim Hai Kan Tee Sangkhlaburi (Thai: เราจะยิ้มให้กันที่สังขละบุรี), 2014.
Retrieving from http://www.pict4all.com

However, tourists cannot find this culture in the area on the Thai side. If they cross the river by the Mon Wooden Bridge to the Thai side, they will see many Thai people selling sets of cooked food including items such as cooked rice, curry, desserts, and bottles of water for the making of offerings to the monks.

Figure 2.12 Early mornings at Mon Wooden Bridge on the Thai side. Sangchumnogn, A. (Photographer). (2015). Early Morning at Wooden Bridge. Sangkhlaburi, Thailand

2) Making Flower Sticks ("*Kaow*")

Flowers on a Wooden Stalk or "*Kan Dok Mai*" is a symbol of paying respect to the Lord Buddha. The Mon people will prepare flowers such as jasmine or other small flowers and put a wood stalk about a foot long through them and they can decorate this with other colored flowers. The Mon people use this flower stick to pay respect to the Buddha in the house. About ten sticks will be put into each jar in the Buddha's house in the early morning and the evening of every day. At present, they make these flower sticks and sell them to tourists during the giving of alms to the monks.

Figure 2.13 Flowers on wooden stalk used for making merit. Reprinted from Sangkhlaburi Making Merit, 2015, Retrieving from http://www.oknation.net/blog/anong/2007/11/28/entry-3

3) Carrying a Load on the Head

The Mon people like to carry a load on their head. They can carry nearly anything such as a tray of flowers, pots, or bowls. This carrying trick is accomplished by standing straight with the chin up, and placing something on the head, then walking with a straight back and balancing. This Mon custom is very charming and unique.

Figure 2.14 Mon Carrying Trays and Bowls on their Heads. Reprinted from Mon Lifestyle, 2015, Retrieving from http://www.tiewpakklang.com/news/kanchanaburi/17293/

Mon Language

The Mon people at BWM Village still use the Mon language within their families. The small Mon children learn their language from their family, and then learn the Thai language at school. Every Mon here can speak more than two languages including Mon, Thai, and Karen. The Mon and Karen people here mix together through marriage, and their children can speak both Mon and Karen very well. From observations, it was found that the Mon people usually use the Mon language when greeting and in informal communication. For community announcements, they also use the Mon language, and only on some occasions do they try to translate into Thai.

Few people in the community are able to write and read the Mon language, only the people who once had a chance to study it from Wangwiwegaram Temple, and most of them are now 40 - 70 years old. The younger generation cannot read and write Mon because there

are no classes taught at all. Five years ago, they tried to revive the Mon language by providing a class for people who were interested in the evening after work. However, most Mon did not realize the importance of their language, so this project gradually disappeared.

Clothing

Clothing is a way to maintain the ethnic identity of the Mon. The costumes of the Mon people are not clearly distinct from the costumes of the Myanmar people, but the Mon try to choose colors and patterns that will distinguish themselves from the Myanmar. Mon attire mainly consists of a sarong and shirt or T-shirt on a daily basis. On formal occasions, men will wear a red sarong with white stripes and a white plaid long-sleeve shirt with red stripes. Women like to wear a type of sarong called '*Nin*' or '*Ganin*' and a long-sleeved blouse that extends to the hip. On special occasions, they will also include a piece of cloth draped over their shoulders like a sash. Sometimes, Mon women's attire will be a red '*Nin*' and a long-sleeved shirt in white or pink. Mon women like to wear their hair long or in a bun knot at the neck, which is different from the Myanmar women who like to keep hair high on the top of their heads.

Figure 2.15 Mon Clothing. Reprinted from Mon Dressing, 2015, Retrieving from
https://plus.google.com/+TATKanchanaburi/posts/8Ucx7djAsvs

Local Food and Eating Culture

Food is not meant for human consumption only, but it is also used as medicine or in the rituals such as in a wedding party or funeral ceremony. Therefore, food is an important part

of the process of socialization. In this Mon Village, there are many local dishes that can impress tourists during their visit, such as '*Khanom-Chin Yauk Kluay*', '*Hung-Lay Curry*', '*Khao Chae Mon*', and '*Ma-Tard* Curry'. The Mon food will be changed along with the seasons, depending on the natural ingredients that they can find. For example, during April there are many '*Ma-Sun* Fruit' or '*Ar-Lod*', and in August there are many '*Ma-Tard*' or '*Ha-Praow*'. Moreover, tradition also influences food styles, such as during the Songkran Festival, the people will cook '*Khao Chae Mon*' and use it to pay respect to Lord Buddha and some will give it to monks at the temple as a tradition.

Figure 2.16 "*Khanom Chin Yauk Kluay*" and "*Khanom Thungtak*". Reprinted from Well Known Types of Food, 2015, Retrieving from http://www.shareview.in.th/ and http://www.manager.co.th/

Local Performances

Mon classical dance and music are similar to that found in Myanmar. In this village, there are groups of local people who are trying to preserve their local styles of dance and music, so they have set up a group and encourage the young people to join. Moreover, in the first informal interview with the assistant head of the village, it was found that the conservation of Mon dancing and music work is done through setting up a troupe, or group of dancers. The group there mostly consists of girls as well as some boys in their pre-teen years. An ad hoc committee has raised funds in order to hire an instructor from Myanmar to teach these children. They are able to perform dances on a variety of special occasions in order to promote the Mon cultural heritage. Also, another group of children is being trained to play the Mon musical instruments by a local instructor.

Figure 2.17 Mon Dancing held during the Songkran Festival, Reprinted from Sangkhlaburi Traveling, 2015, Reprinted from http://www.lovelikejourney.com/2013/04/25

Figure 2.18 Mon Dancing at Walking Street, Reprinted from Sangkhlaburi Night Market, 2015, Retrieving from http://www.bloggang.com

CHAPTER THREE
LITERATURE REVIEW

This chapter provides a review of the related literature and previous research in order to build a framework of the study. The appraisal of the literature related to this research is intended to include context, content and process in the field of tourism. The review is divided into six major sections: cultural heritage tourism, tourism development and tourism potential, sustainable tourism, sustainability and cultural heritage tourism development, tourism stakeholders, and sustainable tourism development models. Afterwards, the theoretical framework and research conceptual framework are presented.

3.1 Cultural Heritage Tourism

Normally, tourism occurs as a result of the interests and requirements of tourists after they have been attracted by a destination. Tourism is then classified into categories depending on the various types of tourist activities or attractions, and it is essential to understand the overall view of tourism as well as each category since they all have distinctive features and require different approaches in their development. The topics included in this section are the categories of tourism and the definition of cultural heritage tourism.

3.1.1 Categories of Tourism

Tourism destinations are made up of both tangible and intangible assets (Qu, Lisa, and Holly, 2011). Tangible assets include the geographical features such as beaches or mountains, historical sites, and attractions; intangible assets include culture, customs, and history. The most widely used categorization of tourism destinations was determined by the UNWTO. This classification is based on the resources of the destination, and the categories include nature based, cultural based, and special

interest based. Each category comprises many subcategories, or types of tourism, as follows:

       - Nature based tourism means traveling that involves natural resources, for example ecotourism, marine ecotourism, geo-tourism, agro-tourism, and astronomy tourism.

       - Culture based tourism means traveling in the local areas or communities that have an abundance of culture or heritage resources, for example historical tourism, cultural and traditional tourism, rural tourism or village tourism, and cultural heritage tourism.

       - Special interest tourism means traveling due to the specific needs, interests and demands of the tourists and includes health tourism, medical tourism, wellness tourism, ethnic tourism, sports tourism, adventure travel, home stays and farm stays, long-stay, incentive travel, and meetings, incentives, conventions and exhibitions (MICE) tourism.

However, the classification of tourism destinations can vary depending on an organization's purpose and concern. When the emphasis is on the demands of tourists, it is essential that every destination provide the choice of differentiation in the perceptions of tourists because the results from a number of studies confirm that the distinctive features of a destination can effectively influence tourists' decision to visit. Although sometimes when a destination has many different kinds of outstanding resources that can attract tourists, it may be difficult to categorize it.

3.1.2 Heritage Tourism Definition

Heritage tourism is related to both cultural tourism and cultural heritage tourism. In order to understand the three types of tourism (cultural, heritage, and cultural heritage), the background concepts of culture, heritage, and cultural heritage need to be discussed.

Webster's New Encyclopedic Dictionary (2002) explains that "culture" includes the beliefs, the artistic and material products and the social institutions that are the

characteristic features of a civilization. The term "civilization" here indicates a more complex society and organization of the social culture. Birukou, Blanzieri, Giorgini, and Giunchiglia (2009), who did research on a formal definition of culture, mention that culture is a widespread concept that is difficult to define, and involves the complexity of human development and constant learning by each generation. The UNESCO World Commission on Culture and Development Report considers culture to be "ways of living together" (UNESCO, 2008). Moreover, Banuri and Eckel (2012), studied a review of experiments in culture and corruption and added that culture is "shared" among group members. In addition, McKercher and Ho (2006) point out that culture can be both "intangible" and "tangible". Therefore, there are many words and phrases which can used to describe 'culture'. From the definitions mentioned, it can be concluded the definition of 'culture' is that of a cluster of widespread concepts which consist of both material and immaterial objects. Culture can be seen as the beliefs, and the artistic and material objects which are shared through the ways of living in the community. Culture can be also developed by social institutions that are the characteristic features of a civilization.

The definition of cultural tourism, which combines the concepts of "culture" and "tourism", is quite general. Broadly, the term "tourism" is identified as travelling to a specific place, or visiting tourist attractions. When it is combined with the term "culture", the Competitiveness and Innovation Framework Programme (2007) explains that cultural tourism is "the journey of people who have been inspired by and have decided to visit cultural attractions and cultural events". In addition, Whyte, Hood, and White (2012) state in further detail that cultural tourism is "the travelling to, visiting, or watching of cultural attractions and events such as visual arts and crafts, performance arts (theatre, dance, and music), cultural centers and museums, festivals, and historic sites and interpretive centers. Thus, cultural tourism can be defined as "the traveling of tourists who have an interest in and decide to visit the locations of cultural attractions such as lifestyles, visual arts and crafts, performance arts, museums, festivals, beliefs, traditions, and historical sites".

45

On the other hand, the term 'heritage' in its original sense means the property that parents hand down to their children. Oxford Dictionary (2013) defines the word 'heritage' as "the assets that are or may be inherited"; and that they are "treasured materials and qualities that have been passed on from previous generations, such as historic buildings and cultural traditions". Nevertheless, in the past the meaning of heritage was very concrete and was mostly associated with tangible objects or physical environments, and the concept of heritage protection was limited to government responsibilities for both natural and cultural resources (Davision and McConville, 1991).

Presently, Russell (2007) emphasizes that heritage cannot be simply explained as a set of things to be handed down, but it is defined as a changeable combination of materials combined with intellectual thoughts and emotional content. Thus, the definition depends on the quality of being able to be transferred to future generations. Tangible heritage includes such things as water, locations, or buildings; and intangible heritage consists of resources such as knowledge, art, and energy (Christensen, 2013).

Therefore, the concept of heritage should be focused and summarized by a combination between Christensen (2013) and Russell (2007), because their ideas are modern and in line with the current situation of the industry. Therefore, heritage can be concluded to be the tangible or intangible resources that represent the intellectual thoughts and artistic content and that these qualities can be transferred to future generations.

With regard to 'heritage tourism', a number of scholars have tried to define the term 'heritage tourism' in a variety of ways. For example, Jiang and Homsey (2008) state that heritage tourism is "a fulfilling experience for the tourists themselves that includes traditions, local customs, history and culture". While Smith (2009) mentions that heritage tourism is "a typology of cultural tourism by travelling through a variety of heritage places that include architectural sites, archaeological sites, castles and forts, monuments, palaces and country houses, museums, or religious sites which represent their historical background". Furthermore, Timothy (2011) states that

46

"heritage tourism is the travelers' action of seeing or experiencing built heritage, living culture or contemporary arts". Accordingly, similar to culture, heritage resources are both tangible and intangible, and are found in both rural and urban settings. Thus, heritage tourism can be summarized as a type of traveling undertaken in order to fulfill a tourist's experience in the valuable areas that represent the intellectual thoughts and emotional content of a society that have been passed on through time from generation to generation.

However, according to UNESCO (2008), when the two words are combined into the single concept of 'cultural heritage', it can be divided into three categories as follows:
- Monuments: architecture, sculpture, paintings, inscriptions, and structures those are outstanding in the view of art, history, or science.
- Groups of connected or separate buildings, which are valuable from an architectural, scientific or art history point of view.
- Sites: the outcomes of natural or human events, or a combination of both, for example, valuable archaeological sites around the world, that stand out for historical, ethnological or anthropological reasons.

Thus, it is obvious that the meanings of "cultural tourism" and "heritage tourism" overlap. Moreover, sometimes a destination can be regarded as belonging to both categories, especially those places that have been registered as World Heritage Sites. Prideaux and Timothy (2008) state that in tourism settings, culture and heritage may be used for a variety of purposes, and that tourism works best when uniqueness becomes a point of differentiation from competitors and creates a memorable experience for tourists. It is evident that UNESCO emphasizes only tangible assets while other scholars and organizations go further and also include intangible types of heritage. For example, the International Cultural Tourism Charter - Managing Tourism at Places of Heritage Significance (ICOMOS, 1999) explains that cultural heritage resources encompass all of the intangible and tangible assets that are developed by the community and handed down to future generations, including practices, customs, and artistic expression. Also, Datzira-Masip (2006), who agrees with the concept of intangible and tangible resources, explains that intangible cultural

47

heritage is the existing expression of culture, communication, identity, nutrition, origins, and customs while tangible cultural heritage is comprised of such things as historical buildings, urban lifestyles, galleries and archives. Likewise, Richards (2005) suggests that cultural tourism is the consumption of the cultural tourism destination, which includes products of the past as well as contemporary culture or ways of life.

In this study, the definition of "cultural heritage tourism" is adopted as "the traveling to or visiting of the places or communities which are rich in a unique style that represents the ways of life of the people who live there, which include both tangible and intangible resources", for example the World Heritage site of Luang Prabang, which is located in the country of Laos.

3.2 Destination Potential

Tourism destinations can be of any scale, from an entire country or a region, to a village, a town or a resort. Mortensen, (2002) explains that a tourism destination is a geographically defined area or a physical space, and does not rest exclusively with the tourist trade, but involves all the other resources in the community. Moreover, a tourist destination is a place that is shared by various stakeholders and contains at least some basic elements which attract visitors and which satisfies their needs and expectations. Thus, in order to develop a tourist destination, it is essential to understand its potential components.

3.2.1 Destination Potential for Tourism

Successful destination management requires a good understanding of the psychological factors behind the decision making process of tourists. While destinations vary, they mostly share a number of common features. Initially, Dickman (1989) recommends using the 5 A's to identify a tourism destination's potential, consisting of Attractions, Accommodations, Accessibility, Amenities and Activities. However, from a marketing perspective, Kotler, Haider, and Rein (1993) propose that

48

marketing concepts are significant in the tourism industry; therefore, the potential should consist of Attractions, Amenities, Accessibility, and Ancillary services, known as the 4 A's, in which Accommodations are combined into Ancillary Services and Activities are combined with Attractions. The 4 A's are not only applicable to the tourism industry, but also to groups of stakeholders in every field. Later, George (2001) strongly supports Kotler's idea, and adds another component related to tourism destinations to recreate the 5 A's: Attractions, Amenities, Access, Ancillary Services, and Ambience. To him, ambience is important at a destination because a visitor must have an interaction with other visitors, the hosts and the employees. All of them participate in and have an effect on the travel experience, especially in the case of cultural heritage destinations.

In this study, the concept of George (2001) seems to have more consistency than the others. The research of George was focused on hospitality and tourism marketing in South Africa and he listed the components of the destination potential in the 5 A's with the details of each component as follows:

- Attractions are considered the most important component of the tourism system as they are the main motivation for tourists to take a trip (Swarbrooke, 1995).

- Amenities means support services and facilities such as accommodations, food and beverage shops, retailing, sports facilities, entertainment and so on that are also essential, but would not exist without Attractions (Swarbrooke, 1995).

- Accessibility of a destination affects the holiday expenditures, and the convenience and the speed with which the tourists may reach a destination. Accessibility means more than physical transport. It comprises the equipment (size, speed and range of public transportation vehicles), infrastructure (roads, airports, railways, seaports), operational factors (routes operated, frequency of services, prices charged), and government regulations regarding transport (Middleton, 1994).

- Ancillary Services are provided to the tourists or the suppliers of tourism services and include tourist guides and counter services, the trade press, advertising agencies, consultants, educational institutes, and training providers as well as leadership, marketing, development and the coordination of activities by a local tourism board (Shire of Augusta-Margaret River Report, 2015).

- Ambience means that a destination is composed of more than merely its physical features. It is also made up of social and cultural features, some of which are related to its natural and constructed attractions. Ambience includes features such as the friendliness of its residents, how services are delivered to visitors, the ways of life of its locals, and its history and folklore, all of which can be attractions in their own right (George, 2001).

These components of a tourist destination are significant indicators for today's tourists. As tourism is an extremely competitive industry, destination management must deliver unique experiences to tourists in order to be able to compete effectively.

3.2.2 Destination Potential for Sustainable Cultural Heritage Tourism

Destination potential for sustainable tourism is one among many tourism development policies of the destination. Although every destination must have tourism potential based on the 5 A's, occasionally sustainable tourism involves further concerns because the sign of a lack of sustainability have begun to occur. Tourism grew and developed because different types of tourists seek different kinds of experiences during their leisure time. In addition, tourism also varies by timescale; some people go for a day (day trippers), weekends and city breaks, while most people go for a week or two. Some people are lucky enough to go on huge round the world adventures or take long breaks of three months or more in a destination of their choice. Sometimes people go abroad on a package deal as a form of mass tourism, or to inhospitable or dangerous environments for extreme tourism, or for sustainable tourism in cultural heritage tourism areas. However, all of these flows of tourists can generate a lack of sustainability in destinations very easily. The problems may not be created by tourists, but from can result from the supply side, who would like to satisfy tourists when they visit in order to attract more tourists and to encourage visitors to return.

Sustainable cultural heritage tourism is the result of the awareness of cultural heritage resources and their stakeholders. McNulty and Koff (2014, p. 5) mention that cultural

50

heritage tourism is one of the fastest growing specialty markets in the tourism industry of the United States of America nowadays. Similarly, in many other countries cultural heritage tourism is the most popular attraction for the tourists (OECD, 2009, p. 27). Therefore, the potential of destinations to serve tourists as a part of sustainable cultural heritage tourism is very important.

Sometimes misunderstandings are created by the fact that the term "potential" implies some territorial capabilities, which have a slightly narrower domain (Mamun and Mitra, 2012). Sometimes potential may be substituted by the terms "attractiveness" or "destination", which clearly indicates the relations between the supply and demand of tourism. Moreover, many research studies focus on the potential from both the demand and the supply side. Some researchers have studied tourism potential as destination potential, which is mostly aimed at finding the capacity of the destination. More frequently, tourism destination potential is determined as the capacity of the destination to accommodate and provide for the tourists who visit, or are capable of visiting. The capacity of the destination can indicate either positive or negative perspectives or situations. Moreover, it is more beneficial if the assessment of the potential can show the limits of the capacity of the destination.

The relevant consideration between tourism destination categories, tourism destination components, and tourism destination potential is an effective way to simplify the overview of a tourism destination and its development, in which "destination" means any kind of attractive area that can motivate tourists to visit and tourism categories work as a tool to clarify the type of that destination. In each category, there will also be several components.

3.3 Sustainable Development and Sustainable Tourism Development

In order to develop tourism in a certain destination, sustainability is needed in order to pave the way for all activities. In doing so, understanding the principles and practices of sustainable development and sustainable tourism is essential.

3.3.1 Sustainable Development

The concepts of sustainability and sustainable development have been widely accepted by governments, businesses, and civil society as necessary because it is evident that the world's resources are decreasing at a very rapid rate. The recognition of sustainable development has been well accepted since the World Commission on Environment and Development (WCED) published the Brundtland report in 1987 and the definition of sustainable development was disseminated as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987). In other words, this means that sustainable development is the fulfilling of the requirements of the present generation while future generations will still be able to receive high levels of benefits to meet their own demands.

Sustainable development consists of three essential elements, which are optimal use of environmental resources, preservation of the social and cultural identity of local society, and provision of social and economic benefits for all stakeholders (WTO, 2004). In addition, sustainable development is seen as an approach that focuses on the concept of intra- and intergenerational equity (Tanguay, Rajaonson, and Therrien, 2011). It is also a form of tourism that strives to achieve a balance between economic growth and environmental protection.

3.3.2 Sustainable Tourism

Tourism is one of the largest and fastest growing economic sectors in the world, and it also has a considerable role to play in delivering sustainable development in many countries (WTO, 2013) because a number of problems have been arising from tourism, especially due to the drastic increase in tourist numbers. Moreover, it has been found that mass tourism results in an excessive amount of resource consumption and fails to conserve resources for future generations. As a result, tourism planners started to consider the problems of unsustainable mass tourism and now realize that it is necessary to measure its various impacts on tourism destinations (Cernat and

Gourdon, 2007). Although progress has been made, a significant number of tourism destinations are still at risk of damage resulting from tourism activities due to the lack of public awareness and legislative control. For example, as the rapid tourism growth in Tennessee or Missouri towns in the USA has burdened these communities with undesirable environmental and social effects, the tourism's impressive economic performance has reinforced the desire of community leaders in hundreds of other small towns around the nation to pursue tourism (Ioannides and Petersen, 2003). In fact, these problems have long existed, as Kreag (2001) mentions that the problems that are found in the destinations are generated by two main factors; tourist factors and destination factors.

Not only Fontaine (2006), but also Korir, Muchiji, and Kamwea (2013) support adopting sustainable development principles and practices into tourism because they help to maintain the resources in such a way that they are able to renew themselves at the same rate that they are consumed or by slowly replacing resources with those that can be replenished more quickly. In these ways, resources will be sufficient to support the population in the future, as well as in the present. The procedure of sustainable development to manage resources is described by the World Tourism Organization (WTO, 1995), which explains the three principal dimensions of sustainable development as follows:

     1) Ecological sustainability is a type of development with a specific focus on being well-suited with the preservation of the indispensable environment and biodiversity.

     2) Social and cultural sustainability is the protection of unique cultures and values, and maintains and strengthens community identity in order to develop them in the proper way.

     3) Economic sustainability ensures that the development is effective enough to reduce the poverty of the local population, and is compatible with the conservation of the local resources.

Thus far, several definitions of sustainable tourism have been proposed, but UNWTO's definition was initially the one most acknowledged. This definition was

53

presented during the Earth Summit 2002 as "the key that leads to the management of all resources in order to be able to meet the current demands of tourists while, at the same time, preserves the benefits of the future, especially in the economic, social and environmental dimensions". However, the definition from 2002 above focuses mainly on the tourists and the resources in the economic, social and environmental aspects. In fact, in the tourism industry, there are additional factors that are concerned and need to be accounted for, especially the community. Later, the WTO together with UNEP (2005) amended the previous definition to be "tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and the host communities".

Another significant organization related to tourism, the International Council on Monuments and Sites (ICOMOS), together with other organizations working in heritage tourism, have agreed upon a definition of sustainable tourism, which is easy to understand and remember, especially for those who are not close to the academic realm of tourism. The definition is "the kind of tourism that must not damage the environment, must be acceptable to the community, must be profitable for the business sector, and must satisfy the visitors" (WTO, 1995). This definition is in accordance with Mowforth and Munt's suggestion that sustainable tourism can play a role beyond simply balancing the economic, social and environmental factors, but can also help to solve the problem of poverty for the people in the community, so that the concept of sustainable tourism is well accepted by every group of people involved in the tourism industry (Mowforth and Munt, 2009).

Therefore, sustainable tourism should be specific to the destination and the community. Although in general, many types of tourism have always been primarily concerned only with satisfying the demands of tourists, sustainable tourism takes the opposite approach. Sustainable tourism is strongly concerned with how the destruction of communities and resources by tourism can be avoided and benefits for all stakeholders can be generated equally. These suggestions of sustainable tourism flow together, support, and fulfill each other. The approach of sustainable tourism is

based upon the conceptual insights of the destination, which can be categorized into three main factors consisting of economic, social, and environmental.

3.3.3 Sustainable Tourism Development

There has been an increase in the need to promote sustainable tourism development in order to minimize the environmental impact of mass tourism and to maximize the economic and social benefits at tourist destinations (Neto, 2003). The UNWTO, the WTTC, the EU and the Earth Council define the role of sustainable tourism development as a focus on the prospects for the future while trying to meet the needs of present-day tourists and host regions. In order to achieve sustainability in tourism development, Fontaine (2006) suggests that there should be two essential goals. Firstly, development should focus on the three dimensions of sustainability: ecological, economic, and socio-cultural, similar to WTO (1995). Secondly, it is required that the reliability and consistency of business investment be included, while the natural balance be maintained. Therefore, the promotion of economic growth which conserves and preserves the local natural, built and cultural resources is the sustainable tourism development policy that will be used to maintain and improve the quality of life and the quality of the tourist experience. Kozak and Baloglu (2011) contribute further by starting with the tourism destination; that is, sustainable tourism development is based on sustainable destinations, which act in the interest of tourists and residents, as well as for the protection of the resources and come under the system of sustainable tourism development and marketing.

According to Aas, Ladkin, and Fletche (2005), sustainable tourism development should be focused on the potential of resources because many resources are nonrenewable. In some cases, policies for sustainable tourism development have been suspended for the reason that mass tourism can generate rapid growth in infrastructure, and the negative side effects are ignored. Fontaine (2006) points out that in the long run the negative consequences will produce effects as was the case on the Island of Mallorca. This island experienced a series of construction projects over several decades, which resulted in the destruction of the coastline landscape. This was

55

because, with mass tourism, the emphasis is placed on the short-term profits; which is in contrast to sustainable tourism, in which long-term impacts must also be considered.

In summary, in order to assure that tourism development is successfully sustainable, the development process should adhere to the following principles proposed by WTO (2013):

     1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.

     2) Respect the socio-cultural authenticity of host communities, conserve their built and living culture and cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance.

     3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation.

Sustainability is an ideological concept to achieve success in tourism. However, its implementation requires an effective methodology that can measure the sustainable potential of tourism destinations before the suggestion of the development ideas.

3.4 Triple Bottom Line and Sustainable Tourism Development

Tourism sustainability is a major issue in the tourism industry because resources are used, destroyed, and damaged day-by-day due to a large number of reasons. This has a direct effect on tourism. Because, even though some resources can be recovered, some others cannot. Therefore, learning to protect resources for tourism is the best way to ensure that tourism will be able to develop continually. The Triple Bottom Line and Sustainable Tourism Development have been discussed extensively and will be deliberated upon further hereafter.

Triple Bottom Line

The Triple Bottom Line (TBL) was created by Elkington in 1995 to be used in business in order to successfully realize its sustainability. In the beginning, TBL meant the three P's: profit, people, and the planet. The first P means the profit and loss account, the second P means the people account, a measure of how socially responsible an organization has been throughout its operations, and the third P refers to a measure of how environmentally responsible it has been. Later, Elkington (1998) himself changed the three P's to environmental, economic, and social parameters and also described the indicators in each parameter. The environmental parameter covers the use of natural resources, environmental management, and pollution prevention. The economic parameter is concerned with profit, cost savings, economic growth, and research and development. The social parameter consists of standards of living, education, communities, and equal opportunities (Onyali and Okafor, 2014).

Afterwards, other organizations, both public and private, adopted Elkington's TBL, but in some cases elements have been added or even omitted in order to be suitable for the context and mission objectives. Similarly, in the tourism discipline, there have been a number of studies to create and form an applicable method for determining sustainability in all stages in tourism, and TBL is one of the most frequently used tools (Durovic and Lovrentjev, 2014). Initially, for a number of tourism development projects, the TBL approach was used as a tool to assure that tourism development would result in sustainability. However, since the beginning, the TBL in tourism has consisted of the three dimensions: the ethical, economic, and ecological aspects of the destination (Howie, 2003), as shown in Figure 3.1.
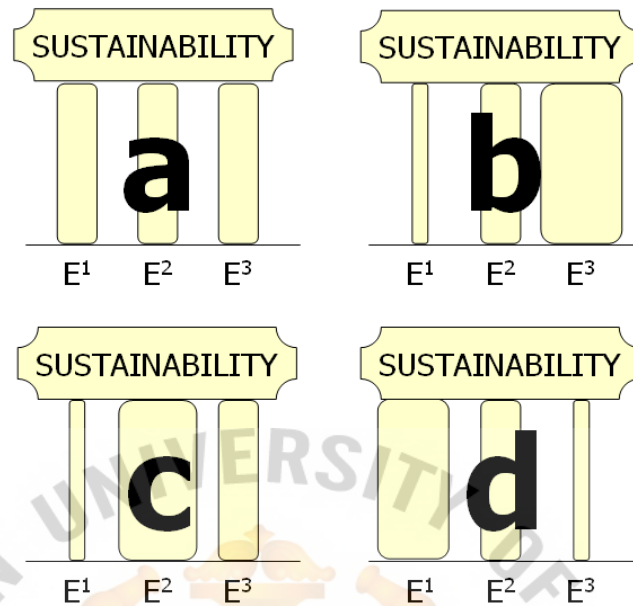
Figure 3.1 The Triple Bottom Line. Reprinted from *Managing the Tourist Destination* (p.11), by F. Howie, 2003, London: Thomson Learning.

Figure 3.1 presents the triple bottom line concept, which consists of 3 columns with E1 standing for the Ecological Dimension, E2 for the Economic Dimension, and E3 for the Ethical Dimension. All three columns represent the tourist destination to represent the situation of sustainability, which consists of four possible situations: a) equal priority given to each dimension, b) priority given to ethical/equity considerations, c) priority given to economic considerations, and d) priority given to ecological considerations. It is clear that the TBL here still includes three spheres, but there are some changes in the names and meanings; the name 'environmental' has been changed to 'ecological', while the 'social' has been changed to 'ethical'. In addition, the meaning of the ethical dimension covers the equity of intergenerational, international, societal, and interspecies concerns.

According to Howie (2003), the ideal goal of TBL is the balance between the three columns of 'ecological dimension', 'ethical dimension' and 'economic dimension', which can lead to sustainability. In other words, if applied to tourism, sustainability is reached when each column is equal in size because this means that tourism can

improve the destination in a sustainable way and tourism can bring well-being to the community in the long term for many generations to come.

Gale (2005), Tourism Queensland (2010), and Beach (2010) also support dividing sustainable tourism into three dimensions. Gale (2005) in a study on sustainable tourism in the environmental dimensions of trade liberalization in China listed three goals of sustainability comprised of: 'economic goals' (economic benefits to locals & other stakeholders, economically viable industries, and economically viable businesses), 'environment and resources goals' (maintain/expand biodiversity, resource benefits, minimal resource degradation, acceptance of resource values, matching of supply and demand, adaptive design, and intergenerational equity), and 'ethical goals' (community benefits, participation, planning, education, health, employment, and visitor satisfaction).

Tourism Queensland (2010) also has three goals but with different objectives in the case of the study regarding the Sustainability Triple Bottom Line and Greenwashing. This study applies the three objectives of the sustainability triple bottom line, which consist of 'economical objectives' (industrial growth, business profitability, increased employment opportunities, and benefits spread across destinations), 'environmental objectives' (protect natural assets, manage usage and impacts, inform & educate people, and build strong partnerships), and 'social objectives' (preserve culture and heritage, community involvement, improve services & infrastructure, and improve the quality of life).

Also Beach (2010) mentions in the study of Edmond Oklahoma information for citizens planning to maintain sustainability, in which there are three dimensions for sustainability consisting of 'environmental', 'economic', and 'social'. Each dimension will be overlapped and have a sphere between each pair: 'social-environmental', 'environmental-economic', and economic-social'.

However, in some areas of tourism, especially those related to cultural tourism, heritage tourism and cultural heritage tourism, further modifications have been made.

For example, Jovicic and Sinosich (2012) studied the ethical bases of sustainable tourism, and then proposed that the ethical element should considered as a foundation of the other four dimensions; namely, economic growth, social development, protection of the environment, and affirmation of cultural identity. The study of Jovicic and Sinosich (2012) applied the words 'social' and 'environment' to measure sustainability because the word 'social' can refer to community living or tradition in the community, and 'environment' can indicate the overall environment, instead of merely focusing on the ecology, which is a narrow and inconsistent word when used with cultural heritage destinations. Also, Omar (2013) conducted a study on sustainable cultural heritage tourism in Malaysia by proposing four dimensions of sustainability; namely, economic, ecological, social, and cultural.

Therefore, if TBL is applied to measure sustainability in tourism destinations, the destination attributes must be considered. In cultural heritage destinations the components of TBL should be the 'economic dimension', 'social and ethical dimension', and 'environmental dimension'. Following this, looking for a balance between each dimension and how to increase the possibility of this is the way toward success in sustainable development.

Sustainable Tourism Development

In terms of sustainable tourism development, a number of experts in tourism have concentrated on investigating the significant components that influence the success of tourism sustainability, even though they do not pay much attention to the three dimensions as mentioned in TBL. Instead, they still continue thinking of the three anchors of triangulation. For example, in the view of Dredge, Cox, and Fisher (2009), successful sustainable tourism development should cover the following indicators: 1) maintenance and improvements of the natural environment, 2) contributions to community development and well-being, 3) responses to market changes now and in the future in order to encourage the flexible development of an appropriate business model, 4) increases in the economic contribution of tourism to the regional destinations and promotion of long-term industry viability, and 5) enhancement of

destination attractiveness in order to increase the number of repeat visitors. These components are considered as a triangle representing the environmental, social and economic values that are found in a destination.

