

AN INTERPRETATION PLAN FOR HERITAGE TOURISM PROMOTION IN CHIANG SAEN  
DISTRICT, CHIANG RAI

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จุฬาลงกรณ์มหาวิทยาลัย

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By	Miss Ananda Suprakarn
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อนัญดา สุประการ : แผนการสื่อความหมายเพื่อส่งเสริมการท่องเที่ยวมรดกทางวัฒนธรรม อำเภอเชียงแสน จังหวัดเชียงราย. (AN INTERPRETATION PLAN FOR HERITAGE TOURISM PROMOTION IN CHIANG SAEN DISTRICT, CHIANG RAI) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: รศ. ดร.ศุภกรณ์ ดิษฐพันธุ์, 182 หน้า.

เมืองเชียงแสน เป็นเมืองโบราณ ซึ่งมีทำเลติดแม่น้ำโขง และมีมรดกทางวัฒนธรรมมากมาย จึงเป็นหัวเมืองสำคัญแต่โบราณของไทย หรือ ล้านนาในอดีต จนถึงปัจจุบัน ถึงแม้จะมีมรดกทางวัฒนธรรมมากมายแต่เชียงแสนกลับไม่เป็นที่นิยมในการท่องเที่ยวและมีกิจกรรมด้านการท่องเที่ยวน้อยมาก วิทยานิพนธ์ฉบับนี้มีวัตถุประสงค์เพื่อส่งเสริมการท่องเที่ยวมรดกทางวัฒนธรรมของเมืองเชียงแสน โดยศึกษา การใช้แผนการสื่อความหมายเป็นกลยุทธ์ในการพัฒนาคุณภาพของแหล่งท่องเที่ยวทางวัฒนธรรม ซึ่งแผนการสื่อความหมายจะเป็นเครื่องมือในการหาคคุณค่าของเมืองเชียงแสน รวมทั้งเป็นตัวบ่งชี้เอกลักษณ์ของเมืองเชียงแสน นักท่องเที่ยวกลุ่มเป้าหมายและสารของเมืองเชียงแสน งานวิจัยฉบับนี้ใช้วิธีการวิจัยผสมระหว่างการวิจัยเชิงคุณภาพและการวิจัยเชิงปริมาณ โดยการกำหนดคำถามการวิจัย การสัมภาษณ์เชิงลึกกับผู้ถือผลประโยชน์ร่วมในพื้นที่ ซึ่งได้แก่ ชุมชน เจ้าหน้าที่ท้องถิ่น การท่องเที่ยวแห่งประเทศไทย นักวิชาการจากมหาวิทยาลัยในพื้นที่ ผู้ประกอบการและเจ้าอาวาสวัดต่างๆในพื้นที่ เพื่อหาคคุณค่าทางด้านประวัติศาสตร์ คุณค่าทางด้านวัฒนธรรม คุณค่าทางด้านสังคม คุณค่าทางด้านวิญญูณ หรือศาสนา คุณค่าทางด้านความงาม ของเมืองเชียงแสน การเก็บรวบรวมและวิเคราะห์ข้อมูลจากแบบสอบถามจำนวน 400 ชุด ซึ่งมีค่าความน่าเชื่อถือของเครื่องมืออยู่ที่ 0.90 ซึ่งเป็นค่าที่ยอมรับได้ในทางสถิติ และค่าความเชื่อมั่นจากทั้งนักท่องเที่ยวชาวไทยและชาวต่างชาติ ผลการศึกษาได้รับแผนการสื่อความหมายสำหรับเมืองเชียงแสน โดยพบว่าแผนการสื่อความหมายที่เหมาะสมกับเมืองเชียงแสนควรพัฒนาภายใต้หัวข้อ “เมืองโบราณที่ผสมผสานกับเสน่ห์ของพุทธศาสนา” แผนกลยุทธ์การสื่อสารทางการท่องเที่ยวของเมืองเชียงแสน ได้แก่ 1) การกำหนดนโยบายสำคัญ 2) การพัฒนาเรื่องราว 3) การกำหนดกลุ่มเป้าหมายให้ชัดเจน 4) การกำหนดแนวทางยุทธศาสตร์ 5) เลือกใช้สื่อที่เหมาะสม และ 6) ประเมินยุทธศาสตร์ที่ได้จัดวางไว้

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ANANDA SUPRAKARN: AN INTERPRETATION PLAN FOR HERITAGE TOURISM PROMOTION IN CHIANG SAEN DISTRICT, CHIANG RAI. ADVISOR: ASSOC. PROF. SUPPAKORN DISATAPUNDHU, Ph.D., 182 pp.

Chiang Saen is a town in Thailand, located along the banks of Mekong River with a long history and many heritage sites. Chiang Saen has a strong cultural heritage but inopportunately, they are still considered unpopular and there is a lack of activities within the cultural heritage sites that visitors may do. Thus, this research aims to promote Chiang Saen as a Cultural Heritage Tourism Destination by proposing contemporary strategies to improve the quality of the Cultural Tourist Destination. An Interpretation Plan will be the tool for presenting the values of Chiang Saen's historic resources. An Interpretation Plan will also be used to identify an identity, target an audience and increase the appeal of Chiang Saen. The study will use both Quantitative and Qualitative methods; In-depth Interviews with stakeholders of the community, locals, local authorities, Tourism Authority of Thailand, academics from universities in Chiang Rai, entrepreneurs, and monks in order to attain the historical values, cultural/symbolic values, social values, spiritual/religious values and aesthetic values of Chiang Saen. A set of 400 questionnaires with a 0.9 IOC score was also administrated to locals and international tourists. The research found that the use of Interpretation to promote Cultural Tourism in Chiang Saen should emphasize on the theme of "The Historical Town with an Appeal of Buddhism Beliefs". The Interpretation Plan Strategy for Chiang Saen are 1) to define significance, 2) to develop stories 3) to consider the audience 4) to determine an approach 5) to choose media and 6) to evaluate the strategy.

Field of Study: Cultural Management

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## CONTENTS

	Page
THAI ABSTRACT .....	iv
ENGLISH ABSTRACT .....	v
ACKNOWLEDGEMENTS .....	vi
CONTENTS .....	vii
LIST OF TABLES .....	ix
LIST OF FIGURES .....	xi
CHAPTER 1 Introduction .....	1
1.1 The Problem Statement and Rationale of the Study .....	1
1.2 Statement of problem .....	6
1.3 Objectives of the Study .....	6
1.4 Research Questions .....	6
1.5 Benefits of the Study .....	6
1.6 Scope of the Study .....	7
CHAPTER 2 Literature Review .....	8
2.1 Cultural Heritage .....	8
2.2 Significance and Value .....	10
2.3 Interpretation and the Interpretation plan .....	17
2.4 Background of Chiang Saen .....	26
CHAPTER 3 Research Methodology .....	43
3.1 The Research Process .....	43
3.2 Research Instruments .....	47
3.3 Data Collection .....	54
3.4 Data Analysis .....	55
CHAPTER 4 Research Findings and Analysis .....	56
4.1 Tourists' Satisfaction .....	56
4.2 The Step of Interpretation Plan .....	58
Step 1. Define Significance .....	58

	Page
Step 2. Development of Chiang Saen's Stories .....	65
Step 3. Considering Chiang Saen's Audience .....	74
Step 4. Determine Chiang Saen's Approach.....	86
Step 5. Choosing Chiang Saen's Media.....	89
Step 6. Evaluating Chiang Saen's Strategy.....	99
CHAPTER 5 Conclusion and Suggestions.....	101
The Sample Interpretation Plan for Chiang Saen Cultural Heritage .....	102
Mission 1: Build the understanding to communities of the benefits of cultural heritage tourism.....	103
Mission 2: Build Chiang Saen to become a Cultural Heritage Tourists' Destination.....	106
Mission 3: Promote Chiang Saen as a Cultural Heritage Destination.....	114
Progress and strategy;.....	114
REFERENCES .....	117
VITA.....	182



## LIST OF TABLES

Table 2.1 Heritage Value Typologies .....	15
Table 2.2 Australia ICOMOS Heritage Value Typologies .....	16
Table 2.3 shows steps to create an Interpretation Strategy (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners).....	22
Table 2.4 Yearly Plan of Ceremonies .....	35
Table 3.1 Research Purpose and Tools .....	46
Table 3.2 Objective and Guidelines Questions .....	50
Table 3.3 Summary of reliability of the questionnaires .....	53
Table 3.4 The reliability Statistics of the questionnaires .....	53
Table 4.1 The number and percentage of travelers in Chiang Saen whom have never experienced Cultural Heritage Tourism in Chiang Saen and their perspectives toward Chiang Saen .....	57
Table 4.2 Showing the Creation of Chiang Saen’s Identity.....	64
Table 4.3 Number, percentage, mean and standard deviation of tourists’ perception toward Chiang Saen. ....	66
Table 4.4 Number, percentage, mean and standard deviation of the activities or tradition that the travellers wanted to see and join in Chiang Saen. ....	67
Table 4.5 Number, percentage, mean and standard deviation of topics that can attract the travellers to travel in Chiang Saen. ....	69
Table 4.6 Examples of interpretation or creations of stories for the heritage sites; ....	73
Table 4.7 Number and percentage of the travelers separated by age and gender .....	74
Table 4.8 Number and percentage of the travelers separated by Education, Address and Occupation.....	75
Table 4.9 Number and percentage of how often travelers visited Chiang Saen for cultural tourism.....	77
Table 4.10 Number and percentage of how often the travelers revisited Chiang Saen for cultural heritage tourism .....	78

Table 4.11 Number and percentage of the month that the travelers selected to visit Chiang Saen. ....	79
Table 4.12 Number and percentage of the travelers who came to Chiang Saen and the style of travel they prefer. ....	81
Table 4.13 Target Audience information: FIT or fully independent travelers .....	91
Table 4.14 Target Audience information: VFR or visiting friends .....	92
Table 4.15 Table of Target Audience information: Education travelers .....	93
Table 4.16 Target Audience information: GIT or Group Inclusive Tour .....	94
Table 4.17 Target Audience information: Youth/Backpackers .....	95
Table 4.18 Target Audience information: Business Travelers.....	97

## LIST OF FIGURES

Figure 2.1 Heritage Cycle.....	12
Figure 2.2 Step of the Interpretation Plan of Lancaster Country Heritage .....	23
Figure 2.3 Diagram of How the Issues Connect (Carter, 2001) .....	25
Figure 2.4 Chiang Saen’s Historical City Maps.....	36
Figure 2.5 Chiang Saen Historical Sites .....	37
Figure 3.1 Heritage Value Typologies Model.....	44
Figure 3.2 The Step of Chiang Saen Interpretation Plan .....	45
Figure 4.1 The step of Chiang Saen Interpretation Plan.....	58
Figure 4.2 The model of Chiang Saen’s Value .....	59
Figure 4.3 Number and percentage of how often travelers have visited Chiang Saen for Cultural Heritage Tourism.....	77
Figure 4.4 Number and percentage of how often travelers revisited cultural heritage tourism in Chiang Saen.....	78
Figure 4.5 Number and percentage of the month that the travelers selected to visit Chiang Saen .....	80
Figure 4.6 Number and percentage of travelers who came to Chiang Saen and their style of preferred travel .....	81
Figure 4.7 Map of the arrangement of story elements for the visitors of the Chiang SaenHistorical site.....	88
Figure 4.8 Positioning of Chiang Saen.....	90
Figure 4.9 Chiang Saen’s interpretation plan with strategy .....	100
Figure 5.1 Chiang Saen’s Tourism route .....	110
Figure 5.2 Positioning of Chiang Saen’s heritage.....	112

## CHAPTER 1

### Introduction

#### 1.1 The Problem Statement and Rationale of the Study

The Tourism industry is one of the most profitable industries of the world and this is especially true in Thailand. A research of World Travel & Tourism Council (WTTC) in 2012 shows that the Tourism Industry creates job opportunities for locals of a destination. In 2011, it contributed to 9% of the global GDP, a value of over \$6 trillion (USD) accounting for 255 million jobs. Over the next ten years, the Tourism industry is expected to grow by an average of 4% annually, taking it to 10% of global GDP, or around \$10 trillion (USD). By 2022, the WTTC anticipates that it will account for 328 million jobs or 1 in every 10 job on the planet will be in regards to the Tourism sector. (World Travel & Tourism Council (WTTC), 2012)

The Tourism Industry is very important for Thailand. Income from the tourism industry highly affects Thailand's GDP. From the Thailand Tourism Development Plan 2012 – 2016, the Tourism industry not only created jobs, but attained an income over 100,000 million (THB). That means over 100,000 million (THB) for domestic financial circulation. In 2009, the Tourism industry attained income from tourists' spending of around 527,326 (THB), which accounts as 8.5 % of Thailand's total exports or 5.8% of Thailand's GDP. (Ministry of Tourism & Sports, 2011)

The World Tourism Organization, UNWTO, estimates that world tourism from 2004 – 2020 will increase to a total of 1.6 billion international travelers; 1.2 billion will be intraregional and 0.4 billion will be long-haul travelers. East-Asia, Pacific and South East Asia will be the new famed tourism destinations. (World Tourism Organization (UNWTO), 2011) China will be the biggest market for importing and exporting tourists in the world; around 100-120 tourists per year. (Madhyamapurush & Na Pikul, 2011)

Thailand also has many plans to benefit from the earnings of the tourism industry. The Thailand Tourism Development Plan 2012–2016 has the vision to

upgrade the reputation of Thailand and turn it into a world class destination by balancing culture and sustainability. Thailand has joined the Association of South East Asian Nations (ASEAN) and ASEAN has had an agreement to provide the Free Trade Area or AFTA to increase its competitiveness in the world market. This has resulted with the creation of the ASEAN Tourism Agreement which has the objective to make ASEAN One Single Destination. Thailand will use a strategic marketing plan to upgrade tourism, promoting its quality and creating the ASEAN Tourism Connectivity Corridors. Not only cooperating and benefiting from the ASEAN Agreement, Thailand also maintains tourism bilateral agreements and multilateral agreements with neighboring countries such as the Greater Mekong Sub Regional Cooperation (GMS), IMT-GT, BIMST-EC. (Office of the National Economic and Social Development Board, 2011)

The northern parts of Thailand have many advantages in its location because it connects to the GMS Countries. Thailand has a plan to lead these Northern provinces to become a major economic development area. With Chiang Rai's location as one of the most Northern provinces in Thailand and the construction of many transportation routes leading to Chiang Rai, it has allowed it to become a fortress city for economy, education and residency. Second is the Mae Sai district, which will develop itself as the border land for economy and tourism in Thailand. Third is the Chiang Kong district, which will develop itself to become a logistic goods transport area and tourism targeting spot. Lastly, the Chiang Saen district will develop itself to become a cultural tourism destination, logistics area and furthermore a Mekong tourism route. (Thairath, 2012)

Chiang Saen is a sub district of Chiang Rai and it is located on the western bank of the Mae Kong River. With such a great location, Chiang Saen is an intersection and transmigration area of the Mekong region, this has made the ancient city of Chiang Saen a very important city in the Lanna kingdom. The Ancient City of Chiang Saen has a long withstanding history. Its historic accounts appear in the legend of Suwannakomkam in B.E. 1871, but currently, Chiang Saen is most valued because of its historical, cultural and economic values. Chiang Saen itself is a living museum, inside the city walls, there are over 69 historical sites. There are 12 ethnic groups of Thai's living in Chiang Saen and each group has its own cultural identity of both

intangibility and tangibility facets; this includes, the way of life, ceremonies, architecture, costumes and culinary arts. On the other hand, Chiang Saen is a special economic area maintaining 2 ports of trading; one with China and another with countries under the GMS area (The Greater Mekong Sub-region). Fast economic development has increased the number of Chinese tourists from the southern part of China to Chiang Saen and the free trade economic system also has also allowed Chiang Saen to become a fast growing and ever changing to the communities.

In regards to Tourism, Chiang Saen is the most popular and most visited point of all those in the Golden Triangle. The Golden Triangle is the border to which Thailand, Laos and Myanmar adjoin but the location itself has yet to be viewed as a “Living Museum” with rich cultures and identities. A research of the Ministry of Interior shows that 3.7% of Thai tourists and only 17.6% of Foreign tourists were impressed with Chiang Saen’s Cultural Tourism (Ministry of Interior, 2000).

According to a research by Shinawatra, 2005, the Chiang Saen area has focused on the “Quantity” of the tourists rather than the “Quality” for the tourists; Tourism Management has given attention to the convenience of tourism services and infrastructure but cultural resources have been exploited. Because there is a lack of a social understanding between the cultural heritage and shared benefits, local participation in the management of cultural resources is poor. (Shinawatra, 2005) Economic growth and cultural conservation needs to develop at the same time and a good plan to attain Sustainable Cultural Tourism should pave way for the economic growth whilst preserving Chiang Saen’s culture.

The policy of the province and the three years plan of Chiang Saen’s Municipal District (2012–2014) has the objective to reach tourism sustainability and promote Chiang Saen as a Cultural Tourism destination but to this day, it has not been implemented yet.

Many cultural heritage sites use Interpretation Plans to not only to increase tourists but also to conserve a tourist destination such an example will be The Heritage Council of New South Wales, Lancaster Country Heritage and York Country Heritage, Pennsylvania.

Interpretation is stipulated by the Fine Arts Department, the Thailand Authority, Provincial Administration and Municipal District (local government) and it should follow the International Cultural Charter, which states the importance of Interpretation as follows:

“1.3 Interpretation and presentation programs should facilitate and encourage a high level of public awareness and support necessary for the long term survival of the natural and cultural heritage.

1.4 Interpretation programs should present the significance of heritage places, traditions and cultural practices within the past experience and present diversities of the area and the host community, including that of minority cultural or linguistic groups. The visitor should always be informed of the differing cultural values that may be ascribed to a particular heritage resource.”

According to (Saipradist, 2005), Interpretation is a tool that can allow a heritage site to become well-known. Heritage Interpretation is recognized as the most effective tool for presenting the values of a historic and natural resource. Interpretation is not just information; it is an educational activity, a communication process that aims not to only to instruct but to provoke and reveal a larger truth that lies behind any statement of fact, to capitalize mere curiosity for the enrichment of the human mind and spirit.

The Heritage Council of New South Wales uses interpretation to sustain and protect its heritage by creating the Heritage Interpretation Policy. The Interpretation of the New South Wales' Heritage connects the communities of New South Wales with their traditions and not only protects, but sustains its heritage values. Heritage interpretation is an integral part of the conservation and management of heritage items and is relevant to other aspects of environmental and cultural management and policy. Heritage Interpretation incorporates and provides a broad access to historical research and analysis. Heritage interpretation provides opportunities to stimulate ideas and debates upon life and values, the meanings of history, culture and the environment. The Heritage Office, Department of Planning, is committed to encouraging imaginative, inclusive and accurate interpretation of the heritage of New

South Wales and establishes and sustains best practices in content, methodology, implementation and evaluation of heritage interpretation. (NSW, 2005)

The Lancaster Country Heritage and York Country Heritage, Pennsylvania use an interpretation plan to develop heritage sites to promote the quality of their heritage sites to attract more tourists into the area. In the Lancaster Country Heritage and York Country Heritage programs, interpretation is one of three basic requirements for Heritage Resource designation. It's also a tool that helps the resource demonstrate their authenticity. As these programs define it, authenticity is the ability to show a genuine, accurate and verifiable link to the heritage of Lancaster Country and York Country. The way a resource shows that it links provides an Interpretation that explains its significance to the local community. (Lancaster Country Planning Commission)

In some cases where the heritage site is big enough or well-known enough, it may not require as much interpretive effort to attract visitors – people will want to see it or experience it because of the other benefits a site provides. Interpretation has a "Value Added" effect, but for most moderate to small heritage sites, providing outstanding interpretive programs and services and furthermore having a good interpretive plan allow for a longer term tourism success. (Veverka, 2000)

To promote Chiang Saen as a Cultural Heritage Tourism destination, Chiang Saen needs to propose contemporary strategies to improve the quality of itself as a cultural tourist destination. Interpretation will be the tool for presenting the values of Chiang Saen's historic resource. An interpretation plan will also be used to identify an identity, target an audience and increase the appeal of Chiang Saen. In this instance, an Interpretation Plan for Chiang Saen aims to promote Chiang Saen as Cultural Heritage Tourism Destination.



## 1.2 Statement of problem

- How to use interpretation to promote Cultural heritage tourism of Chiang Sean?
- How to use an interpretation strategy to promote the cultural heritage of Chiang Sean?

## 1.3 Objectives of the Study

The objective of this study are as follows:

- To identify an identity for an interpretation to promote cultural heritage tourism
- To identify a target audience for Cultural heritage tourism in Chiang Saen
- To identify a message or appeal to the target market

## 1.4 Research Questions

- What is the identity for interpretation to promote cultural heritage tourism?
- Who is the target audience for Cultural heritage tourism in Chiang Sean?
- What is the message/appeal to attract target market.

## 1.5 Benefits of the Study

The study expects to achieve the following outcomes:

- Public knowledge to increase more cultural tourists into Chiang Saen heritage area.

- The study could be a recommendation for local government to bring advantages to the marketing plan, references conservation and to promotion of Chiang Saen

### 1.6 Scope of the Study

The research covers an area of 2 municipalities in the Chiang Saen district as follows:

- The Cultural Heritage Site in TambolVieang Chiang Saen municipality
- The Cultural Heritage Site in TambolVieang municipality

## CHAPTER 2

### Literature Review

The study of an Interpretation Plan for Heritage Tourism Promotion will concern itself with the promotion of Chiang Saen as a Cultural Heritage Tourism Destination. This study will review the history of Chiang Saen stimulating it to become a heritage site. The theory and study will cover the interpretation, significance and value of the cultural heritages in Chiang Saen.

#### 2.1 Cultural Heritage

#### 2.2 Significance and Value

#### 2.3 Interpretation and the Interpretation plan

#### 2.4 Background of Chiang Saen

- Legends and History of Chiang Saen
- General Information
- Chiang Saen's Historical Sites

#### 2.1 Cultural Heritage

##### Chiang Saen's Cultural Heritage

Promotion of Chiang Saen as a “Cultural Heritage Tourism Destination”, according to (ICOMOS, 2002); **Cultural Heritage** is an expression of the ways of living developed by a community and passed on from generation to generation including customs, practices, places, objects, artistic expression and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage.

**Cultural Heritage** is a synchronized relationship involving society (systems of interactions which connect people together), norms and values (e.g. belief systems

that attribute relative importance). Symbols, technologies and objects are tangible evidence of underlying norms and values. (BOUCHENAKI, 2003).

In regards to conservation of the cultural heritages, heritages of both tangible and intangible need to coexist. The definitions of Intangible and Tangible Cultural Heritage, from (ICOMOS, 2002), are stated below;

**“Tangible Cultural Heritage** encompasses the vast created works of humankind, including places of human habitation, villages, towns and cities, buildings, structures, art works, documents, handicrafts, musical instruments, furniture, clothing and items of personal decoration, religious, ritual and funerary objects, tools, machinery and equipment, and industrial systems.”

**“Intangible Cultural Heritage** can be defined as embracing all forms of traditional and popular or folk culture, the collective works originating in a given community and based on tradition. These creations are transmitted orally or by gesture, and are modified over a period of time, through a process of collective re-creation. They include oral traditions, customs, languages, music, dance, rituals, festivals, traditional medicine and pharmacopeia, popular sports, food and the culinary arts and all kinds of special skill connected with the material aspects of culture, such as tools and the habitat.”

In the ICOMOS 14<sup>th</sup> General Assembly and Scientific Symposium lecture, there was a concern in the relationship between tangible and intangible heritages. (BOUCHENAKI, 2003), “establishing a symbiotic relationship between the tangible and the intangible, the intangible heritage should be regarded as the larger framework within which tangible heritage takes on shape and *significance*.”

From (ITO, 2003), the relationship between tangible cultural heritage, especially of sites and intangible cultural heritage is impossible to separate. The relationship may be roughly divided into two cases. Firstly, intangible cultural heritage is being materialized by the tangible cultural heritage, and secondly, intangible cultures play a vital role within the establishment of tangible cultural heritage (ITO, 2003).

This concept shall be used as a guideline to determine the Cultural Heritages in Chiang Saen. Furthermore considering the ICOMOS International Cultural Tourism Charter, a major reason for undertaking the protection, conservation and management of heritage places, the intangible heritage and collections is to make their *significance* physically and/or intellectually accessible to the host community and to visitors. Objectives for managing heritages are to *communicate its significance* and there is a need for its conservation to its host community and to visitors. Reasonable and well managed physical, intellectual and/or emotive access to heritage and cultural developments are both a right and a privilege. It brings with it, a duty of respect for the *heritage values*, interests and equity for the present-day host community, indigenous custodians or owners of historic property and for the landscapes and cultures from which that heritage evolved.(ICOMOS, 2002)

## 2.2 Significance and Value

**Cultural Heritage Significance** means the aesthetic, historic, research, social, spiritual or other special characteristics and values a place, an object or a custom may have for present and future generations.(ICOMOS, 2002) The assessment criteria for cultural heritage significance from the Australia State heritage office, the Cultural Heritage Significance of a place is assessed by considering various values. Each place is unique and has its own combination of *values*, which together shows its cultural heritage significance. (State Heritage Office: Government of Western Australia, 2013) In the Burra Charter, *Cultural significance* is a concept which helps in estimating the value of places. The places that are likely to be of significance are those which help with an understanding of the past or enrich the present and which will be of value to future generations. (Australia ICOMOS, 2000)

(Taylor, 2011); writes about how values connect with heritage sites and provides that the values that are embodied within a heritage site (Tangible or Intangible) are constantly being renewed as people encode and decode them in a cyclic process of production and consumption. Values are communicated through

the site and create a complex network. The embodiment plays a role in the creation of new values and discourse, and even new sites.

The Heritage Cycle Diagram of (Simon Thurley, 2005) from (Culture in Development) gives the idea of the values of cultural heritage; in a clockwise direction of which the wedges and arrows read:

- By Understanding (Cultural Heritage)
  - People value it
- By Valuing it
  - People want to care for it
- By Caring for it
  - It will help people enjoy it
- From Enjoying it
  - Comes a thirst to understand
- By Understanding it.....etc

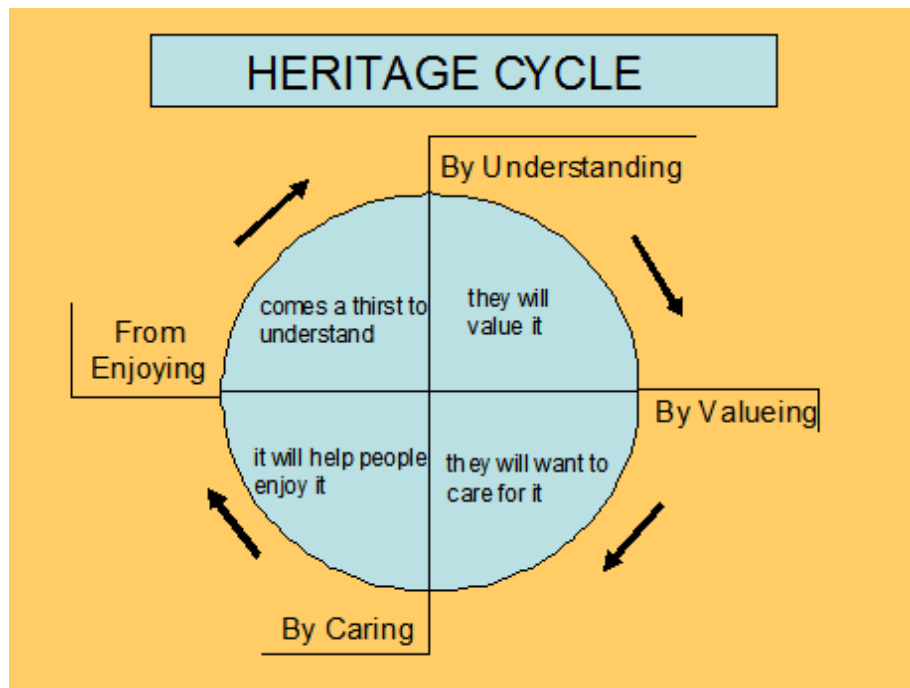


Figure 2.1 Heritage Cycle

“Values” are “those qualities regarded by a person, group or community as important and desirable” (Carter & Bramley 2002, 178). Values, neither singular nor objective, “give some things significance over others and thereby transform some objects and places into ‘Heritage’” (Avrami 2000, 7). (Taylor, 2011) Values are most often used in either senses; One, as morals, principles, or other ideas that serve as guides to action (individual and collective), two, in reference to the qualities and characteristics seen in things, in particular the positive characteristics (actual and potential). (The Getty Conservation Institute, 2002)

The assessment criteria for Cultural Heritage Significance from the Western Australia State Heritage Office separates it into 6 values;

1) Aesthetic Value

Criterion 1: Significance in exhibiting particular aesthetic characteristics.

1.1) Important to a community for aesthetic characteristics.

1.2) Important for its creative, design or artistic excellence, innovation or achievement.

- 1.3) Important for its contribution to the aesthetic values of the setting demonstrated by a landmark quality or having impact on important vistas or otherwise contributing to the identified aesthetic qualities of the cultural environs or the natural landscape within which it is located.
- 1.4) In the case of an historic precinct, importance of aesthetic characteristics creates individual components which collectively form a significant streetscape, townscape or cultural environment.

## 2) Historic Value

Criterion 2: Significance in the evolution or pattern of the history of Western Australia.

- 2.1) Important for the density or diversity of cultural features illustrating the human occupation and evolution of the locality, region or the State.
- 2.2) Important in relation to an event, phase or activity of historic importance in the locality, the region or the State.
- 2.3) Important for the close association with an individual or individuals whose life, works or activities have been significant within the history of the nation, state or region.
- 2.4) Important as it sets an example of technical, creative, design or artistic excellence, innovation or achievement in a particular period.

## 3) Scientific Value

Criterion 3A

It has the demonstrable potential to yield information that will contribute to an understanding of the natural or cultural history of Western Australia.

Criterion 3B



It is significant in demonstrating a high degree of technical innovation or achievement.

3.1) Important for information contribution to a wider understanding of natural or cultural history by virtue of its use as a research site, teaching site, type locality, reference or benchmark site.

3.2) Important for its potential to yield information contributing to a wider understanding of the history of human occupation of the locality, region or the state.

3.3) Important for its technical innovation or achievement.

3.4) It is significant through association with a community or cultural group in Western Australia for social, cultural, educational or spiritual reasons.

#### 4) Social Value

##### Criterion 4

4.1) Important as there is a high value placed by a community or cultural group for reasons of social, cultural; religious, spiritual, aesthetic or educational associations.

4.2) Important in contributing to a community's sense of place.

#### 5) Rarity

Criterion 5: It demonstrates rare, uncommon or endangered aspects of the cultural heritage of Western Australia.

5.1) Important for rare, endangered or uncommon structures, landscapes or phenomena.

5.2) Important in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practiced in, or in danger of being lost from, or of exceptional interest to, the locality, region or the state.

## 6) Representativeness

Criterion 6: It is significant in demonstrating the characteristics of a class of cultural places or environments in the State.

6.1) Important in demonstrating the principal characteristics of a range of landscapes or environments, the attributes of which identify it as being characteristic of its class.

6.2) Important in demonstrating the principal characteristic of the range of human activities (including way of life, philosophy, custom, process, land-use, function, design or technique) in the environment of the locality, region or the State.

(State Heritage Office: Government of Western Australia, 2013)

The following summarizes (The Getty Conservation Institute, 2002), Heritage Value Typologies devised by various scholars and organizations; (Reigl 1902; Lipe 1984; for the Burra Charter, Australia ICOMOS 1999; Frey 1997; English Heritage 1997).

<b>Reigl (1902)</b>	<b>Lipe (1984)</b>	<b>Burra Charter (1998)</b>	<b>Frey (1997)</b>	<b>English Heritage (1997)</b>
Age	Economic	Aesthetic	Monetary	Cultural
Historical	Aesthetic	Historic	Option	Educational and academic
Commemorative	Associative-symbolic	Scientific	Existence	Economic
Use	Informational	Social (including spiritual, political, national, other cultural)	Bequest	Resource
Newness			Prestige	Recreational
			Educational	Aesthetic

Table 2.1 Heritage Value Typologies

The following summarizes the (Australia ICOMOS, 2000) Heritage Value Typologies under the concept of cultural significance and meaning are provided in the table below;

Aesthetic Value	Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture and material of the fabric; the smells and sounds associated with the place and its use.
Historic Value	Historic value encompasses the history of aesthetics, science and society, and therefore to a large extent underlies all of the terms set out in this section. A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.
Scientific value	The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information.
Social Value	Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.
Other Approaches	The categorization into aesthetic, historic, scientific and social values is one approach to understanding the concept of cultural significance. More precise categories may be developed as understanding of a particular place increases.

**Table 2.2 Australia ICOMOS Heritage Value Typologies**

In order to promote Chiang Saen, there is a need to use Interpretation to present its cultural heritage values. Following (ICOMOS, 2002); “Before heritage places are promoted or developed for increased tourism, management plans should be assessed for the natural and cultural values of the resource.” In this study, interpretation should be used to identify Chiang Saen’s Cultural Heritage values to attain its Cultural Heritage Significance.

## 2.3 Interpretation and the Interpretation plan

### Interpretation

In defining Interpretation (ICOMOS, 2002); “*Interpretation* means all of the activities, including research, involved in the explanation and presentation of the Tangible and Intangible values and characteristics of an Historic Place, object, collection, or activity to the visitor or member of the Host Community.”

There are many Cultural Heritage Sites that use Interpretation and Communication Marketing to plan and conduct program designs. From (Heritage Destination Consulting, 2012), “Interpretation as a profession began back in the 1950’s in the National Park Service. The guiding principles of interpretation were penned by Freeman Tilden in his book *Interpreting our Heritage* (1957) and became the communication strategy used by US national Park Service naturalists (now called interpreters) in conducting their public tours and programs.” Interpretation is also defined as “a communication process designed to reveal meanings and relationships of our natural and cultural heritage, to the public (or our visitors), through first hand involvement with objects, artifacts, landscapes or sites.”

Crispian Emberson & Dr. John Veverka, writes of the structure of Interpretative Communication that a message should follow;

- Provoke the attention or curiosity of the visitor/audience.
- Relate to visitor/audience everyday lives or experiences.

- Reveal the essence or key parts of the message last
- Strive for message unity – Use the right colors, design style, music, stage setting, etc., to support the total message presentation.
- Address the whole – illustrate how this specific interpretation is part of a larger picture, such as how "this" historic home is an example of a larger community story.

(Heritage Destination Consulting, 2012)

Crispian Emberson & Dr. John Veverka also wrote of interpretative principles for Interpretation Heritage planning;

- **What?** - is the story, site, or message to be interpreted to visitors.
- **Why?** – What are the specific objectives (learn, feel, do) that the interpretive message(s) is being designed to accomplish?
- **Who?** – are our target markets, what are their interests, demographics, visitation or use patterns, what are they "looking for" in a heritage tourism setting. What will be required for the story presentation to "relate" to these specific audiences?
- **Media** – What kinds of interpretive programs and services will we need (live historical interpreters, guides, self-guiding leaflets, audio cassette tapes, visitor center exhibits, etc.?)
- **Implementation and Operations** – What will it cost, what will it take to implement the marketing or programs, who will do it, etc.
- **So What?** Evaluations, pre-testing, feedback. Were the objectives accomplished (was the marketing, programs, tours, etc. successful – why or why not?).

The Interpretation Plan Form

- Your aims – what you want your interpretation to achieve.
- Your audience – who is your target audience(s) and from consultation do you know what will meet their needs?
- Your themes and topics – the messages and subjects you wish to communicate.
- Your objectives - what you specifically want people to experience, learn, feel and do as a result of the interpretation.
- What you will implement – the media you propose to use, usually with a timetable and costs for their implementation. This part of a plan might also include concept designs to show how the interpretation will appear.
- A review of any management issues that will affect your interpretation – such as conservation policies, staffing levels and financial considerations.
- How you will evaluate the interpretation – what you will do to find out whether the interpretation is working.

### **Reviews of other Researches**

Interpretation Plans used in many heritage sites are the plans that help to transmit a sense and knowledge to the visitors.

Bulgarian Cultural Heritage: From the Interpretation and Presentation Problem and Prospects; Dr. Minka Zlateva, writes that the key issue of Bulgaria is how to preserve national identities. The paper writes about Cultural Heritage Interpretation; the care of preservation of the spiritual monuments of culture. From the numerous monuments of the Bulgarian cultural heritage, the paper interprets and concentrates on three groups:

- 1) “The Valley of Kings” in Kazanlak and the newest archeological finds from Thracian times in the regions of Haskovo and Kardzhaly; the newest

archeological discoveries from the Thracian Age made in the last years because they turned out to be of national, European and world significance;

- 2) The Bulgarian monasteries - heart of the national spirit; the monasteries in Bulgaria during the 500-year-Ottoman rule because at that time they played the role of not only national, regional and local religious centers but of significant centers of protecting, preserving and developing the Bulgarian material and spiritual culture, of molding the Bulgarian nation, of initiating and establishing the cultural exchange and cooperation between the Slav and Bulgarian nations.
- 3) Chitalishta or Cultural community centers - a unique institution of the Bulgarian

Culture; a unique creation of the Bulgarian national spirit that set them up as an original cultural center on a local level. Built during the Bulgarian Revival period (the latter half of the 19th century) with the means and efforts of the entire population in towns and villages, they comprise libraries, circles for regional studies and their own museum collections of objects from the lifestyle, culture and writing in a particular settlement. The cultural community centers encourage and promote the activities of different authentic folklore ensembles which preserve the songs, dances and festive rites of the particular region.

The paper concludes that the spiritual cultural monuments preserved cultural monuments in the Bulgarian cultural community centers have not only regional but also all-European significance. The paper shows that interpretation can be used to preserve the culture heritage and it should be interpreted in modern context through a permanent comparison with the cultural heritage of the other European nations. From the paper one can also see that Bulgaria completed an Interpretation Plan by searching for significances and by providing these significances to scholars and academicians.

The paper “Telling our Stories, an Interpretation Manual for Heritage Partners” of (Lancaster Country Planning Commission, Telling Our Stories An

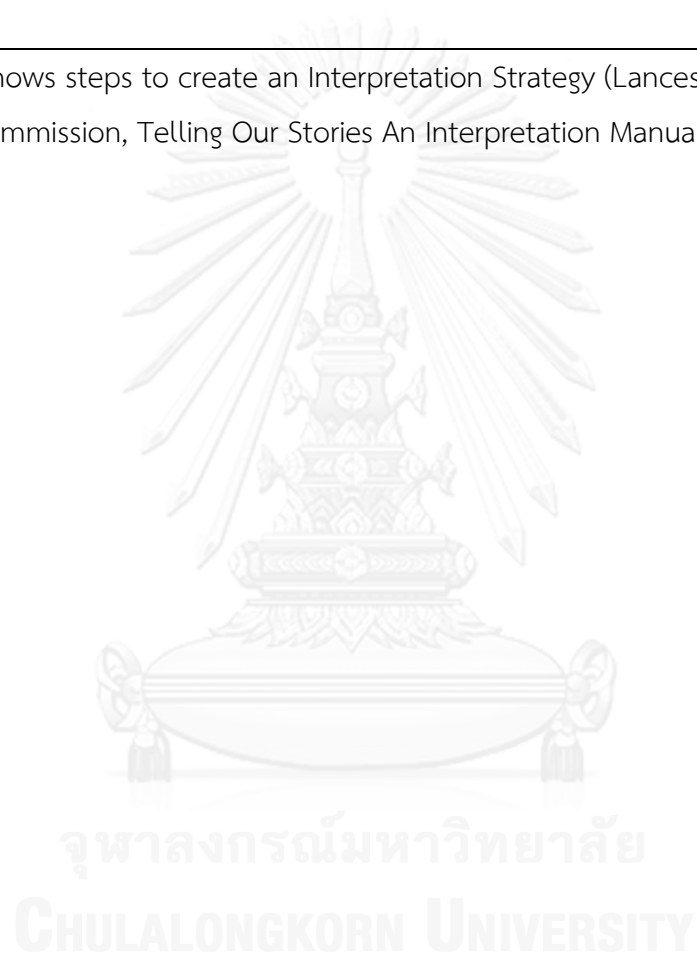
Interpretation Manual for Heritage Partners) shows the steps to create an Interpretation Strategy.