The suggestion of Dredge, Cox, and Fisher (2009) is compatible with the concepts proposed by Mowforth and Munt (2009), who recommend the key aspects which could be used for determining sustainable tourism development as: 1) ecological sustainability, 2) social sustainability, 3) cultural sustainability, 4) economic sustainability, 5) the educational element, 6) local participation, and 7) the conservation elements. It is noteworthy that Mowforth and Munt (2009) expand the sustainability dimensions by splitting the social aspects into two separate dimensions, the social and the cultural, and then adds more indicators, such as education and participation, that are considered significant in the social dimension.

However, there are other authors who do not explicitly use the concept of TBL as a basis. For example, Pocock (2006) perceives that cultural heritage resources are fragile and require delicate use and supervision, and that specific management in the use and preservation of the cultural resources is needed. Similarly, Carlsen, Hughes, Frost, Pocock, and Peel (2007), without focusing on the three dimensions, propose that the indicators of sustainable cultural heritage tourism success include: 1) agreed upon objectives and clear concepts, 2) economic planning, 3) effective marketing strategies, 4) destination management, 5) human resource management, 6) product differentiation management, 7) product quality and authenticity, 8) cultural heritage tourism management, and 9) interpretation design.

Furthermore, a number of researchers turn to the use of indicators for the reason that indicators can be employed in all stages of tourism development. For example, the WTO (2004, 2013) has created instructions for implementing the principles of sustainability in all types of tourism at any destination. In the WTO 2013 Guidebook, some modifications were made to the 2003 principles, especially with the "11 core indicators and 3 composite indices", which were changed to the 12 aims, five pillars and 17 sub-pillars. It is noticeable that the changes help with an understanding

because the explanation is more elaborate and distinctive for each sub-pillar. For example, "local satisfaction" is changed to two items, "an integrated approach to poverty reduction through tourism" and "the inclusion of disadvantaged groups in the tourism sector" (WTO, 2013). In this WTO Guidebook, the 12 goals of sustainable tourism are specified as economic viability, local prosperity, employment quality, social equity, visitor fulfillment, local control, community wellbeing, culture richness, physical integrity, biological diversity, resource efficiency, and environmental purity. In order to reach these 12 goals, a number of components and sub-components are suggested, as summarized in the following Table 3.1.

Table 3.1 WTO Components and Sub-components of Sustainable Tourism

12 Goals: economic viability, local prosperity, employment quality, social equity, visitor fulfillment, local control, community wellbeing, culture richness, physical integrity, biological diversity, resource efficiency, and environmental purity	
Component	**Sub-component**
Economic performance, investment and competitiveness	- Measurement of tourism and its contribution to the economy - Trade, investment and the business environment - Branding, marketing and product positioning - Resilience, security and risk management
Employment, decent work and human capital	- Human resources planning and working conditions - Skill assessment and the provision of training
Poverty reduction and social inclusion	- Integrated approach to poverty reduction through tourism - Strengthening of pro-poor tourism initiatives - Inclusion of disadvantaged groups in the tourism sector - Prevention of negative social impacts
Sustainability of the natural and cultural environment	- Relating tourism to natural and cultural heritage - Focusing on climate change - Enhancing sustainability of tourism development and operations - Measuring and monitoring tourism impacts
Tourism policy and governance	- Position of tourism in development policies and programs - Tourism policy and regulatory framework - Tourism governance and institutional setup

Note. Reprinted from *UNWTO Annual Report 2013*, by WTO, 2013, World Tourism Organization, Madrid, Spain.

Table 3.1 shows the components and sub-components needed in order to reach the 12 goals of sustainable tourism. It is the evident that the original concept of TBL is still applicable. The economic dimension is presented as economic performance, investment and competitiveness and employment; whereas, the social dimension is interpreted as poverty reduction and social inclusion, which are more specific and relevant to the current international social problems. However, it is necessary that assessment and management must be added into the tourism development and operation stages.

In the tourism industry in Thailand, there are some studies that have been conducted in order to determine sustainability dimensions and indicators for tourism in general. The study of Ngamsomsuke, Hwang, and Huang (2011) go further in order to identify a set of suitable indicators for sustainable cultural heritage tourism development in Thailand. However, this study uses a quantitative method to collect data from tourists who visit cultural heritage destinations of Thailand only with the results as presented in Table 3.2.

Table 3.2 Dimensions and Indicators of Sustainable Tourism

Dimension	Indicators
Economic Activities	- Convenient accessibility to the sites - Good service systems and capacity of all transportation - Good quality and enough facilities to support tourists - Good quality and enough services to support tourists - Good quality tourism leisure supports
Social Supports	- Tourist satisfaction with the cultural heritage sites - Good attitude of tourists towards the cultural heritage sites - Public awareness of criminality at cultural heritage sites - Public impressions of regulations at cultural heritage sites
Management of Cultural Heritage Sites	- Good conditions at the cultural heritage sites - Cultural heritage sites preservation - Attractive marketing promotions for cultural heritage sites - Good quality and sufficient number of facilities and services provided at cultural heritage sites - Beneficial knowledge and information provided at the cultural heritage sites - Advanced information technology provided for access to cultural heritage sites - Quality of the narration describing the sites
Surrounding Environment of Cultural Heritage Sites	- Good management of air pollution at cultural heritage sites - Good waste management at cultural heritage sites - Coherence of overall architectural environment in the sites - Coherence of urban design surrounding cultural heritage sites.

Note. Reprinted from *Sustainable Cultural Heritage Tourism Indicators*, by Ngamsomsuke, W., Hwang, T. & Huang, C., 2011. Paper presented at the 2011 International Conference on Social Science and Humanity, Singapore.

From Table 3.2, it can be seen that the results indicate that in the Thai context, sustainable cultural heritage tourism indicators are grouped into four dimensions with 20 indicators. It is evident that for sustainable cultural heritage development in Thailand, some of the dimensions in the TBL are still employed. In addition, as most of the tourism sites are considered to be valuable heritage, more attention is given to the management of the sites because some of these buildings or artifacts may be at risk of damage.

All of the components and indicators presented thus far can be employed to evaluate the potential of sustainable tourism destinations. However, some of these indicators

are specific and not relevant for use with all types of tourism and community contexts. Moreover, research has found no clear indicators specifically for sustainable cultural heritage tourism. However, there are many concepts from related literature that can be applied to this study. Therefore, in order to conduct the research properly, the researcher has developed indicators to use for the evaluation of BWM Village as a sustainable cultural heritage tourism destination by introducing related ideas from various sources as shown in Table 3.3.

Table 3.3 Synthesis of Sustainable Cultural Heritage Tourism Indicators

Authors	Economic	Social	Ethical	Environmental
Dredge, Cox, and Fisher (2009)	- Responses to market changes now and in the future in order to encourage the flexible development of an appropriate business model - Increases in the economic contribution of tourism to the regional destinations and promotion of long-term industry viability	- Contributions to community development and well-being		- Maintenance and improvements of the natural environment - Enhancement of destination attractiveness in order to increase the number of repeat visitors
Mowforth and Munt (2009)	- Economic sustainability	- Social sustainability - Educational element - Local participation		- Ecological sustainability - Cultural sustainability - conservation elements
WTO (2013)	- Economic performance, investment and competitiveness - Employment, decent work and human capital	- Poverty reduction and social inclusion		- Sustainability of the natural and cultural environment - Tourism policy and governance
Gale (2005)	**Economic goals** 1) Economic gains to local & other stakeholders 2) Economically viable industry 3) Economically viable business		**Ethical goals** 1) Community benefits 2) Participation 3) Planning 4) Education 5) Health 6) Employment 7) Visitor Satisfaction	**Environment and resources goals** 1. Biodiversity maintenance 2. Resource benefits 3. Minimal resource degradation 4. Acceptance of resource values 5. Matching of supply and demand 6. Adaptive design 7. Intergenerational equity
Tourism Queensland (2010)	**Economic Objectives** 1) Industrial growth 2) Business profitability 3) Increased employment opportunities 4) Benefits spread across destinations	**Social objectives** 1. Preservation of culture and heritage 2. Community involvement 3. Improvement of services & infrastructure 4. Improvement of quality of life		**Environmental objectives** 1) Protect natural assets 2) Manage usage and impacts 3) Inform & educate people 4) Build strong partnerships

Table 3.3 Synthesis of Sustainable Cultural Heritage Tourism Indicators (cont.)

Authors	Economic	Social	Ethic	environment
Beach (2010)	**Economic** 1) Profits 2) Cost savings 3) Economic growth 4) Research and development	**Social** 1) Standards of living 2) Education 3) Community equity 4) Opportunity		**Environmental** 1) Natural resources use 2) Environmental management 3) Pollution prevention
Ngamsomsuke, Hwang, and Huang (2011)	Economic Activities - Convenient accessibility to the sites - Good service systems and capacity of all transportation - Good quality and enough facilities to support tourists - Good quality and enough services to support tourists - Good quality tourism leisure supports	Social Supports - Tourist satisfaction with the cultural heritage sites - Good attitude of tourists towards the cultural heritage sites - Public awareness of criminality at cultural heritage sites - Public impressions of regulations at cultural heritage sites		Management of Cultural Heritage Sites - Good conditions at the cultural heritage sites - Cultural heritage sites preservation - Attractive marketing promotions for cultural heritage sites - Good quality and sufficient number of facilities and services provided at cultural heritage sites - Beneficial knowledge and information provided at the cultural heritage sites - Advanced information technology provided for access to cultural heritage sites - Quality of the narration describing the sites Surrounding Environment of Cultural Heritage Sites - Good management of air pollution at cultural heritage sites - Good waste management at cultural heritage sites - Coherence of overall architectural environment in the sites - Coherence of urban design surrounding cultural heritage sites.

67

Table 3.3 Synthesis of Sustainable Cultural Heritage Tourism Indicators (cont.)

Authors	Economic	Social	Ethic	environment

Synthesis of Sustainable CHT Indicators	**Economic Dimension**
	1. Industrial growth
	2. Accessibility
	3. Transportations
	4. Infrastructure
	5. Service supports
	6. Business profitability
	7. Employment opportunities
	8. Income distribution
		Social & Ethical Dimension
		1. Community involvement
		  1) Participation
		  2) Planning
		2. Improved quality of life
		  1) Equity
		  2) Health
		  3) Jobs and Income
		  4) Improvement of services & infrastructure
		3. Community benefits
		4. Visitor satisfaction
		5. Criminality awareness
		6. Local Tourism regulations.
				Environmental Dimension
				1. Resources protection and preservation
				2. Resources restoration
				3. Resource benefits
				4. Management and assessment
				5. Information and education
				6. Strong partnership
				7. Intergenerational equity
				8. Surroundings management
				  1) Pollution
				  2) Garbage disposal and control
				  3) Overall architectural character of location surrounding
				  4) Urban design of surroundings

Note. Data for the *Sustainable Cultural Heritage Tourism from* Dredge, Cox, and Fisher (2009), Mowforth and Munt (2009), WTO (2013), Gale (2005), Tourism Queensland (2010), Beach (2010), and Ngamsomsuke, Hwang, and Huang (2011)

In Table 3.3, the sustainable cultural heritage tourism indicators were developed by use of a synthesizing technique. Seven sources from the literature were selected to be included in this table because they provided the beneficial concepts of sustainable tourism and the evaluation criteria for the destination. Dredge, Cox, and Fisher (2009), Mowforth and Munt (2009), and the World Tourism Organization (1995) developed the broad concepts of sustainable tourism. Dredge, Cox, and Fisher (2009) divided sustainability into five keys which focus on the economic, social, and environmental conditions as a very clear concept to success. Mowforth and Munt (2009), and the World Tourism Organization (1995) are also in line with Dredge, Cox, and Fisher (2009) with regard to the broad ideas related to sustainability. Moreover Gale (2005), Tourism Queensland (2010), and Beach (2010) divided sustainable tourism into three dimensions and also added the indicators under each dimension. In this table, the research of Ngamsomsuke, Hwang, and Huang (2011) is included because it provided sustainable tourism indicators for Thailand, which are concepts that are very closely related to this study. However, within the indicators of Ngamsomsuke (2011), there are some indicators that are very specific to only some destinations, and this it will be more beneficial to synthesize these with other concepts.

The synthesis of sustainable cultural heritage tourism indicators was made by examining the indicators from each author, then selecting the indicators that are similar in meaning and aim, which were then presented as a single indicator. If some indicators were unique, they were listed as a separate indicator. The result was that there were 22 indicators consisting of eight indicators for the economic dimension, six indicators for the social and ethical dimension, and eight indicators for the environmental dimension as shown in the last row of Table 2.3. This synthesis was a composition process to combine ideas and then to form a new theoretical contribution. It was a good way to help the researcher to provide a set of proper indicators for TBL in order to apply to the research area. The triple bottom line provides a useful model to assess the BWM Village's circumstances and intervene to improve the development of sustainable tourism. Furthermore, each of the TBL categories can be

sub-categorized for finer resolution and allow for more meaningful data to be gathered.

3.5 Tourism Stakeholders

Originally, the word "stakeholder" was used in the context of corporate strategy development. During that time, it was a generalized term that referred to the stockholders, who have a type of special claim on a firm or corporation (Freeman and McVea, 2002). Nowadays, the word is used in a variety of contexts and its definition can emphasize different perspectives.

3.5.1 Definition

There are a variety of definitions for the word 'stakeholder'. Some definitions focus on the results or consequences that the stakeholder will receive. For example, Bryson (2004) explains that stakeholders are those who have been affected by the causes and effects of a problem, and it may imply a person, a group, or an organization. Murphy, Maguiness, and Pescott (2005) point out that a stakeholder is an individual or a group of individuals who are affected by an organization's pursuit of its goals, either directly or indirectly. On the other hand, some definitions focus on what responsibilities stakeholders should take. For example, Aas, Ladkin, and Fletcher (2005) point out that the right and ability to participate in a process is a key aspect of the stakeholders. Briefly, it can be said that a stakeholder can be any kind of person or an organization that has the right to be involved with and also will be impacted upon by the outcomes of a project or an enterprise.

In the tourism industry, stakeholders are also a kind of person, a group of persons or an organization that participates in the destination and once they have set goals and objectives that have an impact on a site, it means that they have selected their own tourism strategies (Fontaine, 2006). Most anyone can participate as a stakeholder of tourism, for example, government officials, community members and local residents, tour operators, environmental conservation and historic preservation organizations,

70

scientists, tour guides, and visitors. However, the stakeholders will ultimately be those who share the benefits and the problems that arise later. Also, stakeholders may be involved through the various components of the attractiveness of a tourist destination (Kozak and Rimmington, 1998).

3.5.2 Importance of Stakeholders

The support of the stakeholders is a key element in the successful implementation of sustainable tourism development in a community (Kruja and Hasaj, 2010; Dabphet, 2013). In some tourist destinations, there are multiple stakeholders with varying degrees of influence over decision making and, as a result, the planning systems may be complex. Moreover, it was found that no individual stakeholder can completely control the development and planning, and that the degree of influence of their participation is more important than the location of the key stakeholders, who may not always be present at the destination (Jamal and Jamrozy, 2006). Dabphet (2013) adds that not all stakeholders have the same level of interest in sustainable tourism development. Furthermore, according to Reed (2008), many stakeholder groups compete to be included in the decision-making processes and different stakeholder groups influence each other, whether they approve of it or not.

Nevertheless, it has been proved that in tourism planning and management, the involvement of diverse types of stakeholders is important, as Bramwell, Sharman, Richards, and Hall (2000) confirm that good cooperation of all stakeholders has a huge potential to contribute to successful negotiation and to create a great deal of mutual recognition of how tourism should be developed. Therefore, the relationship between the national and local stakeholders should be considered as a collaboration in an integrated manner, rather than one of antagonism and competition in tourism management (OECD, 2009). To sum up, stakeholders in tourism should work together to consider, plan and set goals for the development of their tourism attractions. Additionally, Aas, Ladkin, and Fletcher (2005) offers key criticism of the participation of the stakeholders in that it is regularly overlooked that there are disparities of power, and that the development cannot be dominated by only one of

71

the stakeholders involved. Thus, the strategic aims of the attractions should be determined for the benefit of all stakeholders.

3.5.3 Stakeholder Categorization

As stakeholders can be a group of people, an organization, an institution, and sometimes even individuals who have a stake (or share) in a specific issue or system ICRA (2013), sometimes the words "**actors**" and "**interest groups**" are used. The word "actors" means that the stakeholders are active and interact with each other, whereas "interest groups" indicates that people can be grouped according to a common interest.

Stakeholders can be found in society, from the international to the national, regional, household or intra-household levels at any stage, or in any position. A distinction is made among different types of stakeholders. For example, Reed et al. (2009) determined that stakeholders may be "active" or "passive". Active stakeholders may or may not be a part of the organization's formal structure, but they are those who want to participate in the organization's activities, whereas passive stakeholders are those who do not want to participate in an organization's policy making. However, this is not to say that passive stakeholders, such as shareholders, governments, and local communities, are not interested or less powerful, but rather that they do not seek to take an active part in the organization's planning.

Murphy, Maguiness, and Pescott (2005) considers the relationship between the members and the business, and concludes that stakeholders can be "internal stakeholders" or "external stakeholders" who have different types of relationships with a business that they may be a member of, for example owners and employees are internal stakeholders while customers, suppliers or special interest groups are external stakeholders. In addition, Quinlan (2008) differentiates between "primary stakeholders" and "secondary stakeholders", in which the primary stakeholders have intentionally chosen to accept the risk of the organization's performance, while the secondary stakeholders do not accept the risk but are nevertheless affected by the

72

performance of the organization. Also, Freeman and McVea (2002) present the chart of the Destination Stakeholder Map in order to make a clear distinction between "primary stakeholders" and "secondary stakeholders", where the Special Interest Groups, Government Agencies, Host Communities, Tourists/Visitors, Infrastructure, and Local Authorities are in the category of Primary Stakeholders of tourism destinations, who must take responsibility for the destination's performance directly. Secondary Stakeholders include Food & Beverage Operations, the Media, Local Community Organizations, Retailers, Accommodation Providers, and Leisure Amenities Providers, who do not receive the risks but are nevertheless affected by the performance of the destination.

Furthermore, Rukendi, Tirasatayapitak, and Promsivapallop (2011) used the stakeholder perspective to critically analyze the management of an urban cultural heritage tourism destination in a study that focused on the 6 A's (Attractions, Accessibility, Amenities, Available Packages, Activities, and Ancillary Services). The perspectives of the stakeholders were collected from five groups: 1) the government, 2) the host population, 3) the private sector, 4) heritage volunteer organizations, and 5) visitors/tourists. In addition, each stakeholder group interacts with each other as presented in Figure 3.2.
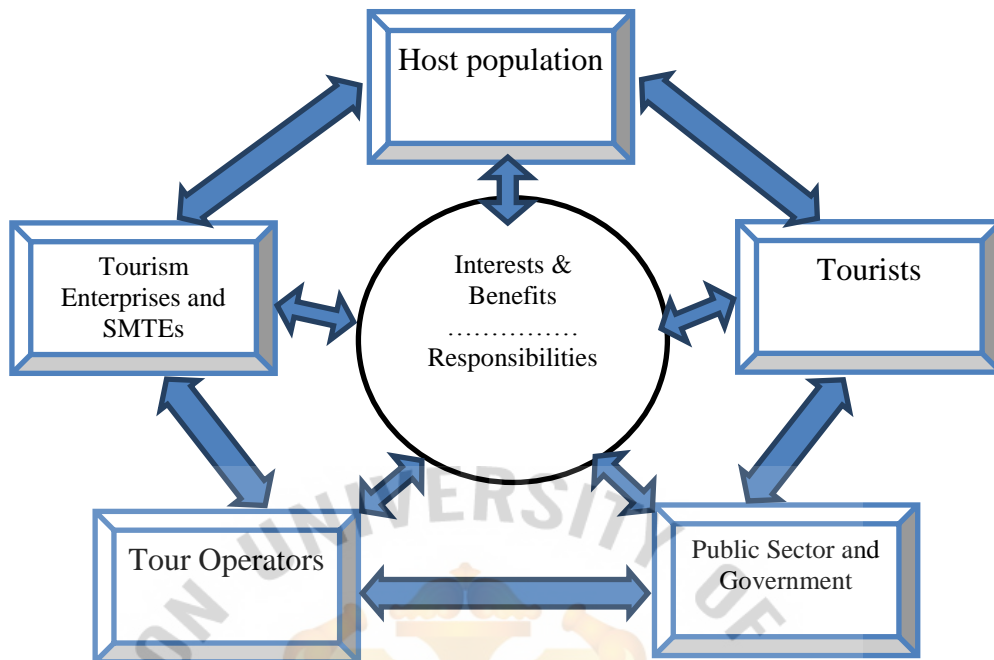
Figure 3.2 Dynamic Wheels of Tourism Stakeholders, reprinted from Marketing the Competitive Destination in the Future (p.4), by Buhalis, D., 2000.

Figure 3.2 presents the interactions between tourism stakeholders, which consist of the Host Population, Tourists, the Public Sector and Government, Tour Operators, and Tourism Enterprises and SMTEs. In the figure, it can be seen that the relationships between the stakeholders are a result of the strategic objectives that are found in the development of and the implementation at tourism destinations. Logically, every stakeholder has the intention to maximize the profits and benefits that they receive. Inevitably, the interests of some stakeholders may be pursued in conflict with the interests of others. Furthermore, good management of the stakeholders' relationships can bring benefits to tourism destinations in various ways. It can enhance the long-term prosperity of the local people, maximize visitor satisfaction, satisfy local enterprises by maximizing profitability with multiplier effects, and increase the effectiveness and potential of tourism as a sustainable balance among social and cultural stability, environmental costs, and economic goals**.**

3.5.4 Stakeholder Participation

A sustainable tourism concept reinforces not only "community involvement" but also engages all key stakeholders to participate in the planning process (Alipour and Dizarevic, 2007). Singh (2003) mentions that community tourism has evolved from the simple practice of visiting other people and places to the overt utilization of community tourism resources, eventually culminating in the seeking out of responsible and responsive tourism stakeholders. The participatory stakeholders should search for consensus-building, which is critical for the design of sustainable tourism development (Siegel, n.d,). The general agreement on sustainable tourism development then comes from the relevant parties, and as a result, even if they may not entirely agree with the proposals, they will most likely be more patient with the development rather than withdrawing their participation. Several articles proposed that the active involvement of stakeholders should include forming collaborative networks to identify problems, defining authorities, exploring planning options, determining appropriate outcomes, and executing and evaluating policies (Munro, King and Polonsky, 2006).

As different groups of stakeholders have different preferences and concerns, all stakeholders should be involved in the strategic planning (Kozak and Baloglu, 2011). McKercher and Ho (2006) explains that in order to implement stakeholders' participation efficiently, it is necessary to understand that 1) *businesspeople* in the tourism industry give priority to profit especially in the long run, 2) *community leaders* wish to pursue economic development without compromising the values of the local society, 3) *environmentalists and conservationists* have concerns that there are highly negative potential impacts of tourism development on the natural and cultural resources, 4) *guides* care about tourist experiences as well as the circumstances disturbing the environment, 5) *hotel owners and managers* usually concentrate on income generation, 6) *tour operators* are especially concerned about tourist satisfaction, and 7) *tourists* search for impressive experiences. Due to the interests of the stakeholders possibly causing competition, debates in multilateral meetings may lead to conflicts. However, it is necessary to make these conflicts

75

constructive by providing spaces for change and resistance, and employing dialogue (Jamal and Jamrozy, 2006).

In this study, it is well accepted that those who participate effectively in the decision making process or help to make sure that tourism strategic goals and objectives are reached are the stakeholders, which include individuals, groups of persons, or organizations. Thus, it will be very useful if there is a group of consultants that can represent the stakeholders' interests and that can facilitate the development of goals, policies, and objectives of management. Furthermore, stakeholders can participate in the drafting of a written policy or vision statement that can be developed and then publicly endorsed and can also help to establish management objectives, including standards for the conditions and actions that are desired. In practice, stakeholder groups can be engaged in the management process and function as forums for exchanging views and coming to agreement on tourism issues.

3.6 Sustainable Tourism Development Model

The concept of sustainable tourism development models is related to the main results of this study. Development of a tourist destination to be sustainable is the specific idea that is integrated between sustainability theories with tourism development concepts into the cultural heritage resources area. Then, the results from this study will be illustrated in a model form based on the definition.

3.6.1 Definition

Ritchie and Goeldner (1994) define 'model' as a simplified representation of a more complex situation or condition in which the model should be a tool for clearer vision. Keiner (2004) elaborate that a model can range from the simple to the very complex, qualitative or quantitative, and normative or descriptive. According to Kuehne (2005) explains a good model needs to possess three features which include: 1) a mapping feature (a model based on an original), 2) a reduction feature (a model only reflects a selection of the original's properties), and 3) a pragmatic feature (a model needs to be

usable in place of the original with respect to some purpose), which is the information about something, created by someone, for somebody and for some purpose. Nevertheless, a 'model' is not copying. Copies neither offer the advantages of models (typically cost reduction) nor their disadvantages (typically inaccuracy with regard to the original) (Kuehne, 2005). NSDL (2012) mention that models can come in many shapes, sizes, and styles and that it is important to emphasize that a model is not the real world, but is merely a human construct to help us better understand the real world systems. In general, all models have an information input, an information processor, and an output of expected results.

Therefore, a model should be a simplified representation or a tool for clearer vision. Some models can range from simple to very complex ideal, and be qualitative or quantitative, and normative or descriptive. The form of a model can take many shapes, sizes, and styles. A mapping feature, a reduction feature, a pragmatic feature is also necessary for the model to be used. Good models are not the real world and must not copy from it, but are merely a human construct to help us better understand real world systems, and which in general must have an information input, an information processor, and an output of expected results. Finally, a model is a description of something which is driven by changes in development. It is important to note that if something lacks one of these features, it should not be considered as a model.

3.6.2 Types of Models

In general, models can be categorized into 5 types based on the suggestions of NSDL (2012), which include: conceptual models, physical models, mathematical models, visualization models, and system dynamic models.

Conceptual models are qualitative models that can easily be presented in a graphic form. They are used as a first step in the development of more complex models in order to clarify how things in the surrounding environment work. For example, people receive information, process this information, and respond accordingly many times

each day. This sort of processing of information is essentially a conceptual model, or mental mode (MacKay and College, 2012).

Physical models are the interactive demonstrations of the system that can be easily observed and manipulated and which have characteristics similar to key features of more complex systems in the real world. These models can help bridge the gap between conceptual models and models of more complex real world systems.

Mathematical models involve solving relevant equations of a system or characterizing a system based upon its statistical parameters such as means, mode, and variance or regression coefficients. Mathematical models include Analytical models and Numerical models. Statistical models are useful in helping identify patterns and the underlying relationships between data sets.

Visualization models can be a direct link between data and some graphic or image output, or can be linked in series with some other types of model in order to convert its output into a visually useful format.

System dynamic models use a perspective and set of conceptual tools that enable us to understand the structure and dynamics of complex systems. System dynamics is also a rigorous modeling method that enables us to build formal computer simulations of complex systems and use them to design more effective policies and organizations.

3.6.3 Models of Sustainable Tourism Development

The clearer vision of sustainable development is designed into a model. This idea comes from Carlowitz (2013), who was strongly concerned with the ongoing use of resources, and has been the central idea of the concept of sustainable development since 1983 when the World Commission on Environment and Development (also known as the Brundtland Commission) was established (WCED, 1987). This idea was redefined again as a broad political vision in 1987 by the WCED in the organization's report entitled "Our Common Future". The popularity of sustainability stems also

from a simple model that is used to facilitate the comprehension of the term: the triangle of the environmental (conservation), economic (growth), and social (equity) dimensions. This model is based on the fundamental aspects of human society at the destination, but it does not explicitly take into account the 'human quality of life'.

In the following years, alternative models to the triangulation of the concepts of sustainability have been proposed, and among the most interesting ones are the 'prisms' and 'eggs' which were adapted from the Wuppertal School (Keiner, 2005). The 'prisms of sustainable development' stipulates four dimensions: the Economic dimension, the Environmental dimension, the Social dimension, and the Institutional dimension. In each dimension of the prisms of sustainable development, there are imperatives. Indicators are used to measure how much progress has actually been made in comparison to the overall vision of sustainable development. Whereas, an 'egg of sustainability' is more concerned with the environmental dimension than a 'prism'. In conceptual terms, the eggs of sustainability illustrate that the relationships between people and the ecosystem are strong and healthy. Social and economic development can only take place if the environment offers the necessary resources.

In the field of tourism, Butowski (2012) states that when forming a theoretical model of sustainable tourism, all of its main features need to be taken into consideration, and at the same time, certain main principles of completeness, versatility, explicitness and simplicity of the model itself must be specifically followed. In the first step, the natural aspects are emphasized in the context of preserving the resources of the natural environment against the threats of tourism, and at a later time, the dealing with the situations in which various economic and socio-cultural aspects are seen occurs (Birukou, Blanzieri, Giorgini, and Giunchiglia, 2009). Presently, it is stressed that the principles of sustainable tourism should be taken into consideration in all types of tourism. For example, Fonseca (2012) found that the challenges for the sustainable tourism development model in Mexico is how to design a public policy directed towards competitiveness at the national and international levels, which results in improved economic and social well-being for the communities. Similarly, Pechlaner, Kozak, and Volgger (2014) stated that sustainable destination competitiveness greatly

depends on effective strategies as well as efficient and inclusive processes and structures, and furthermore, destination leadership needs to be fostered and understood in relationship to governance arrangements, power structures, and social networks among leaders. Therefore, the goal of the sustainable tourism model is to ensure a continuous balance between economic development of the region and environmental conservation through the involvement of the local communities (Celotajs, 2010).

3.6.4 Studies on the Sustainable Tourism Development Model

Tourism is generally considered to be a steady growth sector. If the revenues are disseminated to the related stakeholders, including the community, in an honest way and the efforts on tourism are based on sustainable future goals, this growth can be rendered as a contribution to development (Kerimoglu and Ciraci, 2008). In many countries, sustainable tourism is employed as a model for development because sustainable tourism development can be implemented in any area by taking into account the area's specific conditions and the different stakeholders and interest groups that vary according to the features of the area. Consequently, tourism development plans for each area should be created accordingly (Kerimoglu and Ciraci, 2008).

For example, Mazilu (2010) studied the key elements of a model for sustainable tourism. This research aimed to investigate the competitiveness in tourism management and marketing for Romania through the tourism supply chain. The recommendations were given that in order to develop Romania as a sustainable tourist destination, the following actions should be taken: 1) Creating the branding of Romania with a positive image as a tourist destination both at the national and international levels, 2) Ensuring that the natural and cultural values are preserved for future generations by promoting the natural and cultural potential by sustainable tourism development, 3) Ensuring that the key to the development of the economy and as a generator of new jobs can occur as a result of tourism, and 4) Creating

awareness in the Romanian people of the tourism potential of their country and their desire to present it to the visitor.

A study on Luang Prabang, the World Heritage Site in Laos, by UNESCO (2004) was the first in a series of studies examining the impact of tourism on culture and environment at selected UNESCO World Heritage sites. Luang Prabang is one among many sites which were studied by using in-depth case study techniques in order to provide the community with an approach and structure for managing sustainable tourism. The studies discussed the destination management models and outlined a general strategic framework under 'Sustainable Cultural Heritage Management and Tourism Concepts', which include: 1) Budget management models for heritage conservation at the municipal level, 2) Investment models in tourism industry for the sustainability of the cultural heritage resource base and supporting infrastructure, 3) Women and youth development models in education and skills training leading to employment in the heritage conservation and cultural tourism sector, and 4) Models for consensus building among government agencies, property developers, tourism promoters, local residents and heritage conservationists.

In Southern Jalisco in Mexico, the study by Vargas-Hernandez (2011) aimed to propose a normative model to determine the potential of cultural tourism in the municipalities in Southern Jalisco. Research and analysis were conducted to determine the demand for cultural tourism, and to determine the cultural tourist profile under the assumptions that tourists who are especially motivated by culture tend to travel longer distances than most other types of tourists. Vargas-Hernandez (2011) finds that in strengthening and enhancing the relationship of tourism activities with their cultural side, there are six areas for action in proposing a series of strategic guidelines and tactical approaches: 1) Reevaluation of the relationship between culture and tourism, 2) Systematization of planning and control instruments, 3) Organizational strengthening, 4) Optimization of cultural heritage management, 5) Enriching the cultural tourism offered, and 6) Rethinking the promotion and marketing.

From the information above, it is evident that there are a number of different issues and concerns depending on each destination. Kerimoglu and Ciraci (2008) stress that there is no standardized procedure in the sustainable development process; therefore, in order to apply sustainable development to Frig Valley, the participants from all different tourism sectors in the destination can help.

Kernel (2005) emphasized that, after the project on sustainable tourism development in Mid- and North Jutland, Denmark was finished, in order to guarantee solutions to problems and the success of the planning, the process requires two steps: 'goal definition', in which the goals are clarified and the 'planning' step, in which it is determined how the goals will be achieved.

Moreover, there is always a risk in the preservation of cultural heritage and development, which is that cultural heritage at any time can be threatened and destroyed by various social crises, political instability, weak economic conditions and natural disasters (GHF White Paper, 2009). So, the readiness to accommodate all of the situations that may arise is the best approach to policy management, and this can result from education and well-planned actions. Moreover, Bergstrom (2012) recommends that in order to successfully make the transition toward sustainability, a better understanding of the link between the human and environmental systems is critical. He also states that the field of sustainability science is the understanding that, while sustainable visions, goals, and objectives may be similar, the careful consideration of local contexts affecting goals and perceptions provides valuable insight that may inform sustainability pathways at the local level and, as a result, will help to provide a deeper understanding of global sustainability.