STEP 1	<p><b>Define Significance:</b></p> <p><i>Why is your Resource Important?</i></p> <p>Why should people visit your resource? What makes it significant?</p>
STEP 2	<p><b>Develop Your Stories:</b></p> <p><i>What's Your Message?</i></p> <p>What stories will help you explain the significance of your resource?</p>
STEP 3	<p><b>Consider Your Audience:</b></p> <p><i>Who are your Visitors?</i></p> <p>Who's the audience for your interpretation? Will your visitors understand and appreciate what you're telling them?</p>
STEP 4	<p><b>Determine Your Approach:</b></p> <p><i>What's Your Storytelling Strategy?</i></p> <p>What are the best ways to tell your stories? How would you like visitors to experience them?</p>
STEP 5	<p><b>Choose Your media:</b></p> <p><i>What Tools Will You Use?</i></p> <p>What tools will you use to communicate your message?</p>



STEP6	<p><b>Evaluate Your Strategy:</b></p> <p><i>Is Your Interpretation Effective?</i></p> <p>How well does your interpretation strategy stack up against professional standards?</p>
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Table 2.3 shows steps to create an Interpretation Strategy (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners)



Following the step with Lancaster Country Heritage;

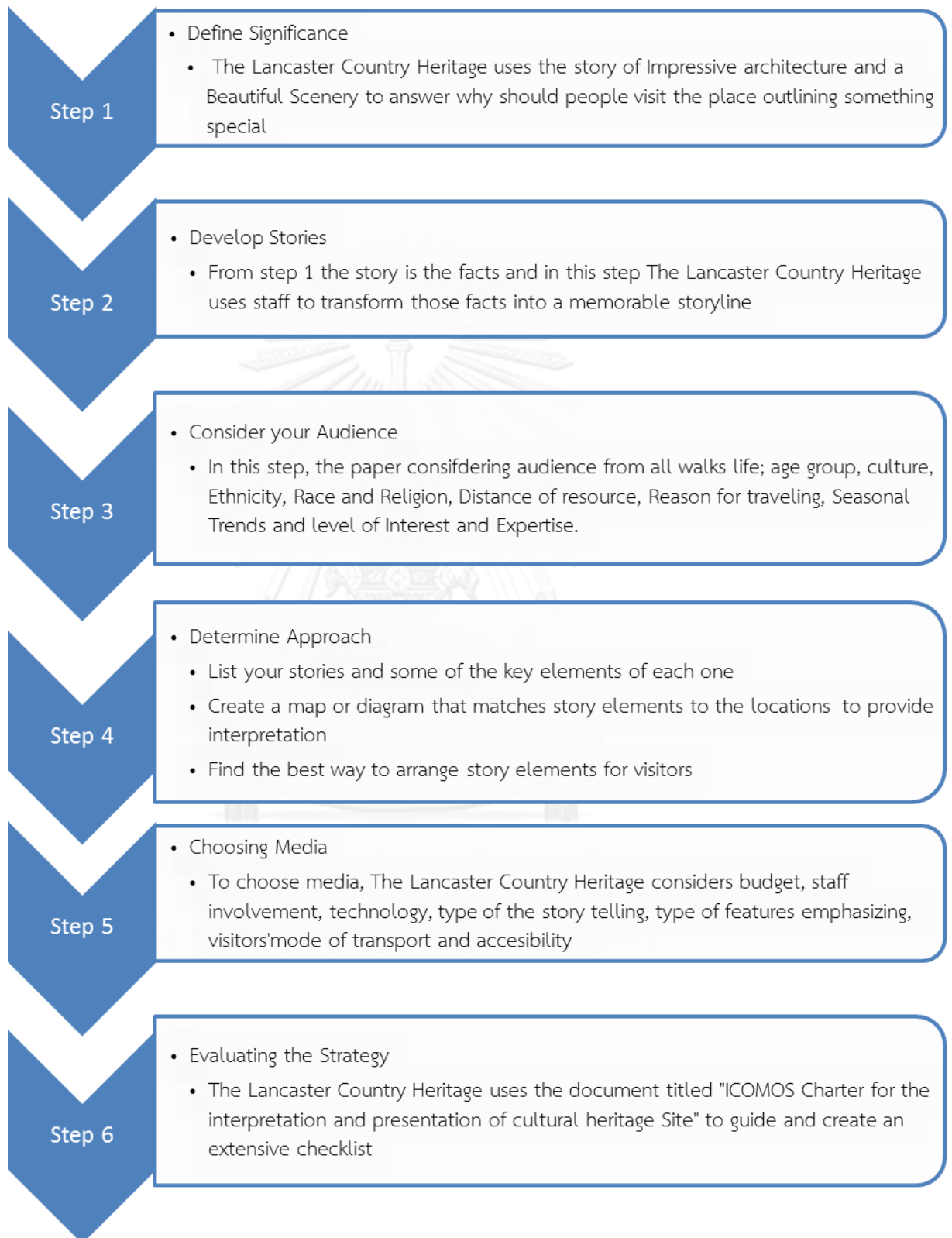


Figure 2.2 Step of the Interpretation Plan of Lancaster Country Heritage

The Interpretation Plan of Lancaster Country Heritage is considered a successful project and became useful in making a difference to the area; furthermore, this led to more conservation of the heritage site within the area itself.

The handbook, *A Sense of Place; An Interpretative Planning* shows many successful uses of Interpretation Plans such as;

Planning for the stones; Urrasnan Tursachan (The Standing Stones Trust) was formed in 1994 to promote archaeological tourism around the monuments on the west side of the Isle of Lewis. The trust has used an Interpretive Plan for the Calanais Stone Circle which outlined where a new visitor center should be located, and the themes for its exhibition.

West Lochaber Interpretive Plan; The West Lochaber Local Interpretive Plan, covering Ardnamurchan, Ardgour and Morvern on the west coast of Scotland, sets out a detailed approach to interpreting a large area with a small population and fragile economy. Consultation with the local community, including visits to schools, identified the heritage resources of the area that local people felt were important through 'voting' for them. This led to agreement on some key sites, which were then assessed for their suitability for interpretation. The natural and cultural character of West Lochaber, the infrastructure of roads and accommodation, and patterns of visitor movement were also recorded before a main interpretive theme and sub-themes were agreed. This plan has been incorporated into the Area Framework for Interpretation and this in turn acts as the tool for delivery within the Tourism Action Plan for Lochaber.

The handbook also provides that "a planned interpretation means balancing many different issues" and it also provides a diagram on how these issues connect. (Carter, 2001)

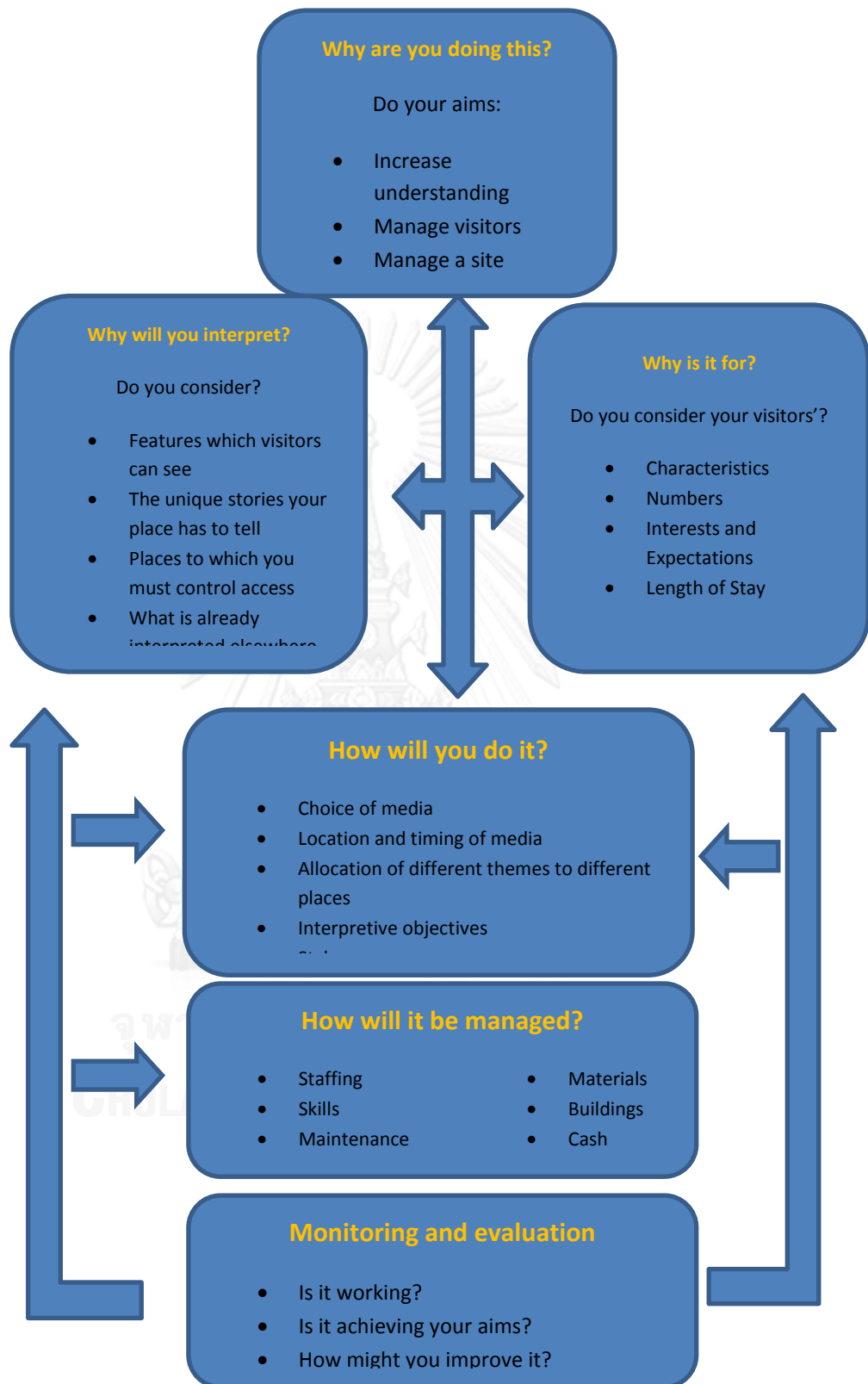


Figure 2.3 Diagram of How the Issues Connect (Carter, 2001)

In the diagram of Planning Interpretation from (Carter, 2001) there is a similar issue faced with the model of (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners) and the principles of interpretation plan of Crispian Emberson & Dr John Veverka.

With many similarities between the heritage site of Lancaster Country Heritage and the Chiang Saen Heritage site, this research will follow the same steps to collect data.

The Interpretation Plan is the tool to be used to increase the quality of Chiang Saen. An Interpretation Plan shall present the values of Chiang Saen by creating stories and themes for the cultural heritage site. Following the stories and themes, Chiang Saen can create further activities for tourists.

## 2.4 Background of Chiang Saen

### Chiang Saen

In 2015, as the ASEAN Community (AEC) is settling down, the Chiang Saen Districts have become one of the most important economic zones. The following are strengths of Chiang Saen as provided from the Chiang Rai government office;

- 1) Port of Logistics of the Mae Kong River
- 2) Past shipping experiences with the Chinese by boat
- 3) Maintains many historical sites
- 4) Important in attaining short tourism along Mae Kong River

(Chiang Rai Province Administration with Suan Sunandha Rajabhat University, 2013)

Chiang Saen is an important connecting route allowing the AEC to connect to Thailand and China.

- 1) Chiang Saen has a port along the Mae Kong river which transports the goods of Laos and Myanmar to the Yunnan province in China.
- 2) R3A; the road will pass the Chiang Khong province from Chiang Saen around 30 Km. from Laos to the Yunnan province in China.
- 3) R3B; the road will pass the Mae Sai province with a distance of around 30 km. from Chiang Saen and passes Myanmar to the Yunnan province in China.

To gain benefits from the AEC, the Chiang Saen local governments needs to develop the quality of its cultural heritage site. From the seminar of Development of Potentiality in the Chiang Rai Economic Area suggestions to communities were that they must develop and conserve historical and heritage sites. This will allow communities to benefit from the AEC by upgrading Chiang Saen to become an important tourism destination. This will also lead to further benefits when the local communities build more activities into the area.

Chiang Saen is a small district in Chiang Rai that dates back to the prehistoric times according to many records of archaeological evidence. (Chumdee, 2006) says that Chiang Saen's history traces back to the same age as the Chinese Paleolithic. Chinese history records that "Pa-Pi-Si-Fu" is the "Yo-Nok Kingdom" which is located in Chiang Saen today. It also accords to local history to the establishment of the community that relates to the "Mung Rai Ancestors' Town", a small community development, formed to become a great Kingdom and which had strong cultural influence around the Mekong basin. The geography of the communities along Mekong River, culture, language, food and architecture especially "Xishaungbanna" reflects the relationship of their kinsman to Hiran Nakorn Gnen Yang (present day Chiang Saen). Up until today, there are cultural heritages that prove Chiang Saen as a location where the Lanna Kingdom had originated. (Shinawatra, 2005)

Many historical records and legends show the relation of ancestors of the Lawa-Tai-Thai-Laos-Ghuang and the Chinese as referred to in earlier parts. Legends also explain their relations to the geographic surrounding areas.

## The History and Legends of Chiang Saen

Legends of Chiang Saen started in the early Buddha Era. The King “Sing Hol Wat Ku Marn” had emigrated from Thai Ya Tet City and floated along the Mekong River. The King stopped and built the city by having Nagas assist in building the fortresses. Later the city was named “Nak Pan Sing Hol Wat Na Korn”. Later the great king compiled the cities around the area which accumulated its growth to become a big city. The city was enthroned in many generations and always ruled by using Buddhist dogmas. Till King Ung Ka Rach, the Khmer Kingdom had more power and could expel King Ung Ka Rach. Later, the Prince Prom suppressed the Khmer and reclaimed the city back. Later in the King Chai Cha Na period, the city collapsed and became a swamp. There is a legend that explains that a natural disaster had caused the area to turn into a fault area but also that it led to the kingdom collapsing, bringing an ending to the 45<sup>th</sup> King’s dynasty.

In Lanna history, the Kingdom became known as the Su-wan-na-kom-kum Kingdom. The Kingdoms’ aerial photograph explains that it is in the highlands of the Mae Kong River. Furthermore, it shows that previously there had been an extra channel of Mae Kong River next to the highlands and further previous traces of the city.(Ongsakul, 2008)

After the Kingdom collapsed, The Laos Jog or La Wa dynasty became powerful within the area and proceeding that, the Mung Rai dynasty, also known as the Lanna Kingdom’s founder. Chiang Saen then became an important outpost city for the Lanna Kingdom because of its location bordering many countries. Chiang Saen has been rebuilt many times and its powers prolong to this day.

In 1870, King Rama I period, the King of Chiang Mai (Lanna) reported to the government in Bangkok on the 300 families of Burmese, Ti-Le, Ti-Ken from Chiang Tung that had settled in Chiang Saen and did not want to be governed under Siam and Lanna. In 1872, Siam and Lanna expelled the peoples and Chiang Saen became an abandoned town. In 1880, the prince from Lanpoon brought 1,500 families from

many areas to settle in Chiang Saen and they live there to the present day. (อ่องสกุล, 2551)

**General Information** (Department of Information and Communication Technology, 2013)

Chiang Saen is a first class destination located on the Mekong riverside in the northern part of Chiang Rai with a territory of 442 square kilometers. Chiang Saen is located further from Chiang Rai city of a distance found to be at around 60 kilometers. The general geography is plain and mountainous, 55% plain and 33% mountainous with a 12% water area.

### **Territory**

- The Chiang Saen territory connects with Myanmar (17 km.) and Laos (40km.).
- North connects with Takeelek province, Myanmar with Rouak River as border line and Tonpueng city, Boakaew of Laos with the Mekong River as a borderline.
- East connects with Chiang Kong
- The west connects with Mae Chan and Mae Sai
- The South connects with the Doi Luang District

### **Weather**

The weather in Chiang Saen is regularly cold in December to January. All year the average temperature is 21.9 degrees Celsius and in the rainy season, there is a rainfall level of 55.25 mm. on average. Furthermore, it is not very hot in the summer.



### Important Rivers

1. Kong River is an international river that originates from Tibet and flows through many countries such as China, Myanmar, Laos, Thai, Cambodia and Vietnam. It also stands as a borderline between Thai and Laos.
2. The Kok River originates from Myanmar and flows through Chiang Mai, Chiang Rai and into the Mae Kong River at Bansobkok Moo 7 Tambon Bansaew Chiang Saen District, Chiang Rai.
3. Rouak River originates from Myanmar and acts as a borderline between Thailand and Myanmar, flowing into Kong River at Bansobrouab Moo 1 Tambonwiang Chiang Saen district.
4. Kam River flows from Mae Fah Luang to thr Kong River at Bansobkam Moo 5 Tambonwiang, Chiang Saen district.

### Traveling Information

There are a lot of tourist attractions in Chiang Saen such as the Golden Triangle, the Nawalantur Buddha statue, Visual Arts Museum, the Opium Museum, the National Chiang Saen Museum, the Mae Kong River, Chiang Saen port, water transportation, temples, historical sites such as the Ancient Wall and Deserted temple. There are one to four star hotels and five guesthouses to serve visitors' needs. The market makes available, groceries and shopping along Mae Kong River, Paholyothin road is easily accessible with many police stations and there is a weekly market in front of the hospital on the 2<sup>nd</sup> Municipality road. There is also a 24hrs market that is open daily and furthermore there are 2 ports providing transportation services, the Bus station (Bangkok-Chiang Rai routes), small bus station (Chiang Kong routes) and the cargo transportation ports (China, Myanmar, Laos, China) are busy all year long.

## Two Cultural Centers

1. Tambon Wiang located at Warphangao
2. Tambon Sridonmoon located at Wat Pa Ton

## Cultural Information (Chiang Rai Cultural Council, 2010)

### Culture

Today, a modern style of dress is common among natives; traditional wear is worn only during important ceremonies. The dialect is northern Lanna. Meals are typical Lanna food mixed with contemporary cuisines. Furthermore, peoples' behaviors and attitudes are generous and peaceful.

### Traditions

People follow many traditions such as pouring water on the hands of revered elders seeking blessings, Song Kran festivals, boat races, candle festivals, Buddhist lent ceremonies, Salarkpatra, End of Buddhist lent ceremonies, Loi Kratongs, Poi Luang, Poi Kao Sang, Buddhist bath ceremonies, Chedi Luang festivals, triple circumambulation, etc.

### Folk Ways

There is a Sacrifice Ritual attributing to the Chaopor Muang of Chiang San at the Pasak gate each year. There's a tribulation ritual of ancestral spirits, ghosts and guardian spirits held by groups of believers.

## Population

Chiang Saen has a population of 47,028. 24,569 are men and 25,255 are women. Most residents are natives and in the northeast there are immigrants residing in the following three villages, the Bantakantong, Bansantart, Bantongfahhamtambonyonok. Some other ethnic groups that can be found are ex-nationalist Chinese, Laotians, Myanmar illegal immigrants, highlanders such as Yao, Egor and Mongare approximately which accumulate to about 5,430 in total.

## Ethnic Groups

The ethnic groups of Chiang Saen are as follows.

- Highlanders; the **Egor** live in Doi-sa-ngo Moo 7 Tambon Sridonmoon. Population: 545.
- The **Yao** live in Doiphadur Banrailuang Moo 4 and Ban Houykwan moo 9 Tambon Bansaew. Population: 1,412.
- The **Mong (Maew)** live in Ban Kunnamkam Moo 7 Tambon Mae Ngoen. Population: 386.

## Ex-Nationalist Chinese Soldiers

Soldiers from the Nationalist party fleeing the purge driven by the Communist Chinese army to Thailand had retreated from the Chan state in Myanmar and then further took refuge in Thailand. In Chiang Saen, they live in Ban Maeape Moo 1 Tambon Bansaew. Population: 849.

### **Myanmar Immigrants**

Thai-born Myanmar citizens fled the change in the Myanmar governance to reside in northern Thai borders in 9<sup>th</sup> March B.E. 2519. They live in the Tambon Wiang area and are already registered and is monitored by district authorities. Population: 682

### **Myanmar's Illegal Immigrants**

Myanmar's illegal immigrants came after the 9<sup>th</sup> of March, 2519, and are registered and monitored by the district authorities. Population: 328

### **Thai Ler**

Thai Ler in Sibsongchutai/Sibsongpanna came from the Yunnan province in China and had immigrated to Thailand around 300 years ago. They are registered and are monitored by district authorities. Population: 1,228.

### **Alien Labor Force**

The alien labor force in Chiang Saen includes Myanmar and Laos citizens that came to seek employment in Thailand illegally. Most of the alien labor force live with their employer and can be counted as illegal immigrants. But Thai Authorities are flexible in these cases of emergence, but do seek registrations of the work force.

Yearly Plan of Ceremonies (Chiang Rai Cultural Council, 2010)

Month	Culture and Ceremony	Identity
8 <sup>th</sup> month of the Northern Calendar (September)	Buddha images, bathing ceremonies Phakgao Buddha relics	The ceremony involves people sprinkling water on the statues of Buddha. The objective of the event is to prolong the religion teachings. Believers gather and attend the ceremony together.
9 <sup>th</sup> Lunar month The End of Buddhist Lent. (October)	Tak bad Devo Ro ha N/A	This ceremony has passed on from generation to generation. Its objective is to restore and preserve the traditions of Buddhism and bring people together.
April	Song Kran Festival	During Thailand's new year ceremony, families gather to pay homage to their elders. It is also called the water festival. Over the course of the event people are allowed to splash water on each other to relieve the hot atmospheres of the summer.
November	The Loi Kratong Ceremony	Loi Kratong is a ceremony which Buddhists have inherited from ancestors in the past. Activities include people drifting their Kra Tong (banana leaves made into floaters) into the river to pay respect to the river.
September to October	Tankaosalak (Tankoisalak) ceremony	The meaning of the word 'Tankoisalak' is 'to give offerings to the Buddhist monks'; it starts from September and ends in October. The ceremony is always attended by a

Month	Culture and Ceremony	Identity
		large crowd of believers
July to August	Buddhist Lent, Candle Festival	People give monks offerings including candles flowers and groceries as provisions during their lent period. Furthermore, during the rain retreat, monks will stay within the temples only.
11-15 April	Chiang Saen's Song Kran Festival	The uniqueness of Chiang Saen's Song Kran Festival is that because of the area's location, not only is it near the river, but people from across the river also come to attend the event. The mixture of cultures brings joy to all in attendance.

Table 2.4 Yearly Plan of Ceremonies

### Chiang Saen's Historical Site

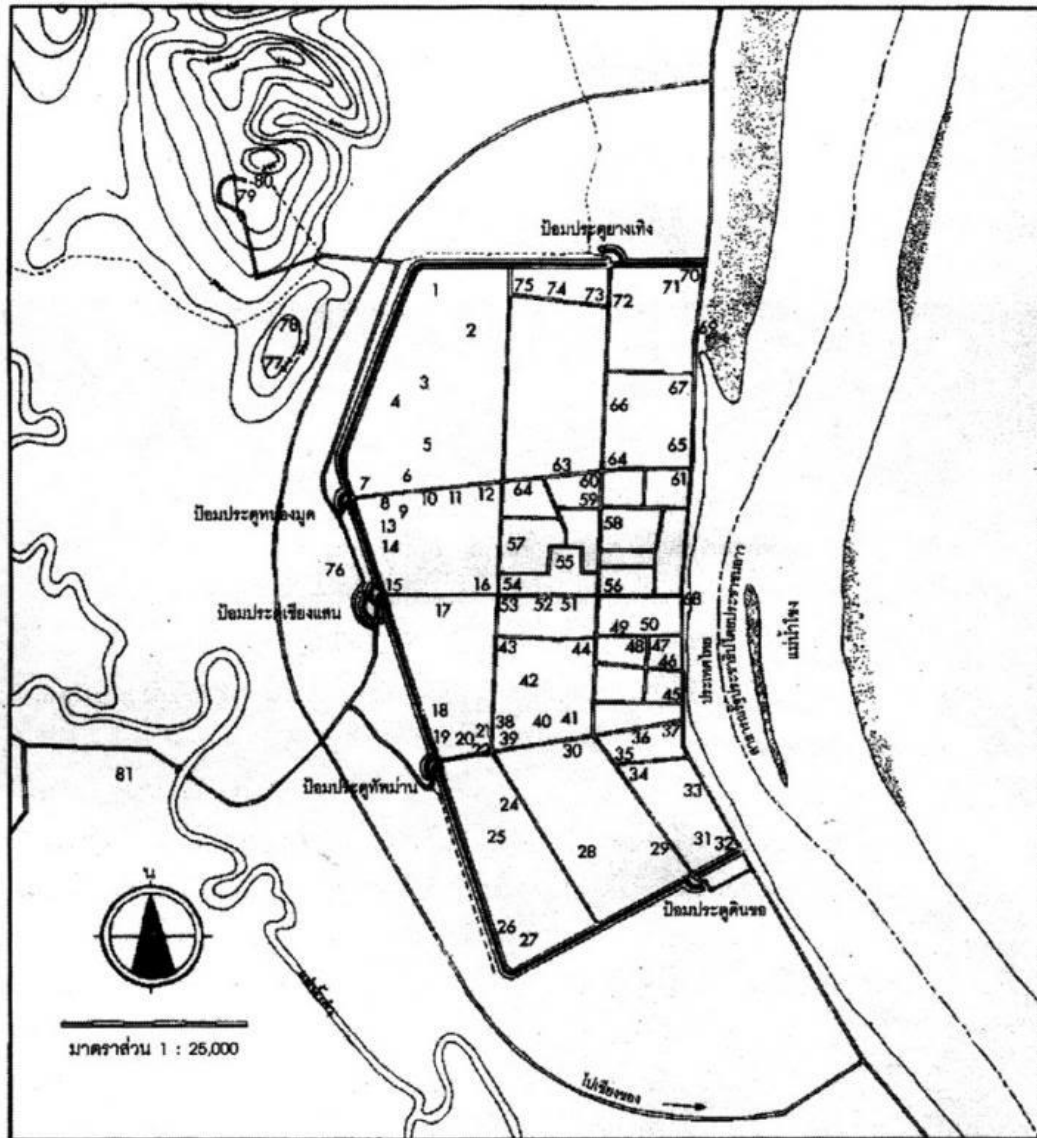
The Chiang Saen city area is built on uneven territory with city walls and canals on 3 sides except the westernmost part that connects with the Kong River. The inner canal on the northern side is 950 meters long, 2,500 meters west to 850 meters south

There are 5 city gates including the northern Yangterg gate, south Din gate, Nongmoodpasak and Tapman gate of the west. There are also two fortresses at the corner of the city, Northwest and southwest. A legend says that there are six more gates which are Rourpeek, Tahoi, Tahsukam, Tahluang, Tahsaodin and Tahkao gate at the eastern part of the town but is supposed to be eroded away by the Kong river.



Figure 2.4 Chiang Saen's Historical City Maps

Historical Sites



- |                       |                       |                       |                       |                         |                        |                          |
|-----------------------|-----------------------|-----------------------|-----------------------|-------------------------|------------------------|--------------------------|
| 1. วัดศรีบุญ          | 14. วัดมหาธาตุ        | 27. วัดศรีคำ          | 40. วัดร้างหมายเลข 11 | 53. วัดพระบาท           | 66. วัดชาติดินแก้ว     | 79. วัดพระธาตุจันทน์กุด  |
| 2. วัดสวนเมืองเก่า    | 15. วัดมหาธาตุ        | 28. วัดร้างหมายเลข 27 | 41. วัดร้างหมายเลข 10 | 54. วัดบุญเมือง         | 67. วัดป่าวังเชียง     | 80. วัดจอมแจ้ง           |
| 3. วัดร้างหมายเลข 1   | 16. วัดร้างหมายเลข 6  | 29. วัดประทุมไฉน      | 42. วัดร้างหมายเลข 13 | 55. วัดพระเจ้าล้านทอง   | 68. วัดป่าคำ           | 81. วัดคูน้ำ             |
| 4. วัดร้างหมายเลข 2   | 17. วัดเจดีย์ทอง      | 30. วัดพระแก้ว        | 43. วัดร้างหมายเลข 9  | 56. วัดเขารัตน          | 69. วัดเชียงน้อยต้นสวน | (ที่มา : โครงการอนุรักษ์ |
| 5. วัดร้างหมายเลข 21  | 18. วัดร้างหมายเลข 24 | 31. วัดร้างหมายเลข 20 | 44. วัดพระสมัน        | 57. วัดร้างหมายเลข 7    | 70. วัดมงคล            | นครประวัติศาสตร์เมืองแสน |
| 6. วัดคันธาราณ        | 19. วัดร้างหมายเลข 8  | 32. วัดศรีบุญเรือง    | 45. วัดป่าสุก         | 58. วัดร้างหมายเลข 23   | 71. วัดนาโพธิ์         |                          |
| 7. วัดล้อมแก้ว        | 20. วัดวังคำ          | 33. วัดสีตล           | 46. วัดร้างหมายเลข 15 | 59. วัดนาวัน            | 72. วัดบุญยืน          |                          |
| 8. วัดร้างหมายเลข 21  | 21. วัดร้างหมายเลข 25 | 34. วัดจำปาเวียง      | 47. วัดศรีวา          | 60. วัดน้อยริ่ง         | 73. วัดจันทน์          |                          |
| 9. วัดร้างหมายเลข 22  | 22. วัดพระธรรม        | 35. วัดนิมิตเชียง     | 48. วัดร้างหมายเลข 14 | 61. วัดนิชาวัน          | 74. วัดบุญเมือง        |                          |
| 10. วัดหนองบัว        | 23. วัดโคก            | 36. วัดร้างหมายเลข 19 | 49. วัดป่าสามต้น      | 62. วัดนาพันห้า         | 75. วัดร้างหมายเลข 3   |                          |
| 11. วัดร้างหมายเลข 4  | 24. วัดร้างหมายเลข 18 | 37. วัดบ้านเชียง      | 50. วัดขุนทด          | 63. วัดนาพันสาม         | 76. วัดป่าสัก          |                          |
| 12. วัดวงจัน          | 25. วัดร้างหมายเลข 17 | 38. วัดร้างหมายเลข 12 | 51. วัดพระอิน         | 64. วัดพวงพันสอง        | 77. วัดจอมมอ           |                          |
| 13. วัดร้างหมายเลข... | 26. วัดร้างหมายเลข 16 | 39. วัดบุญ            | 52. วัดพระอิน         | 65. วัดสันนาแก้วดอนเงิน | 78. วัดพระสารพัด       |                          |

Figure 2.5 Chiang Saen Historical Sites



In the Chronicles Compilation Chapter 61, it is mentioned that 139 temples are located in the Chiang Saen area. 76 temples are inside the wall area and 63 temples are outside and enclose the city wall. There are many important temples in Chiang Saen;

### **Chiang Saen's Inner Wall Area Temples**

#### **Chedi Luang Temple**

The Chedi Luang temple is located next to the national Chiang Saen museum. Shinnakalmaleepakorn recorded the time of the temple to be built at B.E. 1875 which is three years after Phraya Sanphu founded Chiang Saen. The Chedi Luang temple is the largest temple of the city and is bell shaped. The temple in the front of the pagoda enshrines a Pangmarnwichai Buddha statue.

#### **Mahatart Temple (Deserted)**

The Mahatart temple is located near the Chiang Saen tourist information center. Inside there is "Modoptaiwihan" or "Kantakutee" that is believed to be once the residence of the main Buddha Statue. The architecture of the temple is influenced with designs from the end of Sukothai to the middle of the Ayudhaya period. The temple is believed to be built around the 20<sup>th</sup>-21<sup>th</sup> Buddhist century.

#### **Mungmuang Temple (Deserted)**

The Mungmuang temple is located across the Phrabouch temple. The temple is built in a castle form with a bell crest which had been developed further from Pasak temple pagoda. The temple is believed to be built in 19<sup>th</sup> Buddhist century.

### **Phrabouch Temple (Deserted)**

The Phrabouch temple was built in B.E. 1887 in the Phayagera age. The Fine Arts Department had cracked off a part of outer pagoda to reveal a trail of the Buddhist Statue inside.

### **Phrachaolan Tong Temple**

Inside the Phrachaolan Tong temple, there is a bell shaped pagoda and the two holy statues of the Buddha; Phrachaolan Tong and Phracho Tong Tip. The Yonok chronicle recorded that after Phayasirirachngoenkong acceded as Chiang Saen governor, he built the temple and pagoda at the center of the city and casted the Phrachaolan Tong statue. Phracho Tong Tip is believed to be brought from Srisattakanahut (Lanchang) by Phrachaochaichetta.

### **Pa Kao Pan Temple**

The Pa Kao Pan temple is located along the Mae Kong riverside. The significance of this archeological site is the castle shaped pagoda that has a bell crest. History has recorded that the date of the establishment is around B.E.2518-2519, also known as the age of Phayaluangmuangchiang Saen.

### **Phrayern Temple**

The 61<sup>st</sup> part of the chronicle records that Phayakamfoo built the Phrayern pagoda in B.E. 1875 and later in B.E. 2181, Phayaluangchaichit repaired the pagoda. Its significance lies in the bell shaped pagoda built around 21th Buddhist century.

### **Arti Ton Kaew Temple (Abandoned)**

In B.E.2057, Phramuangkaew traveled from Chiang Mai to be chief of an ordained ceremony. At that time, he built the Arti Ton Kaew pagoda as a communal ceremonial place for the monks of Buddhist sects. The established pagoda covered the lotus, bell-shape pagoda and provided residency inside. The Fine Arts department had cracked off parts of outer pagoda to reveal the shape of the inner pagoda.

### **Pong Sanuk Temple**

The Pong Sanuk temple is located alongside the Mae Kong riverside. There is round shaped pagoda similar to the Phrabouch temple pagoda but is higher and more proportionate. The pagoda can be compared to the Kitti temple pagoda in Chiang Mai and the Phratatharipanchai in Lampoon. The estimated time of the establishment is around the 21<sup>st</sup> Buddhist century.

### **Outer Wall Area Temple**

### **Pasak Temple (deserted)**

The Pasak temple is located outside of Chiang Saen to the west. Legend says that it was built in the Phayasanphu age to contain the Buddha remains from Pataleebutra, India. When the pagoda was finished, Phayasanphu ordered to grow 300 teak trees around the temple thus leading it to be called the 'Pasak' temple. The pagoda has five peaks and is decorated with beautiful stucco.

### **Phratatchomkitti Temple**

The Phratatchomkitti temple is located outside Chiang Saen to the northwest. In 2023 B.E., Phrachaosuwanakmlan ordered Mernchiangsomg to build the pagoda to

cover the old one. In B.E. 2227, Chaofahchalermmueng and his group of faithful believers rebuilt the pagoda into a castle form with a bell crest pagoda. It became famous in the 22<sup>nd</sup> Buddhist century.

### **Phratat Pa-ngao Temple**

In the past when Sobkam temple was destroyed by the erosion of Mae Kong river, a faithful group rebuilt the temple on top of the deserted temple area in Doikam (Doi Chan). On the 17<sup>th</sup> March, B.E.2519, when the gentrification was in process to build the new temple, the “Luangporpa-ngao” statue was found beneath the base of the main statue.

Luangporpa-ngao is the Buddha statue in the Pang-Marnwichai posture which was built during the 19<sup>th</sup>-20<sup>th</sup> Buddhist century. Phratat Pa-ngao is a small bell shaped pagoda on the big rock.

### **Phratat Song Pee Nong Temple**

The Pratat Song Pee Nong temple is in Wiang Chiang Saen. Legend says it was built to keep the remains of Phayakamfoo in 1881-1888 B.E. The pagoda has five peaks and its shape is similar to the Pasak temple.

### **Pratatphukao Temple**

The Pratatphukao temple is on a Chiang Miang mountain. A chronicle recorded that the temple was built in 1032 B.E. in the Phayalaokaokaewmamuang ruins inside a previous brick-built temple. There are four pagodas built around the main pagoda. Decorations of elephants can be found at the base in a Sukhothai style.

### **Kootao Temple (Deserted)**

The Kootao Temple is located outside Chiang Saen to the west; the pagoda is round shaped and has a style similar to the Tapotharam pagoda in the Pounghong temple and Chiang Chom temple in Chiang Mai. Its style may be inspired by the Kookud pagoda of Lamphoon. The date of establishment was around the end of 21<sup>st</sup> Buddhist century.

### **Chiang Saen Buddha Images**

Chiang Saen is well-known for its originality of Buddha Images. The early Chiang Saen type of the Buddha image exhibits a plump figure, a radiance on top of the head in the shape of a lotus bud, large curly hair, a raised chest, rounded face, a close lipped smile, a prominent chin and a forked end portion of a robe on left shoulder over a nipple. This Buddha image is in the attitude of subduing Mara or Calling the Earth Witness and is seated cross legged. The Buddha image of this style called is called “Phra Singh Nuong”.

The late Chiang Saen type of Buddha image was influenced by the Buddha image of Sukhothai art. The image signifies an oval face, a radiance in the shape of a flame, small curly hair and a long end portion of a robe running over the navel. This Buddha image is in the attitude of subduing Mara or Calling the Earth Witness, seated in a folded – leg fashion. Owing to its characteristic, this type of image is called “Phra Singh Song.”

## CHAPTER 3

### Research Methodology

This research has used a mixed approach of quantitative and qualitative methods to collect data. The research technique used in this thesis is presented further in details. This research is separated into two parts, the first part has an aim to find more on how interpretation can benefit a location and who the target of the audience for Chiang Saen's Cultural Heritage Tourism should be and the second part will be an analysis of both the primary and secondary data to retrieve the specific message to attract the target market.

#### 3.1 The Research Process

- 1) To identify the identity for Interpretation in order to promote Cultural Heritage Tourism by collecting both primary and secondary data utilizing Quantitative Methods; Literature Reviews, In-depth Interviews and On-Site Observations. In-depth interviews are used with the following sample stakeholder populations; local communities, local authorities, the Tourism Authority of Thailand, academics from universities in Chiang Rai, local academics, entrepreneurs, and monks. Secondary data is retrieved from journals, documents, relevant books, on-site observations, in-depth interviews, and responses of tourists which are detected by questionnaires.
- 2) To identify an audience for Culture Heritage Tourism to target to in Chiang Saen. The research will use qualitative methods to collect primary data using questionnaires with a sample of local tourists and international tourists.
- 3) To identify a message or appeal to attract the target market. This research shall follow a preceding Interpretation Plan's steps to attain message and appeal and furthermore the analysis of data from processes 1 and 2 shall be conducted to progress the interpretation plan further.

The research uses the (The Getty Conservation Institute, 2002) Heritage Value Typologies Model to identify Chiang Saen's Values.

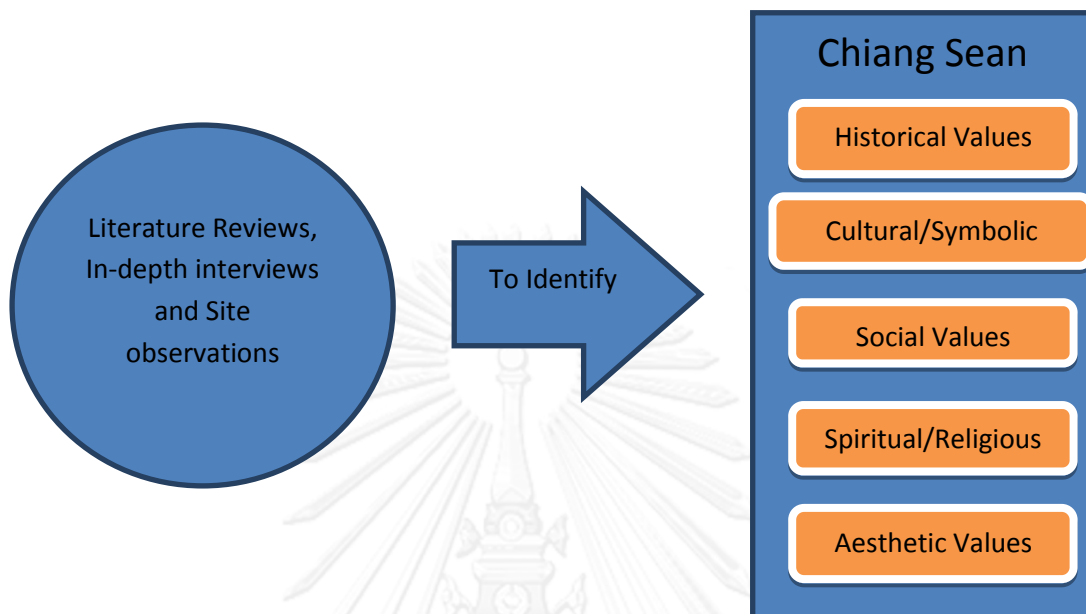


Figure 3.1 Heritage Value Typologies Model

The research follows the (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners) model to interpret Chiang Saen's identity and sets up an up to date Interpretation Plan to promote cultural heritage tourism in Chiang Saen.



Figure 3.2 The Step of Chiang Saen Interpretation Plan



Research Purpose and Tools						
Process	Source	Objective	Data Collection Methods	Sample Population	Instruments	Analysis
Secondary Data	Textbooks, Journals, Articles and other Printed Media	To identify interpretation identity to promote cultural heritage tourism in Chiang Saen	Literature Review	N/A	Semi-structured	Comparative Analysis  Deductive / Inductive
			In-depth Interviews	Stakeholders	Semi-structure	Comparative Analysis  Deductive / Inductive
Primary Data	Stakeholders		Site observation	N/A	N/A	Content Analysis
	Tourists (377 or 400)		- To identify the target audience for Culture Heritage Tourism in Chiang Saen  - To identify the message or appeal to attract the target market	Questionnaires	Tourists  - Local tourists  - International tourists	Validity and Reliability Instruments

Table 3.1 Research Purpose and Tools

### 3.2 Research Instruments

Progress 1;

To identify an identity for interpretation to promote cultural heritage tourism, the research collects both primary data and secondary data using Quantitative methods; Literature Reviews, In-depth Interviews and On-Site Observations.

#### In-depth Interviews;

Interviews are said to give the researcher more insight into the significance of an actual situation, unlike other instruments which may focus only on the surface elements (Wilkinson and Birmingham, 2003: p.32).

The researcher shall interview 15 stakeholders and 15 tourists utilizing the objective guideline questions below;

Appointments with stakeholders have to be made prior to the interview itself. Some stakeholders were introduced to the researcher by local authorities.

- Local Community:2 persons
- Local Authorities:4 persons
- Tourism Authority of Thailand:1 persons
- Academics from the University in Chiang Rai and Local academics:3 persons
- Entrepreneurs:2 persons
- Monks:4 persons

15-30 tourists shall be chosen on Site Observation. Questions will be short and kept to a minimum.