In Thailand, the study by Pakdeepinit (2007) proposed a model for sustainable tourism development in the Kwan Phayao Lake rim communities, in Phayao province, upper Northern Thailand. This study used both a qualitative and quantitative approach to gather data from household heads, key informants, and tourists. The results that were found indicated that the communities had a capacity to develop sustainable tourism due to a diversity of natural and cultural attractions plus easy access and

security, but that amenities and more community participation should be developed and encouraged. The characteristics of sustainable tourism development are proposed as public participation, local benefits, resources and environment-based conservation, sustainable tourism management, educative purposes, and facilitating tourist satisfaction.

Finally, regarding the successful destinations, Kozak and Baloglu (2011) express that the short- and long-term success of a tourism destination is dependent on its competitiveness and effective positioning based on distinctive competencies. These include the supply side (controllable), demand side (uncontrollable), tour operators and operations and external factors, in which the availability of supply-based factors distinguishes one destination from another and is regarded as important in maintaining a competitive advantage.
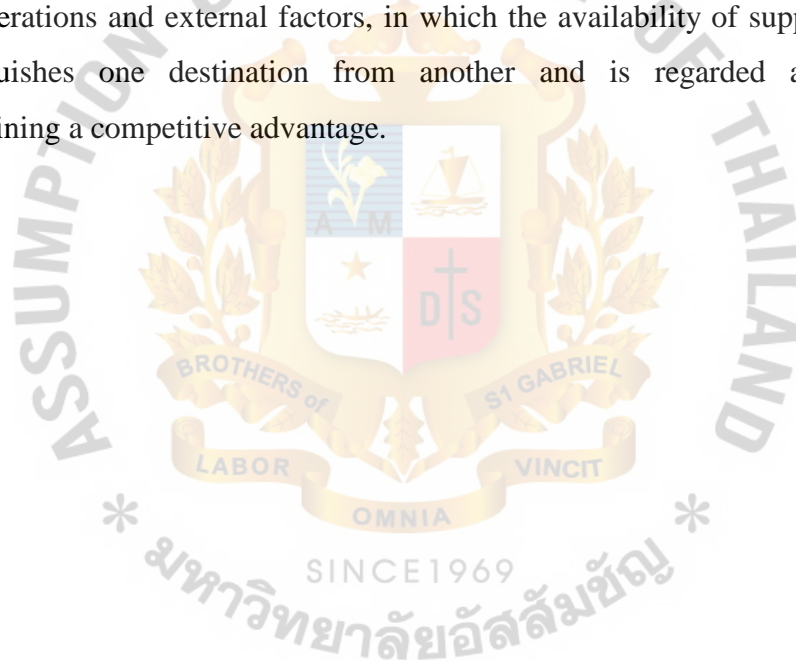
Table 3.4 Summary of Previous Studies Related to Sustainable Tourism Destination Development

Authors	Site	Method	Trend	Results
UNESCO (2004)	Luang Prabang	In-depth case study	To provide community with an approach and structure for managing sustainable tourism	1) Budget management models for heritage conservation at the municipal level, 2) Investment models in tourism industry for the sustainability of the cultural heritage resource base and supporting infrastructure, 3) Women and youth development models in education and skills training leading to employment in the heritage conservation and cultural tourism sector, 4) Models for consensus building among government agencies, property developers, tourism promoters, local residents and heritage conservationists.
Kernel (2005)	Mid- and North Jutland, Denmark	Action Research	Creating and implementing a model for sustainable development in tourism enterprises	In order to guarantee solutions to problems and the success of the planning, the process requires two steps: 'goal definition', in which the goals are clarified and the 'planning' step, in which it is determined how the goals will be achieved.
Pakdeepinit (2007)	Kwan Phayao lake rim communities, Thailand	Qualitative and quantitative approach	A model for sustainable tourism development	The characteristics of a sustainable tourism development are proposed of public participation, local benefits, resources and environment-based conservation, sustainable tourism management, educative purposes, and facilitating tourist satisfaction.
Kerimoglu and Ciraci (2008)	Frig Valley, Turkey	Quantitative method	Sustainable tourism development and a governance model	This study strongly states that there is no standardized procedure in the sustainable development process
Mazilu (2010)	Romania	Mixed Method	Key element of a model for sustainable tourism	1) Creating the branding of Romania with a positive image at the national and international levels, 2) Ensuring that the natural and cultural values are preserved for future generations, 3) Ensuring that the key to the development of the economy and as a generator of new jobs can occur as a result of tourism, 4) Creating awareness in the Romanian people of the tourism potential of their country and their desire to present it to the visitor.
Kozak and Baloglu (2011)	In general	Synthesis	Managing and marketing tourist destinations: Strategies to gain a competitive edge	Expresses that the short- and long-term success of a tourism destination is dependent on its competitiveness and effective positioning based on distinctive competencies.
Vargas-Hernandez (2011)	Southern Jalisco of Mexico,	Qualitative and quantitative method	A Normative Model for Sustainable Cultural and Heritage Tourism in Regional Development of Southern Jalisco	There are six areas for action in proposing a series of strategic guidelines and tactical approaches: 1) Reevaluation of the relationship between culture and tourism, 2) Systematization of planning and control instruments, 3) Organizational strengthening, 4) Optimization of cultural heritage management, 5) Enriching the cultural tourism offered, and 6) Rethinking the promotion and marketing.
Bergstrom (2012)	Greater Yellowstone Ecosystem	Qualitative Method	Sustainable Development in Amenity-Based Communities	In order to successfully make the transition toward sustainability, a better understanding of the link between the human and environmental systems is critical

Note. Data for *the Summary of Previous Studies Related to Sustainable Tourism Destination Development* from UNESCO (2004), Kernel (2005), Pakdeepinit (2007), Kerimoglu and Ciraci (2008), Mazilu (2010), Kozak and Baloglu (2011), Hernandez (2011), Bergstrom (2012)

Table 3.4 shows that the sustainable tourism studies need to have clearly defined research areas because the combination in each area is definitely different and will effect to research finding to show different guideline depending on the problems they were found. In term of scale, the research areas for sustainable tourism study can be either large or small scale. The methodology can be done by quantitative or qualitative approach or blend of both as mixed method. The results from each studies found that every study focused at to report the results from the study by giving the suggestions or creating development model. Therefore in this study, BWM Village is the proposed research area which has a small scale. The qualitative method is suitable approach because it better to describe overall phenomenon of BWM Village and qualitative also can help to seek real solution for any problem the will lead this community unsustainability.

3.7 Conceptual Framework

Based on the literature mentioned above, it was found that sustainability is an appropriate method to help tourism be able to play a beneficial part in the community in the long term. Corina et al, (2015) confirm that sustainability is a process that can induce major positive changes in all areas of life as seen when they applied sustainability concepts to a research study in Maramures County of Romania. This study focused on finding the development strategy which is based upon a relevant analysis of the existing conditions of the community.

Since this research focuses on BWM Village as a case study, the research conceptual framework examined the BWM Village destination at Sangkhlaburi as the primary source of the independent variables, including demographic data and BWM Village's cultural heritage resources. As a result, sustainability will be the major approach for this area in order to improve tourism by inducing proper changes to the main attractions and resources.

Therefore, BWM's conceptual framework was designed based on the primary concept that sustainability is the relationship among the economy, society, and the environment. This concept was strongly confirmed by the model of Corina et al, (2015) regarding 'the three-capital model measured for sustainable development' in which there is unconditionally interdependency, which was applied to Romania in order to look for a new type of adaptive change management in accordance with sustainable development requirements as seen in the model shown in Figure 3.3.
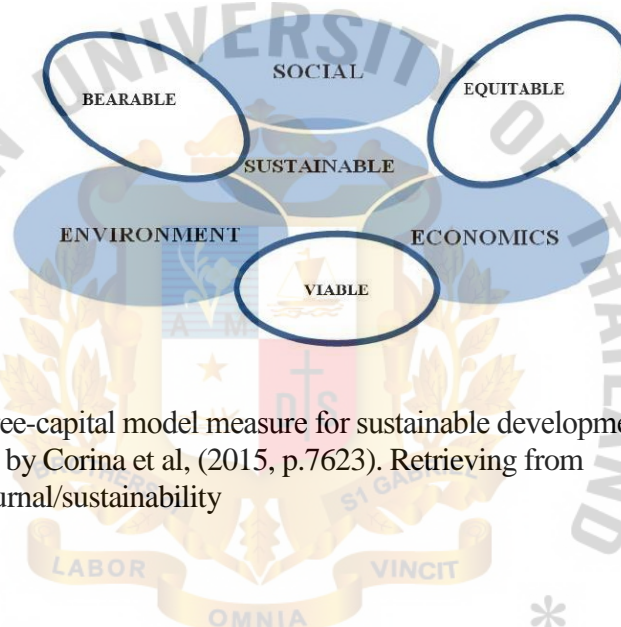
Figure 3.3 'The three-capital model measure for sustainable development'. Reprinted from sustainability 2015, by Corina et al, (2015, p.7623). Retrieving from www.mdpi.com/journal/sustainability

The three-capital model illustrates that the three main pillars underlying sustainability are: economic, social, and environment, which only occur together or combined. However, they can have some effects in line with the general principles: bearable, equitable, and viable, in which each of these elements is essential to determining the quality of the capital and ensuring the achievement of the goals. These are the concepts that are inserted into evaluations by the approach of sustainability to find a balance between the individual dimensions as defined by Howie (2003).

Additionally, in order to achieve sustainable goals, the potential and opportunities are the main aspects of the destination to be concerned with. As Taylor and Banda-Thole (2013), mention in their study, which aims to find the tourism development ideas for the Northern Province of Zambia, the tourism potential and opportunities are aspects

of the tourists' needs and expectations, which can vary in different destinations as shown in Figure 3.4.
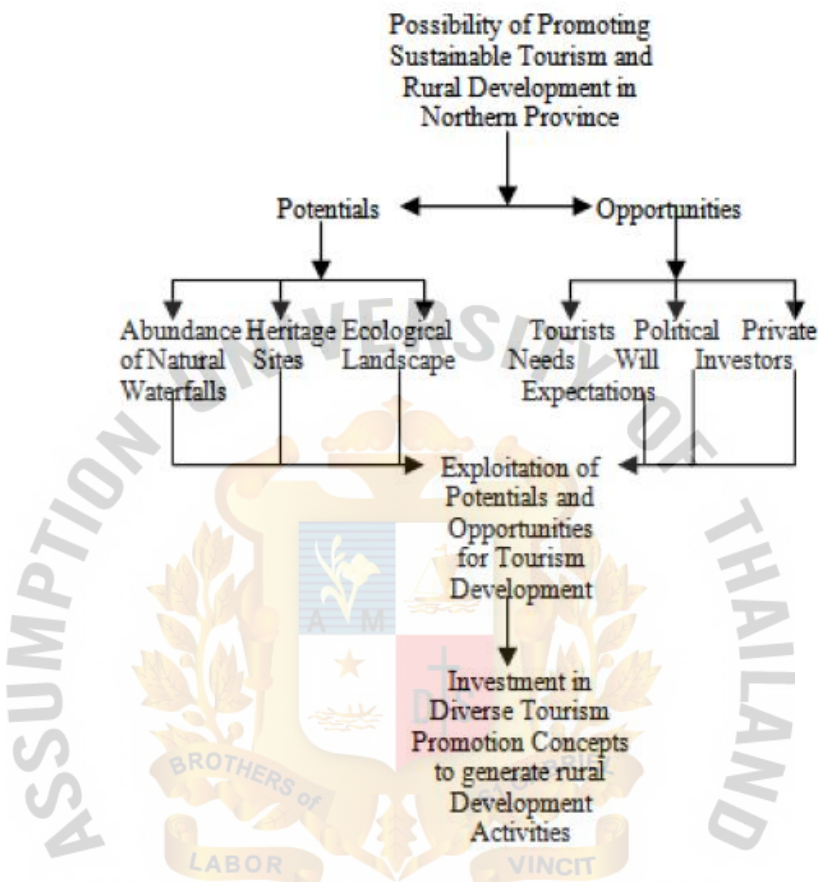
Figure 3.4 'the relationship between sustainable tourism, tourism potential, and opportunities and rural development'. Reprinted from Tourism Development Potential of the Northern Province of Zambia. By Taylor and Banda-Thole (2013). Retrieving http://article.sapub.org/10.5923.s.tourism.201304.02.html

Based on the conceptual framework of Taylor and Banda-Thole (2013), it can be seen that the potential of a destination, for example the tourism resources, are the main focus similar to looking for opportunities to develop by applying the concept of tourists' needs and expectations before investigating the tourism promotion concepts. The study of Taylor and Banda-Thole (2013) is similar in concept to this study, which aims to look for directions and a model to develop BWM Village to be a sustainable cultural heritage tourism destination. The study of the potential is also the main focus. Moreover, this study will apply the 5'As and three dimensions of TBL to evaluate the

destination. The source of informants will be expanded to the destination resources and five groups of stakeholders who are truly involved with the destination, based on Rukendi (2011). This conceptual framework is shown in Figure 2.5.
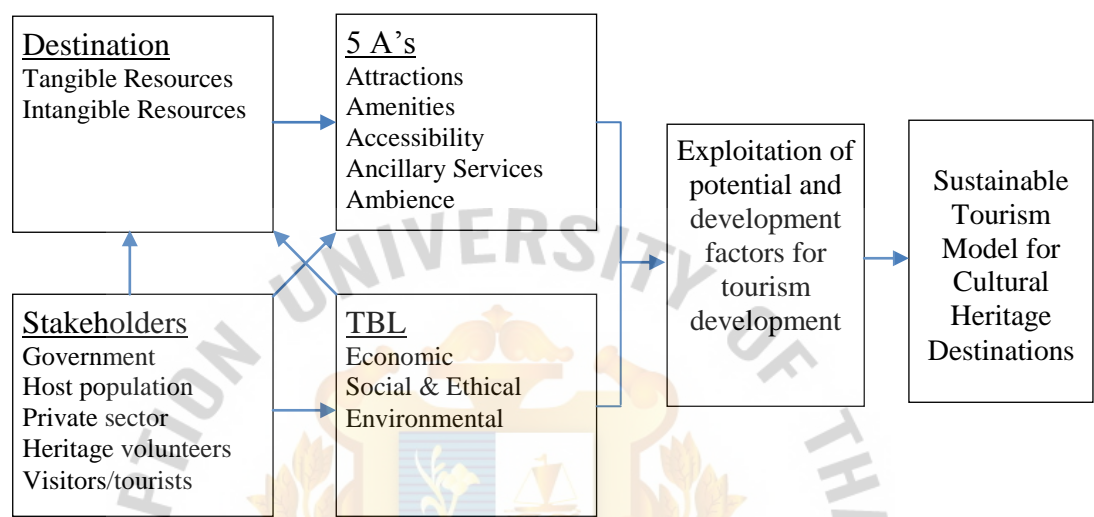
Figure 3.5 Research Conceptual Framework Source: by Author

From this conceptual framework, it can be seen that the Sustainable Tourism Model will be developed after the research theories have been employed. Every Sustainable Tourism Evaluation Component in each dimension will be studied carefully through the views of the stakeholders before the development of the model.

As a result of the topic of this study being "Developing a Sustainable Tourism Model for Cultural Heritage Destinations: The Case Study of BWM Village at Sangkhlaburi District, Thailand", the research conceptual framework will focus on the concepts of tourism destinations and sustainable development in order to investigate the potential development factors and to develop a sustainable cultural heritage tourism model for BWM Village.

Conclusion

This chapter has provided the background information on research theories consisting of cultural heritage tourism concepts and definitions, tourism destination components and potentiation, sustainable tourism development and its implementation on the destination, the destination stakeholders, and the definition of tourism development models. The proposed measures in this study refer to the assessment of both tourism destination potential and sustainable cultural heritage tourism potential in order to identify their own performance of potential and drawbacks. However, the factors of tourism destination potential are used as basic information, whereas the recommendation of this study focuses on developing a model of sustainable cultural heritage tourism for BWM Village. Each of the concepts proposed has been deemed appropriate and incorporated into the research. Tourism in the BWM Village can be accurately described as cultural heritage tourism, and as such the relevant theories on cultural heritage tourism are applicable. The TBL is a suitable model to examine the BWM Village's contemporary state and can be used to direct efforts to facilitate sustainable tourism development. The data derived from the TBL can be used as a basis for dialogue with relevant stakeholders, including governmental and community members. Based on this concept, the next chapter will focus on the research methodology used to describe the principles and the data collection techniques.

CHAPTER FOUR
METHODOLOGY

This study employed an ethnographic approach as it draws on a variety of qualitative tools and techniques which are generally applied to tourism research (Veal, 2006). Also, Cohen and Manion (1994) explain that an ethnographic style of research helps the researcher to understand how people make sense of their everyday world. In other words, this approach seeks to see the world through the eyes of those being researched while they sustain interaction in a social encounter. To address the goals of this study, the researcher developed the research strategy that supports the exploratory and descriptive nature of the research. This chapter subsequently discusses the overall study design, the multiple data collection tools and techniques, and the data analysis activities implemented in order to answer the research questions. The chapter also highlights the methodological issues and limitations encountered by the researcher.

4.1 Research Strategy

According to Veal (2006), a research strategy means making decisions about a number of aspects of the research process, which include elements such as project stages, information gathering techniques and tools, data gathering procedures, and data analysis techniques. For this research, the qualitative approach is initially employed to capture and discover the meanings of the events, situations, and actions of the research participants (Maxwell, 1996). Then, the research design employs the case study method, an extensive exploration of a physical boundary in order to develop an in-depth understanding through multiple sets of data gathering tools (Creswell, 2005). In addition, appropriate qualitative tools are considered in order to illuminate the fundamental insights, findings, and understandings of the research area and topic (Mariampolski, 2001). The tools are individual in-depth/intensive interviews, focus group discussions, and observation methods (Stake, 2010; Churchill and Iacobucci, 2004; Gordon and Langmaid, 1988).

The research strategy is needed in order to support the contribution of a theoretical and practical model of sustainable cultural heritage tourism destination development. In light of this, the methodology was utilized in order to generate a data repository sufficient to answer the following four research questions posed by the study:

1) What is the tourism potential of BWM Village based on the 5 A's?

2) What is the tourism potential and the drawbacks of BWM Village to be a sustainable cultural heritage destination in relation to the environmental, the economic, and the social and ethical dimensions?

3) What are the appropriate factors that will contribute to BWM Village becoming a sustainable cultural heritage tourism destination?

4) What is an appropriate sustainable cultural heritage tourism destination development model for BWM Village?

The following sections present an overview of the qualitative research, case study, and model building, since these are the three facets that characterize the research strategy.

4.1.1 Qualitative Research

A qualitative research approach is appropriate for this study as it is oriented towards discovery, description, and holistic understanding of processes and activities, which cover a great deal of information from relatively few cases (Veal, 2006). When the goal of the research is to describe events, processes, or culture from the perspective of the people, a qualitative approach is appropriate (Rubin and Rubin, 2012). Besides this, Melcourse and Vos (2010) confirm that "qualitative research can be defined as reality on the basis of a relatively small number of respondents or observations". The researcher identified a number of ideas and some basic assumptions that are fundamental to this approach for a variety of reasons. Firstly, this approach enables a holistic perspective with the assumption that the complete phenomenon of a complex system cannot be meaningfully reduced to separate variables and linear causal relationships. Secondly, the research focuses on the describing and understanding of a phenomenon that is primarily concerned with a process rather than outcomes. In addition, the description includes a detailed account of the context, the activities, the

participants, and the processes. Moreover, the fieldwork of this study consisted of direct and personal contact with the people involved in the phenomenon and in the natural setting of the phenomenon. Lastly, the primary instrument for the data collection and analysis is the researcher; accordingly, qualitative research assumes that data are mediated directly by the researcher rather than through questionnaires, surveys, or other data collection instruments (Flick, 2009). In short, a qualitative research study stresses the socially constructed phenomenon and also seeks to answer the question that stresses how social experience is created and given meaning, rather than the measurement of or analysis of causal relationships between variables (Denzin and Lincoln, 2011).

This research is intended to learn how people make sense of their lives in a tourism destination, how they interpret their experiences, and how they structure their sustainable tourism destination. The development of a sustainable tourism destination is a social process in which a variety of stakeholders come together to agree on one or more ways of achieving a shared goal. A qualitative approach assumes that each stakeholder brings various interpretations and values to the process. This study directed attention toward the individuals and the perceptions, values, and interpretations of every stakeholder at the study site. It is evident that qualitative research is preferable as the qualitative method corresponds with the nature of the tourism, which is a qualitative experience. More important is that tourism involves a great deal of face-to-face interaction between people (Veal, 2006).

Linking these assumptions to the specific nature of the research demonstrates that the qualitative research approach is appropriate for this study. The study of sustainable tourism development at the cultural heritage destination of BWM Village required:
- A holistic orientation to address the complexity of the tourism activities, entities, processes and forces, and their interrelationships.
- A flexible research design to allow the researcher to pursue new directions in data collection as a more accurate understanding developed during the research.
- An orientation towards detailed descriptions that address both the context and nuances of BWM Village.

- A focus on the stakeholders and their decision making processes through fieldwork activities.
- An inductive process that identifies and characterizes categories and patterns in the data and grounds the findings in the data.

Based on these reasons, the qualitative method was therefore considered the most suitable and was applied to this research. The next section explains the second facet of this research strategy, which is that the case study method was used in this research. The proposed area of BWM Village was chosen based on appropriate reasons, which are explained below.

4.1.2 Case Study Research

The word "case" means an instance of' something occurring and the central feature of the case study research design is the investigation of the one or more specific instances of a subject that comprises the particular case in the study (Rose, Spinks and Canhoto, 2015). Alternatively, it can be stated that a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and the context are not clearly evident (Yin, 1994). Such a case study approach provides a mode of inquiry for an in-depth examination of a person, event, activity, or process (Creswell, 2005). Sometimes it is the study of the particularity and complexity of the case and the coming to an understanding of its activity within important circumstances (Stake, 1995). A case study can be of something relatively concrete such as an organization, a group or an individual, or something more abstract such as an event, or a proposed area of activity (Rose, Spinks and Canhoto, 2015). Stake (2001) claims that case studies will often be the preferred method of research because they may be epistemologically in harmony with the reader's experience and it need not be a person or enterprise that is studied, but can be whatever 'bounded system' is of interest. It is distinctive in the first place by giving great prominence to what is and what is not 'the case' when the boundaries are kept in focus.

This study is a case study research which selects a single case based on the uniqueness and attractiveness of the area. This follows the idea that a single case design has to be critical in some way, and that it is unique or typical, revelatory, or that the study is longitudinal, or that it is possible to compare the case at different points in time. Moreover, a single case study is warranted or appropriate on the basis that the case is revelatory. A revelatory case is one studied with the belief or assumption that the problems discovered in the particular case are common to other cases as well (Yin, 2009). For this study, BWM Village was chosen as a single case study because it is one that is the richest in terms of Mon culture and heritage among other Mon communities around Thailand.

This case study research implies that the advantages and disadvantages of the case study selection are relevant. One of the greatest strengths of the case study design is its adaptability to different types of research questions and to various research settings. Furthermore, the use of multiple sources of evidence allows for the triangulation of findings, which, according to Yin (2009), is a major strength of the case study design. In addition, case studies also offer the benefit of studying phenomena in detail and in context, particularly in situations where there are many more variables of interest than there are observations. Another important strength of a case study is the ability to undertake an investigation into a phenomenon in its context; it is not necessary to replicate the phenomenon in a laboratory or experimental setting in order to better understand the phenomena. Nevertheless, case study research also has its limitations. One technical issue is a variant of selection bias, whereby the choice of cases biases the findings of the research, particularly with respect to excluding cases that contradict the favored theory (Rowly, 2002).

Case studies incorporate participant observations and ethnography as part of the repertoire of methods used to gather data on a specific case or set of cases (Jennings, 2001). The case study enables the use of multiple methods for data collection and analysis. The primary sources in this study were materials and documentary evidence, interviews and discussion with key participants, and observation of the standard work. Each of these data sources provided the study with specific types of information.

Multiple sources of evidence and different data collection techniques are two of several methods that Patton (1990) suggests to improve the quality of the data and the research findings.

4.1.3 Model Building

The third facet of the research strategy was that of model building. The systems-theoretic preliminary conceptual model introduced in Chapter 3 guided the initial stages of the research by identifying a framework for delineating the scope of the case and assessing the location's tourism potential and capability to become a sustainable tourism destination.

This study is a single case study that gathered data using the ethnographic concepts and methods in order to reflect the qualitative phenomenological perspective of the research area. The data gathered were analyzed and presented in relation to the research objectives and questions. The preliminary conceptual model was developed from documentary research, interviews and observations. Then, this preliminary model was used as a platform for a focus group discussion. As explained by Stephen (2009), in a qualitative research study, the meaning is found within the triangulated relationship between theory, the data generated, and the context or setting; and as a result, all of the data and the associated meanings lead to the creation of the model.

4.2 Proposed Research Area

In tourism development, the context of the case area has to be taken into consideration as Slocum and Backman (2011) explain that different communities have distinct constraints to tourism development. In this research, the chosen study site has its uniqueness due to the well-preserved Mon cultural heritage, compared to other Mon communities in Thailand. Therefore, in order to ensure a homogenous community, the researcher clearly defined the boundary of the research area.

BWM Village is in Sangkhlaburi district, Kanchanaburi province, Thailand. It is located on the border with the country of Myanmar. There are 1,256 Mon households located there (Wangka Municipality Officer, 2015). The distance from the Kanchanaburi downtown area to Sangkhlaburi district is approximately 215 kilometers. As this village is the strongest Mon community in terms of cultural identity when compared to other Mon communities in Thailand, one can find the local Mon people here still wearing their native clothing, eating their local food, speaking the Mon language, living in traditional Mon houses, practicing Buddhism and also performing indigenous rituals, and practicing traditional performances and local folk songs. Moreover, because there are many tourist attractions in the community, this village is a famous destination in Thailand. The highlights of the tourist attractions at BWM Village are based on their Mon heritage including the Abbot Uttama Temple, also known as Wat Wangwiwegaram, an underwater ancient city, the Mon local wisdom wooden bridge and the Mon community lifestyle.

Access to the village in order to collect the data required both formal and informal processes. The research allowance for this research was supplied by Assumption University. The initial stage required the primary letter of introduction to recommend the researcher and the researcher's project to all of the stakeholders. This approach helped to develop the stakeholders' interest in and comprehension of the research.

4.3 Research Design

The research strategy provides a framework for designing a systematic study that addresses the research objectives and research questions. This section summarizes the overall study design, activities, and the extent of the data resulting from this approach. The study design reflects the logical flow from the preliminary activities that initiated the study and the development of the preliminary conceptual model through to the data collection and analysis. The research framework is shown in Figure 4.1.

Figure 4.1 Qualitative Research Framework

Purposive Sampling
(Documentary Review)

Preliminary
Interviews

Preliminary Conceptual Model
for Sustainable Cultural Heritage Tourism Destination development at
Ban Wangka Mon Village

Observation

Case Study
Sources of Data

Data
Synthesis

Documentary
Evidence

Interviews

Data
Collection

Findings

Verification Checks
by Focus Group Discussion

Revised & Enhanced
Conceptual Model
for Sustainable Cultural Heritage
Tourism Destination Development at
Ban Wangka Mon Village

Final Report

Feedback Loops

Establishing Trustworthiness

Source: Author's own elaboration

Figure 4.1 identifies the primary sources and methods for collecting data and shows that the central part of the research framework is the data collection, data reduction, and data synthesis activities. These three activities were linked in an interactive process. The researcher collected, analyzed, and synthesized data, and developed the underlying understanding which guided subsequent data collection. The study design assumed an evolving understanding on the part of the researcher that guided the purposeful collection of additional data. A more meaningful explanation of Figure 3.1 is as follows:

- *Preliminary activities to justify and initiate the study*: In this step the researcher conducted an extensive literature review on the history of this Mon Village, as well the data related to sustainable cultural heritage tourism destination development. A series of preliminary interviews with relevant government officials were used to confirm the situation of the research area. Pre-observations of the study site and the researcher's experiential knowledge helped to locate tourism destination resources in order to facilitate the sustainable cultural heritage tourism destination development.

- *Development of preliminary conceptual model*: The researcher proposed a preliminary conceptual model based on the review of the literature and the destination pre-observations in order to serve as a guiding framework for the research.

- *Data collection, data reduction, and data analysis:* The researcher collected data that was sufficient to address the study's four research questions by using multiple methods of data collection and multiple sources of evidence. The collection and analysis was an iterative process. The researcher coded the data as a method of data reduction. Synthesis of the data involved comparing and checking data from various sources.

- *Findings:* The researcher reported findings from the data in two separate accounts: the situation and the potential of this Mon Village to become a tourism destination, and a set of key findings to improve the village as a sustainable cultural heritage tourism destination.

- *Verification checks*: The researcher engaged stakeholders and experts in the field of tourism development to respond to and comment on the data and findings regarding their accuracy and credibility. The verification process employed the focus group discussions with stakeholders in order to confirm the findings from the study.

- *Revise and enhance the conceptual model:* On the basis of the findings from the data analysis, the researcher revised the preliminary conceptual model to represent a sustainable destination development model for the proposed research area.

- *Final report*: The researcher compiled the results of all study activities into this document.

This research is designed to build on existing knowledge, principally the sustainable tourism literature, and to avoid previous theoretical assumptions while concurrently remaining receptive to new possibilities and phenomena; both of these research aims exemplify the qualitative exploratory design (Slocum and Backman, 2011). The case study allows for investigation of three aspects based on sustainable theory constraints within the real context of the community as there is no clear distinction between the sustainable tourism phenomena and the community context. The study emphasis is placed on either the specific issues or the case itself. The case is then used as a means to develop a better understanding of sustainable development knowledge along with the particular situation or problem.

4.4 Data Collection

Since this study employed an ethnographic approach as it draws on a variety of qualitative tools and techniques, the researcher anticipated that the multiple methods and multiple sources of data would result in a wealth of contextual data. To give an indication of the mass of data produced in the course of the study, the following section summarizes the data collection events and the resulting data.

4.4.1 Primary Data

The primary data consists of new information that was collected from the research area by the researcher (Veal, 2006). All data needed to be analyzed and summarized based on the research objectives and questions. The first group of primary data collected from the proposed area consisted of BWM Village's background in terms of both intangible and tangible resources. Then, the second group of data came from in-depth individual interviews and focus group discussion. The information gathered is related to the sustainable cultural heritage tourism destination development potential and the impact factors which influence the success or failure in the development. More information on the primary data is presented in the topics of Observation (3.5), Interviews (3.6), and Focus Group Discussion (3.7).

4.4.2 Secondary Data

The secondary data in the tourism industry are existing information related to the research topic such as population, tourism participation, surveys, archives, and management data (Veal, 2006). For this research, the secondary data can help to determine the scope of the research and provide a clearer understanding of the methodology selection. In addition, the secondary data consist of information related to cultural heritage tourism definitions, tourism destination potential, sustainable tourism development, tourism stakeholders, and the sustainable tourism development models. The documentary study covers the history of the village, the Mon culture and heritage, and the local administration documents. For the secondary data, a large number of documents were selected, summarized, and analyzed and used in developing the preliminary model.

Most of the data collected were intended to answer the four research questions. In terms of answering research question 1 (What is the tourism potential of BWM Village based on the 5 A's?), the documentary evidence, literature review, and tourism destination observation techniques were employed. The results also served as the basis for answering the other three questions. Answering research question 2

(What is the tourism potential and drawbacks of BWM Village to be a sustainable cultural heritage tourism destination in relation to the physical environmental, economic and ethical dimensions?) required that the documentary evidence, literature review, plus the tourism destination observation techniques and the interviewing of stakeholders by in-depth semi-structured face-to-face interviews be employed. Answering research question 3 (What are the appropriate factors that can contribute to BWM Village being a sustainable cultural heritage tourism destination?) called for using a focus group discussion as the main method of data collection. Then, the data from the analysis helped to determine the appropriate sustainable factors. Finally, for the fourth research question, (What is the appropriate sustainable cultural heritage tourism destination development model for Ban Wangka Village?), analysis and synthesis techniques were used in order to describe the sustainable cultural heritage tourism destination development model.

4.5 Observations

Observation is a process of gathering open-ended, firsthand information by observing people and places at a research site (Creswell, 2005). Observation, as a main technique for collecting data for a qualitative research, enables the researcher to record information as it occurs in the setting. Rubin and Rubin (2012) suggest that observation helps researchers to be aware of the key issues and also to become familiarized with the environment and the language. For this research, there were observations before and during the in-depth interviews in BWM Village. The observations included the intensive fieldwork of the destination carried out during the initial stage of the data collection in order to get an overview of the community context, such as its size, location, boundaries, tourism resources, weather patterns, and tourism atmosphere. Emphasis on place observations is necessary because a tourism site is a significant element of tourism development (Kozak and Baloglu, 2011). The description of collected data was done based on the concept of the 5 A's consisting of Attractions, Amenities, Accessibility, Ancillary Services, and Ambience. These observations were made five times during the period of 2013 to 2015 - one time in

101

2013, twice in 2014, and also twice in 2015. The tool used is an observation form to determine what exists and how many or much there are.

4.6 Interviews

There are several methods used to gather qualitative information. Individual and group interviews help in obtaining large amounts of information from relatively small numbers of people (Veal, 2006). For the interviews, two methods were implemented, which were the preliminary interviews and the 'in-depth semi-structured face-to-face interviews'.