Objective	Guidelines Questions
<p>To gain more information on Chiang Saen; History, Customs, Ways of Living, Tourism Heritage Resources.</p>	<ul style="list-style-type: none"> <li>- Which historical aspects of Chiang Saen are you aware of?</li> <li>- What outstanding cultural aspects do you know of Chiang Saen?</li> <li>- What is the important heritage site in Chiang Saen?</li> </ul>
<p>To gain information on Chiang Saen as a tourist destination.</p>	<ul style="list-style-type: none"> <li>- What gets tourists interested in Chiang Saen?</li> <li>- What do you think about Chiang Saen's tourism industry?</li> <li>- What are the problems with Chiang Saen's tourism industry?</li> <li>- What are your thoughts on Chiang Saen becoming a popular Culture Heritage Tourist Destination?</li> <li>- What do you want to see in the Chiang Saen Cultural Heritage Tourism Promotion Plan?</li> <li>- How do you want Chiang Saen to be in next five years after the opening of the AAC?</li> </ul>
<p>To find the identity and significance of Chiang Saen. Following steps of the <b>(Lancaster Country Planning Commission, Telling Our Stories An</b></p>	<ul style="list-style-type: none"> <li>- What is the identity of Chiang Saen in your opinion?</li> <li>- What cultures do you want to safeguard?</li> <li>- What parts of Chiang Saen do you want to show to tourists?</li> </ul>

Objective	Guidelines Questions
<b>Interpretation Manual for Heritage Partners)</b>	<ul style="list-style-type: none"> <li>- What is the most important heritage site in Chiang Saen in your opinion?</li> </ul>
<p>To find out the identity and significance of Chiang Saen.(Following the steps of the <b>(Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners)</b>)</p>	<ul style="list-style-type: none"> <li>- Why should tourists come to Chiang Saen?</li> <li>- What aspects of Chiang Saen might interest visitors?</li> <li>- What makes Chiang Saen different from other places? (In specific reference to cultural heritages)</li> <li>- Are the Chiang Saen cultural heritages more authentic, original or intact than others? How?</li> <li>- What you think is the most interesting aspects of Chiang Saen’s cultural heritage?</li> <li>- Are the tangible cultural heritages related to local traditions? How?</li> <li>- What are key events that relate specifically to the history or local traditions of Chiang Saen?</li> <li>- Are there any stories regarding cultural heritages in Chiang Saen that are interesting?</li> </ul>
<p>To find the value of Chiang Saen’s:</p> <ul style="list-style-type: none"> <li>- Historical Values</li> <li>- Cultural/Symbolic Values</li> <li>- Social Values</li> <li>- Spiritual/Religious</li> </ul>	<p>Historical Values</p> <ul style="list-style-type: none"> <li>- What are the historical values of Chiang Saen?</li> <li>- Which historical aspects of Chiang Saen are important and should be conserved?</li> <li>- Why do you consider Chiang Saen’s history as important?</li> <li>- What makes Chiang Saen’s architecture different from</li> </ul>

Objective	Guidelines Questions
<p>Values</p> <ul style="list-style-type: none"> <li>- Aesthetic Values</li> </ul>	<p>others?</p> <p>Cultural/Symbolic Values</p> <ul style="list-style-type: none"> <li>- What do you think is culturally symbolic of Chiang Saen?</li> <li>- What do you see or hear that makes you think of Chiang Saen? Why?</li> </ul> <p>Social Values</p> <ul style="list-style-type: none"> <li>- What social values of Chiang Saen are you aware of and why are they valuable?</li> <li>- Does Chiang Saen have a community identity? What makes it different from others?</li> </ul> <p>Spiritual/Religious Values</p> <ul style="list-style-type: none"> <li>- Does Chiang Saen have any ceremonies or rituals that are important or different from others?</li> </ul> <p>Aesthetic Values</p> <ul style="list-style-type: none"> <li>- What feeling/sense do you get when you visit Chiang Saen</li> <li>- What senses of Chiang Saen do you believe is distinct?</li> </ul>

Table 3.2 Objective and Guidelines Questions

## Progress 2

- To identify a target audience for culture heritage tourism in Chiang Saen, the research uses qualitative methods to collect primary data, questionnaires will be conducted amongst a sample population of local tourists and international tourists.
- To identify the message or appeal to attract the target market, the research shall follow a preceding Interpretation Plan's steps to attain message and appeal and furthermore the analysis of data from processes 1 and 2 shall be conducted to progress the interpretation plan further.

## Questionnaire Development

Questions are designed with an aim to gain information from participants chosen at random. The researcher has applied Cochran's Formula to determine the sample size of the questionnaire in this research. This following expression has been used with the marginal of error of 5% and of a 95% of confidence level.

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

Where n is the population size, Z is the critical value for the confidence level and d is the sampling error. For 95% of confidence level, the critical value (Z) is equal 1.96 according to the statistic tables. The sample size can be calculated as stated below:

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

$$n = 384.16$$

Therefore, the sample size in this research shall not be less than 385 sets and a sample size of 400 sets has been selected for this research.

This research uses valid and reliable instruments to develop questionnaires. The IOC (Index of Item Objective Congruence for Questionnaires) has been used as the tool to validate data.

The IOC was checked by 3 specialists;

- Professor in History with an expertise in Chiang Saen, Ajarn Cherdchart Hirunro
- Professor in Cultural Management, Dr. Pollavat Prapatpong
- Professor in Tourism Management, Dr. Tidti Tidtichumreernporn

The criterion for the IOC is stated below;

- 1= agree/proper
- 0 = not sure
- 1 = not agree

According to the IOC a score of 0.897213 total is considered a high score providing the validity of the questionnaires.

The reliability of the questionnaires uses pilot testing and thirty sample questionnaires were distributed on site and on the internet. The results from the pilot testing were calculated by using Cronbach's Alpha Coefficient Formula. (Cronbach, 1951) The SPSS Table summary (statistics) was used for its verification.

### Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded	0	.0
	Total	30	100.0

a. List Wise Deletion Based on All Variables in the Procedure.

Table 3.3 Summary of reliability of the questionnaires

### Reliability Statistics

Cronbach's Alpha	No. of Items
.944	51

Table 3.4 The reliability Statistics of the questionnaires

The questionnaire is separated into four parts;

Part 1. Tourists' Information

Part 2. Attitudes of Chiang Saen's Cultural Heritage Sites

Part 3. Promotion and Communications Accessibility of Chiang Saen's Cultural Heritages

Part 4. Activities and Ceremonies in Chiang Saen



### 3.3 Data Collection

Data collection in this research has been separated into two parts in accordance to research instruments. The first part is on site observation and in depth interviews conducted July-December 2013; interviewers are shown below;

#### 16 Stakeholders

- The abbot of Wat Phra That Pha Ngao
- The abbot of Wat Chedi Luang
- The abbot of Wat Pong Sanuk
- The abbot of Wat Phra Chao Lan Thong
- Museum Official: Miss Anchalee Sinthuson, Head of the National Museum
- A Local: Mr. Bunsong Chueachetton
- A Local: Mr. Srinuch Vili
- Local Authority: Mr. Yanyong Chailangka, Tambol Wiang Chiang Saen Municipal District Representative
- Local Authority: Mr. Chayagrit Nissaisook, Chiang Saen Sub District Municipality Mayor
- Tourism Authority of Thailand Official: Mr. Torranin Surintham
- Academic from the University of Mae Fah Luang: Dr. Pollavat Prapatpong
- Academic from the University of Chiang Rai Rajabhat University: Assistant Professor Dr. Chooglin Ounvijit
- Local Academics: Dr. Kumpon Chainunt, Director of Rajphachanugroh School 15
- Entrepreneur: Mrs. Pacharee Srimathayakul, Owner of the Opium Museum

- Entrepreneur: Manager of The owner of Heaven on Earth
- Local Authority: Mr. Amonsak Pethneam, Assistant District Officer

15-30 Tourists

30% were American, Chinese, European, Russian

70% were Thai.

The second part is a collection of 400 questionnaires conducted on site and online during November 2013– February 2014. The online questionnaires were collected at random from websites, e-mails and social media such as the Chiang Saen Facebook Fan page, Chiang Rai Focus, etc.,

### 3.4 Data Analysis

Data analysis from site observations and in depth interviews were collected before the development of the questionnaires. Data had been analyzed using theories and guidelines set forth by (The Getty Conservation Institute, 2002) Heritage Value Typologies Model to identify the identity of Chiang Saen by pinpointing its values. Then, the (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners) model was used to interpret Chiang Saen's identity and had provided for the set up an interpretation plan to promote cultural heritage tourism within the area. The questionnaires or quantitative data were developed from qualitative data. An SPSS Table summary (statistics) was used to verify and analyze the rationality of the results of the quantitative data. Findings use descriptive statistics, Mean or  $\bar{X}$  and Standard Deviation or SD to analyze data. The findings were presented in the form of graphs, tables and figures. Conclusions of the findings are presented with recommendations.

## CHAPTER 4

### Research Findings and Analysis

This chapter will summarize findings of the research followed by an analysis in accordance with steps of the Interpretation Plan. Suggestions for the Interpretation Plan for Chiang Saen and further objectives for this study shall be provided in conclusion of this chapter.

The research aims to study how to promote Chiang Saen as a Cultural Heritage Tourism Destination. The study also aims to propose contemporary strategies to improve the quality of Chiang Saen as a cultural tourist destination. Before studying how to promote Chiang Saen, it is important to know what the current situation of Chiang Saen is, the study of tourists' satisfaction below attains the following answers:

#### 4.1 Tourists' Satisfaction

Month	Number	Percent (%)
Heritage Site	42	21.88
The Birth of Lanna	31	16.15
Land of Buddhism	18	9.38
Way of life	26	13.54
Old port	14	7.28
Northern Thailand	22	11.46
Golden Triangle Border	38	19.79
Other Activities such as Shopping	1	0.52
Total	192	100

Table 4.1 The number and percentage of travelers in Chiang Saen whom have never experienced Cultural Heritage Tourism in Chiang Saen and their perspectives toward Chiang Saen

Chiang Saen is a well-known heritage site and one of its most popular facets is that it is one of the borders of the Golden Triangle. The study finds that the tourists do know of Chiang Saen but that they also believe that there is not much to there.

Chiang Saen is a true cultural heritage site but there is not much information provided and there is no distinct identity to it. The research has also found that tourists are not satisfied because their expectations of Chiang Saen had been high prior to visiting it. The small amount of information and number of activities made tourists spend little time in the area, on average, only for only a few hours. Sites do not maintain activities for the tourists. Just Jede Luang Temple and Wat Pra Tah Pha Ngow had Buddhist activities.

Mr. Xe Hao, a 25 years old man from the Yunan province in China had said “I don’t know what this is about. It is just an archaeological site but there is not much to do but only take photos”

Cultural tourists were the group that gained the most information on Chiang Saen, being so, they were the most satisfied of all. From site observations, tourists who received the most interesting information in the area had come with a private guide, some of these tourists stayed in five star hotels.

Tourists spend only a short amount of time and small amount of money in the area because of the lack of activities therefore an interpretation plan is the ultimate tool to conserve and build activities into the area so that communities may directly benefit from this implementation.

## 4.2 The Step of Interpretation Plan

### Following the Steps to Conducting an Interpretation Plan

The research follows the (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners) model to interpret the Chiang Saen's identity and sets up further an interpretation plan to promote cultural heritage tourism within the area.

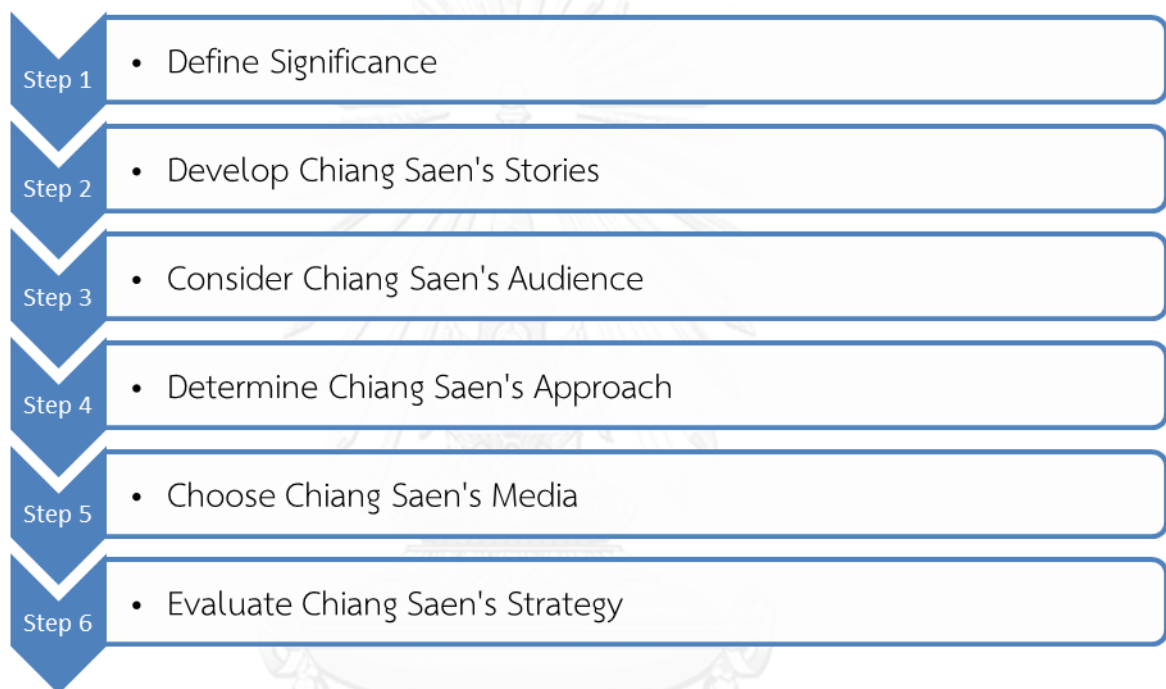


Figure 4.1 The step of Chiang Saen Interpretation Plan

#### Step 1. Define Significance

In order to promote cultural heritage tourism, an identity for interpretation shall be identified. This study uses the (Getty Conservation Institute, The, 2002) Heritage Value Typologies Model to identify the identity of Chiang Saen by first, finding its Value.

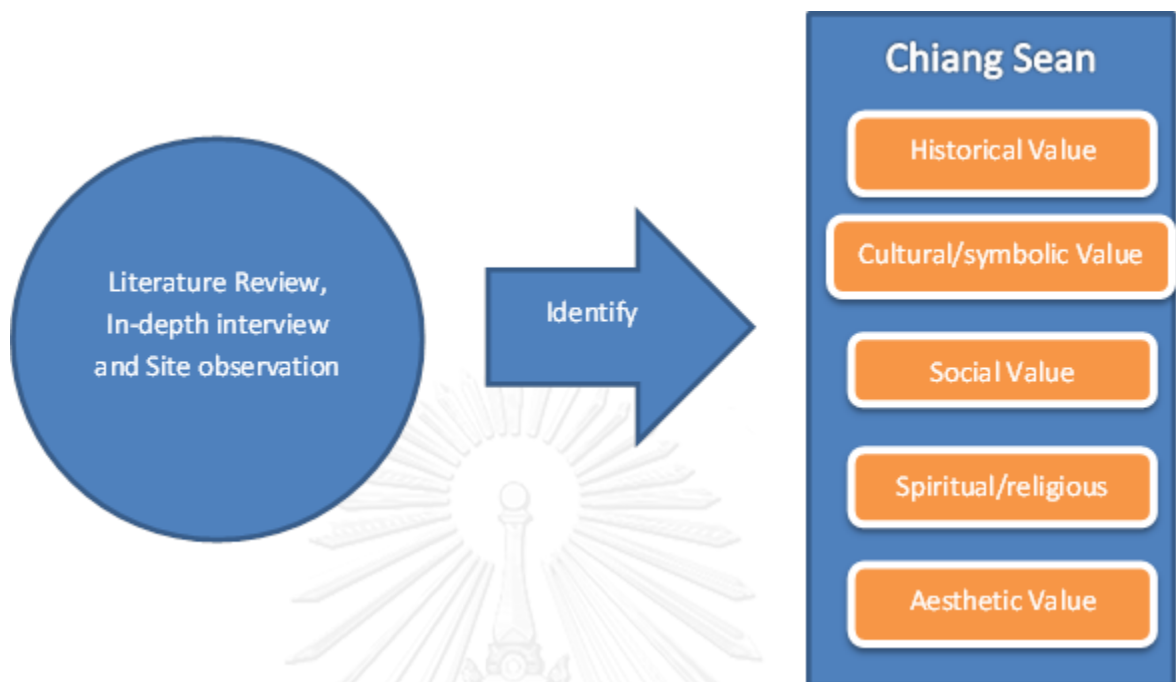


Figure 4.2 The model of Chiang Saen's Value

### Historical Value

The Chiang Saen heritage site has great architectural remains. The Chiang Saen City Wall is the most completed historical wall in Thailand. The historical sites in Chiang Saen has many difference styles and shows many different types of architecture. A good example can be the Pasak temple which was built in the Phayasanphu age and contains Buddha remains from Pataleebutra in India and the Pong Sanuk Temple which also has round shaped pagodas similar to the Kitti Temple Pagoda in Chiang Mai and the Phratatharipanchai in Lampoon.

Chiang Saen is one of the first heritage sites in the Kingdom of Thailand. The Chiang Saen Heritage site is related to the story of Su-wan-na-kom-kum Kingdom. According to a story, after the Kingdom collapsed, the Laos Jog or La Wa dynasty became powerful within the area and preceding this was the Mung Rai dynasty or the Lanna Kingdom's founder. Chiang Saen became an crucial outpost city for the Lanna Kingdom.

Chiang Saen is a living historical site and is the trade town or economic area with very long history. In the past, the location of Chiang Saen had made Chiang

Saen became a popular trade area for products from surrounding areas of the northern kingdom. In the present day, Chiang Saen is still considered a logistic hot spot maintaining two ports and a R3A route which connects to other countries.

Chiang Saen has a relatively rich memorial area because of its location bordering many countries. Furthermore, the town has also been rebuilt many times and plenty of times had it been renamed to power. The people of Chiang Saen has also migrated to areas such as Sip Song Pan Na but many people from Chiang Saen still return to Chiang Saen to celebrate lineage ceremonies with family and at home or at historical sites.

### **Cultural/Symbolic Value**

Chiang Saen is a mixed cultural area and there are many ethnic groups living in Chiang Saen. The people have their own distinct cultures such as food and language. These cultures are also found to be different amongst each group. The majority of Chiang Saen's population are Buddhists.

Chiang Saen also has their own style of ceremonies that are strong in Buddhism. There are many cultural ceremonies that take place all around the year but is different from others because of the various ethnic groups in Chiang Saen. Differences are distinctly found in the steps of the ceremony or the accents of the mantra:

**Prolong Chiang Saen Town;** this ceremony has the objective to prolong the life of the Chiang Saen town while also building the cities luck. The difference from other areas of the north is way the mantras are chanted and the number of offerings which are 25 sets to the progenitor of all Chiang Saen's kings. The style of ritual is a mixture of the Tai ethnic group and the Lanna group.

**The Song Kran Festival;** in Chiang Saen, Song Kran is celebrated with many different activities. The day before Song Kran, ceremonies called Mai Kum Salee Muang or Prolong the Life of the Town's Plants are initiated. In this ceremony, the

community will help each other to prolong life the town's plants. They will plant big trees in the town while providing mantras and celebratory events.

### **Social Value**

Chiang Saen does not have a strong prominent social value so heritage sites will use Buddhism to allow for harmony within the community. A monk from the Pong Sa Nook temple said that "People have good cooperation in Buddhist ceremonies, some events lack budget but the community always assist by finding ways to make the budget, achieving a budget within a few days". A monk from the Jede Luang Temple had said "People do not get anything in return so sometimes they do not want to conserve the heritage site; only the notion of Buddhism brings them back".

### **Spiritual/Religious Value**

A majority of the Chiang Saen population firmly believe in Buddhism. Events in Chiang Saen are a mixture of many cultures but Buddhism is the middle ground that allows people to cooperate and stay together. Many historical sites are living temples and ceremonies in each temple can be different. Every temple has their own style of ritual and mantras.

Spirituality is very important the peoples of Chiang Saen. At the main gate, there is a spirit who lives there called "Jao Par Par Sak". Communities believe that the spirit is protected and can provide luck to the town and its people. Every year there is ceremony to celebrate the spirit, this is done by providing offerings to Jao Por Par Sak. Furthermore, communities believe that this ceremony creates luck for them.

Spirits are in every historical site and in every temple or historical site offerings are provided to these spirits. Mr. Sak, an 80 year old man had said "If I have time I like to clean this place. It will make me have a good life in my next life". He lives in his cousin's house which is next to the heritage site. Comments like these



provide that communities still have strong beliefs in spirits and that the sites specifically rely on the people to conserve it.

### **Aesthetic Value**

Chiang Saen is a mystical and authentic town. With the temple, big tree and archeological buildings, people who visit Chiang Saen feel mystical. From the interview of tourists and communities, the research finds that tourists feel mystical when they get to the Chiang Saen Gate and pass the Par Sak Gate. Mrs. Supan Kantawong, 53 years old said “If it after raining or there is a storm, the leaves fall down all over the road and it makes me feel like I am back in the past”. Miss Supaluk, 28 years old, said “When I come to Chiang Saen I feel like I am in another era, and when pass the heritage site to the border of the Kong river, I also feel different. It has a beautiful view and it makes me feel peaceful”. The view of Heritage site and big tree provides a mystical feeling while the temples of the town make people feel peaceful and are provided an authentic experience.

### **Chiang Saen’s Significance**

To link the historical site with Chiang Saen’s value, it can be said that Chiang Saen is an authentic town with heritage sites, stories, people, beliefs and religions.

Chiang Saen is the beginning of the Lanna Kingdom and historical sites in Chiang Saen are very unique and architecture in the different periods of Chiang Saen’s history are distinct. Culture in this area is very mixed.