For every group of stakeholders, interviews were started with an explanation of the information necessary for the informants' understanding. In order to build trust between the researcher and the research informants, an underlying understanding of the Mon rural culture was essential, which consequently helped to encourage the views and the opinions from stakeholders to reflect their own background. In an interview, it is necessary that the informants feel confident and at ease during the interviews, especially those people in the research area with less exposure to tourism (Slocum and Backman, 2011). Details of the interviews are as follows.

4.6.1 Preliminary Interviews

As a part of the methodology of the study, a purposive sampling was used for the preliminary interviewees in order to obtain information of the actual tourism destination policies and practices regarding the sustainable cultural heritage tourism context and development through in-depth interviews with a number of government officials and policy makers. Six informants were selected for the preliminary interviews which occurred in 2013. The government officials included members of the the Tourism Authority of Thailand and the Ministry of Tourism and Sports. They were expected to serve as a means to understand the underlying policy framework. These interviews provided the researcher with a preliminary understanding of some of

the concerns and issues related to sustainable cultural heritage tourism development, both at the level of a broad context and the specific situation of BWM Village.

4.6.2 In-depth Semi-structured Face-to-face Interviews

The researcher employed in-depth interviewing in order to pave the way to the model development, as Rubin and Rubin (2012) describe that this technique helps the researchers to talk to the informants who have knowledge or experience in the field of cultural heritage tourism. Through these interviews, the researcher can explore in detail the experiences, motives, and opinions of the informants and learn to see the world from their perspectives. By doing this, the researcher can put together information from separate interviews and then create the elements of the processes or model required in the study.

The in-depth semi-structured face-to-face interviews with five categories of stakeholder interviewees involved 50 individuals. The groups of stakeholders included representatives of the government sector, the private tourism sector, visitors or tourists, heritage volunteer groups, and the host population.

4.6.3 Sampling Technique

Purposive sampling is a type of non-probability sampling technique, which means each unit of the population being studied does not have an equal chance of being included in the study. Purposive sampling was primarily applied in order to specify the groups of participants (Jennings, 2001). Even though it is considered a judgmental sampling, it is necessary because it involves making theoretical-based decisions about whom or what units of study will be included in the study (Rukendi, Tirasatayapitak, and Promsivapallop, 2011; Murphy, Maguiness, and Pescott, 2005; Buhalis, 2000). Thus, this research focused on the stakeholders who are closely related to cultural tourism destinations. The groups of informants are: 1) members of the government sector, 2) members of the private sector, 3) visitors/tourists, 4) staff of heritage volunteer organizations, and 5) the host population.

The participants were selected from the aforementioned groups of stakeholders by purposive sampling depending on the unique nature of each group. The accidental sampling was applied to the visitors or tourists because there was no need to judge who was the best choice, as any tourist is a visitor who has the authority to select, make decisions, and pay money for travel purposes. For the government sector, private tourism sector, heritage volunteer organizations, and the host population, the purposive sampling technique was employed as shown in Table 4.1.

4.7 Focus Group Discussion

The focus group discussion was used in the verification and triangulation step after collecting data by the in-depth interviews (Maxwell, 1996; Jennings, 2001). Stewart, Shamdasani, and Rook (2007) advise that focus group discussion members should involve from eight to 12 persons because groups smaller than eight may be dominated by one or two members, and those groups larger than 12 are difficult to manage.

A focus group discussion allows the researcher to capture people's responses in real space and time in the context of face-to-face interaction (Denzin and Lincoln, 2005). The advantage of a focus group discussion is the potential for further discussion to develop, thus yielding a wide range of responses (Cohen and Manion, 1994).

The focus group discussion session in this research consisted of 12 key informants: 2 local Mon villagers, 4 government officials, 2 members of the private tourism sector, 2 member of heritage volunteer organizations, and 2 academics. For this stage, one group of destination stakeholders: visitors/tourists was omitted because of two reasons - time constraints and irrelevant background. This session was organized on February 29, 2016 at the Wangka Municipality, and lasted approximately five hours from 1 PM to 6 PM. The purpose of discussion was to gather a common understanding from several people simultaneously, as well as to get views from specific people (Creswell, 2005). Focus group discussions have the advantage of interaction among the respondents, which leads to useful information, especially when the informants agree

104

and cooperate with each other. The details of the informants, tools, sampling techniques, dates, and expected results are shown in Table 4.1.

Table 4.1 Summary of Research Methods and Informants

Method	Sample Group	Sampling Technique	No. of Informants	Date	Expected Results
Preliminary Semi-structured Interviews	- Officials from Ministry of Tourism and Sports - Officials from Tourism Authority of Thailand	Purposive	6	2013	- General information about the site - 5 A's - Preliminary model
Individual In-depth Interviews	Government sector	Purposive	6	15 May 2015 21 May 2015 19 June 2015 21 June 2015	Model improvement
	Private tourism sector	Purposive	8	20 June 2015	
	Visitors/tourists	Accidental	20 (Thai 10, Foreigner 10)	1-2 July 2015	
	Heritage volunteers	Purposive	6	19 June 2015 1 July 2015	
	Host population	Purposive	10	21 June 2015	
Focus Group Discussion	- Government sector - Private tourism sector - Heritage volunteers - Host population - Academic	Snowball	12	29 Feb. 2016	Model verification and validation
Total informants			68		

Table 4.1 presents the distribution of the informants that were sampled in this research. The method was divided into three steps comprising the preliminary stage conducted with officials from the national policy level, the individual interview stage with five groups of BWM tourism stakeholders, and the focus group stage with different informants from the destination stakeholders, excluding visitors/tourists. Each interview lasted from 30 to 90 minutes. The 68 informants were selected by purposive sampling, accidental sampling, and snowball techniques.

4.8 Research Tools

In this study, there are two tools that were used to gather the data. One tool was used to collect the observation data and the other was used for the interviews. It is

105

necessary to develop effective tools because the researcher will thus be able to obtain the required information in its entirety, and as a result the data and information can be interpreted in accordance with the stated goals.

4.8.1 Observation Tool Development

The destination observation was carried out by using the field notes to gather data. The written field notes in this study were taken from the observation form, which was designed to collect data based on the 5 A's and the other requirements of the research questions. The field notes form included the destination area boundaries, tangible tourism resources, intangible tourism resources, local people's lifestyle and ways of life, the number of businesses in the private sector, the careers of the host population, the atmosphere of the village, the density of tourism, and the tourism atmosphere. However, all items had to be determined in line with the research topic and research questions, so that these collected data can help to explain the research findings clearly. Recording techniques comprised shooting video recordings with a smart phone camera, and the filling in of the observation form by researcher.

4.8.2 Interview Tool Development

Personal interviews were mostly conducted in the Thai language, excluding visitors or tourists who are foreigners, who were interviewed using the English language. As the indigenous population is Mon and the use of the Mon language to communicate with them could yield a better result, a local assistant was employed as an interpreter. The interpreter used in this research is not only fluent in both the Mon and Thai languages, but also knows the local context and people well.

The prepared main themes and sub-themes served as a productive guide for the interviews. The main themes and sub-themes were adapted from the concept of TBL and were composed of the 'economic dimension' with 8 sub-themes, the 'social and ethical dimension' with 6 sub-themes, and the 'environmental dimension' with 8 sub-themes. These main themes and sub-themes were developed from the literature review

106

based on the synthesized data of sustainable cultural heritage tourism destination development. The main themes were designed as broad topics to be covered in order to address and answer the research objectives and questions. The sub-themes were given more detailed prompts subsumed under the main themes, but they were still adequately general to allow for flexibility in translation from Thai to English without omission of important details.

Each interview question could be evaluated with respect to both a thematic and dynamic dimension. The thematic dimension held its relevance for the research theme and the dynamic dimension covered the interpersonal relationships in the interview (Kvale, 1996). Recorded interviews consisted of video and audio recordings in order to allow the researcher the ability to concentrate on the topics and dynamics of the interview sessions. Diction, tone, pauses, gestures, facial expressions, and emotions were recorded in a permanent form to allow for multiple viewing. However useful though, the video recorder sometimes made interviewees uncomfortable when answering questions; thus, the video recorder was used only with prior consent.

4.9 Data Analysis

Data collection activities resulted in a wealth of qualitative data. Two primary challenges faced the researcher, which were management of the data, and analysis of the data. Generally, qualitative research is concerned with interpretations, which means that data analysis in inductive – letting key categories and concepts emerge from the data (Schreier, 2012). For this study, the preliminary conceptual model provided a sensitizing framework for the data collection and data analysis. The preliminary conceptual model not only assisted in organizing and orienting the study and data collection, it is also assisted in the development and application of the coding categories of the data. As the analysis proceeded using the system model to provide coding categories, the researcher also identified instances in the data that comprised coding categories beyond those provided by the system model.

4.9.1 Data Management

All personal interviews and the focus group discussion were conducted in the Thai language by the researcher and the assistants. Collecting data from the local Mon people in this study required the researcher to hire an assistant who was a local Mon villager in order to help translate because indigenous Mon have limited knowledge of the English and Thai languages. All data was transcribed and translated by independent sources. Translating the interviews required tedious attention to detail. Then, the independent translations were then compared for accuracy.

Once translated, the data was coded, categorized, and evaluated using QSR NVivo computer software. Coding is used in order to facilitate rapid and easy retrieval of concepts, and in this research was hierarchical, based on the key constraints mentioned in the sustainable cultural heritage tourism destination literature and the themes developed from the stakeholder interviews. Other topics were derived from the four research questions, such as the tourism potential of this Mon village, and the appropriate developmental factors to become a sustainable cultural heritage tourism destination. These topics were then combined to develop a series of broad themes consistent with the issues and common threads present in the data.

4.9.2 Analysis of Results

The researcher collected data from various sources and used the data management tools and procedures in preparation for the analysis. As appropriate for an exploratory and descriptive study in which the study design evolved over the course of the research, there was not a clearly defined line separating the data collection, the data analysis, and the preliminary write-up of the findings.

Analysis of observation

In the first phase of analysis, the researcher concentrated on the evidence of the proposed area by combining the observation data with the documentary study. The

primary source materials and documentary evidence were the basis for the description of the BWM Village background and the phenomena that are reported in Chapter 5.

Analysis of stakeholder interviews

The primary source materials provided authoritative data on the development of the proposed area, and from that data, the researcher began to gain a preliminary understanding of the development. The stakeholder interviews allowed the researcher to interact with the data sources in a way that was not possible with the primary source materials. The interviews allowed the researcher to hear from participants in the community and to obtain their perspectives and interpretations of the community development. The researcher used the interviews to explore issues surrounding sustainable tourism development as well as to gain a more complete understanding of some of the events documented in the primary source material.

The researcher approached the analysis of the stakeholder interviews from the perspective of the concepts and categories of the systems-theoretic preliminary conceptual model. An initial coding approach that was purely inductive did not efficiently assist in data reduction for the answering of the research questions. Systems concepts, therefore, became the coding categories for the interview data. The data provided meaning for the categories. In addition, the researcher developed additional coding categories beyond the BWM Village tourist destination to capture data related to other aspects of sustainable cultural heritage tourism destinations.

Coding data is a form of content analysis and is a process for identifying, coding, and categorizing the primary patterns in the data. The labeling of units of data with codes and developing a code book or data index is one of the steps in content analysis.

Analysis of Focus Group Discussion

As qualitative data consist of words and observations, in most cases it is not necessary to analyze or interpret statistical data in order to understand them (Taylor and Renner,

2003). Also, data analysis is woven into interpreting results and writing up the study, and thus, the qualitative data analysis consists of three concurrent activities: data reduction, data demonstration, and conclusion drawing. Data reduction is the process of selecting, focusing, simplifying, abstracting and transforming the data obtained from the interviews. Data demonstration is the step for organizing and compressing information from the data. Lastly, in the conclusion drawing step, the testing of the validity of the data will be used with the meaning that emerges from the data (Miles and Huberman, 1994).

4.10 Validity

Validity measures the quality of any qualitative research design. Yin (2003) addresses four common tests by which to judge the quality of empirical social research: 1) construct validity, 2) internal validity, 3) external validity, and 4) reliability. Construct validity is especially problematic in case studies and involves the selection of operational measures that are not 'subjective' judgments. Insufficiencies usually result in case studies that measure change over time. While this study is not measuring change, the sustainable tourism framework provides the list of constraints to be evaluated. Internal validity is particularly concerning for an explanatory case study, such as this one. Explanation building requires analyzing the data by building an explanation of the case. By deriving a purpose statement and iteratively revising and redefining the proposition, other plausible or rival explanations were eliminated.

An in-depth understanding the community's local culture is vital to understanding the meanings behind the data collected. Reflexivity is the way in which researchers view their personal and epistemological influences on the collection, interpretation, and description of the study populations. By documenting the emotional and spiritual journey via a reflective journal, personal reflexivity involves a two-step process. The first is a rumination process of the researcher's biases based on personal, social, economic, political, and life experiences. Secondly, the journal addresses the manifestation of the researcher's personal growth that continually evolves throughout the research process. Epistemological reflexivity involves the design of a research

110

project and how the research process affects the research findings. The journal itself became a valuable source of data for the research and allowed for an audit trail and a reminder of folk terms, taxonomies, and clearly documented examples used to describe cultural structures.

Triangulation is another means through which to test the validity of the research results. Using a variety of methods for data collection and combining multiple observations, theories, methods, and data sources overcomes the intrinsic bias that comes from single method, single-observer and single-theory studies (Slocum and Backman, 2011). Triangulation serves two purposes: confirmation and completeness. Confirmation reduces researcher bias by utilizing two or more data collection techniques and provides for the collaboration of data. This study used both focus data along with person-to-person interviews as a means to triangulate both data sources. Completeness "offers depth and breadth leading to a greater understanding of the phenomenon as each research strategy used contributes a different piece to the puzzle" (Curtin and Fossey, 2007). Obtaining different opinions from local Mon people, tourism business owners and workers, visitors or tourists, cultural heritage preservation volunteers, and government officers helped to complete the overall picture of this Mon village's potential to become a sustainable cultural heritage tourism destination. Different methods often provide diverse insights into a phenomenon and triangulation gives the researcher reasonable explanations for these distinctions and contributes to the credibility of results. Data from literature reviews, individual interviews, focus group discussions, field notes, and observations were triangulated for similarities and differences.

Lastly, while doing research in this village, the researcher opted to live in local Mon households in order to further reduce misunderstandings during the data collection and interpretation.

Conclusion

This research design was organized based on a careful study using qualitative methodology, the case study method, and model building as the research strategies. The research objectives and questions were used as the core concepts of the study in order to design the framework. The collections of data were conducted by using the proper techniques of observation, interviews, and focus group discussion in order to collect and verify the findings against each other. The research tools were designed based on the related theories. Finally, the collected data were managed and analyzed.

CHAPTER FIVE
FINDINGS

This chapter presents the research findings from the qualitative data gathered from BWM Village. The stakeholder interviews and the focus group discussions were employed in order to obtain the opinions of the people who are closely related to the cultural heritage tourism in the study area. The findings presented in this chapter are in line with the research objectives; that is, the identification of the destination potential of BWM Village, the evaluation and identification of the potential of sustainable cultural heritage tourism of BWM Village, the exploration of the sustainable cultural heritage tourism development factors, and the development of a model that comprises the essential factors suitable for developing BWM Village to become a sustainable cultural heritage tourism destination.

5.1 The Destination Potential of BWM Village

Up until now, tourism at BWM Village has been expanding steadily. In the past, only pilgrims traveled there, but nowadays on special occasions the community is transformed into a mass market and some local people hold the opinion that tourism plays a crucial role in the economic dimension of this area.

5.1.1 Current Tourism Situation

Certainly, it can be said that tourists are the main factor in the changes in the destination, and it is true that some destinations have been destroyed by the poor quality of tourists. However, it is impossible to select only good quality tourists. As a result, the best approach is to understand all of the elements that are related to tourism.

Tourist Characteristics

The interview data from the local people and those working in the tourism service sector indicated that the number of Thai tourists higher than foreign tourists. However, most Thai tourists like to visit during the summer or during a long weekend, while the foreigners like to visit during the rainy season as informants explained that:

> *From my observation as a souvenir seller, Thai tourists like to visit from December till May while foreigners like to come in the rainy season.* (H8, Host Population Interview, June 21, 2015)

> *It is strange that during the rainy season there are many tourists coming here, opposite to other destinations in Thailand. This is because they like to visit the underwater ancient city, which it is very beautiful when rowing a boat into the castle.* (H1, Host Population Interview, June 21, 2015)

The rainy season begins approximately in June and normally ends in October, while the summer season occupies the remaining months. Thus, at this time there are mostly foreign tourists more than Thai. Therefore, the commerce associated with tourism is in recession during this time. Nevertheless, the local people are able to survive because of the low cost of living and the readily available home-grown foods and fishing. In contrast, the months of November to July are characterized by a remarkable influx of tourists and this boom in tourism provides a number of economic opportunities. A villager provided further explanation that:

> *During the rainy season there is a decline in trading. Though the shop is barely operating, the costs of operations are negligible. A typical month's expenses are approximately 300 baht. This is possible because of the availability of grown and foraged food sources; typical meals may consist of preserved vegetable soup.* (H1, Host Population Interview, June 21, 2015)

Consequently, a total of 20 tourists consisting of 10 Thais and 10 foreigners were interviewed. All of these informants were carefully selected based on the concept that a diversity of informants is very important. Likewise, the number of informants depends on

114

data needs, available time, and resources. In this area, tourism has just begun to develop seriously in recent years. There are many Thai and foreign tourists who have visited without their number being counted. However, the number of informants must be equal in size between Thais and foreigners in order to compare the data. Then, after each of the ten informants in both groups were interviewed, all of the data were transcribed and coded in order to find the saturation level. If the information was not yet saturated, more informants would have to be added. However, it was found that 20 tourists were enough to be able to evaluate the destination circumstances.

It was found that the tourists visited the village because they were mostly attracted by the Mon culture, followed by the Mon Wooden Bridge and the surrounding atmosphere. Many of them explained that they enjoyed the moment when they were on the bridge and took pictures of the scenery around the bridge, the beautiful river and the forest. However, it is also interesting to learn of the different tastes between the Thais and foreigners as shown in Figure 5.1.
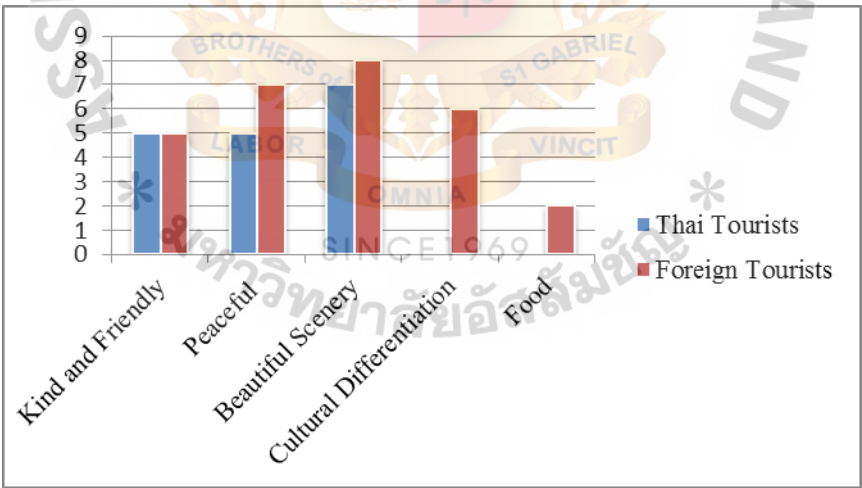
Figure 5.1 Tourist Impressions at BWM Village Source: by Author

Figure 5.1 is the result of attitude comparisons between the Thai and foreign tourists. It is interesting to see that both groups of tourists share the same attitude towards the local people. The foreign tourists had a higher-level positive attitude than the Thais regarding the peaceful atmosphere and beautiful scenery. In addition, for the Thai tourists, the cultural aspects and food did not affect their attitude towards BWM Village very much.

115

Both Thai and foreign tourists feel that the long-distance journey required to travel to this village is quite inconvenient. Moreover, when they arrive, there are no public transport services available. Consequently, it is very difficult to travel around without a private car. Another problem in the village that was mentioned is the lack of good quality public toilets. However, most tourists like to visit in spite of these inconveniences.

Pivotal Change in the Tourism Sector

Prior to the year 2013, the level of tourism in the village had been relatively low and stable. Then, the heavy rain on July 28, 2013 caused catastrophic flooding in the region. While no lives were lost in this disaster, the bridge linking the community with the external world was completely destroyed. Though it was a tragedy, this incident was capable of creating opportunities. The government, having previously paid relatively little attention to the community, was made aware of the isolated village and immediately allocated resources to rebuild the bridge. A temporary bridge made of bamboo, called the "Lookbuab Bridge" was completed in a mere six days by the local Mon people led by the Abbot of Wangwiwegaram Temple. Media attention of the village and the urgent situation resulted in an increased awareness of the value of the community. Unprecedented numbers of tourists began visiting the village to see and photograph the Lookbuab Bridge. The pictures and the word of mouth created a positive feedback cycle wherein tourists posted pictures through social media and more tourists visited and posted more photographs.

The next major increase in tourism occurred on October 18, 2014 with the completion of the permanent bridge. Leading up to this, news updates about the progress kept the village in the public's focus. The opening of the bridge also coincided with the anniversary of the Abbot Uttama's Birthday and as such, the bridge has since become a popular area for commemoration and remembrance. Publicity of the event resulted in an influx of tourism, and in order to describe this, social media sites affixed the label "Sangkhlaburi Break". Fueled by catchy phrases and social media, the Sangkhlaburi Break appears to be a lasting tradition. Though the benefits of increased revenue are irrefutable, there are a number of significant concerns regarding this rapid expansion in tourism. Increased numbers of

visitors bring additional traffic congestion on the roadways leading to the village. Upon arrival, the village does not have adequate facilities to service the massive number of visitors. Restaurants and hotels have historically been equipped to only deal with low numbers of local patrons and have not been able to adapt quickly enough to meet these new demands. Another issue is the increased level of littering associated with tourism; improper disposal may likewise be attributed to insufficient resources such as accessible trash cans.

Figure 5.2 Traffic jam on the road to Sangkhlaburi on December 5, 2014.
Reprinted from Facebook Posting, 2014, by Nognnuch Punyot Fresh Coffee on
Sangkhlaburi's facebook page, 2014

A similar, though less drastic, rise in tourism was observed in March 2015 during the Songkran festival, the traditional local New Year's celebrations. As with the Sangkhlaburi Break phenomenon, the community was incapable of providing adequate accommodations and services for the increased number of visitors. Following the end of the festival, the level of tourism returned to its normal state.

Adaptation of the Local People's Lifestyle to Accommodate Tourists

As with any ecosystem exposed to change, the Mon community has adapted to the increased presence of tourists. The original way of life was characterized by simplicity and peaceful harmony with the environment and within the community. It is precisely these

117

characteristics that are charming to tourists, particularly after having long experienced the metropolitan life of Bangkok and other large cities. Visitors have a number of motives to visit the village, for some it is an austere pilgrimage and for others it is a chance to experience a new culture. As stated earlier, the village lacks the capacity to provide accommodations and services for all of the visitors. In order for the village to meet the increased demand, new infrastructure would need to be constructed. However, the underlying mission and vision of the village is not in line with this proposition. Some elder members of the community feel this commercialization would taint the village's historical culture.

The bridge adds value to tourism because it is a geographical barrier between two distinct cultures. On one side is the village and on the other side is the more homogenous Thai culture. Each culture also represents a different economic industry. In the past, the Mon earned their living largely through rice production. The village has not had very much tourism until quite recently and thus tourism represents a relatively novel industry for the people. Unfortunately, this limited experience has resulted in competition; not only are Mon people competing against one another, they are also competing against the Thai culture situated on the opposite side of the bridge. This is because of the Thai culture and the Mon culture have quite similar practices based on the beliefs and traditions of Buddhism. As a result, on the Thai side where the tourists stay, food set seller tried to cheat tourists with Thai culture and practices without knowledge them this is not Mon style before they go to the Mon village.

One of the most notable changes in the economy is the rapid appearance and proliferation of souvenir vendors. Prior to the tourism boom, these shops were non-existent, however, they have appeared throughout the entire area from the highly trafficked bridge to the small alleyways. This sector of the local economy has resulted in a number of questionable behaviors such as the construction of a gift shop at the main pagoda, a sacred religious area.

Also, there were originally only two boats servicing the area. During the expansion of tourism, this service was inadequate to handle the number of customers. Thus, the municipality must ensure that an adequate number of boats, licensed and operated by

118

qualified personnel, are available to provide service to the members of the community and the visitors. In addition, motorcycle taxis have appeared as a way to meet the transportation needs of tourists. A benefit of these motorcycles is that they provide for efficient transportation and result in less congestion than the use of cars.

There is one homestay that has been available since the original bridge was destroyed. At that time, the homestay did not operate as a formal business, but following the "Sangkhlaburi Break" this homestay has transitioned to a more business-focused model of operation. During these periods of excess tourists, a number of residents with vacant rooms have offered to accommodate them. In these situations, fees were usually paid on a voluntary basis and are typically ten US dollars or less per night.

Surprisingly, the food and beverage services have remained relatively static. Although there have been small increases in this industry, such increases are not commensurate with the other areas of growth and are far from sufficient to meet the demands of tourists. The only restaurant that predates the bridge catastrophe has not expanded its scale of operations.

5.1.2 The Government Policy Related to BWM Village

In Thailand, tourism promotion and development is a complex operation. In most cases, a tourist attraction stems from a destination striving to make itself attractive to tourists, and then the government comes in to support it. The problem is that some of the destinations are owned by the state, some are privately owned and some are owned by the community. As a result, a destination's maintenance and promotion will depend on its ability to allocate funds toward tourism development. A tourist attraction's management can grow in the right direction or not, depending on the owner's knowledge of destination management skills. At present, the situation has changed since the Ministry of Tourism and Sports was established. In fact, there are two organizations that are responsible for tourism. One is the Department of Tourism under the Ministry of Tourism and Sports and the other is the Tourism Authority of Thailand. An official who works for the Ministry of Tourism and Sports explains the mission as:

119

The Department of Tourism aims to promote tourism at the national level, which acts as an intermediary between the attractions and the tourists. Basically, our job is to study and analyze the problems and needs of tourism service development in order to provide standards for tourism services. Moreover, our mission is also in cooperation with the relevant organizations to resolve tourism issues, services quality, and convenience and safety for tourists. There are two divisions working under the department, the division for tourism standards development and promotion, and the division of assessment and accreditations. (G1, Government Sector Interview, May 15, 2015)

Additionally, the Tourism Authority of Thailand serves as a supporting agency in the field of tourism promotion and Thailand's image creation. Implementation Guidelines include: 1) strengthening the brand image of Thailand by delivering the value and uniqueness of Thailand to tourists to provide them with an impressive and memorable experience, 2) accelerating the growth of tourism revenues and creating a balanced sustainable tourism industry in the three dimensions of marketing structure, cost and value, and the operational benefits, 3) encouraging and supporting the creation of Thailand's unique products and services that are valuable and can provide a unique experience to tourists, 4) creative work integrating the inner and outer strategic partner development and tightening of the stakeholders' relationships, and 5) strengthening tourism cooperation between countries.

Cultural promotion is an important mission of the department at this moment because it is the focused policy to promote Thailand tourism's brand as a unique destination. The Tourism Authority of Thailand works as a marketing team of Thailand Tourism and in order to promote Thailand as a land of destination uniqueness, we must re-study about Thai Culture based on the readiness of the destination before using it for publicity (G3, Government Sector Interview, May 15, 2015)

Thus, there are two organizations working under the Ministry of Tourism and Sports in the tourism sector. The Department of Tourism and the Tourism Authority of Thailand have their duties, which are clearly separated, in which the Department of Tourism is responsible for the promotion and development of tourism by focusing on the standards that are sufficient to support tourist destinations, whereas the Tourism Authority of Thailand is responsible for the promotion and marketing of the tourism of Thailand. The operations must take into account the readiness and ability of Thailand to accommodate visitors and the tourism resources potential. Thai culture and uniqueness are the main selling points to be used to promote tourism throughout the entire country, and so these are the resources that have been mainly focused on.

BWM Village is a cultural tourist destination. The hallmark here is the Mon ethnic group identity with a long history from their time in Myanmar before expatriating to Thailand. Their culture and uniqueness can attract many tourists to visit, even if they have to travel more than 320 km from Bangkok. Nevertheless, to be a good cultural heritage destination, there are more issues for the community to manage, as one official explained:

> *This destination is regarded as a cultural attraction because of its artistic value and traditions which the ancestors have created and inherited. However, more attractions should be included such as traditional local ways of life, cultural shows, local products, language, traditional dress, local communities, and tribes. Then, if it wants a tourism standard certification, it has to demonstrate the readiness and potential such as potential in carrying capacity, and potential in destination management.* (G1, Government Sector Interview, May 15, 2015)

In the view of the official from the Tourism Authority of Thailand, BWM Village has the Mon cultural identity as a strong selling point. Thus, the promotion of tourism here should be focused on other interesting things, such as proposed by one official:

> *The Tourism Authority of Thailand has been promoting the Mon Wooden Bridge in the theme of Green Destination, and 'seven tourist destinations that must not be missed', or as a traditional and festival destination.* (G3, Government Sector Interview, May 15, 2015)

In addition, an official from the Department of Tourism suggested that BWM Village should set up a group of people as the Destination Management Organization (DMO). This organization would be responsible for the preparation of the attraction management plan known as the Destination Management Plan (DMP), which must include the organization's vision, financial plan, human resources plan, and operational plan. Particularly under the operational plan, there must be activities that serve as the core mission of the organization. As BWM Village is a cultural heritage destination, the activities must be related to cultural heritage resources and the ways to attract tourists to visit.

Highlights from interviews can be summarized into a preliminary model based on the government representative's interview data with the theories used in this study. It was found that, at the policy level, there is strong concern that the destination development should be

121

based on *systematic management* and *meeting the standardization evaluation*. Additionally, every destination should have a *responsible management team* who will work for destination promotion and development directly. The government's experience shows that many strong and successful destinations are always controlled by an efficient DMO and can attain better standardization evaluation results. The DMO is responsible for setting up their own plan and creating their own promotion and development ideas. Following this, they can form a preliminary model of sustainable cultural heritage tourism destination development based on the three components of sustainable tourism development as summarized in Figure 5.3.
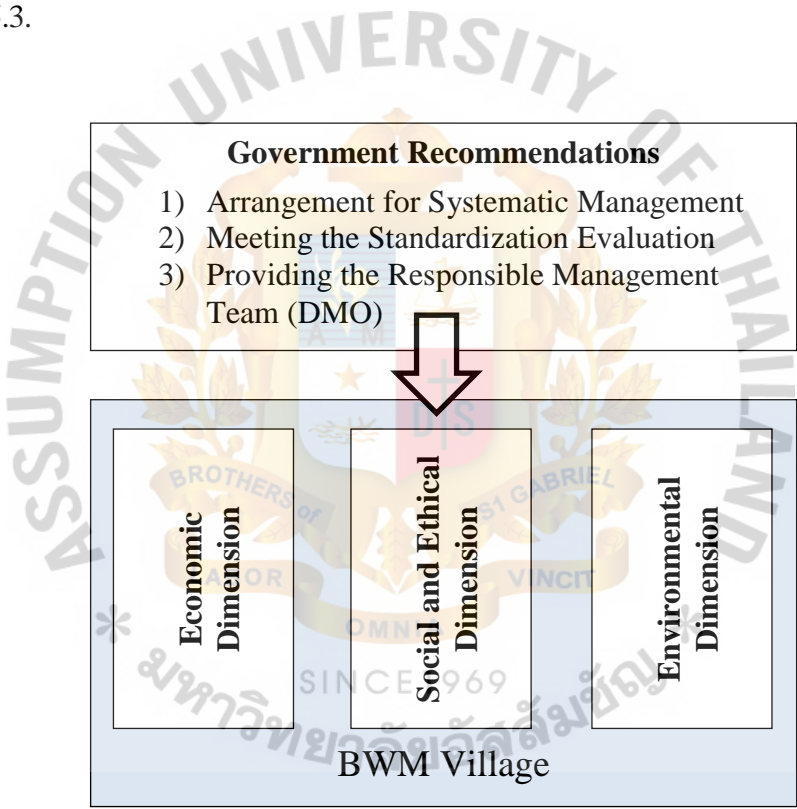
Figure 5.3 Successful Tourism Destination Development Source: by Author

The content in Figure 5.3 shows the recommendations from tourism officials, which is comprised of three actions. The arrangement for systematic management means that, the team responsible for tourism development must be concerned about management. A good management system can help the destination protect itself from risks and to move toward success. Meeting the standardization evaluation is the next step to ensure success because standardization can help the destination management in planning and managing the

resources. Also, the establishment of a destination management organization (DMO) to lead
and coordinate activities under a coherent strategy is necessary.

5.2 Destination Components of BWM Village

The components of the tourism destination at BWM Village presented in this section are
organized following the 5 A's as discussed in Chapter Two. These are attractions,
amenities, accessibility, ancillary services, and ambience.

5.2.1 Attractions

The tourism context of BWM Village is a cultural heritage destination with a large number
of tourist attractions. The uniqueness and identity come from the first-generation Mon who
expatriated from Myanmar. Today, they are in the third generation, who were born in
Thailand. Yet, it is well accepted by both the Mon and the Thai people that they can
maintain their identity very well. A worrisome concern is for the fourth generation who will
be born while the first one is decreasing, together with the growth of tourism that always
comes with modern development that can easily do harm to the local culture. Consequently,
it is very important to accurately know about the local resources and then find the best way
to preserve them. The tourism resources of this destination are presented in Table 5.1.