From the study, Chiang Saen’s values; Historical, Cultural, Spiritual/Religious, Social, and Aesthetic are in one way or another related to Buddhism. People often feel mystical when visiting because of the historical aspects. There are many stories that relates the town to many periods especially that of the King San Phu era and are proven with archaeological evidence. Intangible cultural heritages such as ceremonies, rituals, and ways of life are also still strong with Buddhist beliefs.

From the research “Value Creation of Chiang Saen’s Tourism Souvenirs” (Unwicht, 2011) it is provided that the top three of images of Chiang Saen for Thai tourists are the Golden Triangle, the Chiang Saen Budha image and the Chiang Saen’s lifestyle and heritage sites. The top three of images of Chiang Saen for foreign tourists are the Golden Triangle, temples and the ethnic groups. The topic that tourists selected to be the image of Chiang Saen are related to the heritage sites themselves and Buddhist beliefs such as the Golden Triangle. It is not just the view that attracts tourists but also the story of the Big Buddha Image under the river.

The significance of Chiang Saen can be of a heritage town that relates itself to beliefs in Buddhism.



### Suggestions Strategy

The study finds that the significance of Chiang Saen is “the heritage town that relates itself to beliefs in Buddhism”. To make it useful for the communities, this needs to be developed using the plan as proposed below:

<b>Objective: To Create Chiang Saen’s Identity.</b>			
<b>Mission</b>		<b>Responsible Persons</b>	<b>How to</b>
<b>1</b>	Find stories of Chiang Saen which will link the heritage sites to Buddhism within the area	Museums, Local Cultural committees, Local governments	Study the history and collect information from communities
<b>2</b>	Create a symbol of Chiang Saen	Local governments	Conduct contests and votes from local communities
<b>3</b>	Select a Place of Heritage site which links the history of Chiang Saen	Museums, Local cultural committees, Local governments	Find out the heritage site that communities want to become a hot tourist spot attained by voting or selections from infrastructures

Table 4.2 Showing the Creation of Chiang Saen’s Identity

These strategies can be used for the interpretation plan for Chiang Saen and furthermore for the development of stories and symbols of Chiang Saen. The plan should result with benefits provided to the community by creating a sound message that visitors can get when they visit Chiang Saen. The place which links the themes of Chiang Saen further emphasizes the values, ideas and beliefs of Chiang Saen. This section is the most important part of the Interpretation Plan.

## Step 2. Development of Chiang Saen's Stories

### A Message or Appeal to Attract the Target Market

This step shall focus on the development of Chiang Saen's stories, providing an answer to the objective "To identify a message or appeal to the target market". The study finds that the activities that tourists are most interested in were from under the theme of Step 2. This step develops the stories of Chiang Saen and finds the core message or appeal.

The study interprets the message from the identities of Chiang Saen. Chiang Saen has 5 heritage values which are Historical, Cultural/Symbolic, Social, Spiritual/religious and Aesthetic. Every value can be found to link to beliefs in Buddhism. The study interprets topics from Chiang Saen's identity and finds that the perception of tourists toward Chiang Saen is high as provided by Table 4-7.

The study interprets and groups activities from the Chiang Saen heritage sites in Table 4-8 by providing certain preferences towards Chiang Saen's historic and heritage sites such as tours made on bicycles or local trams, cultural activities with local communities such as craft making "Tung", Chiang Saen's culture and heritage site's "Light and sound" show at night, the visiting of nine ancient temples, shopping local souvenirs and OTOP products, morning market visiting and local food tasting, "Tak Bat" food offerings to the monks in the morning, the joining of folk customs, and the joining of local ceremonies such as "Sub Cha Ta" (Prolonging Life ceremony). The results of the 400 sample questionnaires showed that all activities are at a high level as Table 4-8.

The study has also grouped the following topic of interpretation from Chiang Saen's cultural heritage values; Chiang Saen as an Old Kingdom, The Birth of Lanna Kingdom, The Way of Life along the Mae Khong River Port and Chiang Saen's Buddhist images/The City of Old Temples (86 temples). From research findings, all values received a high score as Table 4-9 provides, which means that the sample populations were very much interested in all of the topics available within the area.

**Table 4.3** Number, percentage, mean and standard deviation of tourists' perception toward Chiang Saen.

Topic	Levels of Agreement				$\bar{X}$	S.D.
	Highly Agree	Agree	Disagree	Highly Disagree		
	Number of Travelers (%)					
<b>1. Chiang Saen is a well-known tourist destination.</b>	137 (34.25)	206 (51.50)	54 (13.50)	3 (0.75)	3.19	0.69
<b>2. Chiang Saen has a cultural identity.</b>	162 (40.50)	211 (52.75)	27 (6.75)	0 (0.00)	3.34	0.60
<b>3. Chiang Saen has a good executed tourism management</b>	105 (26.25)	187 (46.75)	101 (25.25)	7 (1.75)	2.98	0.77
<b>4. Chiang Saen has a good cultural conservation</b>	119 (29.75)	232 (58.00)	45 (11.25)	4 (0.75)	3.17	0.65
<b>5. Travel in Chiang Saen fulfills the need for knowledge.</b>	130 (32.50)	223 (55.75)	39 (9.75)	8 (2.00)	3.19	0.68
<b>6. Travel in Chiang Saen can affect tourists' feelings in conserving Thailand's cultures.</b>	141 (35.50)	211 (52.72)	45 (11.25)	2 (0.50)	3.23	0.66
<b>7. Chiang Saen is one destination that you would like to travel and tour.</b>	143 (35.75)	224 (56.00)	27 (6.75)	6 (1.50)	3.26	0.65
<b>Total</b>					<b>3.19</b>	<b>0.67</b>

Table 4.3 shows that the overall number, percent, mean and standard deviation of the perceptions of Chiang Saen's travelers preferred to travel to Chiang Saen, the level was found to be at a high level ( $\bar{X} = 3.19$ ). the leading result was

that Chiang Saen has high level of cultural identity ( $\bar{X} = 3.34$ ). Secondly, Chiang Saen is a destination that the travelers would like to travel and tour ( $\bar{X} = 3.26$ ) and thirdly, travel in Chiang Saen can make tourists feel for more of a need to conserve Thailand's ( $\bar{X} = 3.23$ ) respectively.

**Table 4.4** Number, percentage, mean and standard deviation of the activities or tradition that the travellers wanted to see and join in Chiang Saen.

Activities and traditions tourists like to see and join when coming to Chiang Saen	Level of agreement				$\bar{X}$	S.D.	Rank
	Highly Agree	Agree	Disagree	Highly Disagree			
	Number of Traveler (%)						
1. Enjoying Chiang Saen's histories and heritage sites by bicycle or by local tram.	164 (41.00)	181 (45.25)	49 (12.25)	6 (1.50)	3.26	0.73	1
2. Cultural activities with local communities such as crafts making "Tung"	120 (30.00)	213 (53.25)	61 (15.25)	6 (1.50)	3.12	0.71	4
3. Chiang Saen culture and heritage site's "Light and Sound" show at night.	139 (34.75)	187 (46.75)	68 (17.00)	6 (1.50)	3.15	0.75	3
4. Visiting the nine ancient temples.	160 (40.00)	174 (43.50)	59 (14.75)	7 (1.75)	3.22	0.76	2
5. Shopping local souvenirs and OTOP products.	109 (27.25)	200 (50.00)	80 (20.00)	11 (2.75)	3.02	0.76	6
6. Morning market visiting and local food tasting.	171 (42.75)	167 (41.75)	56 (14.00)	6 (1.50)	3.26	0.75	1

Activities and traditions tourists like to see and join when coming to Chiang Saen	Level of agreement				$\bar{X}$	S.D.	Rank
	Highly Agree	Agree	Disagree	Highly Disagree			
	Number of Traveler (%)						
7. “Tak Bat” Food offerings to the monks in the morning.	127 (31.75)	190 (47.50)	72 (18.00)	11 (2.75)	3.08	0.78	5
8. Joining folk customs.	141 (35.25)	187 (46.75)	64 (16.00)	8 (2.00)	3.15	0.76	3
9. Joining local ceremonies such as “Sub Cha Ta” (Prolonging Life ceremony).	136 (34.00)	193 (48.25)	65 (16.25)	6 (1.50)	3.15	0.74	3
10. Specific others such as the Khong River Conservation Ceremony	8 (2.00)	0 (0.00)	0 (0.00)	392 (98.00)	1.06	0.42	7
<b>Total</b>					<b>2.95</b>	<b>7.20</b>	

Table 4.4 shows that the overall number, percentage, mean and standard deviation of the activities or traditions that the travelers wanted to see and join in at Chiang Saen was at a high level ( $\bar{X}$  =2.95). coming in first was the touring of Chiang Saen’s history and heritage sites by riding bicycles or local tram and morning market visiting and having local food tastings ( $\bar{X}$  = 3.26). Coming in second was the visiting of nine ancient temples ( $\bar{X}$  = 3.22) thirdly, was Chiang Saen’s cultural and heritage site’s “Light and Sound” show in the night, joining in local folk customs and ceremonies such as “Sub Cha Ta” (Prolonging Life ceremony) were also of a high level ( $\bar{X}$  = 3.15) respectively.

Table 4.5 Number, percentage, mean and standard deviation of topics that can attract the travellers to travel in Chiang Saen.

Activities and traditions tourists like to see and join when traveling to Chiang Saen.	Level of agreement				$\bar{X}$	S.D.
	Highly Agree	Agree	Disagree	Highly Disagree		
	Number of Traveler (%)					
1. The Old Kingdom, The Birth of Lanna Kingdom.	181 (45.25%)	186 (46.50%)	30 (7.50%)	3 (0.75%)	3.36	0.65
2. The way of life along the Mae Khong river port.	190 (47.50%)	171 (42.75%)	36 (9.00%)	3 (0.75%)	3.37	0.68
3. The Chiang Saen Buddha image/ The City of Old Temple (86 temples).	167 (41.75%)	189 (47.25%)	37 (9.25%)	7 (1.75%)	3.29	0.71
4. The ways of life.	162 (40.50%)	189 (47.25%)	46 (11.50%)	3 (0.75%)	3.28	0.69
5. Specific others	5 (1.25%)	0 (0.00%)	00 (0.00%)	395 (98.75%)	1.04	0.33
<b>Total</b>					<b>2.87</b>	<b>0.61</b>



Table 4.5 shows that the overall number, percentage, mean and standard deviation of topics that attracts travelers to visit Chiang Saen was at the high level ( $\bar{X} = 2.87$ ). First was the way of life along Mae Khong river port ( $\bar{X} = 3.37$ ). Second was the Old Kingdom or the Birth of Lanna Kingdom ( $\bar{X} = 3.36$ ) and thirdly was Chiang Saen Buddha image/ The City of Old Temple (86 temples) ( $\bar{X} = 3.29$ ) respectively.

**Note:** The author specifies that others are those such as local recipes ie 'Kao Soi'.

From Part 1 and Part 2; the study found that every activity and topic that the populations are interested in can be interpreted from a central idea of cultural heritage value which is related to Buddhism and the heritage site. An interpretation plan strategy to create a theme by discovering significances of Chiang Saen's cultural heritage values of an authentic town with many heritage sites, stories, people, beliefs and religion can be useful. (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners, 2011). The study found that the interpretation to promote Chiang Saen should emphasize on the message or theme of **“The Historical Town with the Appeal of Buddhism Beliefs”**.

### **Suggestions Strategy**

The theme of **“The Historical Town with Appeal of Buddhism Beliefs”** can be the main point for the interpretation plan to create the topic of or message to the visitor when they arrive to the site. The following plan is the suggestive plan in accordance to the research;

Objective: To Create Stories of the Heritage Site

Key Responses:

- Stakeholders;

Local governments, Local communities, Temples, Schools, Museums

Mission 1: To create a main theme by utilizing a group conference

Example Themes from summaries of the study information;

**Theme:** A historical town with an appeal of Buddhism beliefs -- Mystical Town

To make Chiang Saen provide a feel of peace and mysticism in Buddhism for tourists so that they can experience something different as compared to Laos, whom have the image of a “Casino” as its strong standing point. The theme shall create a unique appeal, different from any other city in Lanna.

**Sub Theme:**

- A cultural heritage site with the histories in the Birth of Lanna Kingdom the Land Rich in Buddhism
- The rich ways of life along the Mae Khong river port from the old trading styles once conducted here

Mission 2: Create stories which can make visitors understand the message as selected in Step 1.

The summarized topic attained from the study of Chiang Saen’s heritage sites when get one gets to the city wall.

General Topic: a cultural heritage site that is very important to the town to this day.

The tangible heritage site was built by the King’s mechanic team and has history in the King San Phu period

- a main town for trading in northern route continuing to this day

Specific topics

- Belief in Buddhism and image of Buddha (Chiang Saen style)

- Ways of life, rituals and ceremonies that are related to Buddhism

Topics provide visitors with an experience for interpretation. They acknowledge that Chiang Saen is an important city rich in both tangible and intangible cultural heritages. When they visit Chiang Saen they will get a sense of peace and luck.



Table 4.6 Examples of interpretation or creations of stories for the heritage sites;

Culture and Ceremony	Identity	Interpretation/Creation of stories
Song Kran festival	During Thailand's new year ceremony, families gather to pay homage to their elders. It can also be called the "water festival", over the course of the event people are allowed to splash water on each other to relieve the hot atmosphere of the summer.	Chiang Saen has their own unique differences in activities. The day before Song Kran, they will have a ceremony called Mai Kum Salee Muang or Prolonging the Lives of the Town's Plants. In this ceremony, people will help each other plant trees throughout the town while providing mantras to celebrate.
Tankaosalak (Tankoisalak) ceremony	The meaning of the word Tankoisalak is "to give offerings to the Buddhist monks" and this starts from September and ends in October. When the ceremony is held, it is always attended by a large crowd of believers	Prolong Chiang Saen Town; This ceremony has the objective to the prolong the life of the town and build luck back into the town. The difference from other areas with the same celebration in the same months in the north, concerns itself with the specifics of mantra and offerings. 25 sets are provided to the progenitor of all of Chiang Saen's kings. The style of ritual is a mixture of the Tai ethnic group and Lanna style.

Results have provided the communities with a topic to tell at each heritage site. Telling stories to the visitors will link to the theme of Chiang Saen and it can further create an understanding and provide a picture of Chiang Saen; this will

expose what the communities would like for their visitors to know. Each heritage site has their own story and this can allow the site more interesting to its visitors. The strategy is the tool to send the messages to visitors.

### Step 3. Considering Chiang Saen's Audience

#### Target audience for Cultural Heritage Tourism in Chiang Saen

In step 3, the study considers Chiang Saen's target audience and this must be linked to the research objective which is "To identify a target audience for cultural heritage tourism in Chiang Saen. In this step the research finds that FIT or the Fully Independent Traveler is the main target audience. In this step, the study also finds the audience behaviors and characteristics of each type of tourist is different, a suggestion plan will be further be summarized.

The study finds that most tourists are Thai, of female gender, aged between 26-25 years old and educated with a bachelor's degree. Mostly tourists have only visited Chiang Saen once but if they have a chance again, more than 93% would want to visit. Most tourists come to visit Chiang Saen in the winter especially in the month of December. The study also finds that most tourists are FIT or Fully Independent Travelers.

Table 4.7 Number and percentage of the travelers separated by age and gender

Socio-demographic	Number	Percentage (%)
<b>Gender</b>		
Male	176	44.00
Female	224	56.00
<b>Total</b>	<b>400</b>	<b>100</b>
<b>Age</b>		

Less than 18 years	16	4.00
19 – 25 years	113	28.25
26 – 35 years	207	51.75
36 – 60 years	59	14.75
61 years or older	5	1.25
<b>Total</b>	<b>400</b>	<b>100</b>

From Table 4-7, the gender of travelers consisted of 56.00% female and 44.00% male with 51.75 % between the ages of 26 – 35.

Table 4.8 Number and percentage of the travelers separated by Education, Address and Occupation

Socio-demographic	Number	Percentage (%)
<b>Education</b>		
Primary School	6	1.50
High School	27	6.75
Diploma	35	8.75
Bachelor's degree	249	62.25
Higher than bachelor's degree	83	20.75
<b>Total</b>	<b>400</b>	<b>100</b>
<b>Address</b>		
in Thailand such as Lampoon, Chiang Mai, Bangkok	341	85.25
Other Countries such as Tokyo, Germany and USA	59	14.75
<b>Total</b>	<b>400</b>	<b>100</b>

Occupation		
Student	102	25.50
Researcher/Teacher	58	14.50
State Enterprises / government officer	59	14.75
Company Officer	97	24.25
Owner Business	62	15.50
Farmer	7	1.75
none/hours keeper	5	1.25
Others such as retired, musician and writer	10	2.50
<b>Total</b>	<b>400</b>	<b>100</b>

Table 4-8 indicates that 62.25% of travelers have a Bachelor's degree, 85.25% were from Thailand such as Lampoon, Chiang Mai and Bangkok and 25.50% were students.

Table 4.9 Number and percentage of how often travelers visited Chiang Saen for cultural tourism

Opinions and Attitudes	Number	Percentage (%)
How often have you been to Chiang Saen for cultural heritage tourism?		
Never	98	24.50
1 time	103	25.75
2 - 3 times	61	15.25
More than 5 times	93	23.25
Once a year	9	2.25
2-3 times/year	15	3.75
Every month	21	5.25
<b>Total</b>	<b>400</b>	<b>100</b>

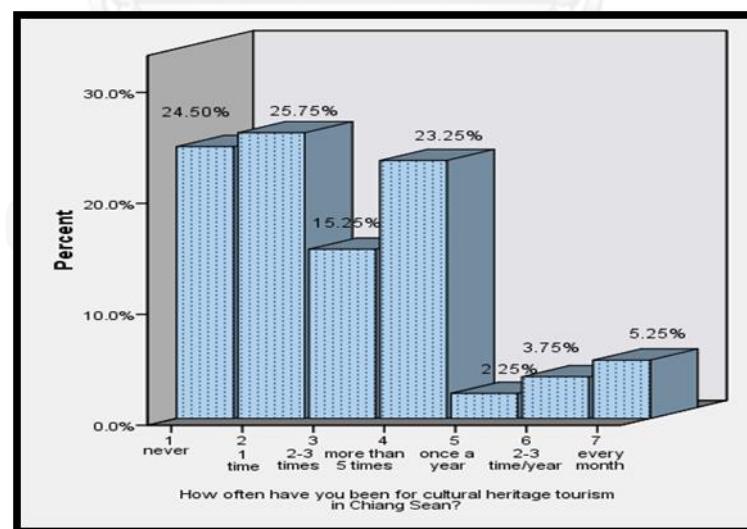


Figure 4.3 Number and percentage of how often travelers have visited Chiang Saen for Cultural Heritage Tourism



From Table 4.9 and Figure 4.3, it shows that 25.75% of travelers had only been to Chiang Saen once, 24.50% had never been and 23.25% had been more than 5 times. Concerning 2- 3 times, the graph showed 15.25%, and 5.25% had been visiting every month, 3.75% had been 2 – 3 time/year and another 2.25% had been once a year.

Table 4.10 Number and percentage of how often the travelers revisited Chiang Saen for cultural heritage tourism

Opinions and Attitudes	Number	Percentage (%)
Would you revisit Chiang Saen again?		
Yes	375	93.75
No	25	6.25
<b>Total</b>	<b>400</b>	<b>100</b>

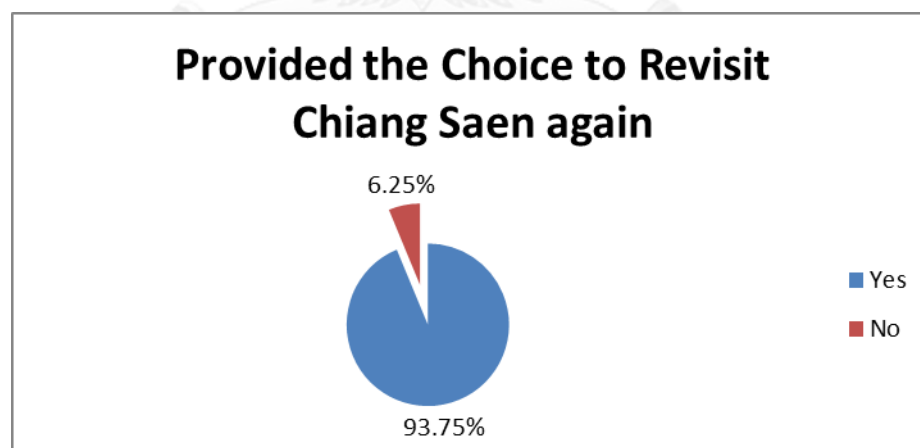


Figure 4.4 Number and percentage of how often travelers revisited cultural heritage tourism in Chiang Saen.

Table 4.10, shows that 93.75% of the travelers answered yes when provided the chance to revisit Chiang Saen and 6.25% would not want to revisit.

The research finds that there are tourists, 24.50% whom have never been to Chiang Saen but they would try to visit Chiang Saen next time. 93.75 % of people who have been to Chiang Saen still want to come again according to research findings, this can show that Chiang Saen is still an interesting tourism attraction.

Table 4.11 Number and percentage of the month that the travelers selected to visit Chiang Saen.

Opinion and Attitude	Number	Percent (%)
Which month did you select to visit Chiang Saen?		
January	177	19.50%
February	89	9.80%
March	43	4.70%
April	131	14.40%
May	32	3.50%
June	30	3.30%
July	26	2.90%
August	28	3.10%
September	25	2.80%
October	55	6.00%
November	88	9.70%
December	184	20.30%
Total	908	100

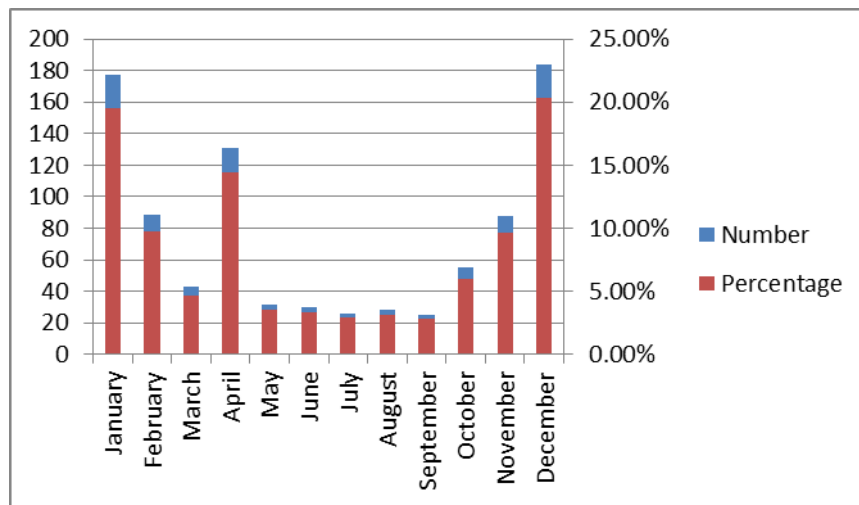


Figure 4.5 Number and percentage of the month that the travelers selected to visit Chiang Saen

Table 4.11 shows that 20.3% chose December to be the most preferred month. Second came January at 19.50% and 14.40% had selected April to visit Chiang Saen

The northern part of Thailand's winter is in December and January and because most of the sample population is Thai, April, the month of Songkran festival is also a popular time for visits to the northern of Thailand. Furthermore, Chiang Saen also now has long-tailed boat contests in the Mae Kong River.

Table 4.12 Number and percentage of the travelers who came to Chiang Saen and the style of travel they prefer.

Tourists Typology	Number	Percentage (%)
If you come to Chiang Saen, which style of travel do you prefer?		
FIT - Fully Independent Travelers	212	53
GIT - Group Inclusive Tour	39	9.75
VFR - Visiting friends and relatives	53	13.25
Youth/Backpackers	36	9
Education travelers	40	10
Business travelers	20	5
<b>Total</b>	<b>400</b>	<b>100</b>

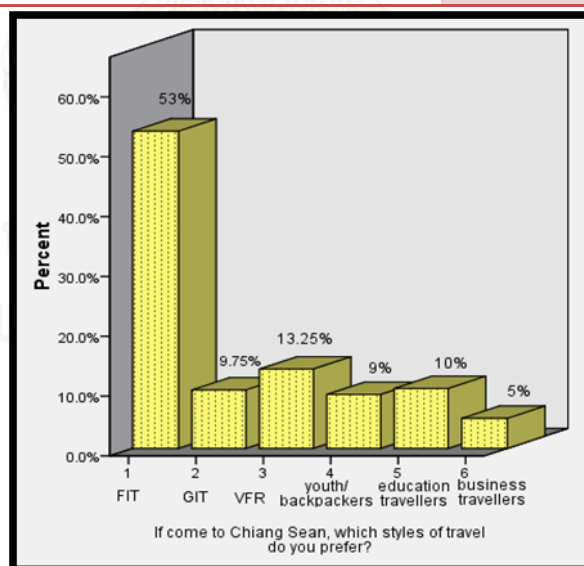


Figure 4.6 Number and percentage of travelers who came to Chiang Saen and their style of preferred travel

Table 4.12 and Figure 4.6 shows that 13.25% VFR - Visiting friends and relatives, the style of travel they preferred, 9.75% preferred GIT - Group inclusive tour and 53% preferred FIT - Fully independent traveler. Concerning education for travelers it was found that 10%, 9% were preferred Youth/Backpackers and another 5% were preferred Business travelers.

**Note:** No tourists preferred others.

The study has found that the target audience for Cultural heritage tourism in Chiang Saen should be concentrated on FIT or Fully independent traveler as there are more than 53% from the sample population that is found to be FIT or Fully independent travelers.

#### **FIT: Fully Independent Traveler**

Independent tourists can be attracted by the mass tourism packages. The behaviors of fully independent travelers cause them to be more likely to use services and accommodations from local companies. Tourists likely book flights or accommodation via the internet or from local direct suppliers. The tourists of this type also try to learn and appreciate the Chiang Saen's culture. The fully independent travelers (FIT) are also moving from mass destinations to discover more authentic destinations. The behaviors of this type of tourists also have greater potential and are more likely to pay more for activities in local communities such as tours, meals and traveling.

The behaviors of fully independent travelers (FIT) are effective in helping to increase income to local communities. There is higher potential for destination markets of Chiang Saen Heritage Site to attract FIT tourists. (Osti, 2007)

### **VFR - Visiting Friends and Relatives**

The study found that 13.25% of tourists are VFR or Visiting friends and relatives. These tourists may travel to attend a wedding, a funeral, or birthday celebration of friends or relatives. VFR Traveller is assumed that not have significant economic impacts on host communities or it can be assumed that this type of tourists do not spend as much as other travellers. These may because these type of tourists use less accommodation and stay at friends or relatives house. This kind of traveler spends a lot of time with their family and planning is done by relative advice. However, from the study of (Alastair M. Morrison, 1995) they found that VFR travelers spend a lot on local economies especially activities, restaurants and shopping.

Chiang Saen is the city where people like to come out and dine in front of Mae Kong River, the people also enjoy to picnics. The local government plans to develop the port to be a duty free area and this can allow for more shopping from these types of tourists. If Chiang Saen has interesting activities that can attract these types of tourists, they can join with families this can have an effect on the local economies directly.

### **Education Travelers**

From the study, 10% of the tourists are Education travelers. This type of tourist normally visits Chiang Saen as a group. Examples can be school trips or groups of researchers that aim to study historical and heritage sites. The group does not spend much in the local communities as time is arranged by the guides which have knowledge on specific subjects of the area.

### **GIT: Group Inclusive Tour**

9.75% of tourists from the study are GIT or Group inclusive tourists. This group of tourists are pre-booked tourists. Tourists travel by group arrangements from the

travel agent or specialists operators before leaving home. The tour agency has pre-booked many aspects such as accommodation, transfers and activities prior to the tourists arriving. Spending is made by preferred products of the agency or wholesale.

### **Youth/Backpackers**

The study finds that 9% of tourists are Youth travelers/Backpackers. This type of tourists spend less money but spend more time in a destination compared to any other type of tourist. This type of tourist also likes to learn about the culture of the places they visit. Shopping and use of local products and goods are high and the infrastructure requirements of these travelers are usually low. Overhead costs are less on the need for imported goods and there can be utilization of bamboo and thatch for their choice of accommodation. This type of tourist also effects future tourism because they are the ones most likely to return; from the research of WYSE Travel Confederation found that 54% of youth tourists return. (UNWTO and WYSE Travel Confederation, 2011) (Scheyvens, 2002)

Chiang Saen is a cultural heritage site rich in history and culture, this can be further developed by attracting more tourists utilizing this type of identity.

### **Business Travelers**

Business travelers are less price sensitive and more concerned with status (Holloway, 2004). This type of tourist has an agenda and a schedule that must be done within a limited timeframe. The top three expenses for business travelers are airline expenses, hotel expenses and food and beverage expenses (Tribe, 2005). Expenses will be considered upon the speed and convenience of it. The beneficial aspects to the locals can be that if the business traveler takes a spouse or partner with them, these kinds of tourists will spend more time to travel around and spend more money within the area than if they were to travel alone. (MARIN-PANTELESCU, 2011)

FIT or fully independent travelers can be the first target audience for Cultural heritage tourism in Chiang Saen as they are found to be of the highest percentage. However, others types of tourists also have a total of 47%; VFR - Visiting friends and relatives, Education travelers, GIT: Group inclusive tour and Youth/Backpackers are also of a high percentage and that should also be considered as an important target audience. Business travelers have the smallest percentage of 5% and that can be considered to be the third most important target audience.

### **Suggestions Strategy**

Objective: To select the target audience

Responsible Persons: Stakeholders, communities and local governments

Mission: Select an audience which will benefit the local stakeholders by using conference or meetings

In this plan the local government may help to organize the meeting. The stakeholder will be considering who the target audience shall be and what benefits can be gained from them. The local communities and local authorities may help in considering a target which can help to conserve the area. The meeting or conference shall get an idea from every sector. The results have to benefit everyone on site.

However, the study finds that the main target audience of Chiang Saen should be FIT or fully independent traveler. It should be FIT because the behavior of these types of tourists will provide the most benefit to heritage site itself.



#### Step 4. Determine Chiang Saen's Approach

In this step, communities and stakeholders will assist in deciding how to tell the stories and what the communities want the visitors to experience. To determine Chiang Saen's approach, there is a need to include the communities and its stakeholders.

#### Suggestions Strategy

Objective: To Determine Chiang Saen's Approach

Responsible persons: Communities and Stakeholders

Mission: Discussion for a new route to match stories with the heritage site

The communities and stakeholders may discuss and follow the steps below;

- List stories and some of the key elements of each one
- Create a map or diagram that matches story elements to the locations to provide interpretation
- Find the best way to arrange story elements for visitors

Follow up stories of Chiang Saen with topics of Beliefs in Buddhism and images of Buddha (Chiang Saen style) - The way of life, rituals and ceremonies that relate to Buddhism. The stories are listed as below;

- The Birth of Lanna Kingdom
  - The King Saen Phu Era and Yonoknakornngennagn Kingdom
- Belief in Chiang Saen Buddhism
  - The City of Old Temples (86 temples)
  - Chiang Saen's Buddha image
- The way of life along Mae Khong river port

### Sample of the Story Arrangement of Elements for Visitors;

Chiang Saen can developed into a new tourist route or activities can be promoted with cooperation from communities. The following steps are proposed;

First, welcome tourists at the Information Center and provide an audio of the first story; The Birth of the Lanna Kingdom; The King Saen Phu Era and Yonoknakoornngennagng Kingdom. Today, the tourist information center is taken care by local authorities.

Second, the story of “Beliefs in Chiang Saen Buddhism; The City of Old Temples (86 temples) and Chiang Saen’s Buddha images” can be shown by tour guides or on route tour maps such as the 7 temples map. This step requires each temple to create activities to make tourists spend money. These can be activities such as the sale of local snacks, gifts etc.,

Third is “The way of life along Mae Khong river port” this can let the tourists enjoy the view of Mae Kong River by boat or walk along Mae Kong River side and in the end, a stop at the duty-free shop in the Chiang Saen port, currently, it is being taken care of by the local government.

To match the story’s elements to its location there can be usage of the Map of Historical site of Chiang Saen and an explanation of the story “The belief in Chiang Saen Buddhism” can be further provided

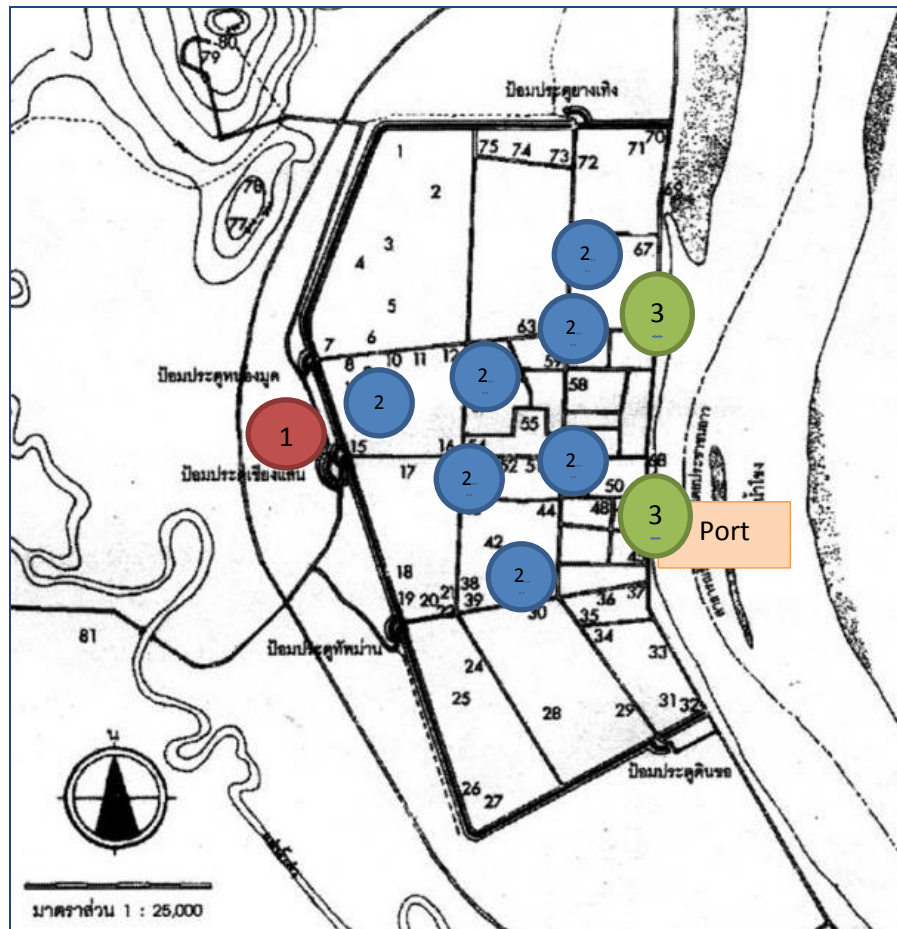


Figure 4.7 Map of the arrangement of story elements for the visitors of the Chiang Saen Historical site

From the research, it can be concluded that a determined Chiang Saen approach will need to be done by the local communities and stakeholders. The study shows a sample of how to arrange story elements for visitors by using the resulting information from the research. The sample has a limit of study in terms of referendum of the communities and it may not cover what the communities want from the tourists. However, this step needs to be done by the local communities and stakeholders.

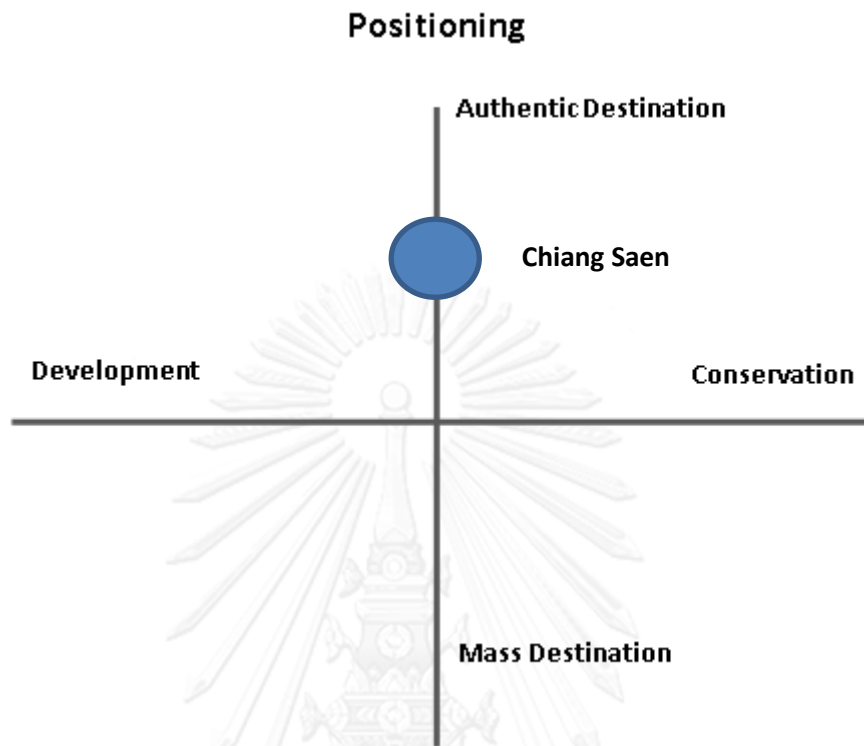
### Step 5. Choosing Chiang Saen's Media

In this step of the interpretation plan, the communities need to select or choose the media. The media is the tool to send message to the visitors. The media can be anything not just print materials such as brochures, it can also be tour guides, presentations etc. In this step, studies using information from step 3 is analyzed and set up to cover the market segmentation of Chiang Saen. Continuing from step 3 there will be an analysis of the target audiences' behavior towards the media.

From step 3, the research finds that the main target audiences are FIT or fully independent travelers. Others types of tourists also have a high total of 47%; VFR - Visiting friends and relatives, Education travelers, GIT: Group inclusive tour and Youth/Backpackers are also of a high percentage meaning that it should also be considered. Business travelers have a smaller percentage of 5%, and it can be considered to be the third target audience, selections of media to use to present or promote shall be different which each type.

The research sets up the positioning of Chiang Saen and finds the information and behaviors as provided below;

## Market Segmentation



**Figure 4.8** Positioning of Chiang Saen.

The Chiang Saen province can be upgraded to be a Free Trade Area with high developmental possibilities. To develop itself, Chiang Saen must conserve the authenticity of the birth of the Lanna Kingdom. This can allow Chiang Saen to be more interesting than any other heritage sites in the Lanna Kingdom. To develop and conserve itself with authenticity, Chiang Saen should be most protected to allow for the creation of more appeal for it.

From e the type of tourists, each type of tourist has different information consumption behaviors so the research separates each type of tourists accordingly. Each type shows the differences in behaviors as follows;

### Target Audience: FIT or fully independent travelers

Top three Audience's Information Source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Male (55.24%)	Female (44.76)	
Age	26 – 35 years (52.38%)	19 – 25 years (29.52%)	36 – 60 years (14.29%)
Education	Bachelor's degree (64.29%)	Higher than bachelor's degree (26%)	Diploma (4.29%)
Address	In Thailand (90.48 %)	Other Countries (9.52%)	
Occupation	Students (28.10%)	Company Officer (22.86%)	<ul style="list-style-type: none"> <li>Business Owner (14.76%)</li> </ul>
Frequency of visiting	More than 5 times (26.19%)	Never (24.29%)	1 time (22.38%)
Revisited	Yes (91.43%)	No (8.57%)	
Month to visit	December (21%)	January (19%)	April (16%)
Activities or Traditions	<ul style="list-style-type: none"> <li>Joining folk customs (3.16)</li> <li>Joining local ceremonies (3.16)</li> </ul>	Cultural activities with local communities (2.91)	Touring the Chiang Saen historical and heritage sites by riding bicycles or local trams (2.90)
Topics	Old Kingdom, The Birth of Lanna Kingdom (3.40)	The way of life (3.16)	The way of life along Mae Khong river port (3.14)
Promotions	Publicity (2.91)	Advertising (2.90)	Sales Promotion (2.89)
Media	New Papers (3.29)	Transports (3.18)	<ul style="list-style-type: none"> <li>Aerial advertising (3.14)</li> <li>In-store (3.14)</li> </ul>

Table 4.13 Target Audience information: FIT or fully independent travelers

## Target Audience: VFR or visiting friends

Top Three Audience's Information Source			
Topics	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Female (56.60%)	Male (43.40%)	N/A
Age	26 – 35 years (66.03%)	19 – 25 years (24.53%)	36 – 60 years (5.66%)
Education	Bachelor's degree (66.04%)	Diploma (16.98%)	Higher than bachelor's degree (11.32%)
Address	In Thailand (84.91 %)	Other Countries (15.09%)	N/A
Occupation	Company Officer (33.96%)	Business Owner (20.75%)	<ul style="list-style-type: none"> <li>● Students (15.10%)</li> <li>● State Enterprises /government officer (15.10%)</li> </ul>
Frequency of visiting	Never (28.30%)	1 time (22.64%)	More than 5 times (20.75%)
Revisited	Yes (79.25%)	No (20.75%)	N/A
Month to visit	December (27%)	January (18%)	April (15%)
Activities or Traditions	Others : Khong River Conservation Ceremonies (3.40)	<ul style="list-style-type: none"> <li>● Visiting nine ancient temples (3.29)</li> <li>● Morning market visiting and having local food testing (3.29)</li> </ul>	Chiang Saen culture and heritage site “Light and Sound” show in the night (3.27)
Topics	Old Kingdom, The Birth of Lanna Kingdom (3.40)	<ul style="list-style-type: none"> <li>● Chiang Saen Buddha image/The City of Old Temple (3.32)</li> <li>● The way of life (3.32)</li> </ul>	The way of life along Mae Khong river port (3.28)
Promotions	<ul style="list-style-type: none"> <li>● Advertising (3.04)</li> <li>● Sales Promotion (3.04)</li> </ul>	Direct Marketing (3.00)	Publicity (2.92)
Media	Website/internet (2.85)	Magazine (2.74)	Mobile Phone Application (2.64)