Table 5.1 Tourism Resources of BWM Village

Tangible Resources	Intangible Resources
Wangwiwegaram Temple	Mon Traditions
Chedi Buddha Gaya	Mon Lifestyle
Underwater Ancient City	Mon Language
Mon Wooden Bridge	Mon Clothing
Wat Wang Morning Market	Mon Food and Eating
Mon Style Houses	Mon Performances

Table 5.1 summarizes the resources for tourism at BWM Village, which are divided into both tangible and intangible resources. The four most important tangible resources are Wangwiwegaram Temple, Chedi Buddha Gaya, the Underwater Ancient City, and the Mon Wooden Bridge, whereas the three most important intangible resources are the Mon Traditions, Mon Lifestyle, Mon Language, and Mon Food.

5.2.2 Amenities

Even though BWM Village is situated near the Thai community, the Mon and Thai people are sharply separated by the location of the community and the local regulations. Firstly, there is a local regulation enforcing limitations on bringing in the trappings of modern civilization, such as modern convenience stores, resorts, hotels, pubs, and bars because they are considered to be a cause of the destruction of the unique culture of a community. This is one of the main points to attract tourists, yet it causes inconvenience to the community. Secondly, the growing number of tourists requires that facilities be provided to accommodate them. Due to the restrictions, the amenities are mostly found in the adjacent Thai community as shown in Table 5.2.

Table 5.2 Comparison of amenities in two communities

BWM Village		Thai Community	
Services	No.	Services	No.
Souvenir shops	85	Souvenir shops	10
VCD rental store	1	Accommodation	30
Food and beverages	21	Travel agents	2
Computer shop	1	Restaurants	30
Local market	1	Coffee shops	9
Homestays	14	Convenience stores	1
Grocers	5	Banks	2
Electric repair shop	1	Bookstore	1
Sewing shop	3	Photocopy shop	1
Barber shop	1	Post office	1
Salon shop	2	Grocery store	6
Motorcycle taxis	40	Bus station	1
Alms food Shop	32	Van services queue	1
Boat service	302		

From Table 5.2, a comparison between the amenities in the two communities of BWM Village and the Thai community can be seen. The differences between the two areas can easily be noticed from the observations in the BWM Village area, where regulations regarding their identity for long-term benefits are imposed. Thus, in the village there are no convenience stores, pubs and restaurants, karaoke shops, department stores, travel agents, or resorts and hotels. There are only souvenir shops, local food shops, a computer shop, a local market, homestays, street vendors, garages, sewing shops, and grocery stores. However, in the area on the Thai side, which is divided from the village by the river, there are many amenities provided such as resorts, hotels, travel agents, restaurants, coffee shops, convenience stores, banks, a bookstore, a photocopy shop, a post office, a grocery store, a bus station, a van services queue, and souvenir shops.

5.2.3 Accessibility

There are two different ways to get to the destination. The first route was built by Abbot Uttama, seeing that the Mon had difficulty getting into the city. Thus, he and the Mon villagers built the Mon Wooden Bridge to cross the Songkalia river. The Mon people use this bridge as the main way to get to the city of Sangkhlaburi District and it is also regarded as a divider of the pathway between the Mon and the Thai communities. No vehicles are allowed to cross the bridge, so it only serves as a pedestrian crossing. This bridge is regarded as the longest wooden bridge in Thailand and the most important tourist attraction of Sangkhlaburi at this time. Visitors walk across the wooden bridge from the Thai community to the Mon community. The activities on this main road in the early morning take place from 6.00 - 7.30 am, when monks will walk along this road to receive food offerings. The Mon people will get dressed in their unique costumes for the offering of some steamed rice to the monks, and the tourists can also join this offering ritual. The other route that is used to gain access to the Mon community is by the paved road that passes by the Border Patrol Squadron 134 and turns left at the junction to go to the Wangwiwegaram Temple, then travels a half kilometer further to reach the Mon community. If the tourists would like to go to visit Wangwiwegaram Temple and the Chedi Buddha Gaya, they should take this road to get there.

In terms of the utilities of BWM Village, there is the water supply, electricity, telecommunications, cable television system, roads, drainage and waste management. The water supply for the community is operated by a private company in the community. The price is somewhat higher than is generally charged in the nearby communities, and there are still some areas in the community without tap water such as the houses along the riverbank and the houseboats. Electricity is provided by the Provincial Electricity Authority of Thong Phaphum District with the normal rate charged. However, after the increase in the number of households, there are times when power shortages occur.

The telecommunications service is sufficient and most Mon have cell phones for use in daily life. There are not any government postal services in the BWM community, so the Mon people have to cross the wooden bridge to use the post office in the Thai community. In addition, the cable television system is operated by a private company. A subscriber must pay 100 baht per month to be able to watch television programs on Channels 3, 5, 7, 9, 11 and Thai PBS as well as the TV programs from Myanmar. The municipal office takes care of both the sewage system and the waste management. They also provide garbage collection every other day. In general, it can be said that the office performs these services well. From observations, it was found that overall there are adequate services for serving the tourists and the local people. Nevertheless, the community still needs other improvements such as traffic signs, good quality local roads, and transportation services.

5.2.4 Ancillary Services

Similar to other tourism destinations in Thailand, there is no specific group that is responsible for ancillary services. Most of the time, a group is established to solve the problems, but not to plan proactively. For example, during the traditional New Year's Celebrations of 2015, there was a huge number of tourists visiting the entire district, not only BWM Village. The amount of tourists was more than the destination could accommodate. So, it is necessary that all the people and organizations concerned should come together and set up an effective tourism plan. However, there has been an attempt by the community to improve; for example, young tour guide volunteer groups, Mon classical

126

dance groups, and motorcycle taxi service groups. All of these groups were set up for two purposes – resources preservation and to assist tourists.

5.2.5 Ambience

When the tourists reach the Mon community they feel the difference with the quaint houses and evergreen forest along both sides of the road. The area has many small alleys or '*soi*' for convenient walks. The main road takes the tourists through the center of the community and onwards to Wangwiwegaram Temple and the Chedi Buddha Gaya. In addition, along the road there is the Wat Wang Market on the right hand side, a bus stop and the bus station. Opposite the bus station is a multi-purpose meeting room where tourists can read newspapers provided for everyone every day. Along the same road there is a sports field, next to which is a community hall, then a concrete bridge over a small creek. There are some houses scattered along the road. After that, on left hand side is Wangwiwegaram School. Nowadays, BWM Village has more than 1,250 households. Most of the people work as laborers for construction companies because of their limited education. Some of them work doing sewing jobs at home and some are involved in agricultural work. However, they still hold onto their culture.

This village is very peaceful. The people here have a nonviolent lifestyle related with the Buddhist way. Every morning they wake up early and prepare cooked rice to make merit by giving alms to Buddhist monks. After that, they will go to the household shrine of the Buddha inside their home to decorate it with fresh flowers and pray, normally twice a day: early in the morning and after sunset.

In this chapter, the tourism destination context is presented in order to clarify the research area. The principles of the 5 A's are employed as a guideline for the description of the destination potential. It is evident that BWM Village is rich in cultural heritage and will continue to attract tourists, both Thais and foreigners, for a number of years. Yet, it is evident that good planning to enhance the quality of the 5 A's and the adoption of good tourism management are needed in order to fulfill the expectations of the tourists and the community, and to support the move towards sustainability.

127

5.3 Sustainable Tourism Potential of BWM Village

The potential of BWM Village in sustainable cultural heritage tourism is conceptually different from tourism potential. Tourism potential is focused on the 5 A's elements in the destination, which are the physical requirements of tourists during their visits, whereas sustainable cultural heritage tourism potential is the capacity of a destination to promote tourism in the long term. In this chapter, the potential of sustainable cultural heritage tourism is investigated with data collected by in-depth interviews in order to gain knowledge concerning the present situation of the study area. The interviews helped the researcher gain a deeper understanding because during the interviews feelings and emotional expressions were observed. The theme questions for the interviews were developed from the related theories as shown in Chapter 3. They are comprised of the three main theme questions and 22 sub-theme questions based on the SCHT development concepts. Similar questions were employed with five groups of stakeholders: government officials, host community members, private sector representatives, cultural heritage volunteers, and tourists.

5.3.1 Sustainable Tourism Potential in the Economic Dimension

Tourism has been occurring in this village for over 20 years. During the majority of these years, tourists were largely a homogenous group of pilgrims traveling for religious reasons. However, since 2006 there has been an increasing trend of tourists traveling for non-religious purposes. This transition can be attributed to the popularity of social media and the associated increased exposure to potential tourists. The residents of the village have experienced changes in these following aspects.

Industrial Growth

The increasing number of businesses operating in BWM Village during the rapid expansion of tourism (2011 - 2016) was noticeable. It was found that the number of service boats has been increasing at a very fast rate: from 6 boats to 302 boats at present. The souvenir shops have also increased from 12 shops five years ago to 85

shops now. Moreover, new businesses have recently been opened in the last two years in order to support the current tourism, for example, 40 motorcycle taxis, 32 alms food shops, 21 food and beverage shops, and 14 homestays.

Many informants also confirmed that the tourism industry has been growing. In the past, a small number of Thai tourists came to visit and pay respect to the Abbot Uttama when he was alive. The tourism here was changed drastically since the bridge was damaged (2013 - 2015) and the village gained more attention from the outside world, as these informants described:

> *Tourism at BWM Village has changed a lot from the past. There are many tourists, and many shops have appeared. Everything is new and differs from the past.* (H1, Host Population Interview)

> *After the new bridge was built, the number of tourists is much more than our village can accommodate.* (G5, Government Sector Interview)

Accessibility and Transportation

Tourists visiting BWM Village travel from Bangkok to Kanchanaburi Province and then to Sangkhlaburi District, which is about 340 kilometers, and it takes approximately 5 to 6 hours for the journey. From Bangkok, tourists may take a public bus or rent a car. Travel by bus may not be a pleasant experience because of the narrow roads, sharp turns, and the typically slow speed of the bus. Alternatively, those wishing to drive a car may feel afraid to drive on such steep inclines and unfamiliar curving roads. During the high season, it is likely that the tourists will spend some time in stagnant traffic; this may be a source of stress and impatience, as a Thai government official described the experience:

> *We took a bus from Bangkok to Sangkhlaburi. The two-lane road from Thongphaphum District is relatively undeveloped and the uneven surface made for a bumpy ride.* (G4, Government Sector Interview)

Nevertheless, for some tourists a long period of travelling time was worthwhile. Difficult access makes tourists feel that the destination has more value.

> *Travelling to Sangkhlaburi by car has been slightly difficult but the experience is worth the effort.* (T9, Tourist Interview)

From the district center, there are two routes to BWM Village: by bridge and by road. On the Thai-side of the village, there is a bus network that links the area with distant locations in Thailand. However, when tourists want to go to the Mon community, they have to take the bridge. An informant recalled how people travel in the past, compared to the present:

> *In the past, access to Ban Wangka was limited to a simple wooden bridge; recently the government has constructed a concrete bridge capable of permitting travel by car. This has helped improve life for the people.* (G6, Government Sector Interview)

Though the living conditions of the people have been improved, they are still quite different from those experienced by the people living in urban areas. Even with the construction of the bridges, access to the village by tourists is still less than ideal. Public services are lacking in the community and as such foreigners may still feel a significant level of discomfort. Evidence is provided by a tourist:

> *Taxi service is minimal. As a result, one needs to rely on motorcycle taxis for transportation. If possible, I would suggest an improvement of public transportation. This would help to make travel convenient.* (T2, Tourist Interview,)

In addition to the means of transportation, all the tourist informants suggested that there should be good signage for roads and places so that tourists can easily find the places that they want or need to visit.

Infrastructure

Electricity in the community is provided by the Provincial Electricity Authority of Thongphaphum District and the municipality is responsible for the maintenance of public power to illuminate the streets and alleys. The tap water service is owned by a

private company using water supplied from the Songkalia River. At present, the tap water supply is considered to be sufficient.

Telecommunications service here is also sufficient. There are three networks (DTAC, AIS, and TRUE), that are available for local people as well as tourists. As a result, it is easy to access mobile phone services and the Internet. Moreover, there is a post office nearby the District Office. The provision of infrastructure comes from the cooperation of the community and the government, and it can be said that it satisfies both the community and the tourists as the informants responded in the interview:

> *Now, we can travel on better local roads that are paved with concrete and the surroundings look tidier than the last time I visited.* (P5, Private Tourist Sector Interview)
>
> *In the past, there were neither roads nor public bus service. It was not comfortable. Now that we have the concrete bridge, cars can get to our community. It is a lot more convenient.* (H2, Host Population Interview)
>
> *I am happy that I can use the Wi-Fi service. It is convenient and dependable.* (T3, Tourist Interview)

However, there is an expectation that in the future, when the number of tourists increases at a faster rate, the community must be prepared to cope with infrastructure problems as one informant cautioned that:

> *Living here at this moment is better than in the past. We are very happy with what we have now. But, I think that sometimes when there are a lot of tourists visiting, the running water supply may be insufficient.* (H3, Host Population Interview)

Support Services

While traveling, tourists require a number of services to support their journey. Many times Support services become a major concern in choosing a destination. BWM Village is a small community in a district located somewhat far away from any provincial city. In addition, people in the village do not own the land and have to comply with the rules that were established by the Abbot. One among the many rules

131

is concerned with keeping this community culturally strong and unique. As a result, some services are not allowed to be established in the village because they may bring lasting visible effects and be harmful to the Mon culture. One participant explained about a modern shop:

> *Many people think a Seven-Eleven convenience store is the symbol of the civilization, but in my opinion, it is a kind of disturbance. If it comes, it will bring many problems which are harmful to our lifestyle including tourist accommodations.* (H1, Host Population Interview)

This is the reason why at present there are only small grocery stores, restaurants and no modern accommodation. However, these services can be found in the Thai community across the bridge.

Business profitability

The temple created permanent shops in front of the chedi and in front of the wooden bridge in order to replace the hawkers that were previously scattered in various places. These three informants explained about how their businesses operate:

> *I am a Mon and have sold souvenirs here since 1994. In the past, I used to be a souvenir hawker. When the number of tourists increased, the permanent shops were built in front of the chedi and I was fortunate to get one shop there. Currently, no more shops are allowed.* (P2, Private Tourist Sector Interview)

> *My shop here is free of charge from Abbot Uttama who provided these shops to Mon people. We only pay 300 baht per month to hire a guard.* (P8, Private Tourist Sector Interview)

> *Working here is good for me because there is no rental cost and it is near my house. Some days we don't get any money, but we still have food to eat. During the rainy season, there are few tourists, so we can earn only a little money. But, we are still okay because we can get vegetables, fish and something from the forest to eat.* (P4, Private Tourist Sector Interview)

Since the new bridge was officially opened on October 18, 2014, the number of tourists has been increasing steadily. The amount of shops and businesses has expanded. The local people are excited about the incoming benefits. Everyone looks

132

for a chance to make more money and occasionally it is found that there are risks of damage to the community.

There are two business areas in this village. One is in front of the chedi and the other is on the Uttamanusorn Bridge. Both are considered major tourist spots, particularly at the bridge, where the entrance to the village is located. Every business around that area tends to gain more commerce than shops in other areas.

> *This shop opened when tourism in the area began. It belongs to my daughter. I take care of it only when she has outside work. These goods here we bought mostly from Myanmar, only some are from Thailand. Business is very good, especially after the new bridge was built.* (H3, Host Population Interview)

Some shop owners can make more profit by offering products that are different from other shops.

> *I opened a gift shop to sell handmade gifts such as key chains. My shop is not like the others around here. Most of them like to get things from the same wholesalers. I design and make my own products. Currently, I have two stores along this road. One is taken care of by my sister and the other by me. During the festive season, business is very good.* (P6, Private Tourist Sector Interview)

Additionally, there is a group of alms food set shops. This business is growing dramatically and can earn the highest income of all of the kinds of shops because almost all tourists who visit this village are attracted by the event of giving alms to Buddhist monks on the Wooden Bridge. Thus, when tourists arrive here, giving alms is the activity that is their main priority. The owners of alms food shop described that:

> *I once owned a souvenir shop, but I found that selling alms food sets could bring better income. During the bridge construction, I woke up at 3.30 am. to prepare food sets to sell in front of my house until 6 am. I used to get about 8,000 - 9,000 baht in one day.* (P2, Private Tourist Sector Interview)

> *I have an alms food set shop, a boat, and a homestay. I am grateful to tourism because my husband and I get an income that is more than working as a laborer outside the village. Selling alms food can bring a better income*

than the other two businesses, so we like to wake up early every day. (P3, Private Tourist Sector Interview)

Boat tour business is another business that has grown noticeably. In the earlier time, there were only two boats belonging to the Mons. But now, the number has increased to more than 300. Because of the drastic increase, Wangka Municipality has to help in management. Every boat must obtain registration and the boat drivers must complete some training. Moreover, many new rules are observed to accommodate tourists. This management also includes the tourists' safety and the quality of the service. One of the two original owners said that:

> *In the past, my boat was one of the two boats which served tourists but only a few tourists were coming because tourism here was not well known. The boat tours were not in demand because it seemed dangerous.* (P5, Private Tourist Sector Interview)

Other boat owners added that the municipality and the government have come to make the boat service safer and more orderly:

> *Every day after finishing selling alms food, I come to sell boat tours. In the past, I had to sell them by myself but now there is a queue for offering services and every boat owner has to register with the Municipality.* (P4, Private Tourist Sector Interview)

> *Now, Wangka Municipality and the Marine Department have come to supervise and train us. The boat tour operators have to pass a training course. Then, we get a license and a uniform to use while providing service to the tourists.* (P3, Private Tourist Sector Interview)

A homestay is a form of business that can generate income for the community members. It is still not clear to the Mon people if this business is legitimate or not, because it violates the community regulation that was established in the past. This is because, when Abbot Uttama was alive he set up local rules to protect the Mon people and their culture. He said that service accommodation is one among many businesses that brings outside people into the community and sometimes they are escaped criminals who would like to cross the border, or they can be a person who will convince local people to adopt a new culture as the present Abbot has mentioned:

134

For homestays, I think it is inappropriate if they do business. But, if it is supported by the visitors and relatives, it is a good idea. The Mon people respect the traditional practices of their ancestors. A lot of tourists may not know how to behave appropriately. (H1, Host Population Interview)

However, because of tourism, a large number of tourists came and the accommodation supply was insufficient. As a result, many houses were renovated to accommodate tourists at a relatively low price and also in a location that is near the local attractions. This service satisfies tourists and the local people earn money. One homestay owner gave an account of her experience:

I do homestay because of my nephew's suggestion. He said I had a big house and lived alone so why not open the house to accommodate tourists to get money. I was interested but I didn't know how to do so I asked my daughter to help. So, she helped me by spending 17,000 baht to buy bed sheets and some things to accommodate tourists. Luckily, I could pay back the money to my daughter and also had some left. (P7, Private Tourist Sector Interview)

Homestay business benefits not only those with a large house. Sometimes it helps with income distribution to the less fortunate. As one home-stay owner told about her own experience:

Tourism can bring me money even though I have paralysis, and am not able to work outside. I don't like to burden my daughter. Offering homestay to the tourists allows me get some money. It makes me very happy. Some days I can get as much as 800 baht. Do you know that I feel like I am a millionaire? (P7, Private Tourist Sector Interview)

It is obvious that businesses in this village continuously grow because of tourism even though there are some limitations. It appears that the surrounding communities gain more benefit than the people living inside the village. However, the community members observe that there still are some outside people who try to gain access into the village to gain benefits, and that some villagers try to commit illegal acts or secretly try to sell their rights in a business to an outsider, which is against the community's regulations, as observed by a government official:

135

> *Wangka Municipality is concerned with the influx of businessmen from outside because we have found that they have tried to get in. The Mon's land belongs to the Thai government, which gave an allowance to Wangwiwegaram Temple and only Mon people can live there. They cannot sell it to an outsider but there were some Mons selling land. In fact, the owner of the land is the temple.* (G5, Government Sector Interview)

Employment Opportunities and Income Distribution

Employment has certainly grown together with the expansion of businesses related to tourism. Unfortunately, the employment opportunities are mostly noticeable on the Thai side area because there are many large businesses located there. It was found that there are many Mon women employed in the resorts on the Thai side, There are about 20 resorts in Sangkhlaburi District, and all of them usually hire Mon people to work as chefs, housekeepers, waiters, waitresses, and hotel security guards. A Mon volunteer spoke about her mother:

> *My mom holds a job as a housekeeper at Samprasop Resort. After work, she is hired to carry buckets of water to houses. Then, she will go to the forest to find some vegetables to sell in the market.* (V6, Cultural and Heritage Volunteer Interview)

As the Mon people still live in extended families and parents stay with grown children, some still work in order to support their family, while some are taken care of by their children.

> *I do not work now because I am old, but my daughter works as a resort chef. I think she likes her job because she never complains. She gives me money every month and pays for the meals of the house. I am very proud of her.* (H2, Host Population Interview)

The areas that can bring good income are the shops along the road to the bridge, on the river banks nearby the bridge, in front of Chedi Buddha Gaya, and Wat Wang Market. Based on observations, the work in tourism on the Mon side includes alms food set shops, souvenir shops, food shops, boat tour services, homestays, hire motorcycles, and collecting forest products. For the people at the Thai side, the jobs

are resort operations, service taxis, restaurants and food vendors, coffee shops, alms food set shops, and souvenir shops.

5.3.2 Sustainable Tourism Potential in the Social and Ethical Dimension

In this part, information was gathered from all groups of stakeholders. Interesting findings from the six sub-themes are presented as follows.

Community Involvement

Three distinct groups are involved in tourism: the Mon community members, the abbot of Wangwiwegaram Temple, and the local government officials. However, most of the Mon community members willingly follow the leadership of the abbot because it is what they have been doing since the inception of the community. It is interesting to see that most Mon people still strongly feel gratitude to the first abbot for what he had done for the people even though he passed away some years ago, as community members expressed their feelings:

> *If it was not for the abbot, the Mon people may have come under unfortunate circumstances such as death or starvation. For this reason, we all respect the abbot.* (P7, Private Tourist Sector Interview)

> *The Mon people who came to stay here were taken good care of by Abbot Uttama. We were protected and he was our representative in negotiations with the Thai Government. Being expatriated, we had no education, so we didn't know what to do. We wonder what would have happened to us if we had not had our Abbot Uttama.* (H4, Host Population Interview)

Owing to the Abbot's lobbying for land, the Thai government granted the Mon people ownership of their current land. Such ownership is non-transferable and thus the Mons are forbidden from selling their land to any outside parties. As a result, the people live together as one big family and pay great respect to the abbot of the temple. Most decisions concerning the community lie with the judgment of the temple, and participation in any issue, including tourism, will work as shown in the following diagram (Figure 5.4).

Figure 5.4 Participation Pattern of the Local Mon People Source: by Author
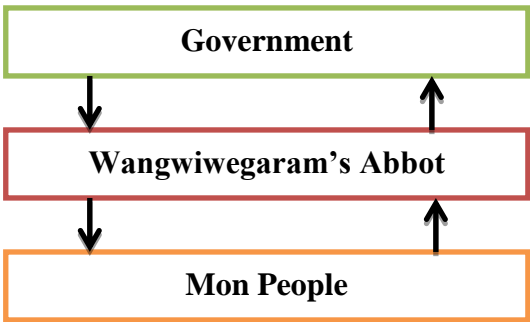
First generation Mon, contemporary to Abbot Uttama, showed great respect and reverence to the Abbot because during their expatriation to Thailand Abbot Uttama was the only person who helped them negotiate with the government to live here. The second generation were born during the time that Uttama was still alive, so they were able to meet him and love him as their parents did. However, they never passed through a time of difficulty like the first generation. But, the third generation was born after he passed away and sometimes his teachings seem out-of-date with the present time to them. Therefore, it is observed that the second and third generations have shown declining levels of respect and faith in the abbot's vision for the community.

The Mon govern themselves in a relatively autonomous manner with little need for intervention from governmental agencies. An appointed Mon representative of the village will interact with the outside parties.

Improved Quality of Life

The Thai government has recognized the Mon and made contributions to this group of immigrants in order to ease their transition into Thailand. The Mon culture is governed by a well-established social hierarchy. Typical career pursuits of the Mon include contract construction, farming, and agricultural work throughout Thailand. Though wages are low by Thai standards, these professions earn more than those in their home country. In spite of the low wages, the Mon are capable of avoiding financial duress due to their limited spending habits. Mons typically live on home-

grown and foraged foods such as vegetables and fish and their houses are constructed from natural materials, most notably bamboo. Given the low production cost, they are capable of constructing large dwellings.

Prior to extensive tourism, the Mon village consisted of relatively simple and uncomfortable lodgings. With an influx of tourism came more modern comforts: houses improved, roads were constructed, and more varied food choices became available. Utilities such as water and electricity became commonplace. Other benefits for the Mon people include improved communications, education, and health services, as some informants commented:

> *In the past, my main income was from farming. But, after tourism came, my house is being used to accommodate long stay visitors such as students or researchers. Payment depends on their satisfaction. It was not much but it makes me happy and not lonely. Many of them, after they go back, still keep in contact with me until now. How unbelievable!* (H4, Host Population Interview)

> *I have been paralyzed for several years, and can't go anywhere, only stay at home. My child comes to visit every day. I felt very upset being unable to work. Fortunately, I have learned that tourists can share my home and pay me some money. During the last high season, I got a lot of money - sometimes 400 baht, or even 800 baht. I thought it was a lot of money.* (P7, Private Tourist Sector Interview)

It is not strange to say that Mon people in the community have a better standard of living because of tourism; not only in terms of better income earnings but also the improvement of the infrastructure. As a result, there are many new projects that the government has been launching to help and support either the tourists or the local people. Therefore, it can be said that tourism is an activity that has brought benefits to the community as well.

Community Benefits

In order to determine what the community benefits are, the researcher compared the costs that are spent at this destination with the benefits obtained. From the

observations and interviews, it was found that in this community many expenses for investment are found: the cost for infrastructure development, the cost for hospitality and service development, and the cost for community maintenance as shown in Table 5.3.

Table 5.3 Costs and Benefits for BWM Village Tourism

Cost of Investment		Tourist Benefits	Community Benefits
Cost for infrastructure development	- Water supply - Electricity - Public phone - Roads - Bridges - Public transportation	- Satisfaction - Convenience - Safety	- Convenience - Job opportunities - Revenues - Better quality of life - Community popularity - Mon cultural preservation
Cost for hospitality and service development	- Human development - Career development	- Satisfaction - Service standard - Convenience	
Cost for community maintenance	- Trash management - Waste management	- Satisfaction - Safety - Convenience - Hygiene	- Mon cultural preservation

In Table 5.3, it is evident that the benefits are not only for the local people, but also the tourists. This will encourage new tourists to visit and sometimes help with the revisits. These statements are from the feedback from the tourists:

> *Even though the trip was so far and took a very long time, it was very good. I think if you can get here easily, it means that so many people will visit and the resources can be destroyed easily, too. There are still a lot of things left for me to enjoy*. (T20, Tourist Interview)

> *Getting here is quite difficult but on arrival it was worth it.* (T7, Tourist Interview)

The local people are satisfied with having good revenue from tourism. In the past, they were employees and were paid very little money. At present, working in tourism can bring high incomes that make the Mon people happy. The most popular job in this community is selling food to tourists to make merit with Buddhist monks in the early

morning because it brings a high amount of profit as confirmed by the following informants:

> *In the past, the people worked as temporary employees of construction companies with low wages. After the growth of tourism, many Mon people prefer to work with tourists.* (G4, Government Sector Interview)
>
> *Selling alms food makes better income than opening a souvenir shop.* (P2, Private Tourist Sector Interview)
>
> *My husband and I used to be temporary employees and got very little money. Now in the early morning, I sell food for almsgiving, and after that we go to queue up the boat trip service. We have two boats. I also offer my house as a homestay for tourists.* (P3, Private Tourist Sector Interview)

Tourist Satisfaction

The tourist attractions of BWM Village consist of the beautiful scenery and the Mon cultural heritage. Satisfied tourists have described this community in a variety of ways. For example, 'the atmosphere is cozy with peaceful natural surroundings', 'a very quiet and authentic place with a mixture of Thai and Myanmar culture', and 'people here are friendly and the place is beautiful'. Tourists also have a high opinion of the culture and heritage in the community, such as how people still observe the traditions handed down from generation to generation.

However, a number of suggestions for improvement have been made by tourists. Firstly, they require that more toilets be made available for tourists, both in quantity and quality. Secondly, there should be better public transportation within the community because getting around takes a long time especially when it rains. Furthermore, the tourists require more information about the community and the local events.

Criminality Awareness

The social stability of the Mon community is well established. All community members know each other and are quickly able to recognize outsiders. At present, the

141

community has not experienced any serious crime. The presence of tourism, however, has the propensity to alter the environment by encouraging the growth of certain establishments, notably pubs and 24-hour convenience stores, which are linked to deviant behavior. The former leader of the community, Abbot Uttama, was able to restrict these developments in the village in order to maintain a community relatively free from disturbances. Nevertheless, some community members express their concern for the future:

> *Normally, crime in the community is not a concern. In the past, we have been able to maintain a peaceful and crime-free way of life. The presence of tourists and outsiders residing in the village threatens to disrupt our peaceful lifestyle though.* (H1, Host Population Interview)

Throughout the past until now, Mon people here have never had to face any issues regarding crime; therefore, they do not pay much attention to this problem. However, currently there are many outside people coming into the community. The old way, in which everyone knows each other well and help each other to take care of the community's problems, may not be available anymore. Thus, it might be the right time to revise either the awareness of crime or the local rules and regulations as follows.

Local Tourism Regulations

There are a number of rules and regulations in this community. However, they are meant for existing together peacefully among the local members, and the tourists are expected to comply. For the Mon, it is a way of life as they explained that:

> *The Mon live together with peace, love, and unity. The rules of the community exist to ensure a peaceful way of life. Selling property is forbidden in order to protect Mon assets; this effectively safeguards Mons from being homeless even during economic recession.* (H1, Host Population Interview)

Every Mon knows well about the alcohol drinking regulation in the village: no consumption or sale of alcoholic drinks. Moreover, at night we can't make loud noise for it disturbs other people. So, when there are tourists staying in my house, I will politely tell them these rules and find that tourists can comply. (P3, Private Tourist Sector Interview)

The result from the interviews indicated that the community is governed by a set of established rules and regulations. Such rules have been useful in governing the community and providing cultural consistency and peace.

5.3.3 Sustainable Tourism Potential in the Environmental Dimension

This dimension covers both the natural environment such as the rivers, mountains and forest, and also the cultural heritage resources. Tourism at BWM Village has brought both positive and negative results to the environment as follows.

Resources Protection and Preservation

The natural environment includes the forest, mountain, and river terrains found within the Khao Laem National Park and the surrounding basin area. The local people have typically used the basin area for residential and farming purposes, but following the construction of the dam, residents were relocated to the higher hilly lands. The Thai government provided this land area for the people under the agreement that they do not sell this land.

After tourism came, the cultural environment became a reflection of the joyful and peaceful nature of the Mon people. The community has prioritized the preservation of the art, culture, and the way of life that is intimately tied to Buddhism. With the tourism industry expanding in the neighboring areas of Thailand and Myanmar, it is imperative that the community retains their original culture, including language, costumes, food, traditions, beliefs, and cultural performances. Tourists to BWM Village appreciate the value of the environment as one tourist described:

143

Beautiful scenery along the river combined with plenty of cultural and unique ways of life impress me. (T14, Tourist Interview)

It was also found that the local people are aware of this and are concerned that tourism might directly affect their culture and that in the attempt to promote tourism, the people must preserve their cultural heritage as well as they can. This awareness is reflected in an informant's interview:

Tourists like to visit Uttamanusorn Bridge and Wangwiwegaram Temple, and make merit early in the morning. Our Mon culture is an essential part to make the tourists' journey complete. (P2, Private Tourist Sector Interview)

Resources Restoration

The restoration of resources at this destination is mainly focused on cultural heritage resources because the cultural heritage resources are the main attractions of the destination. However, at this destination, the restoration of cultural resources is not required since they are still in good condition. The government officials and the local people confirm this in their statements:

Our cultural heritage resources were not ruined by tourism. We are sure of this at this moment. (G5, Government Sector Interview)

We observe our traditions normally and regularly. There is not any modification to the original practice. Therefore, it still does not need restoration. (H9, Host Population and Private Sector Interview)

Their Mon culture and traditions at Ban Wangka are very strong; this is because of their people. The Mon people are Buddhists who have practiced their faith and beliefs since they were living in Myanmar long ago. When they expatriated to Thailand, their culture remained with them. After they settled in this area, they enjoyed calm and peacefulness, so they now endeavor to strengthen and preserve their culture and traditions.

144

Resource Benefits

Tourism helps to promote the Mon culture at BWM Village to the world. A number of tourists from many countries make plans to visit in order to see their unique culture. Photos of the bridge shared online add to the community's attractiveness. Therefore, it can be said that tourism has a positive impact on the local resources; that is, tourism makes Mon cultural resources well-known. However, it was found that after tourism came, intangible resources such as authenticity and uniqueness might be changed. There is a chance that young Mon people may like to change the way they dress to imitate the western tourists, or change the way they offer alms food to monks to be similar to the Thai way.

Management and Assessment

Negative incidents from previous experiences help the local people as well as the government officials learn the lessons, particularly in management and improvement. This study indicates that the local Mon people often cooperate with the municipal officials in order to improve management processes; for example, for the management of the boat tour services at Uttamanusorn Bridge, and the relocation of the souvenir shops. These improvements were carried out to cope with the huge influxes of tourists.

At the beginning, the boat tour service did not cause any concerns because there were only a few boats available for a few tourists. Later, when many tourists came, boat tours were in high demand, so the Wangka Municipality together with military officials came to help with the management as described by an informant:

> *There were many tourists coming and the local people began to fight to get more tourists for themselves. So, I was very glad that the government came to help us to improve the boat service and its quality, which made us feel better and was also for the tourists' safety, too.* (P3, Private Tourist Sector Interview)

For the souvenir shops along the bridge road, the Wangka Municipality organized ample space to prevent the encroachment of the road. At the same time, in the area in front of Chedi Buddha Gaya, attempts were made to establish a suitable location for stores for the Mon people. This kept the shop rows in order and helped to maintain the beautiful scenery around the Chedi as an informant explained the situation:

> *Abbot Uttama built these stores for Mon peddlers to have their permanent store for free. It did not only help the people but also helped improve Chedi Buddha Gaya's attraction for tourists.* (P2, Private Tourist Sector Interview)

However, management and assessment are very necessary. Tourism at BWM Village is growing, particularly the increasing number of businesses. Good management and assessment are required in order to control and increase the level of quality to support tourism at the destination.

Information and Education

The target groups for information and education are the local people and the tourists. For the local people, the Wangka Municipality gives support by providing information required for tourism such as brochures and signs. Moreover, education and training related to tourism are given to the local people. For example, a training course for young tourist guide volunteers is offered to school children.

> *Wangka Municipality collected children aged between 3 - 12 years old to take part in Young Tourist Guide Training Course for 2 days. We learnt and practiced very hard. Some of my friends could not pass the test.* (V3, Cultural and Heritage Volunteer Interview)

> *In the training course I learnt information about our historical background that I never knew before.* (V5, Cultural and Heritage Volunteer Interview)

Educating tourists is equally important as well. However, there is very little communication with tourists. In fact, it is necessary to make the tourists understand the Mon's culture and traditions because they may misunderstand and offend the local

people. Similarly, the local people need to understand the tourists too, or misunderstandings may occur.

Strong Partnership

According to the nature and history of the community, there has been no equal partnership in tourism development. In practice, the main actor is the Wangka Municipality that acts as a host, and other groups of people participate as volunteers for the activities required. Other active participants are the leaders of the Mon community, district officials, military officials, and monks.

Intergenerational Equity

By nature, the Mon people have high regard for their own culture, especially those who are the first and second generation migrants. In addition, most of them are deeply religious and strictly observe Buddhism practices. In the community, people form groups to help with the preservation of their culture such as the Mon traditional dance group and the Mon traditional music group. The concepts of sharing profits and preserving resources among generations are well recognized, as seen from the attitude of an elderly informant:

> *I had a kid at home that is my daughter's kid. She stayed with me only on some days. When together, I always taught her our Mon culture such as Mon food, the Mon lifestyle, and Mon history. She was very happy to be with me* (H4, Host Population Interview)

> *I have a group of 20 young Mon girls who learn about Mon culture. We are preserving our Mon traditional dancing.* (G4, Government Sector Interview)

Intergenerational equity is very important for sustainability. However, from the study it was found that in BWM Village there is a small amount of concern about cultural preservation for the next generation. That is why there are only a few groups appearing.

Surroundings Management

The presence of tourists in the village dates back approximately 20 years. A noticeable influx has occurred starting in 2002 with the pilgrims coming to pay homage to the Abbot. Although the village is located very close to the national forest, few travelers have utilized this natural area for hiking or leisure. The focus for most visitors is the religious and cultural activities of the village. Thus, the effect of tourism on the environment is likely to be negligible. Even so, attention should be paid to safeguard the water quality and the sewage control in light of the increased human presence. Even though tourism has not significantly impacted the environment, the community and the Thai government should jointly enforce environmental regulations and engage in environmental beautification to enhance the physical environment.

In this community, the only significant environmental problem resulting from tourism is garbage. The community gained good experience with waste management during the high tourism season following the grand opening of the new bridge. There were a large number of tourists that arrived, so there were not enough trash cans. This problem forced the Wangka Municipality to realize the importance of waste management.

In the summary of the sustainable cultural heritage tourism potential, information from the five groups of stakeholders, totaling 50 informants (100%), was collected and summarized according to the three dimensions of TBL with 22 sub-themes. Each sub-theme is focused as the informants' opinions towards sustainable tourism in the community, comprised of 'improved', 'worse', and 'unaware' and found the following results as summarized below.

148

Table 5.4 Summary of Informants' Opinions on SCHT

Main Theme	Sub-Theme	Informant Opinions: 50 (100%)			Average Percentage
		Improved	**Worse**	**Unaware**	
Economic Dimension	1) Commercial growth	38(76%)	2 (4%)	10 (20%)	Improved: 267 (66.75%) Worse: 123 (30.75%) Unaware: 10 (2.5%)
	2) Accessibility	37 (74%)	13 (26%)	-	
	3) Transportations	40 (80%)	10 (20%)	-	
	4) Infrastructure	47 (94%)	3 (6%)	-	
	5) Support services	37 (74%)	13 (26%)	-	
	6) Business profitability	33 (66%)	17 (34%)	-	
	7) Employment opportunities	18 (36%)	32 (64%)	-	
	8) Income distribution	17 (34%)	33 (66%)	-	
Social & Ethical Dimension	1) Community involvement	21 (42%)	29 (58%)	-	Improved: 207 (69%) Worse: 54 (18%) Unaware: 39 (13%)
	2) Improved quality of life	46 (92%)	-	4 (8%)	
	3) Community benefits	37 (74%)	-	13 (26%)	
	4) Visitor satisfaction	48 (96%)	2 (4%)	-	
	5) Criminality awareness	28 (56%)	-	22 (44%)	
	6) Local Tourism regulations	27 (54%)	23 (46%)	-	
Environmental Dimension	1) Resources protection and preservation	38 (76%)	-	12 (24%)	Improved: 170 (42.5%) Worse: 14 (3.5%) Unaware: 216 (54%)
	2) Resources restoration	5 (10%)	10 (20%)	35 (70%)	
	3) Resource benefits	36 (72%)	4 (8%)	10 (20%)	
	4) Management and assessment	9 (18%)	-	41 (82%)	
	5) Information and education	25 (50%)	-	25 (50%)	
	6) Strong partnership	17 (34%)	-	33 (66%)	
	7) Intergenerational equity	10 (20%)	-	40 (80%)	
	8) Surroundings management	30 (60%)	-	20 (40%)	

149

Table 5.4 outlines the summary of the informants' opinions obtained from the interviews to illustrate the potential of sustainable cultural heritage tourism as described above. It was found that tourism at this destination helps to improve the Social and Ethical Dimension the most, followed by the Economic Dimension. The Environmental Dimension is seen to be the least improved. Moreover, a lack of awareness on sustainable cultural heritage tourism development was also found in the Environmental Dimension.

From the interviews, it is apparent that tourism has become an important part of their life, particularly as their source of income. Tourism helps with the local infrastructure improvement bringing convenience to both the locals and the tourists. Next, for the social and ethical dimension, tourism affects the community members, positively and negatively, in a number of ways. For example, the community members have an improved quality of life. Nevertheless, the direct involvement of the community has mostly depended on the temple's decisions. Lastly, in the environmental dimension, it was found that tourism in this destination is focused more on cultural heritage resources than natural resources. Thus, the negative impact of tourism on resources is minimal, particularly on natural resources. On the contrary, some informants confirm that tourism helps the community to preserve and restore the Mon cultural heritage resources because the Mon people feel that their cultural heritage resources are a kind of economic asset, as well as the pride of the community. The findings presented so far can be summarized as shown in Figure 5.5.
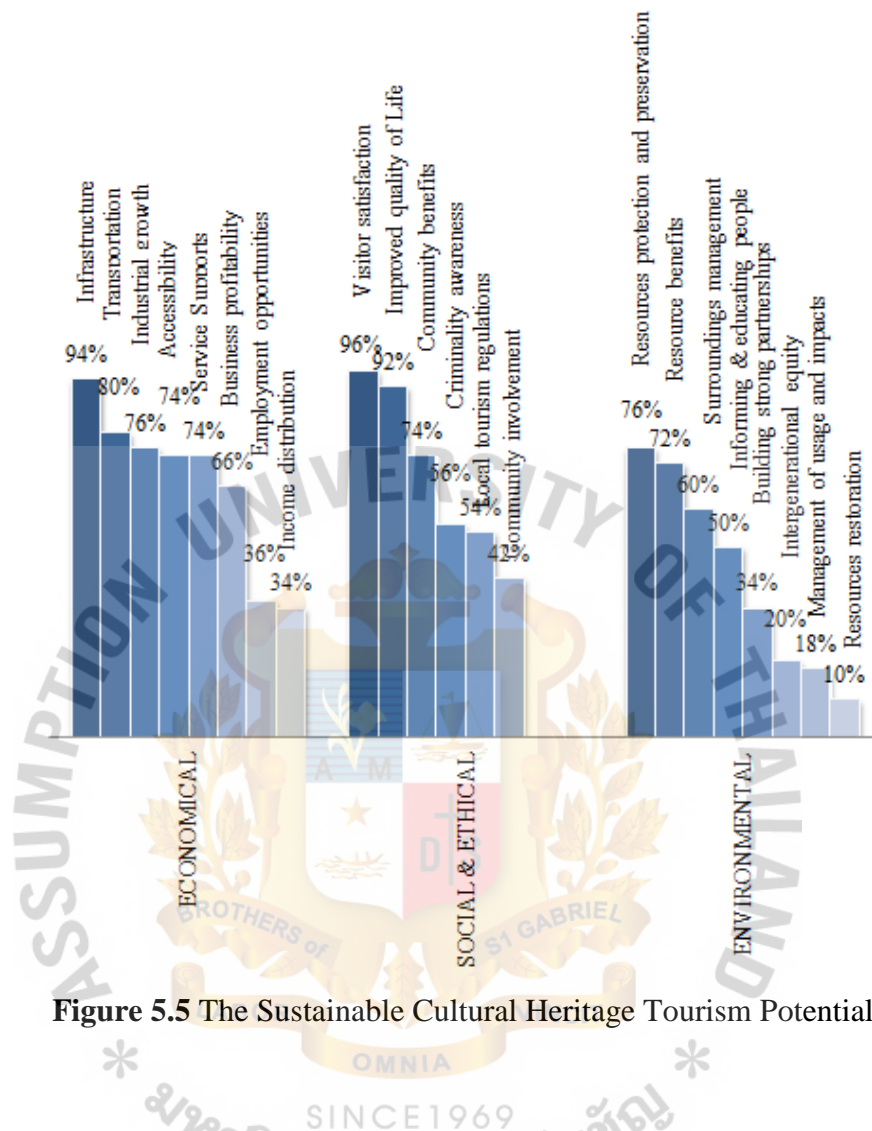
Figure 5.5 The Sustainable Cultural Heritage Tourism Potential

Figure 5.5 presents the consistent percentage data which were collected from every informant as mentioned in Table 5.4. The information in this figure aims to present the situation of BWM Village in terms of the sustainable cultural heritage tourism potential in which there is improvement due to tourism. The Social and Ethical and the Economic Dimensions are the stronger dimensions in comparison with the Environmental Dimension.

Table 5.4 and Figure 5.5 present the summaries of the informant interviews in order to evaluate and identify the sustainable cultural heritage tourism potential in the case study area. The situation of tourism at BWM Village in terms of the concepts of sustainable development is at a medium level of progress because the Social and

Ethical and Economic dimensions show fairly good improvement according to the opinions of the informants, while less than half of the informants feel that the Environmental dimension has improved. In fact, a slight majority are unaware if it this area has improved or not.

As mentioned above, the findings regarding the sustainable tourism potential of BWM Village in the three dimensions indicate both positive and negative outcomes. Further consideration of all components is needed in order to lay a foundation for decision making if the components are sufficiently significant to be included in the proposed model. The results from the interviews can also be summarized in detail for the sake of guiding the future progress of sustainable cultural heritage tourism development. The data are presented as a list of positive and negative factors along with the 22 sub-themes of TBL as shown in Table 5.5.

Table 5.5 BWM Village Sustainable Tourism Positive and Negative Factors

Dimension	Positive Factor	Negative Factor
Economic		
1. Industrial growth	Number of tourists and industrial growth	Unable to cope with the growth
2. Accessibility	Accessible by road and bridge	Narrow roads to the district
3. Transportation	Public vans and buses provided	Insufficient local transportation
4. Infrastructure	Improved infrastructure to accommodate tourists and local people	Insufficient parking areas and garbage collection, narrow local roads
5. Support services	Some services to support tourists basic needs during visit	Insufficient public toilet service
6. Business profitability	Sufficient benefits from tourism	Conflict between local regulations and tourism trend
7. Employment opportunities	Increase in local employment and self-employment	Low wages
8. Income distribution	Local people along the bridge road earn better incomes	Uneven distribution and unstable sources of income
Social & Ethical		
1. Community involvement	Unity of the community members	Conflict and loss of faith of the new generation
2. Improved quality of life	Perception of improved quality of life of the people	Anticipation of some deviant behaviors
3. Community benefits	Convenience, job opportunities, revenue, better quality of life, community popularity, cultural revival, and cultural preservation	Fear for unwanted changes
4. Visitor satisfaction	Appreciation of harmony between cultural and natural atmosphere	Congestion and inconvenience during high season
5. Criminality awareness	Crime prevention concerns	
6. Local Tourism regulations	Ability to maintain peace and real communal identity	Hindrance of tourism growth
Environmental		
1. Resources protection and preservation	Minimum effects on natural resources	Possibility of deteriorating cultural heritage resources
2. Resources restoration	High awareness of resources preservation	-
3. Resource benefits	Encouragement of cultural promotion	Deterioration of intangible resources authenticity and uniqueness
4. Management and assessment	Resource management carried out by local people	Lack of encouraging plan to manage usage and impacts
5. Informing & educating people	Municipality concerns	Insufficient information and education about sustainability
6. Building strong partnerships	Sufficient number of partnership organizations	No real leading responsible organizations
7. Intergenerational equity	Community leaders' awareness	No specific compulsory plan toward being sustainable
8. Surroundings management	Improvement in accommodating tourists	Improper and unplanned construction

Table 5.5 illustrates the list of the positive factors and the negative factors of BWM Village in terms of being a sustainable cultural heritage tourism destination that were collected from the 50 informants through the interview process. From Table 5.5, it is obvious that BWM Village has a high level of potential for development. Nevertheless, there are some good suggestions that were derived from the interview data that will help with tourism planning and management in the future. The data obtained from this process is associated with the development factors study by re-examining this data and discussing the solutions with the stakeholders, which will lead to further development.

5.4 Focus Group Participants Discussion

The focus group discussion was organized on February 29, 2016 at the Wangka Municipality, Sangkhlaburi District, with 12 informants who are destination stakeholders. The group included 4 government officials, 2 host community members, 2 Mon community leaders and one cultural preservation volunteer, 2 business sector representatives, and 2 tourism experts. This session took 5 hours and the aim of the discussion was to verify the findings on sustainable tourism potential and to determine the development factors of BWM Village. The questions posed in the discussion are found in Appendix X. The findings are summarized as follows.

5.4.1 Economic Dimension

The development factors of the economic dimension were seriously discussed based on the potential and drawbacks data that were summarized above. Following this, the agreements and solutions were concluded and described, respectively as follows.

1. Industrial Growth Opportunities

The 12 informants strongly agreed that tourism at BWM Village will continue to dramatically grow. The number of tourists has been increasing continually along with expansion of the business sector. Moreover, most of them also agreed that the Mon

community is not yet ready to cope with more tourists. An informant suggested the formulating of a good plan. Yet, one informant from the municipality confirmed that there is a tourism plan, but it might not be an effective one. Proposed solutions from the discussion to deal with this problem included preparation of a precise tourism plan, cultivating knowledge and understanding from the active participation of the community, and designating a specific area in which to promote tourism.

2. Accessibility

Accessibility is another important issue for BWM Village. It is true that tourists prefer convenient access. Every informant strongly agreed on this point that the biggest problem is travelling from the provincial center to Sangkhlaburi District because of the narrow roads. However, some of them mentioned the Economic Corridor Policy for the ASEAN Economic Community, which will help to ease this problem because there is a plan to expand the road system.

3. Transportation

Traveling to the destination is possible by car or by public transportation service. For public transportation, there is a bus or van available every day at the terminal. However, everyone agreed on this point that transportation from outside to the destination was sufficient. However, the local transportation service is not sufficient because there are only motorcycle taxis available. Nevertheless, an informant who came from the municipality explained that the municipality was aware of this problem. For example, during last New Year the municipality provided parking areas and then provided a temporary public transportation service for tourists to travel around the destination. Solutions to this problem were proposed. For example, it is possible to provide other types of local transportation services in the destination such as "Zaleng" (sidecar tricycles) or "Songthaew" (mini pick-up truck) services. However, most of the local people own a motorcycle, so they will most likely not use this service, and during the low season they will be of no use.

4. Infrastructure

Every informant agreed that there have been some improvements to the infrastructure at the destination. These improvements have benefited the local people and the tourists at the same time. The improved infrastructure consists of local roads, the road drainage system, traffic signs and waste management. The infrastructure problems concerning tourism were mentioned as electrical power outages, overflowing garbage, and traffic congestion during the high season. However, the results from the focus group discussion contradicted the interview results. An informant from the host community explained that the electricity problems are usually caused by the rain and storms, and are not related to tourism. Nevertheless, everyone agreed regarding the problem of traffic congestion because BWM Village is a small community with a limited area. This location is good for identity preservation, but not convenient for tourists to drive through, especially during the high season. There was a concern about the water supply in the near future due to the limited capacity of the water supplier, which is a private company. Solutions were proposed such as better planning and zoning for traffic, and working closely with the water supply provider.

5. Support services

From the tourist interviews, it was confirmed that there are enough support services in the community, but the municipality has been trying to increase the number of support services to be sufficient for the growing number of tourists. The informants mentioned that public toilets were not sufficient in terms of both quantity and quality. More toilets have been constructed at Wangwiwegaram Temple. The other major issue was in regard to the resorts that were built inside the village, which is in violation of the community regulations. The proposed solutions to this problem that were discussed included a review of the regulations with all members of the community participating and a proposal for a local tax to generate a budget to manage the cultural resources.

6. Business profitability

The results from the interview confirmed that business sector received benefits directly from tourism, but there were problems concerning local regulations that hinder the growth of the business sector. In the focus group discussion, every informant agreed and realized the real cause of this problem. This is that the rules were set by Abbot Uttama many years ago under quite different circumstances. The agreed solution to this problem was the reconsideration and revision of the local rules and regulations in order to be appropriate for the present situation.

7. Employment Opportunities

Most of the informants agreed that tourism generates new opportunities for the local people to gain more income. Because of tourism, the local people have been able to change their occupations from hard manual laborers as construction workers outside the community to be tourism workers with better jobs and higher wages. Now, there are many jobs that the Mon people can do such as boat tour operators, souvenir shop attendants, food shop helpers, homestay operators, food sellers, and motorcycle taxi drivers. In doing their work, these people are at risk of doing harm to their cultural heritage and sustainable tourism. The proposed solutions to this problem include providing education and training related to tourism, cultural heritage, and sustainability to the people.

8. Income Distribution

Most of the informants disagreed on the issue of uneven income distribution because 80 to 90 percent of the Mon people are able to earn income from tourism. One informant from the host community confirmed this. However, the income of each person was not stable throughout the year. The solution proposed for this problem was finding ways to attract various groups of tourists to visit equally all year round. Furthermore, the community should help to investigate wider opportunities for work related to tourism.

5.4.2 Social and Ethical Dimension

The social and ethical dimension development factors were discussed by the representative group of stakeholders based on the potential and drawbacks data that were summarized above. Following this, the agreements and solutions were concluded and described, respectively as follows.

1. Community Involvement

In the discussion, most of the informants strongly agreed regarding the pattern of unity of the Mon's participation in tourism. Nevertheless, there have been some negative aspects of this involvement such the abuse of community agreements and regulations, interpersonal miscommunication, and negative attitudes toward the Abbot. These problems are largely caused by conflicts of interest spurred by increased tourism and financial gain. The proposed solutions to these problems are the establishment of an elected intermediary to function as a mediator to solve disputes and to provide conflict resolution through the placing of the interests and welfare of the community above individual interests.

2. Improved Quality of Life

Everyone agreed that tourism has resulted in an improved quality of life for the villagers as a result of the increased revenue. Specific examples include less commuting, improved comforts, and better education for the children. In terms of behavioral changes, it was found that most of the Mon people still have gentle and kind personalities. The solution to this problem is proposed as increasing their knowledge about tourism and sustainability, and this education should be provided to all community members, especially those who are involved with the tourism industry.

3. Community Benefits

BWM Village tourism has made the community famous. It is now well known by both domestic and international tourists. Everyone in the focus group strongly agreed with this point. As a result, many organizations, both government and non-governmental, have come to assist, both in tourism and in other welfare matters such as the provision of health care to improve the living standards of the community. The informants anticipated that this trend would continue as the number of tourists has been continuously increasing in recent years.

4. Visitor Satisfaction

Most of the informants agreed that many of the tourists who come to visit BWM Village do so because of the Wooden Bridge. Moreover, they are interested in making merit by giving food to Buddhist monks following the Mon cultural traditions. It was also mentioned some tourists come to pay respect to the Abbot Uttama. In addition, precautions must be taken to prevent individuals from taking advantage of tourists, particularly regarding the prices of goods and services. Therefore, local authorities should play an active role in the monitoring of business practices.

5. Criminality Awareness

Regarding this matter, everyone strongly agreed that the Mon people must be concerned about crime, even though crime is not a significant problem, something which is attributable to the religious basis of the community. In this Buddhist community, it is generally safe to leave possessions unattended. One of the informants mentioned that, so far, tourists who have visited have not created problems concerning criminal actions. Nevertheless, the informants agreed that they should establish regulations and policies and make them known to visitors as a precaution against crime in the community. Surveillance strategies to ensure safety are also important.

6. Local Tourism Regulations

The majority of local people expressed some degree of dissent towards the existing rules and regulations because they are cited as being incompatible with the contemporary situations. Therefore, it is recommended that the community should appoint a committee to review the existing rules and regulations and consider the possibility of revising them.

5.4.3 Environmental Dimension

In terms of the environmental dimension the development factors were different from the two other dimensions because there is less conflict than was found in the others. However, these factors were also discussed by the representative group of stakeholders. Then, the agreements and solutions were concluded and described, respectively as follows.

1. Resource Protection and Preservation

Most informants do not perceive that tourism is the main cause of cultural degradation. Instead, they think that the Mon culture is strong and vibrant. Moreover, natural resources were also identified as being minimally impacted by the presence of tourists. Thus, there should be a plan to prevent the long-term consequences that may arise from tourism in the future.

2. Resources Restoration

Some respondents agreed that tourism reinforced the need to impart their cultural heritage to future generations in order to faithfully preserve the Mon culture. As a result, a proactive approach to cultural preservation should be implemented in order to prevent the risk of cultural decline in future generations.

3. Resource Benefits

Most respondents stated that the main function of tourism was not to reinforce Mon culture. It is true that some changes have occurred as a result of tourism. There were many projects initiated by the government that have encouraged people to preserve their unique culture. However, cultural changes are inevitable, and the community must monitor the changes arising from tourism.

4. Management and Assessment

At present, there are improved resources usage and impacts through some activities such as boat tours, stores, and alms food stalls. However, these are still not managed very efficiently. For example, the boat tour services still need systematic management both in terms of the quality of the service and the safety measures. The food shops and stalls should be better organized in order to be able to provide dependable service to the tourists at all times. This should be achieved through the efforts of the community members.

5. Information and Education

Most respondents indicated that there is no formal tourism education or training programs for the local people to allow them to truly understand what makes a sustainable cultural heritage tourism destination successful. Therefore, most respondents agreed that actions should be taken in order to develop the knowledge and improve the practices concerning tourism, to increase awareness, to provide multiple channels for training, and to establish a set of standards.

6. Building Strong Partnerships

An informant from the municipality insisted that the municipality has entered into partnerships with several community groups. However, this cooperation largely takes

the form of ad hoc activities. In fact, the community needs consistent cooperation to resolve the problems related to tourism that occur and prevent those that may arise in the coming years. Therefore, there should be an agency that is directly responsible for tourism within the BWM Village.

7. Intergenerational Equity

Most respondents indicated that efficient and effective resource conservation will allow for faithful transmission of culture to future generations. However, the changes in the community and the social conditions are strong components that cultural resource conservation is incomplete or inadequate to deal with. Thus, there is a need for a management system for resources preservation.

8. Surroundings Management

Respondents state the community environment is well taken care of and diligently managed. Furthermore, the municipality is working to make the community more suitable for tourism. Consequently, ideas and management strategies are required to maximize the utility and aesthetics of the environment.

In the focus group, sustainable tourism potential findings were verified and development factors were discussed among 12 informants from groups of tourism stakeholders at BWM Village. All development factors from the focus group discussion are summarized in Table 5.6 as follows.

Table 5.6 Development Factors of BWM Village in the Three Dimensions

Dimension	Components	BWM Village Development Factors
Economic Dimension	1. Industrial growth opportunities	- Preparing a precise tourism plan - Cultivating knowledge and understanding among relevant participants - Designing tourism areas via 'zoning'
	2. Accessibility	- Developing accessibility infrastructure
	3. Transportation	- Increasing the number of vehicles to serve both local people and tourists
	4. Infrastructure	- Better planning, management, and zoning - Providing sufficient water supply
	5. Support services	- Controlling expansion of resorts and private businesses within the BWM Village - Formulating regulations for business and construction inside community - Imposing a tax on business operations to fund cultural protection interventions
	6. Business profitability	- Revising local rules and regulations to match contemporary circumstances
	7. Employment opportunities	- Increasing the local people's education and awareness - Enhancing more understanding about sustainability
	8. Income distribution	- Encouraging thorough and fair income distribution - Promoting careers in both tourism and other industries
Social & Ethical Dimension	1. Community involvement	- Strengthening the pattern of unity in participation - Providing community-focused conflict resolution
	2. Improved quality of life	- Increasing knowledge of sustainable tourism and standard of living
	3. Community benefits	- Increasing recognition of the Mon Community
	4. Visitor satisfaction	- Informing and encouraging tourists to participate in sustainable resource consumption
	5. Criminality awareness	- Establishing local regulations and policies regarding tourists - Providing surveillance teams to prevent crime - Increasing community awareness of the potential for criminal acts
	6. Local tourism regulations	- Revising local regulations by creating a comprehensive panel of experts for consultation
Environmental Dimension	1. Resources protection and preservation	- Creation of a long-term preservation plan
	2. Resources restoration	- Increasing active engagement in resource protection and renewal
	3. Resource benefits	- Providing monitoring and assessment of the impacts of tourism
	4. Management of usage and impacts	- Defining rules, regulations, monitoring processes, and mediation policies for resources usage and impacts
	5. Informing & educating people	- Providing multiple forms of education to all participants to increase public awareness
	6. Building strong partnerships	- Creating a dedicated tourism agency for the village
	7. Intergenerational equity	- Providing a management system for equal use of resources
	8. Surroundings management	- Generating and developing ideas and management strategies to maximize environmental utility and aesthetics

5.5 Development Model

In this section, the development model is discussed. The results after the data gathering process were summarized and modified in order to develop the BWM Village destination development model. The drafting of the model starts with the preliminary model and the design development model is the final step.

5.5.1 Preliminary Model

A preliminary development model of BWM Village was constructed based on the TBL concept together with the preliminary interviews. The preliminary model comprises the foundation, columns, and roof in the form of a building, which like every building, needs to have strong construction as shown in Figure 5.6.

Figure 5.6 BWM Village Sustainable Tourism Potential Source: by Author
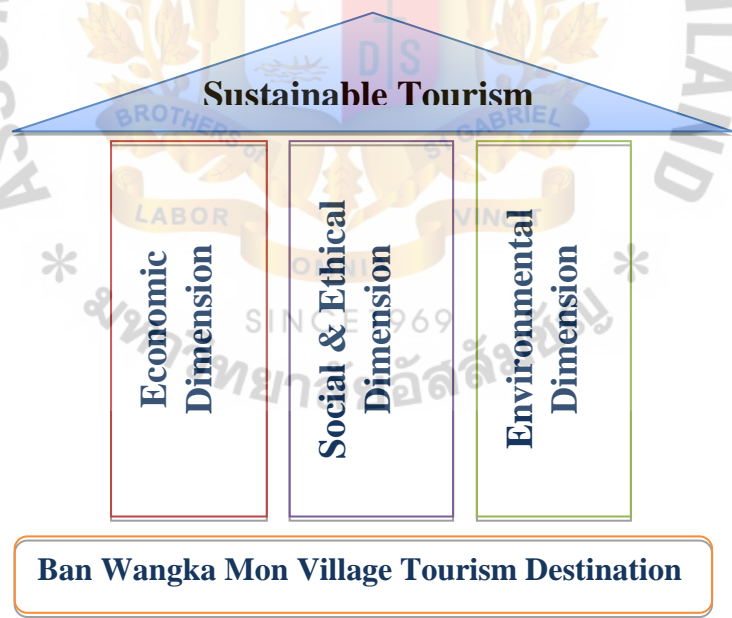
Figure 5.6 illustrates the preliminary model of BWM Village, which has BWM Village as the foundation, TBL is represented by the three columns, and sustainable tourism is the roof of the building. The structure of this building will be stable and durable if every component is strong. Therefore, the development model of BWM

164

Village will be focused on the development of the destination based on the improvement of sustainable cultural heritage tourism.

5.5.2 BWM Village Development Model

The development model of BWM Village is organized based on the TBL theory, which contains the three dimensions: the economic, social and ethical, and environmental dimensions. Under these three dimensions there is a set of SCHT destination development components which were summarized and described in Chapter 3 with a total of 22 components: eight components in the Economic Dimension, six components in the Social and Ethical Dimension, and eight components in the Environmental Dimension. Then, this theory was applied to this study, which has BWM Village as the case study. Therefore, the theory was blended with the destination by the process of a preliminary study and preliminary model creation (Figure 5.6) as discussed in the previous section, the result of which is the model comprised of three components: the foundation, columns, and the roof.

The development model of BWM Village, in which the details are focused on the destination development, will be the result of the interview and focus group discussion process. The specific suggestions that are in line with sustainable cultural heritage tourism will be added into the model in order to strengthen each component.

The foundation component seen in Figure 5.6 represents the BWM Village destination community area. The strengthening of this part is based on the suggestion from the government official that the strong and successful destinations always have a responsible management team to arrange a systematic management system in order to meet the standardized assessment criteria. BWM Village at present time does not have any of these three suggested elements in place. Therefore, if this destination would like to achieve success, the BWM Village destination must provide them as seen in Figure 5.7.

165

Figure 5.7 The Strengthening of the Foundation Component

BAN WANGKA MON VILLAGE TOURISM DESTINATION
Standards Assessment
Systematic Management
Responsible Management Team

The column components from Figure 5.6 represent the three dimensions of TBL, which are the main focus of this study. Because the development of the BWM Village destination is in line with sustainable cultural heritage tourism, the suggestions for strengthening each column are very important. The process involved with this section applies the results from the development factor process, in which the development factors of BWM Village were summarized from the focus group discussion. The possible development factors were classified into three groups based on the TBL components consisting of the Economic Dimension, the Social and Ethical Dimension, and the Environmental Dimension. The results from the study can illustrate the circumstances of each dimension and the possible solutions to the issues of the destination. Based on the perspective of the sustainable tourism destination theory, the results from the study indicate that each dimension of BWM Village has both positive and negative factors. The concepts of development in this study were focused on the negative factors, which were confirmed and discussed by the stakeholders. The results from the discussion also included the possible solutions. Therefore, the solutions for the BWM Village to be a SCHT destination are summarized into the figures that follow.

166

Figure 5.8 Economic Dimension Development
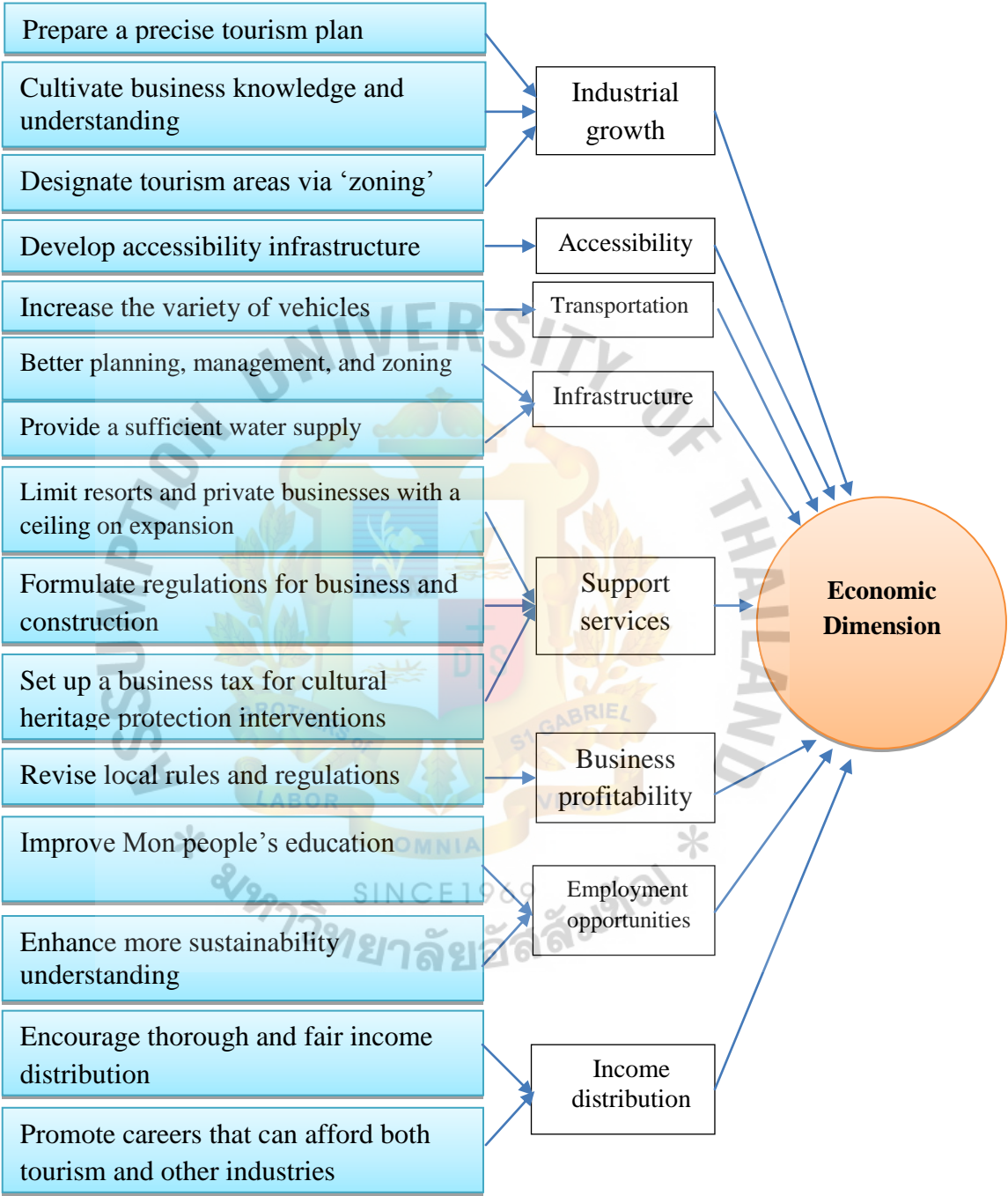
Figure 5.9 Social and Ethical Dimension Development
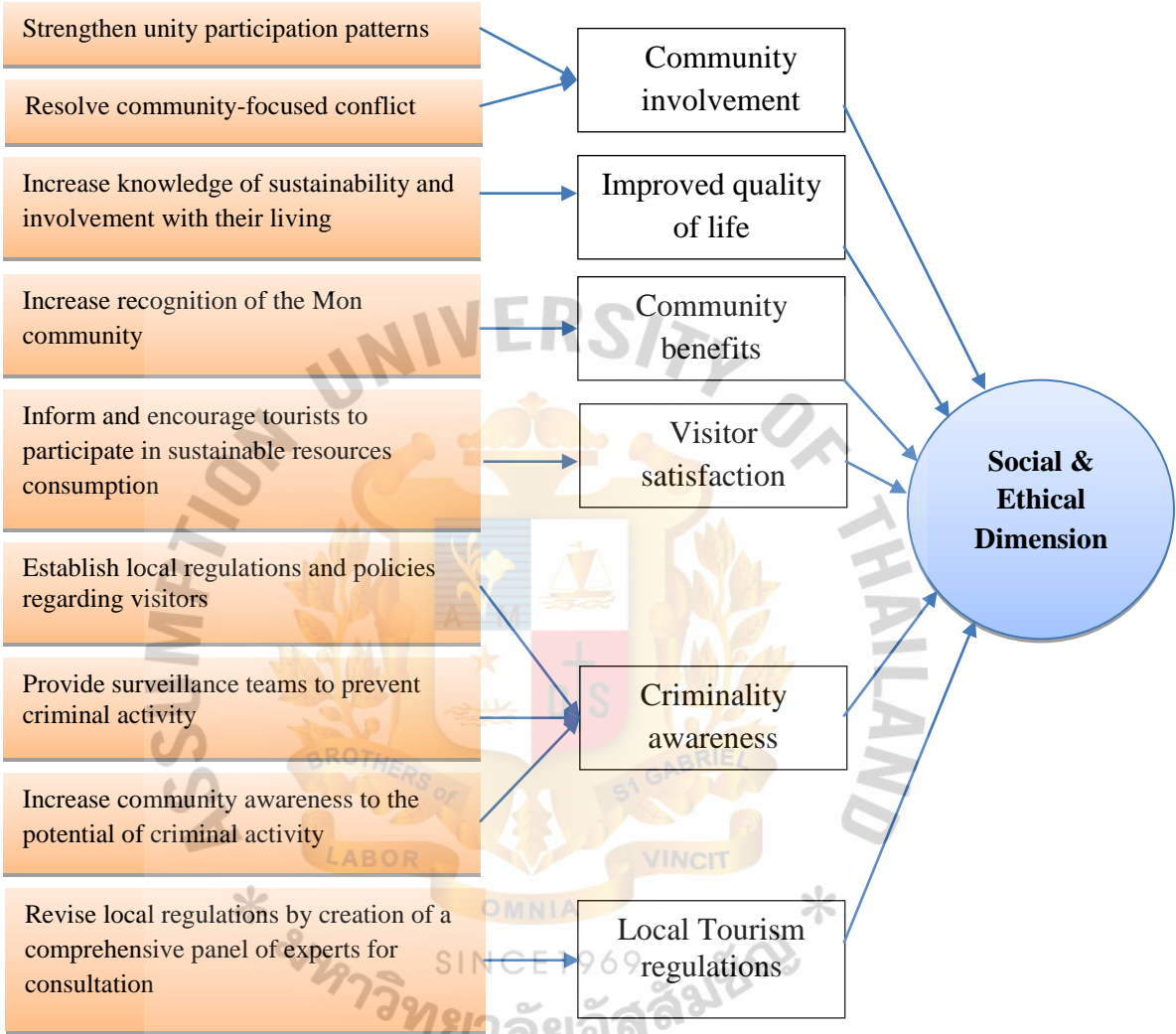
Figure 5.10 Environmental Dimension Development
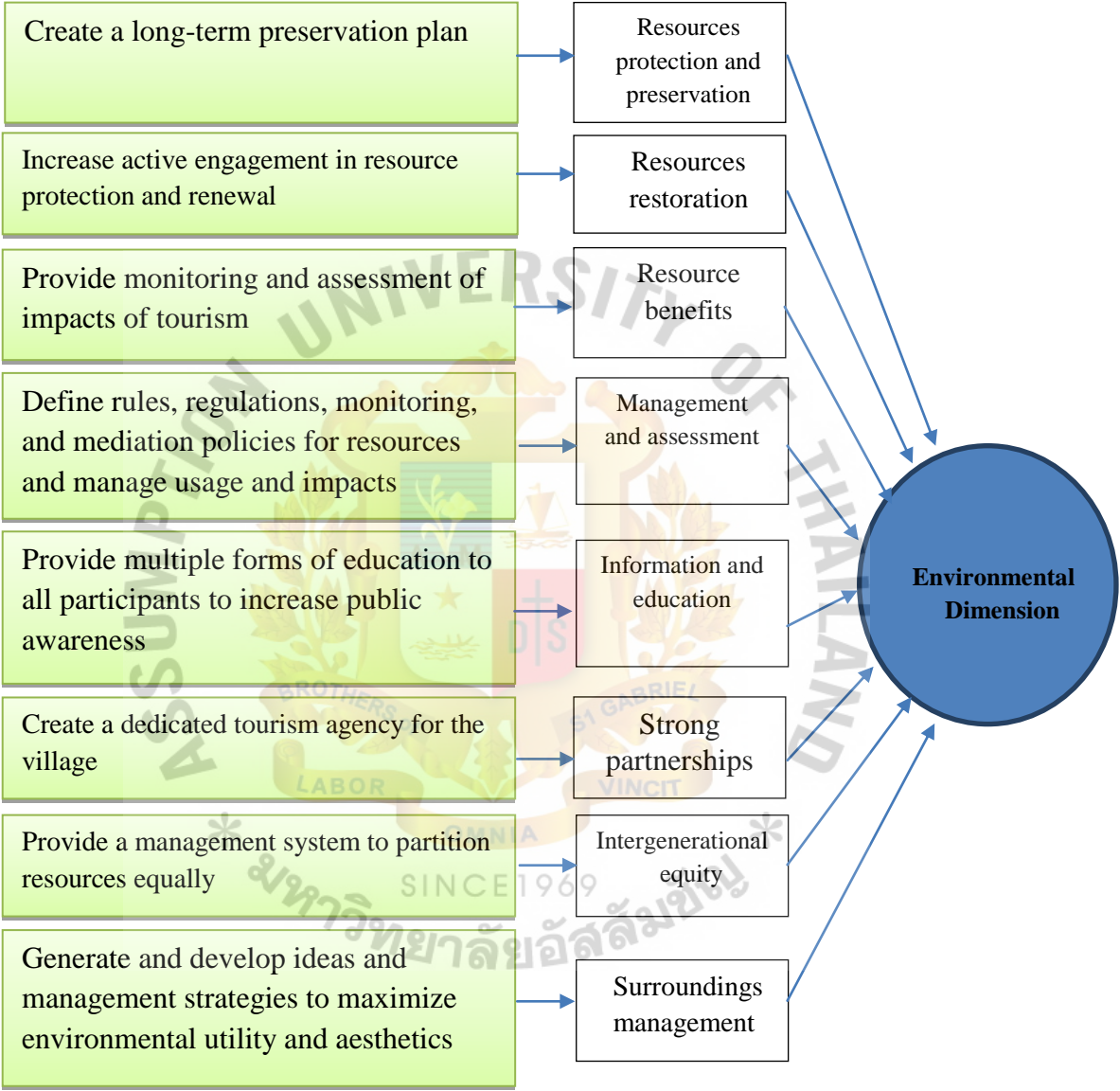
All three dimensions shown in Figures 5.8, 5.9, and 5.10 above are the illustrations of the BWM Village destination development in the sustainable tourism perspective, which were derived from the study. The development of each dimension aims to increase the strength in order for the destination to be sustainable.

Moreover, the study also found that in order to achieve sustainability, the involvement of the stakeholders and the enhancement of the potential of tourism destination components is very important in this destination as to fulfill the rooftop of the model. In BWM Village, there many stakeholders that participate in the tourism industry, but there is no process to link them to the improvement of tourism. Furthermore the enhancement of the components of the tourism destination potential (5 A's) is also noteworthy because they are the basic component requirements of tourists when they visit any destination. From the study, it was also discovered that the problems under this topic can be major issues in the future if there is no improvement of planning. Thus, the effective planning can be the key to lead this destination toward meeting the requirements of destination standards and sustainability in the long term. The development model of the BWM Village destination is summarized in Figure 5.11 below.

170

Figure 5.11 A SCHT Development Model of BWM Village

Stakeholders Involvement

Enhancing Tourism Destination Components Potential (5 A's)

Sustainable Cultural Heritage Tourism Development

Current Situation Economic Dimension

Current Situation Social & Ethical Dimension

Current Situation Environmental Dimension

66.75%

68.99%

41.25 %

BWM VILLAGE TOURISM DESTINATION

Standards Assessment

Systematic Management

Responsible Management Team
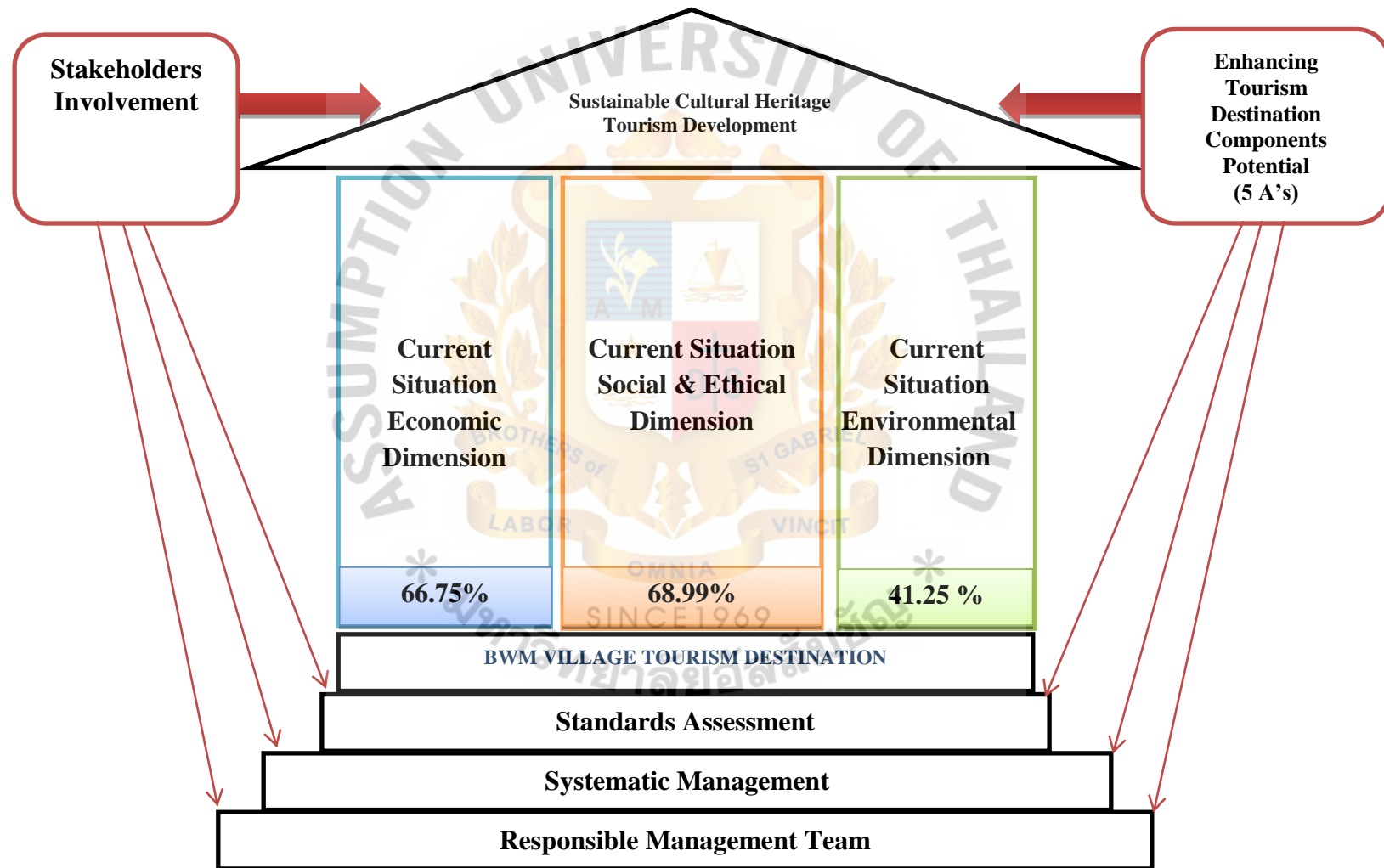
Figure 5.11 illustrates the SCHT Development Model of BWM Village. As can be seen, the three components of the model are interconnected and suggest the development ideas. The foundations, columns, and roof of this model symbolize the elements that are very essential for tourism sustainability. The suggestions of each component require serious study at places like BWM Village, where there are many important issues that need development. Furthermore, it is imperative that BWM Village pay attention to the strengthening of the three dimensions of SCHT by providing a responsible management team, adopting systematic management, meeting standardization evaluations, involving the stakeholders, and enhancing the tourism destination components.

Conclusion

This chapter consists of the findings based on the research objectives, which aimed to investigate the tourism destination potential and the SCHT potential of BWM Village, and to discuss the development factors before an analysis of the development model of BWM Village. The study found that BWM Village has very good potential in its tourism destination components. In terms of SCHT potential, it was found that the social and ethical dimension is the strongest dimension, whereas the economic dimension and the environmental dimension follow, respectively. From the focus group discussion, 32 development factors were found; 15 in the Economic Dimension, eight in the Social and Ethical Dimension, and nine in the Environmental Dimension. Therefore, in order to develop this community, these 32 development factors need to be strengthened together with providing a responsible management team, employing systematic management, meeting standardized assessment, increasing stakeholder involvement, and encouraging sustainable tourism destination components.

CHAPTER SIX
DISCUSSION AND RECOMMENDATIONS

The research was an attempt to answer the question of whether or not BWM Village can become a sustainable tourism destination in its current form. The four research objectives and four research questions were concerned in every Chapter since 1 to 4. Analysis and findings also associated with these objectives and questions were then presented in Chapter 5. The purpose of this chapter is to recap the main findings of this research, identify the outcomes concerning sustainable cultural heritage tourism (SCHT) development in BWM Village, and to discuss the findings and present the recommendations based on the findings as they relate to the research questions and the purpose statements. In the process, it answers the initial research objectives in light of the evidence, and suggests recommendations for future research, policies and practices as follows.

6.1 Final Conclusion

This conclusion refers to the process of critiquing and determining the significance of important information from survey results, interview findings, and focus group interview findings after being applied to the four aims to the research. These four aims were established in this research: 1) to identify the destination potential of BWM Village, 2) to evaluate and identify the sustainable cultural heritage tourism destination potential of BWM Village, 3) to explore the sustainable cultural heritage tourism development factors, and 4) to develop a model that comprises the essential factors that are suitable for developing BWM Village into a sustainable cultural heritage tourism destination. Also, this chapter aims to interpret the results from Chapter 5 that are rich in descriptive detail for researchers to pursue new knowledge and insight into phenomena such as the stages of growth and the destination transformation.

6.1.1 Tourism Situation at BWM Village

The BWM Village tourism destination was investigated in order to discover the SCHT potential and development. This destination can claim itself as a cultural heritage destination with an abundance of cultural and heritage resources. Tourists who come here to visit aim to experience the uniqueness of the Mon cultural heritage. The Mon ways of life, the Mon Wooden Bridge and Wangwiwegaram Temple have attracted many tourists to visit. Sharing photographs on social media has been the main advertising channel of this destination for the past five years. The news coverage on TV only happened evidently after the bridge was damaged by flooding and continued until the completion of the rebuilding process of the bridge, which helped this community to become more popular among tourists. However, the coming of tourists to this destination has brought both positive and negative effects on the status of BWM Village for sustainable tourism planning in the future.

Data collection applied the three dimensions of the sustainable cultural heritage tourism components to be question themes. All themes were applied to serious scrutiny through related stakeholders and analyzed by using the QSR NVivo program. The results found that all of the dimensions here were strongly driven by the tourists and the local people. Fortunately for the researcher, this research was done during this stage in the development of the village. The findings showed that the tourism situation here can be divided into three periods of time based on the significance of the changes caused by the growing number of tourists and the variation of the overall research area situation. These included 'the growth stage' or 'the stage before the bridge was damaged', 'the maturity stage' or 'the Broken Sangkhlaburi', and 'the decline stage'.

> *The Growth Stage*, or *The Stage before the Bridge was Damaged*, refers to the time when traveling to this destination was not very popular with tourists, and the tourism businesses here could accommodate tourists well.

174

The Maturity Stage, *or The Broken Sangkhlaburi*, refers to the situation between October 2014 and April 2015, a time when tourism was rapidly expanding. There were many tourists coming here, more than the community was capable of accepting and, as a result, there were also the most chaotic scenes that had ever happened in the village.

The Decline Stage refers to the period after April 2015 onwards, when the number of tourists declined to a nearly normal state, but the expansion that occurred to accommodate the additional influx of tourists in the recent past was left.

These three changing periods of time can demonstrate the impacts of tourism on the community sharply and clearly. These three stages of tourism certainly brought both positive and negative outcomes, reflecting both the strengths and weaknesses of the attraction as shown in figure 6.1 below.

Figure 6.1 BWM Village Tourism Evolution Source: by Author
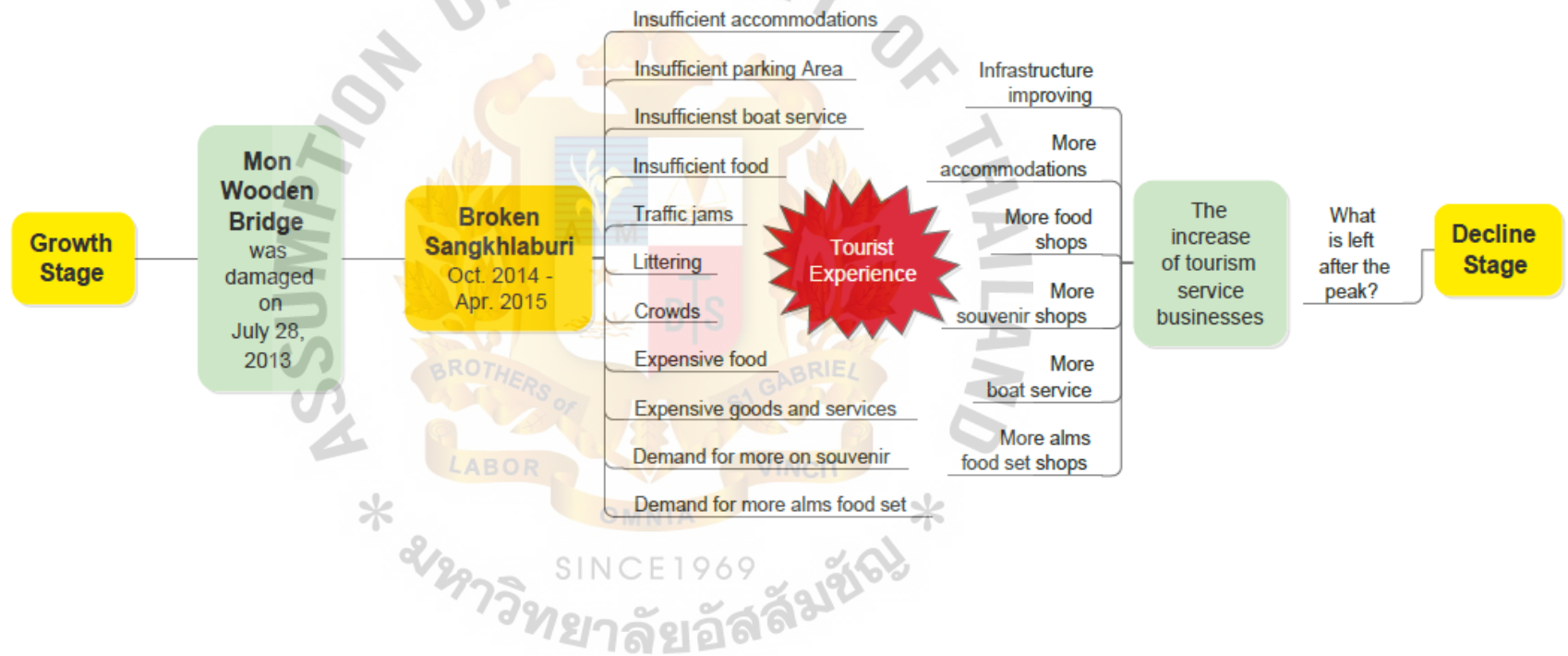
The current situation is that, in BWM Village after the decline stage passed, mass tourism in the community has been experienced and adopted. Therefore, every stakeholder continues focusing on the problems and there are more discussions about the solutions.

The findings of the study regarding the SCHT potential of BWM Village can be summarized that, along with the numerous benefits, increased tourism may also confer undesirable consequences.

Less tangible consequences may arise in the social and ethical dimensions. The presence of tourists results in unique issues that the community was not originally founded to deal with. As such, tourism may become a divisive factor between locals; some may favor new policies that support tourism while others may support the founding policies. Tourism may also result in an increased need for regulations and regulatory committees; these committees may require time and significant planning in order to operate efficiently and effectively. Finally, tourists present the potential of increasing danger to community members through associated criminal activities. As an isolated village, there has previously been no concern regarding criminality as the local residents are inherently honest due to familiarity with each other and conviction to the community. Some tourists may be less honorable and engage in unsavory actions to the detriment of community members or other tourists.

Economic consequences are also caused by tourism. An added expense that was incurred to support a larger tourist influx was the renovation of existing infrastructure and the addition of new infrastructure. An economy increasingly dependent upon tourism can lead to economic disparity within the village. Residents who capitalize on the economic potential presented through tourism may become affluent; the long term results may very well be an economic hierarchy that did not exist prior to the increase on the popularity of the village. The growth of businesses to meet the needs of tourists will also require some initial capital investment that many may not be able to afford. A final consequence may be a skewing of the village's industries towards tourism at the expense of prior pursuits.

177

In the environmental dimension, it was found that tourism has not yet made a direct impact on the tangible Mon cultural heritage resources. Every cultural heritage resources area, for example the Mon Wooden Bridge, Wangwiwegaram Temple, Chedi Buddha Gaya, or the Underwater Ancient City, is still intact and not degraded as a result of tourism. However, in the environmental dimension, the presence of tourists can result in the deterioration of the surrounding natural environment. Tourists may not have the respect or knowledge of trash disposal that local inhabitants do. As such, there may be increasing amounts of litter that detract from the authenticity and beauty of the environment. Also, existing resources such as housing and utilities may not be sufficient to support an influx of additional people. As such, these limited resources may further result in unseemly construction that could also detract from the village's natural beauty.

6.1.2 The SCHT Development at BWM Village

The 32 development factors to be a SCHT destination were discovered at BMW Village. These factors were discovered after the SCHT potential was studied and summarized. The 32 development factors can be divided into the 3 dimensions of the Economic Dimension, consisting of 15 factors, the Social and Ethical Dimension consisting of 9 factors, and the Environmental Dimension consisting of 8 factors.

The Economic Dimension consists of 1) Preparing a precise tourism plan, 2) Cultivating knowledge and understanding among the relevant participants, 3) Designated tourism areas via 'zoning', 4) Developing accessibility infrastructure, 5) Increasing the variety of potential vehicles to serve both local people and tourists, 6) Better planning, management, and zoning to reduce traffic congestion, 7) Maintaining a sufficient water supply through agreements with the public works commission, 8) Setting limits to control the expansion of resorts and private businesses within the BWM Village, 9) Formulating regulations for business and construction inside the community, 10) Imposing a tax for business operations to fund cultural protection interventions, 11) Revising local rules and regulations to match contemporary

178

circumstances, 12) Increasing the educational background of the Mon people's, 13) Enhancing the understanding of sustainability, 14) Encouraging thorough and fair income distribution, and 15) Promoting careers that can afford both tourism and other industries.

The Social and Ethical Dimension consists of 1) Strengthening unity participation patterns, 2) Community-focused conflict resolution, 3) Increasing residents' knowledge of sustainable tourism and involvement with their way of life, 4) Increasing recognition of the Mon Community, 5) Informing and encouraging tourists with regard to participation in sustainable resources consumption, 6) Establishing local regulations and policies regarding visitors, 7) Providing surveillance teams to prevent crime, 8) Increasing community awareness of the potential for criminal activity, and 9) Revising local regulations by the creation of a comprehensive panel of experts for consultation.

The Environmental Dimension consists of 1) Creation of a long-term preservation plan, 2) Increasing active engagement in resource protection and renewal, 3) Providing monitoring and assessment of the impacts of tourism, 4) Clearly defining the rules, regulations, monitoring, and mediation policies for resources management, usage and impacts, 5) Providing multiple forms of education to all participants to increase public awareness, 6) Creation of a dedicated tourism agency for the village, 7) Providing a management system to partition resources equally, and 8) Generating and developing ideas and management strategies to maximize environmental utility and aesthetics.

Tourism in BWM Village has been examined in order to make it a cultural heritage destination by having a blend of the tangible and the intangible attractions which are a reflection of the culture of the Mon people. In sustainable development, importance must be given in the development based on consideration of the limits of both of these types of resources. Although from the study it was found that tourism has an important major effect upon the intangible resources, which is similar to destinations in general, it can also be seen that whatever elements receive a great deal of interest

from tourists and function to attract tourists are the principle things that will be significantly affected by tourism. This phenomenon is such that, this concept can likely be found everywhere in general, not only especially here at this destination.

From the study of the sustainable development for the cultural heritage destination of BWM Village, it was found that when concepts that are related to sustainable development are implemented with a cultural heritage destination that is a blend of tangible and intangible resources, the limits that are found in a clear prominent way unexpectedly are the tangible and the intangible resources concealed within the evaluation of the various dimensions that are the environmental dimension and the social and ethical dimension which sustainable development aims for an evaluation of the underlying minute details of each dimension that can result in a lack of sustainability at the destination. The destination must have good awareness regarding this issue in order to prevent problems rather than solving the problems after the effects have already occurred. The reason why the environmental dimension of a cultural heritage destination that is intangible is not directly affected by tourism or is minimally affected but becomes the dimension that the weakest is because in this destination there are not any measures to preserve or protect resources at all. The majority of the owners of the destination likely think that when there are no effects, there is no need to give much importance to protecting the resources. Thus, a large amount of destinations do not achieve sustainability.

The SCHT Model of BWM Village was developed in order to integrate all of the collected data to guide the destination, based on the triple bottom line concept theory with three dimensions consisting of the economic dimension, the social and ethical dimension, and the environmental dimension. These belong to this concept theory, which was applied to the study in order to investigate the destination potential in the SCHT and the development factors.

BWM Village is a tourism destination that comprises all of the five components of destinations: attractions, amenities, access, ancillary services, and ambience. The tourist attractions here are focused on cultural heritage tourism resources as the main

180

market. Therefore, tourists who visit this destination are groups of tourists who are interested in cultural heritage resources. Nowadays, there are both Thai tourists who like to visit during the summer and winter seasons and foreign tourists who like to visit during the rainy season.

Sustainable tourism at BWM Village is a newly concept, which was applied to the destination. The study found that tourism strongly influences the social and ethical, economic, and environmental aspects of the community. Focusing on the social and ethical dimension and the economic dimension, which had been the most influenced by tourists, tourism generated both potential advantages and drawbacks. The environmental dimension, which in this destination some components have never led to concern, was the least affected, but this does not mean that this dimension is sustainable because sustainability is focused on good management, as shown in figure 6.2.
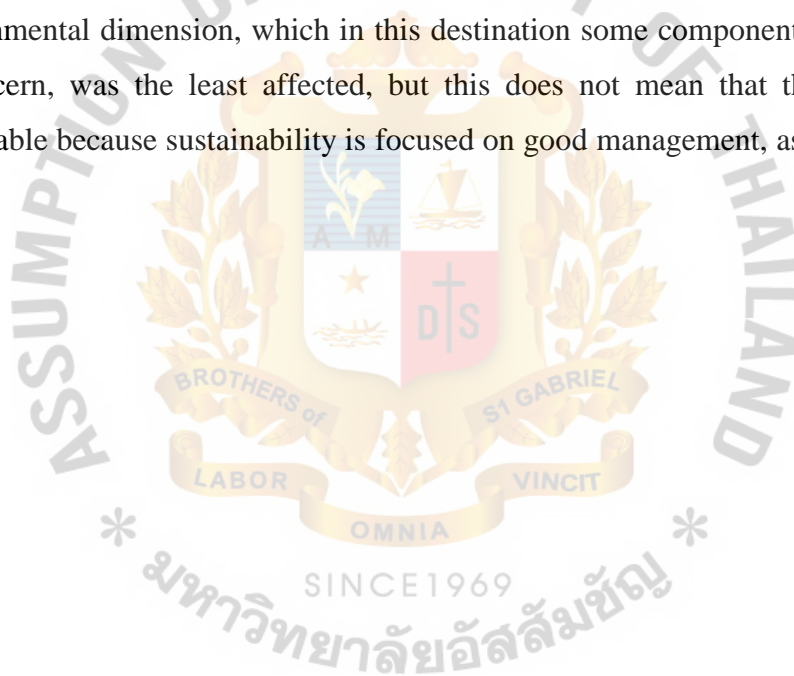
Figure 6.2 Influence of Tourism at BWM Village

Past – Before Tourism
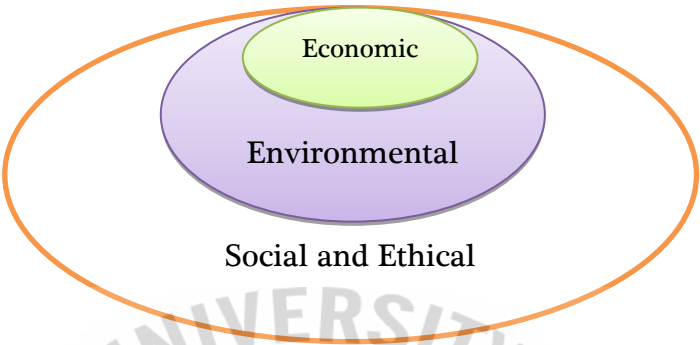
Present – After Tourism
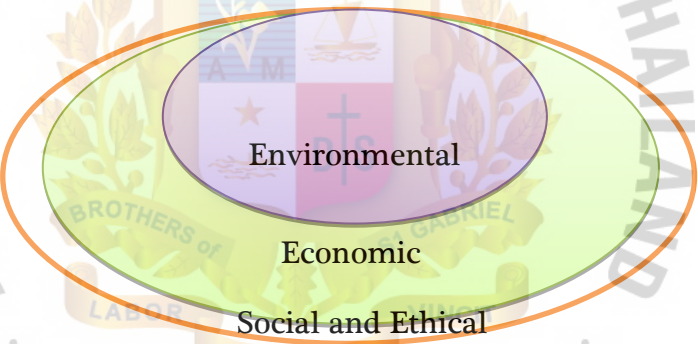
Economic Dimension	Local perception	Good
	Moving and management	**Some Good/Poor**
	Impact (negative / positive)	**Negative**
Social and Ethical Dimension	Local perception	Good
	Moving and management	Some Good/Poor
	Impact (negative / positive)	Negative
Environmental Dimension	Local perception	Poor
	Moving and management	Poor
	Impact (negative / positive)	Positive

In figure 6.2, it can be seen that in the sustainable cultural heritage tourism at BWM Village, before tourism the Social and Ethical dimension was the strongest, whereas the Environmental dimension and Economic dimension were both very weak for tourism and people were very poor. Then, when tourism came, the scale of the economy grew because tourism generated new jobs and income for the local people.

However, underneath the growth are not only the opportunities that have been brought, but also the threats that are occurring.

Regarding the development model of BWM Village to be a SCHT destination, from the study it can be concluded that this destination needs to increase the capacity of each dimension belonging to the development factors as were found from the study. There are 32 development factors divided into the dimensions as follows: 15 factors for the economic dimension, 9 factors for the social and ethical dimension, and 8 factors for the environmental dimension. After each dimension is strengthened, the BWM Village destination must provide a responsible management team in order to manage and organize all tourism functions for the destination. In terms of destination management, systematic management needs to be applied because this destination has a community as a tourism resource, and the members of this community act as a resource of the destination. However, at the same time they are also the destination owners who must earn financial benefits from this activity, too. The systematic management is not only for the destination management, but also to enhance the quality of the destination to meet the standardization evaluation requirements under the usage and impact management. Finally, the improvement of BWM Village will not be successful if the development does not involve the related stakeholders who can help and support each other. Moreover, every development has to facilitate and fit well with the tourism destination components.

6.2 Discussion

The purpose of this discussion is to describe the significance of the findings in light of what was already known about the research problem that is being investigated, and to explain any new understanding or fresh insights about the problem after having taken the findings into consideration. The discussion is connected to the introduction by way of the research objectives and questions, and the literature review, and it aims to explain how the study has moved the understanding of the research problem forward.

Four aims were established in this research; 1) to identify the destination potential of BWM Village, 2) to evaluate and identify the sustainable cultural heritage tourism destination potential of BWM Village, 3) to explore the sustainable cultural heritage tourism development factors, and 4) to develop a model that comprises the essential factors that are suitable for developing BWM Village into a sustainable cultural heritage tourism destination. From this study, it was summarized that the development of sustainable cultural heritage tourism at BWM Village is gaining momentum, but that the sustainable approach has not yet been firmly adopted. Based on the aims of this study, this dissertation has covered four major issues, and it also covers the meaning of SCHT.

6.2.1 The Compatibility of Sustainable Development and BWM Village

Sustainable development is a concept that has resonated widely and been accepted as an idea to help our world to be habitable for a long time (WCED, 1987), particularly in terms of maintaining the benefits for the future generations. The concept of sustainability has been applied to all industries worldwide, including the tourism industry as well (WTO, 2004). This resulted particularly as a solution to the decline of destinations to become sustainable (Cernat and Gourdon, 2007). Sustainability was applied to solve the problems of the declining destinations and found that the causes of these problems include two key factors: the tourist factor and the destination factor. The highest aim of sustainability was accepted as a tool to protect, preserve, and recover the destination and to prevent and retard degradation (Fontaine, 2006; Korir, Muchiji, and Kamwea, 2013).

Based on the concepts of sustainable development that have been applied to BWM Village attractions, the application of the concepts and methods to achieve acquiescence with the context had been modified in the way as much as possible. The initial analysis of the underlying conditions of the city, focusing on the main resources used to attract tourists because they are the most affected (WTO, 2004), found that there are two types of resources that attract tourists to visit, comprising the tangible resources and intangible resources: the tangible resources are the Mon Wooden

Bridge, Wangwiwegaram Temple, Chedi Buddha Gaya, and the Underwater Ancient City, and the intangible resources are the Mon lifestyle, including their ways of living, culture, traditions and rituals. All of these resources truly represent the uniqueness of this Mon community and are worthy of being preserved for the country and the world. Therefore, this research has determined that BWM Village is the cultural heritage destination, as described earlier in Chapter 3. The application of the concepts of sustainability to this destination is then focused on finding the proper measurement to assess the compatibility with sustainability. TBL was implemented because of it is a tool that is well accepted worldwide for sustainability by having three columns represent the three dimensions in the destination. The aim is to analyze how to balance all three columns in the destination for the highest level of sustainability (Howie, 2005). Therefore, in this study the measurement indicators which are composed of three dimensions and 22 indicators have been developed.

The application of the concepts of sustainable development to the evaluation of the BWM Village destination found that in all three dimensions of tourism there should be emphasis on the detailed evaluation related to the actual situation in the destination that has an effect on sustainability or the lack of sustainability. However, there is no evaluation of the condition of the resources that attract tourists directly, which is regarded as an important variable for tourism that will make tourists decide to come visit again or not, so that there are only some variables that are involved or related, such as the conservation of the environment that is a part of the environmental dimension, or the restoration of art and culture that is included in the social and ethical dimension. This leads to the idea that there should be a component that focuses on tourism resources directly by adding another dimension known as the "cultural heritage preservation" dimension, which emphasizes the evaluation of the current state of the resources and the results of the effects that are caused by tourism including both tangible and the intangible resources. This is due to the fact that in the BWM Village destination, it was found that the resources that are used to attract tourists are directly affected. However, the issues that are found in the social and ethical dimension and economic dimension result in an inability to very clearly identify the problems that occur regarding resources.

185

6.2.2 Effects of Tourism on Cultural Heritage Tourism Resources

Therefore, as mention earlier the tourist attraction resources of BWM Village are both tangible and intangible. The tangible resources include the Mon Wooden Bridge, Wangwiwegaram Temple, Chedi Buddha Gaya and the Underwater City; whereas, the intangible resources are the ways of life and identity of the Mon people including their customs, culture and various ceremonies. As declared, this type of tourism resources have an important function in the fulfilling experiences of the tourists (Jiang and Homsey, 2008) and traveling through cultural heritage sites is a type of tourism in which tourists would like to experience the historical background (Smith, 2009; Whyte, 2012). Tourism clearly has direct effects on tourism resources, especially in the intangible resources, namely the culture and customs of the community. The evaluation of the social and ethical dimension found that people in the community change the practices that have been done for a long time merely out of the desire to respond to the wants of tourists due to not knowing exactly what tourists actually want. There are some shopkeepers who said that due to tourists having requests for some things that tourists are familiar with, they arrange to sell it, without informing the tourists about the culture and customary practices of the Mon. This easily leads to changes in their ways of life. Actually, tourists come here because they want to absorb a culture that is different from their own where they come from. As such, there is a gap in the provision of information before experiencing this type of destination resulting in a loss. The important thing for the conservation of tourist attractions tourists in this type is merely to provide the knowledge that is correct to tourists before they travel.

Regarding the tangible resources that attract tourists, this study did not find the direct effects that are caused by tourists. However, the thing that was found is that natural dangers can have effects on tourist destinations, such as the case of the Wooden Bridge, that is the longest in Thailand and is the main place for tourists to take photographs, was damaged by floodwaters in which it was fortunate that there was no danger to local people or tourists. However, if there is no study in order to find the

186

method to protect the bridge, it could be damaged again. Methods or measures for the prevention of the problem of natural disasters should receive consideration and officially specified from now on because the location of this destination is the community that is situated among large mountains and there are waterways from the mountains the converge and there is a chance that there will be heavy rains or water that can run off from the jungles quite easily.

6.2.3 Sustainable Destination Development in the BWM Village Destination

From the in-depth study of the destination, it was found that all of the informants want tourism and love the tourists. Tourism has clearly brought changes to BWM Village and the majority of the villagers are satisfied with it. However, it has also been clearly found that tourism has not only brought benefits to the community, but can bring degradation to the community as well. For example, the important concepts from this study have produced the results related to sustainable development in Ban Wangka, as follows:

People in the community have an origin of poverty: This is due to the people in this area being Mon people that migrated from Myanmar. Their citizenship status is still considered to be that of a migrant. This results in limits on their availability of reasonable employment, such as not being able to travel to work outside specified areas or a low level of education because there are no educational opportunities to allow them to be able to do higher-paying work. This made the majority of the Mon people originally do agricultural work and harvest natural products of the jungle to sell, or slightly better work by going to accept contracted construction work paid daily, which also paid very little. This poverty has had a direct influence on the development of sustainable tourism in BWM Village, because when the people in the community gained experience with tourism and the income that comes from tourism, it made them abandon the work that they did before now and start doing work that is related to tourism and tourists as their principle income. Many of these are found in the group of people that live near the places where tourists pass by.

187

Swift response to tourism: The study found that, in response to tourism, people in the BWM Village community have a swift response to large numbers of tourists and increased tourism, which means that when there are any activities that are in line with tourism, they will respond or give their cooperation immediately, or be ready to adjust the conditions, thus it follows that changes can occur easily, which includes both an advantage and a disadvantage. The advantage is the enhancement of any activities that are related to tourism will be performed easily. However, the disadvantage is that the responses that are too swift are not thoroughly considered.

The problem of income distribution to all concerned persons evenly and equally: BWM Village is a small community that is located in Sangkhlaburi District in which there are various surrounding communities. Tourism must not be limited to only the area of BWM Village due to the fact that BWM Village is unable to prepare any of the basic conveniences that are necessary in order to accommodate tourists themselves. This makes it necessary must expand into nearby areas, for example guesthouses, restaurants, food shops and other amenities are located in a radius of approximately 5 kilometers. Actually, when there is distribution, it is most likely not a problem; however, the recurring problem that is found is that the BWM Village is located within the principle tourist destination and thus does not receive the clear benefits from tourism equal to the surrounding communities due the restrictions that were established in order to maintain the tourist attraction resources for a long time. If these resources are able to be maintained will help the surrounding communities receive the benefits in the long term. Some people in the community of BWM Village have a misunderstanding that leads to struggle and non-compliance with the regulations that have been established, causing minor conflicts to occur in the community. Findings from the study include interesting suggestions such as commercial development that is the selling point of additional destinations by focusing on having cooperation in providing income to a wide circle of people in the community, or the imposition of a tax in order to fund the conservation of artistic and cultural resources from related businesses in the surrounding areas, etc.

Misunderstanding the principles of sustainable development: This issue is regarded as a recurring issue that is important for BWM Village due to the fact it was found that the majority of the people in the community lack real knowledge and understanding of sustainable development. The majorities of villagers have heard some information about the sustainability of destinations from academics or the community leaders, but still have no clear understanding of how to achieve it. Also, they do not see the problems or effects that arise unseen with various behaviors that can create a lack of sustainability, for example, how changing to wearing modern clothing can result in a lack of sustainability. Or, other people who can explain it, but still have insufficient awareness to be able to change or control their own behavior in the direction of sustainability.

6.2.4 Sustainable Development Model of BWM Village

The sustainable development model of BWM Village is comprised of three principle components, namely the foundation, the columns and the roof combined together in the form of a building according to the concepts of Howie (2005) from the study it was found that the structure of a good building must have a foundation that is stable and strong which from the results of the study it was found that BWM Village must enhance the foundation in three ways, which are: 1) organization of a Responsible Management Team, 2) establishment of a Systematic Management Plan, and 3) enhancement of the destination in order to be an international standard destination.

The columns component is another important part of sustainable development in which the important principle is the maintenance of the balance of all three columns without allowing one to become weaker or stronger than the others. This is because an imbalance may lead to degradation and may be able to damage the columns to the point of collapse as well. For example, in the environmental dimension which is the column that is the weakest of the destination due to not having any measures to support it and if destroyed or damaged, it will have effects on the economic and social and ethical dimensions also. Also, in the case that the economic dimension, especially

189

in terms of income, lacks completeness, it will lead to a lack of sustainability or affect the social and ethical dimension, such as unexpected conflicts. Enhancement of the strength to deal with the various problematic issues that occur is the important thing that must be utilized with this component.

The third part is the roof which is regarded as a "large umbrella" providing complete coverage of the enhancement of tourism of BWM Village that emphasizes that sustainable development must enhance the strength of the building through the sincere cooperation of the stakeholders and cooperative development of the components of the destination based on the concepts of 5 A's in order to make this destination ready to accommodate tourists and able to become a sustainable destination in the long term.

6.3 Implications

The primary implication is the knowledge focus. The findings from this research provide new knowledge regarding the destination in the view of SCHT, and at the same time new knowledge regarding the theory was also gained, which makes its application even more convenient and compatible within the context of the area.

6.3.1 Theoretical Implications

The tourism industry cooperates with local peoples, governments and tourists to protect and maintain the resources, both natural and cultural heritage resources of our world together with sustainable economies, and to pass them on undamaged to future generations. The most comprehensive approach to achieving sustainable operations is the triple bottom line (TBL) approach, which aims to integrate economic, environmental, and social perspectives into core business activities (Faux and Dwyer, 2009). TBL focuses on the expected responsibilities for the non-financial impacts on communities and the environment (Elkington, 1998).

This industry operates throughout the world in developing economies in countries with diverse backgrounds; with entities from large multinational companies to very small owner-operated businesses or those with no owner as seen in some communities; and in remote locations as well as cities and town. Traveling is the process of this industry in which tourists will experience the destination, which is a type of consumption. The results after this consumption are always creating damage in some way. TBL therefore is utilized to audit the damage resulting from the consuming and to look for better approaches to the protection of destinations and put them on the path toward the sustainable tourism industry.

However, after having applied TBL to BWM Village, the impact of tourism was reflected by every stakeholder very clearly. TBL is a very effective tool to use, but it needs to be adjusted to conform to the context of an area as there are many types of destinations. The findings from the study not only apply to the development model of BWM Village, but also refer to the effectiveness of the tools and newly emerging concepts.

New Dimension Requirement for Cultural Heritage Destinations: Although TBL and the three dimensions can use to evaluate the destination very well; the results from using only TBL are sometimes not enough to improve a cultural heritage destination. Because cultural heritage destinations have resources that are blended well inside the community. Thus, the community is not only the 'social and ethical dimension' but is also combined with the resources that can attract tourists to visit. Sometimes it is very difficult to judge the extent of the problem when it is occurring. Therefore, in this type of destination one more new dimension of 'cultural heritage preservation dimension' should be added. This dimension can help to determine the resources directly of both tangible and intangible form. The criteria insight of 'cultural heritage preservation dimension' will be different from 'social and ethical dimension' in that the new dimension will be focused on the attractions only. Therefore, the sustainable cultural heritage tourism dimension will be a part of the model as seen in figure 6.3.

Figure 6.3 New Components for Sustainable Cultural Heritage Tourism Dimension
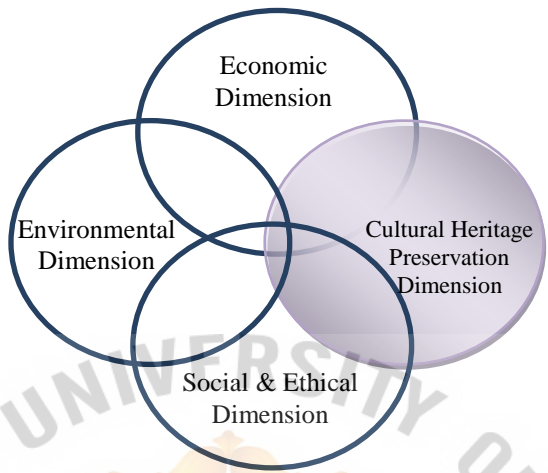
Distinct Determinants of Cultural Heritage Destinations: The cultural heritage tourism destinations have culture and their identity to attract tourists to visit, particularly in the category of community destinations. These attractions are always placed within the community and the way of life reflects both the intangible and tangible resources. Resources within a community destination are more difficult to preserve compared to other types of destinations such as natural destinations or historical destinations, which have attractive resources that are located separately from the community, and are thus easier to preserve. For example, in the historical areas, resources can be preserved by erecting fencing and creating a trail for visitors to follow. However, for community destinations, tourists have to enter into the community and interact directly with the local people. These local people are both tourism attractions resources and the tourism stakeholders of the destination at the same time. If they lack sufficient background knowledge about sustainable tourism, they may suffer a loss of identity very easily.

The Intrusive State: The overwhelming or predominance by one dimension over one or both of the remaining two dimensions can lead to a lack of tourism destination sustainability. The case study of BWM Village found that tourism brought strong effects to the social and ethical dimension and the economic dimension. The study also concluded that the social and ethical dimension is currently being dominated by

the economic dimension. This domination has made this community fall under the situation of a thirst for money that may destroy their identity. Local people are excited about the new revenue from tourism, but it has made them begin competing with each other in order to gain more revenue, even though this results in destroying their identity. For example, the conflict between cultural preservation and tourism benefits earnings has become an obstacle to improving sustainability. Making merit with the Buddhist monks in the early morning is a part of Mon culture that can attract a huge number of tourists to visit and allow the local Mon people earn large amounts of money. However, their lack of sustainable tourism background knowledge has made them unaware and they have been overwhelmed by the burden of the economy.

Figure 6.4 the Intrusive State
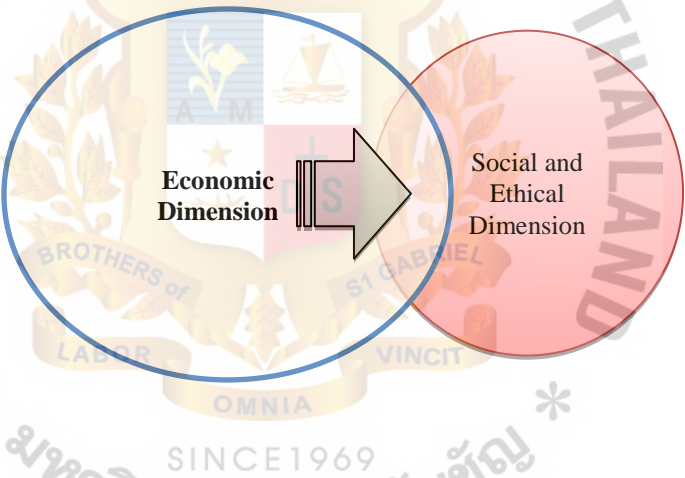
Figure 6.6 presents the intrusive growth state of the economic dimension, which has overpowered the social and ethical dimension in terms of importance. This will become a significant problem for the destination in the near future as the power of the economic dimension is much stronger than the social and ethic instincts. The Mon people are poor; therefore, it is not very difficult for them to be overwhelmed by a significant increase in financial wealth.

6.3.2 Practical Implications

This study aims to develop the BWM Village destination into a SCHT destination, and the results from this study will directly provide benefits to the destination. In

addition, other destinations that have similar components can apply these findings to their own tourism destination planning. Therefore, the findings of this study can help to develop BWM Village in ways that lead to the ongoing practices of sustainable tourism.

The findings of the current study can be applied in the following ways:

1. The development model of BWM Village can be applied to the Wangka Municipality directly, because this office is the only governmental organization that works quite closely side-by-side with the community. This is the implementation at the policy level that it is suitable and a possible channel to lead this model into action.

2. From the study it was found that this model cannot be successful if it is not accepted by the Abbot at Wangwiwegaram Temple. The Abbot of Wangwiwegaram is the community leader who is the center of the community. Therefore, the agreement of the community leader can be the most important key in employing this model in practice. However, it seems the Abbot's authority may be eventually diminished by the group of people who receive benefits from tourism.

3. Under the Abbot, there are the official team leaders who take action as the Mon representatives that were elected as a part of Thailand's political system. It is very important that this group of people be a part of the team to develop tourism in the community. The implementation of this research model requires the real participation from this group to act as the leading team or management team for tourism in the community. This is because they are real Mon who have deep knowledge about this community, including every Mon person and every place in the community.

4. The local people are the most important group who have to participate in the implementation of this model. Information and knowledge about SCHT destinations have to be taught to every person in order to build their understanding and awareness.

The participation of these stakeholders is the most important factor in the development of tourism at BWM Village. Furthermore, this research model will be more effective if it is applied through the Wangka Municipality because they are the central group of persons who can help the community without needing to receive financial compensation. In this way, this destination can be developed and the problems can be addressed in order to make the destination more sustainable.

Moreover, the following implications are offered for the BWM Village destination whenever they would like to develop into a sustainable tourism destination.

1. This research study provided a model of development for the destination. However, before putting this model into practice, a probability study also needs to be conducted. This is because this study is only a model discussion with recommendations, but the implementation process will be the next step forward.

2. The study found that the tourist attractions of this research are a part of the local lifestyle and these are the most fragile and sensitive resources. Therefore, the BWM Village destination should provide more new attractions that can represent the local identity and at the same time generate good income for the local people, not only from tourism but also from the operation of other related businesses. This idea can help the Mon people in this village have more freedom in joining the modern world.

3. Expanding further research in sustainable tourism areas into the whole of the Sangkhlaburi District can bring clarity to illustrate the full picture of the destination. This is because this Mon village is only the main attraction of this area and it cannot be successful if there is a lack of support from the city side in terms of support services.

4. In this Mon village, the study found that there are not only Mon people living in the community, but there are also an increasing number of Karen and Myanmar people living in harmony. Therefore, tourism should not focus on only Mon people, but has to include the other concerned peoples in order to prevent conflict.

195

5. This destination is not a privately owned destination that can be managed and controlled by only one person, but it is special kind of destination which has many owners called a community. Thus, all decision making must come from voting, which always has conflicts due to agreements made through voting sometimes not being the best solution for a destination. Therefore, this destination must provide a management team that can act and play the crucial role for the destination directly. This team will be formed by the merger of stakeholders, or as a result from the acceptance of the majority.

The development of sustainable tourism at BMW Village is a very good option. Many tourism destinations have grown without direction, which made them decline within a short time. Their identity was destroyed and their resources can no longer attract huge numbers of tourist anymore. As a result, if it is possible and if this study can protect the BWM Village destination from harm, it means that we can maintain our diversity and that it will be a case study for other destinations around Thailand.

6.4 Limitations

The results of this research come from the concerns of the limitations that can be found. However, after investigating the research area, the researcher found some additional limitations and learnt how to solve those problems immediately, which allowed for the completion of this study.

Sustainable tourism development is a broad concept that has been widely accepted. When applying this concept to the research to develop an area, it must be considered important to achieve compliance before implementation. More importantly, the area of the study includes several cultural heritage tourism attractions. Thus, the concept of sustainable tourism must be revised in order to be appropriate with the destination as a part of SCH Tourism.

Because sustainable tourism is not a clear theory to support, the development of any tourist attraction requires a profound understanding of the proposed area. The qualitative methodology is the best approach to apply; however, it was found that the study still had some limitations that can be summarized as follows.

A constraint encountered in collecting data was the language and communication difficulties. It was found that most of the informants, except the foreigners, do not prefer to use the English language during interviews. As a result, the theme questions were translated into the Thai language. However, from the sustainable tourism concepts, there were some technical terms that are difficult to understand and the researcher tried to define them in a way that would be easier to comprehend.

In analyzing the data for a qualitative method approach, the use of the conclusion and the summary is general. However, in order to describe the scale of the triple bottom line, it would better to use percentages. The researcher then had the matter calculated to determine the percentages in a review of the data. This information is used to display the potential of sustainable tourism and can be used to make a comparison between the dimensions to explain the findings more clearly.

6.5 Recommendations for Future Research

Based on the results of the research, many ideas came about after the study was finalized, including the recommendations for future research. The following recommendations are offered for related research in the field of sustainable tourism education.

1. With regard to awareness of the nature of tourist destinations and their components. Sustainable tourism management is one useful perspective with which to evaluate the effects that come from tourist consumption. However, the development of tourism must still stand upon the condition of tourism destination components development.

2. Cultural heritage tourism destinations that have intangible resources are significantly more sensitive than cultural heritage destinations that feature tangible resources. Intangible resources include such things as ways of living, lifestyles, traditions, or clothing.

3. Between the three dimensions of sustainable tourism there are spheres. Being aware of the sphere between each pair may cause the researcher some confusion. Some conflicts have arisen and played a major role in the management of tourism in destinations such as BWM Village, because the financial benefits have made local people experience a change in their behavior and they did not follow the rules. Eventually, the economic conditions overwhelmed the social and ethical dimension.

4. The current research is focused on a Mon village located in Sangkhlaburi District. Future research should examine Mon villages that are located in diverse geographic areas. Furthermore, it would be helpful to examine the future development of the current village, using a sustainable tourism model for developmental guidelines, and compare it to another Mon village that employs a different tourism model that does not emphasize sustainability. By doing so, one could compare the efficacy of the sustainable model by comparing the three dimensions between a village that explicitly focuses on the balanced development of these dimensions and another village that does not prioritize the three dimensions. A final suggestion is that the current modified sustainable tourism model should be applied with other cultural groups to test its efficacy in terms of improving the quality of life and economic situation of the location.

There are many types of studies that could be linked to this research, depending upon the purpose of the study. However, it will be most useful if the further studies can be expanded to the areas outside of this village. There are many good sample destinations that can be used with the model for BWM Village development. As such,

198

the conducting of a comparison study is an additional idea that could yield beneficial results for the future research as well.

6.6 Summary

As the study aims to investigate the proper directions in which to develop BWM Village to be a sustainable cultural heritage destination, the methodology applied to this study is an ethnographic which using qualitative approach because it is the best way to clarify the actual situation of the destination. Moreover, sustainable cultural heritage concepts were summarized, synthesized, and then applied to this research to be used as the theme of the study, which was divided into three dimensions, consisting of the economic dimension, the social and ethical dimension, and the environmental dimension, called the triple bottom line (TBL). After that, the data were collected in the proposed area from the five groups of stakeholders, and then analyzed and summarized by using QSR NVivo.

The results from the study were described according to the respective objectives. Starting with the tourism potential of BWM Village in order to be a tourism destination, it was found that BWM Village has strong potential to accommodate large numbers of tourists, even during the high season (objective 1). In terms of the SCHT potential of BWM Village, it was found that the dimension of social and ethical concerns is the strongest, whereas the environmental dimension is of the least concern. In the case of the economic dimension, it is also strong but they are many negative factors that must be improved (objective 2). The development factors for BWM Village to be a SCHT destination were summarized after the focus group discussion. Many possible ideas were suggested and seriously discussed by the representative group in order to find the best solutions for this destination (objective 3). Ending with the description of the development model of BWM Village to be a SCHT destination, in which the researcher aims to summarize the essential results from the study in order to draft a model that can be employed to sustainably develop BWM Village as a tourist destination (objective 4).

In this chapter, there are many ideas from this study that have been summarized and discussed. The results of this research will be useful if they are applied with attention being paid to the research implications and recommendations before their implementation.

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203

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APPENDIX

APPENDIX A: INTERVIEW QUESTIONS

INTERVIEW QUESTIONS
"DEVELOPING A SUSTAINABLE TOURISM MODEL FOR CULTURAL HERITAGE DESTINATION"

Demographic Data
Stakeholder: *Local Government*
Name: Age: Sex
Position: Work Place:
Interview Date: Time:
Place of Interview:

Interview Questions: Researcher introduces objectives of the study and university's dissertation.

Question 1:   What is the government policy for improving tourism in the community?

Question 2:   In your opinion what is the most significant factor to keep tourism in this village sustainable?

Question 3:   How has tourism affects the components of economical dimension in the community? ("Industrial Growths", "Accessibility", "Transportation" , "Infrastructure", "Service Supports", "Business profitability", "Employment Opportunities", "Income Distribution")

Question 4:   How has tourism affects the components of social and ethical dimension in the community? ("Community Involvement", "Improved Quality of Life", "Community Benefits", "Tourist Satisfaction", "Criminality Awareness", "Local Tourism Regulations")

Question 5:   How has tourism affects the components of the environmental dimension in the community? ("Resources Protection and Preservation", "Resources Restoration", "Resource Benefits", "Management and Assessment", "Information and Education", "Strong Partnership" , "Intergenerational Equity", "Surrounding Management")

INTERVIEW QUESTIONS
"DEVELOPING A SUSTAINABLE TOURISM MODEL FOR CULTURAL HERITAGE DESTINATION"

Demographic Data
Stakeholder: Host Population
Name   Age: Sex
Career: Work Place:
Interview Date: Time:
Place of Interview:

Interview Questions: Researcher introduces objectives of the study and university's dissertation.

Question 1:   Can you explain about the tourism in your village?

Question 2:   In your opinion what is the most significant factor to keep tourism in this village sustainable?

Question 3:   How has tourism affects the components of economical dimension in the community? ("Industrial Growths", "Accessibility", "Transportation", "Infrastructure", "Service Supports", "Business profitability", "Employment Opportunities", "Income Distribution")

Question 4:   How has tourism affects the components of social and ethical dimension in the community? ("Community Involvement", "Improved Quality of Life", "Community Benefits", "Tourist Satisfaction", "Criminality Awareness", "Local Tourism Regulations")

Question 5:   How has tourism affects the components of the environmental dimension in the community? ("Resources Protection and Preservation", "Resources Restoration", "Resource Benefits", "Management and Assessment", "Information and Education", "Strong Partnership", "Intergenerational Equity", "Surrounding Management")

**"DEVELOPING A SUSTAINABLE TOURISM MODEL FOR
CULTURAL HERITAGE DESTINATION"**

Demographic Data
Stakeholder: Private Tourism Sectors
Name: Age: Sex
Career: Work Place:
Interview Date: Time:
Place of Interview:

Interview Questions: Researcher introduces objectives of the study and university's dissertation.

Question 1 : Can you explain about tourism in your village?

Question 2:   In your opinion what is the most significant factor to keep tourism in this village sustainable?

Question 3:   How has tourism affects the components of economical dimension in the community? ("Industrial Growths", "Accessibility", "Transportation" , "Infrastructure", "Service Supports", "Business profitability", "Employment Opportunities", "Income Distribution")

Question 4:   How has tourism affects the components of social and ethical dimension in the community? ("Community Involvement", "Improved Quality of Life", "Community Benefits", "Tourist Satisfaction", "Criminality Awareness", "Local Tourism Regulations")

Question 5:   How has tourism affects the components of the environmental dimension in the community? ("Resources Protection and Preservation", "Resources Restoration", "Resource Benefits", "Management and Assessment", "Information and Education", "Strong Partnership" , "Intergenerational Equity", "Surrounding Management")

INTERVIEW QUESTIONS
"DEVELOPING A SUSTAINABLE TOURISM MODEL FOR
CULTURAL HERITAGE DESTINATION"

Demographic Data
Stakeholder: Heritage Volunteer Organization
Name: Age: Sex
Career: Work Place:
Interview Date: Time:
Place of Interview:

Interview Questions: Researcher introduces objectives of the study and university's dissertation.

Question 1   Can you explain about tourism in your village?

Question 2   In your opinion what is the most significant factor to keep tourism in this village sustainable?

Question 3:   How has tourism affects the components of economical dimension in the community? ("Industrial Growths", "Accessibility", "Transportation" , "Infrastructure", "Service Supports", "Business profitability", "Employment Opportunities", "Income Distribution")

Question 4:   How has tourism affects the components of social and ethical dimension in the community? ("Community Involvement", "Improved Quality of Life", "Community Benefits", "Tourist Satisfaction", "Criminality Awareness", "Local Tourism Regulations")

Question 5:   How has tourism affects the components of the environmental dimension in the community? ("Resources Protection and Preservation", "Resources Restoration", "Resource Benefits", "Management and Assessment", "Information and Education", "Strong Partnership" , "Intergenerational Equity", "Surrounding Management")

RESEARCH QUESTIONNAIRE

This questionnaire is a part of a doctoral research in the Hospitality and Tourism Management Program at Assumption University. The objective of this study is to evaluate sustainable cultural heritage tourism destination impacts at **Ban Wangka Mon Village**. The result will not have any effect on your relationship with this community and with Assumption University. However, your participation in and valuable contribution to this study would be highly appreciated.

This study focused only at Ban Mon village and their culture at Sangkhlaburi

1) What was the most influenced on your decision making to travel to this destination?

2) Can you please describe, what is your impression in this destination?

3) What is and what is not your convenience when you travel in this destination?

4) What is your experience about Mon's culture from this destination?

5) What is your opinion, if in the future Mon's culture and their unique ways of life have been changed and you or other tourist can't touch of their own style anymore?

6) What makes you feel unhappy or feel uncomfortable during you stay in Sangkhlaburi?

7) What kind of service that you expect to find more in Sangkhlaburi?

8) What is your opinion about staying in Mon village and what kind of accommodation you expect to stay? (resort or homestay)

9) What is your opinion with giving alms monk's culture?

10) Please give your comment about:
    A little guide in Mon wood bridge
    Souvenir Shop at Mon village
    Vender shop of selling food for monks at early morning
    Rafting restaurant and resort
    Resorts and guesthouses at Thai side
    Boat Service

Thank you for your kind participation in this research project.
Sincerely yours,

Respondent's Name…………………………………………………………….……
Date ………………………………………………………………………..……

APPENDIX B: INTERVIEW THEME

Main Theme	Sub-Theme
1) Economical Dimension	1) Industrial growth
	2) Accessibility
	3) Transportations
	4) Infrastructure
	5) Service supports
	6) Business profitability
	7) Employment opportunities
	8) Income distribution
2) Social & Ethical Dimension	1) Community involvement
	2) Improved quality of life
	3) Community benefits
	4) Visitor satisfaction
	5) Criminality awareness
	6) Local Tourism regulations
3) Environmental Dimension	1) Resources protection and preservation
	2) Resources restoration
	3) Resource benefits
	4) Management and assessment
	5) Information and education
	6) Strong partnership
	7) Intergenerational equity
	8) Surrounding management

APPENDIX C: OBSERVATION FORM

<div align="center">

Ban Wangka Mon Village
Observation form

</div>

<div align="right">

Date to observe …..……………………..
By………………………………………..

</div>

Area Scope and Address:

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Attraction:
    Tangible resources………………………….
    Intangible resources………………………..

Amenity:

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Access:

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Ancillary Services:

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Ambience:

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Note:

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