Table 4.14 Target Audience information: VFR or visiting friends

### Target Audience: Education travelers

Top three Audience's Information Source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Female (77.50%)	Male (22.50%)	N/A
Age	26 – 35 years (37.50%)	19 – 25 years (30.00%)	36 – 60 years (20.00%)
Education	Bachelor's degree (57.50%)	High School (17.50%)	Higher than bachelor's degree (15.00%)
Address	In Thailand (85.00 %)	Other Countries (15.00%)	N/A
Occupation	Student (40.00%)	Researcher/Teacher (17.50%)	State Enterprises/government officer (15.00%)
Frequency of visiting	2-3 times (30.00%)	1 time (27.5%)	More than 5 times (17.50%)
Revisited	Yes (87.50%)	No (12.50%)	N/A
Month to visit	December (27%)	January (18%)	April (15%)
Activities or Traditions	Join the Chiang Sean histories and heritage site such by ride bicycle or local tram (3.30)	Others : Khong River Conservation Ceremonies (3.28)	<ul style="list-style-type: none"> <li>• Culture activities with local communitiessuch as craft making “Tung” (3.20)</li> <li>• Chiang Saen culture and heritage site “Light and sound” show in the night (3.20)</li> </ul>
Topic	The way of life along Mae Khong river port (3.48)	The way of life (3.33)	Old Kingdom, The Birth of Lanna Kingdom (3.28)
Promotions	<ul style="list-style-type: none"> <li>• Personal selling (2.78)</li> </ul>	Advertising (2.68)	Direct marketing (2.65)
Media	Book/Research (3.13)	Magazine (3.00)	Newspaper (2.98)

Table 4.15 Table of Target Audience information: Education travelers



## Target Audience: GIT or Group Inclusive Tour

Top three Audience's Information Source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Female (58.97%)	Male (41.03%)	N/A
Age	26 – 35 years (48.72%)	19 – 25 years (30.77%)	36 – 60 years (12.82%)
Education	Bachelor's degree (64.10%)	Diploma (17.95%)	High School (10.26%)
Address	In Thailand (69.23 %)	Other Countries (30.77%)	N/A
Occupation	Research/Teacher (43.59%)	Company Officer (25.64%)	Student (17.95%)
Frequency of visiting	1 time (43.59%)	Never (30.77%)	<ul style="list-style-type: none"> <li>● 2-3 times (12.82%)</li> <li>● More than 5 times (12.82%)</li> </ul>
Revisited	Yes (76.92%)	No (23.08%)	N/A
Month to visit	January (24%)	December (19%)	February (14%)
Activities or Traditions	Others : Khong River Conservation Ceremonies (3.49)	Morning market visiting and having local food tasting (3.38)	Visiting nine ancient temples (3.33)
Topics	Old Kingdom, The Birth of Lanna Kingdom (3.49)	The way of life along Mae Khong river port (3.36)	Chiang Saen Buddha image/ The City of Old Temple (3.08)
Promotions	Direct marketing (3.15)	Sales Promotion (2.95)	Personal selling (2.85)
Media	Website/internet (2.85)	Magazine (2.74)	Mobile Phone Application (2.64)

Table 4.16 Target Audience information: GIT or Group Inclusive Tour

### Target Audience: Youth/Backpackers

Top three Audience's Information Source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Male (55.56%)	Female (44.44%)	N/A
Age	26 – 35 years (52.78%)	19 – 25 years (25.00%)	36 – 60 years (13.89%)
Education	Bachelor's degree (55.56%)	Higher than bachelor's degree (25.00%)	Diploma (13.88%)
Address	In Thailand (77.78 %)	Other Countries (22.22%)	N/A
Occupation	Company Officer (27.78%)	Student (25.00%)	Business Owner (19.44%)
Frequency of visiting	<ul style="list-style-type: none"> <li>Never (30.56%)</li> <li>1 time (30.56%)</li> </ul>	2-3 times (16.67%)	More than 5 times (13.89%)
Revisited	Yes (72.22%)	No (27.78%)	N/A
Month to visit	December (27%)	<ul style="list-style-type: none"> <li>January (14%)</li> <li>November (14%)</li> </ul>	October (10%)
Activities or Traditions	<ul style="list-style-type: none"> <li>Culture activities with local communitiessuch as craft making “Tung”. (3.17)</li> <li>Shopping with local souvenir and OTOP products (3.17)</li> <li>Join local ceremony such as “Sub Cha Ta” (3.17)</li> </ul>	<ul style="list-style-type: none"> <li>“Tak Bat” Food offering to the monk in the morning (3.11)</li> <li>Others : Khong River Conservation (3.11)</li> </ul>	Visit nine ancient temples (2.92)
Topics	The way of life along Mae Khong river port(3.25)	<ul style="list-style-type: none"> <li>Chiang Sean Buddha image/ The City of Old Temple (3.17)</li> <li>The way of life (3.17)</li> </ul>	Old Kingdom, The Birth of Lanna Kingdom(3.11)
Promotions	<ul style="list-style-type: none"> <li>Publicity(2.67)</li> <li>Personal selling (2.67)</li> </ul>	Sales Promotion (2.56)	Direct marketing (2.42)
Media	Mobile Phone Application (3.17)	Newspaper (3.14)	Radio (3.10)

Table 4.17 Target Audience information: Youth/Backpackers

## Target Audience: Business Travelers

Top three of audience's information source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Gender	Male (60.0%)	Female (40.00%)	N/A
Age	26 – 35 years (60.00%)	36 – 60 years (25.00%)	19 – 25 years (15.00%)
Education	Bachelor's degree (45.00%)	Diploma (25.00%)	Higher than bachelor's degree (20.00%)
Address	In Thailand (75.00 %)	Other Countries (25.00%)	N/A
Occupation	Business Owner(35.00%)	Company Officer (25.00%)	State Enterprises / government officer (15.00%)
Frequency of visiting	<ul style="list-style-type: none"> <li>● Never (25.00%)</li> <li>● 1 time (25.00%)</li> <li>● More than 5 times (25.00%)</li> </ul>	2-3 times (15.00%)	Once a year (10.00%)
Revisited	Yes (80.00%)	No (20.00%)	N/A
Month to visit	<ul style="list-style-type: none"> <li>● January (16%)</li> <li>● April (16%)</li> </ul>	<ul style="list-style-type: none"> <li>● February (11%)</li> <li>● December (14%)</li> </ul>	<ul style="list-style-type: none"> <li>● March (8%)</li> <li>● June (8%)</li> <li>● July (8%)</li> <li>● November (8%)</li> </ul>
Activities or Traditions	<ul style="list-style-type: none"> <li>● Touring Chiang Saen's historical and heritage sites by riding bicycles or local trams (3.25)</li> <li>● Others: Khong River Conservation Ceremonies (3.25)</li> </ul>	<ul style="list-style-type: none"> <li>● Chiang Saen's culture and heritage site "Light and sound" show in the night(3.20)</li> <li>● Joining folk custom (3.20)</li> </ul>	<ul style="list-style-type: none"> <li>● Morning market visiting and having local food tasting (3.10)</li> <li>● Joining local ceremonies such as "Sub Cha Ta" (3.10)</li> </ul>

Top three of audience's information source			
Topic	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
Topics	<ul style="list-style-type: none"> <li>The way of life along Mae Khong river port (3.30)</li> <li>Chiang Sean Buddha image/ The City of Old Temple (3.30)</li> </ul>	Old Kingdom, The Birth of Lanna Kingdom (3.25)	The way of life (3.20)
Promotions	Publicity (3.00)	Sales Promotion (2.56)	<ul style="list-style-type: none"> <li>Advertising(2.75)</li> <li>Sales Promotion (2.75)</li> </ul>
Media	Television (2.80)	<ul style="list-style-type: none"> <li>Book/Research (2.75)</li> <li>Newspaper (2.75)</li> <li>In-store (2.75)</li> </ul>	Radio (2.70)

Table 4.18 Target Audience information: Business Travelers

### Suggestion of Strategy

Objective: To select the media

Responsible Persons: Stakeholders, communities, schools and local governments

Mission: Selecting the most effective media to send messages to visitors.

Process:

- 1) Plan the budget, such as finding a budget from the local government or TAT
- 2) Selecting a media which will benefit the communities such as using student guides or games to boost promotion such as photo contests of Chiang Saen etc.,

- 3) Training of the media source, for example, if students become guides, they will have to attend a training course and print media will have to be prepared.
- 4) Evaluation of the plan by survey and feedback from visitors.

### Benefit

From the plan, communities will attain benefits from the media by sending out messages to tourists.

The media needs to be analyzed with regards to the target audiences' behavior. Each target or each type of tourists have their own distinct behavior. To send the message or appeal to that right target, there needs to be a close consideration. From the study, it is found that FIT or fully independent tourists prefer to gain information from the newspapers and public advertising.

### Step 6. Evaluating Chiang Saen's Strategy

After Step 5, Chiang Saen will attain an interpretation plan to become a true Cultural Heritage Tourism Destination. The evaluation steps must be done by communities and local governments. The research will suggest a complete interpretation plan in Chapter 5.

This research follows the steps of the (Lancaster Country Planning Commission, Telling Our Stories An Interpretation Manual for Heritage Partners) model to interpret Chiang Saen's identity and sets up an interpretation plan to promote cultural heritage tourism.

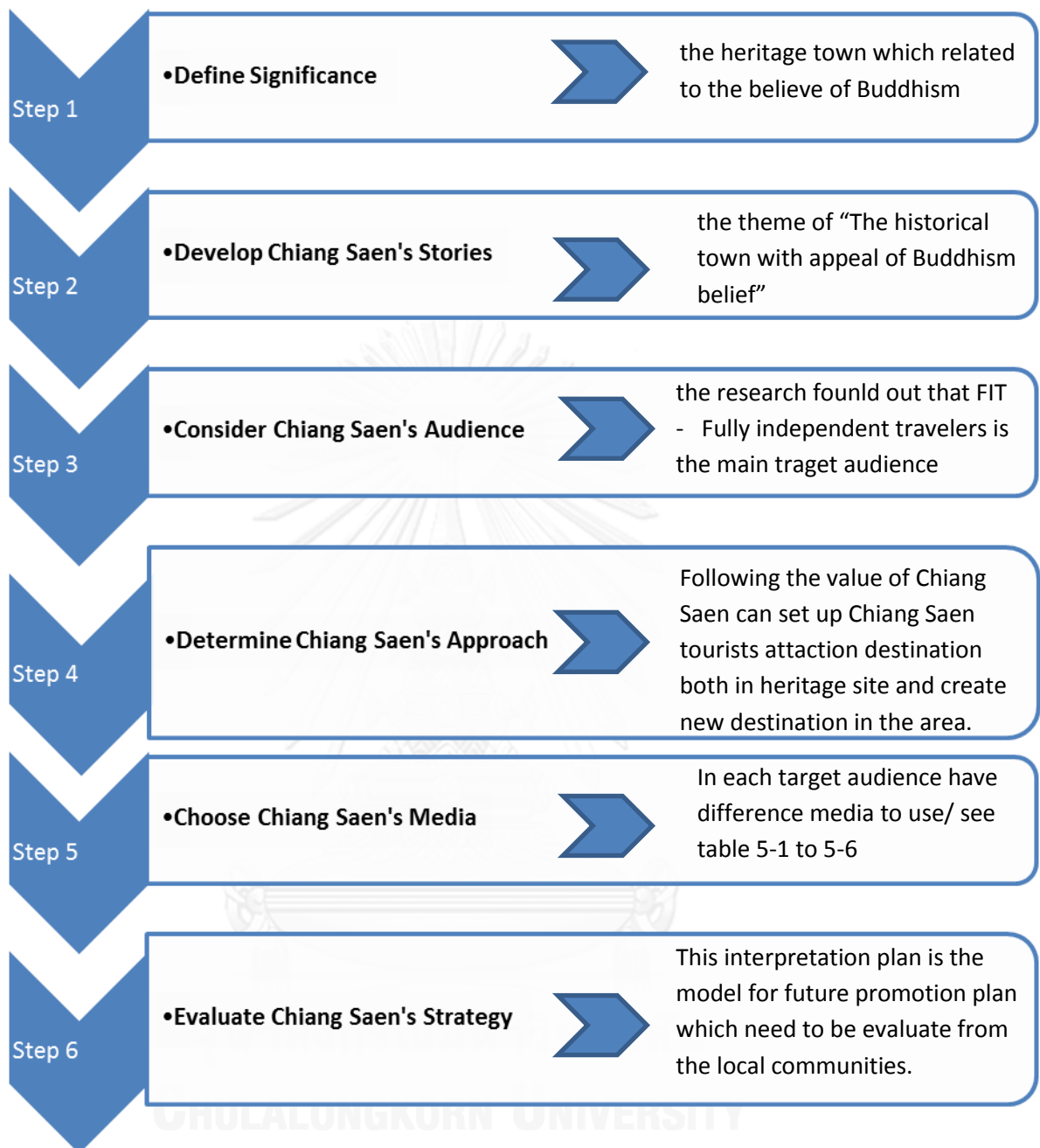


Figure 4.9 Chiang Saen's interpretation plan with strategy

## CHAPTER 5

### Conclusion and Suggestions

The research “An Interpretation Plan for Heritage Tourism Promotion in Chiang Saen District, Chiang Rai” aims to identify the interpretation of Chiang Saen to promote cultural heritage tourism in the area. The research has the objectives to identify an identity of Chiang Saen, identify a target audience and find the message or appeal that will promote cultural heritage tourism.

The study uses both quantitative and qualitative research methods. In-depth interviews have involved stakeholders in the community, whether it be the locals, local authorities, the Tourism Authority of Thailand, academics from universities in Chiang Rai, entrepreneurs and furthermore, monks in finding the historical, cultural/symbolic, social, spiritual/religious and aesthetic values of Chiang Saen. 400 questionnaires have been administered to both local and international tourists.

In the study of Chiang Saen’s values; historical value, Cultural value, Spiritual/religious value Social value, Aesthetic value, it is found that all values are in relation to Buddhist Beliefs. The identity and significance of Chiang Saen is in the heritage of the town which relates itself to the beliefs of Buddhism.

The main target audience of Chiang Saen is fully independent travelers. The message and appeal to promote Chiang Saen must be emphasized on the theme of “The Historical Town with an Appeal for Buddhism beliefs”. Results from the preferences of Chiang Saen target audience’s behavior, what they find interesting, activities and media can be used as a tool to promote Chiang Saen as a cultural heritage tourism destination.

In conclusion, the interpretation plan below is the sample interpretation plan that can be used as a model for the future development plan or promotion plan in Chiang Saen.



## The Sample Interpretation Plan for Chiang Saen Cultural Heritage

Chiang Saen is an important town in Thailand which maintains many heritage sites located on the bank of Mekong River, but the cultural heritages of Chiang Saen are still considered unpopular and has a relatively small number of activities in terms of it being a cultural heritage site. To promote Chiang Saen as a Cultural Heritage Tourism destination, Chiang Saen needs to propose contemporary strategies to improve the quality it as a cultural tourist destination. An Interpretation Plan will be used as the the tool for presenting the values of Chiang Sean as a historic resource. An interpretation plan will be used to identify an identity, target an audience and create a further appeal of Chiang Saen. The demand of a Chiang Saen Interpretation Plan aims to promote Chiang Saen as a fully developed cultural heritage tourism destination.

### Objective:

- To promote Chiang Saen as the Cultural Heritage Site
- To conserve Chiang Saen as a Heritage Site
- To develop Chiang Saen's tourism sector and increase income for local economies

### Vision

- To make Chiang Saen become a first class destination inviting tourists to come when thinking of Northern Thailand Tourism

### Mission

- To build the understanding of communities of the benefits of cultural heritage tourism.
- To promote Chiang Saen to become a Cultural heritage Tourists' destination.
- To promote Chiang Saen as a Cultural heritage Destination.

### Period

- years Plan

**Mission 1: Build the understanding to communities of the benefits of cultural heritage tourism.**

**Progress and strategy;**

**Project 1: First Year – Months 1-4**

Providing the benefits of becoming a Cultural heritage tourism destination to communities.

Objective;

- To build the understanding of how tourism can benefit local communities.

In first's period, it is important to make the communities understand and provide collaboration efforts in the interpretation plan. This project will create the understanding of benefits of conservation and development notions of Chiang Saen in becoming a Cultural heritage tourism destination.

Project Responsible Persons;

- Local Government
- Local Authorities

Budget;

- Local Governments such as the Tourism Development Budget

Process and strategy

Organize a conference or workshop for communities and having guest speakers

Organizing a trip to the Cultural heritage communities and have contests or select the person from the communities.

Evaluation

Check attitudes towards Communities in the promotion of Chiang Saen becoming a Cultural heritage site.

The Outcome:

After the conferences and trip, the communities will understand what is the benefit of developing Chiang Saen as Cultural heritage destination and what they can attain as a stakeholder.

### Project 2: First Years – Months 5-8

Contests for Students to understand the Chiang Saen's history

Objective;

- To build an understanding of Chiang Saen's history for students that can be transferred to parents.

This project creates an understanding of Chiang Saen's history and it can also make the communities proud to become part of an important historical period.

Responsible persons;

- Local Governments
- Schools
- Museums

Process and Strategy

- Organize trips for students to museums and Cultural heritage sites: this will create knowledge of Chiang Saen's history and Cultural heritage sites.
- Local governments, museums, temples and school discussion to assist on providing contests
- Organize contests for students

Budget;

- Local Governments
- Schools
- Sponsoring from stakeholders such as hotels, tour companies etc.

### Evaluation

Evaluate if students can provide answers to questions asked by tourists in Chang Saen.

### Outcome:

After the completion of this project, students and people in Chiang Saen will know and be proud to answer tourists' questions upon Chiang Saen as a historical site.



**Mission 2: Build Chiang Saen to become a Cultural Heritage Tourists' Destination.**

**Progress and strategy;**

**Project 1: First Year: Months 9 -12**

Define the Significance and Develop Chiang Saen's Stories

Objective;

- To Create the Chiang Saen identity and improve on Chiang Saen's stories

Responsible Persons;

- Local Governments
- Local Authorities

Process and Strategy

	Activities	Responsible man	How to
1	Find stories of Chiang Saen that link to the heritage sites and Buddhism within the area.	Museums, Locals cultural committees, Local governments	Study the histories, collect information from communities
2	Create the symbol of Chiang Saen	Local governments	Organize contests and votes from local communities
3	Select a Place of Heritage site which links to Chiang Saen's history	Museums, Local cultural committees, Local governments	Find heritage sites can become tourist hot spots by vote or selections from the specific infrastructures

Table Process and Strategy of Create the Chiang Saen identity and improve on Chiang Saen's stories

Budget;

- Local Governmenta
- Temple a

Evaluation

- The communities will know more on the true identity of Chiang Saen and the symbol of Chiang Saen.

The Outcome:

**Theme:**

“The historical town with an appeal for Buddhism beliefs -- Mystical Town”

To make Chiang Saen have the feeling of peace and mysticism in Buddhism. This can allow for it to be a distinct location as compared to “Laos” which is the “Casino”. This theme also create a unique standpoint compared to other Kingdoms in Lanna.

**Sub Theme:**

- Cultural heritage sites with the histories of The Birth of Lanna Kingdom or the Land Rich Buddhism
- The ways of life along Mae Khong river port from old trading styles to contemporary trading

General Topic:

- a Crucial Cultural Heritage Site with much importance to this day.
- A tangible heritage site built by the King’s mechanic team and has history King San Phu period
- The main town for trading in northern route till today

### Specific Topic

- Beliefs in Buddhism and the image of the Buddha (Chiang Sean style)
- The ways of life, rituals and ceremonies that are related to Buddhism

### Project 2: Second Year – 1st Month

Meetings and referendums to set up target audiences

#### Objective;

- To consider Chiang Saen's Audience

#### Responsible persons;

- Local Governments
- Stakeholders; Temples, Schools, communities, Local Authorities

#### Budget;

- Local Government

#### Process/Strategy

Select a target audience from

- FIT or Fully Independent Traveler
- VFR - Visiting friends and relatives
- Education Travelers
- GIT: Group Inclusive Tour
- Youth/Backpackers
- Business Travelers

#### Evaluation

The result of referendums of the communities and stakeholders

Outcome:

FIT or fully independent travelers can be the first targeted audience for Cultural heritage tourism in Chiang Saen as the behavior and found to be that of the highest number of tourists. The other types are VFR - Visiting friends and relatives, Education travelers, GIT : Group inclusive tour and Youth/Backpackers, these should also be considered to be the second target audience. Business travelers have the smallest percentage and can be considered the third target audience.

### **Project 3: Second year – 3 Months – Month 2-5**

Create routes of traveling in Chiang Saen

Objective;

- To determine Chiang Saen's Approach

Responsible persons:

- Local Governments
- Stakeholders; Temples, Schools, communities, Local Authorities

Budget;

- Local Governments
- Temples
- Local Authorities : Museums

Process/Strategy

- The communities and stakeholders may discuss and follow the steps below;
  - 1) List stories and some of the key elements of each one
  - 2) Create a map or diagram that matches story elements to the locations to provide interpretations
  - 3) Find the best way to arrange story elements for visitors



## Evaluation

The results of referendums of the communities and stakeholders

## Outcome: Chiang Saen's Tourism route

First welcome tourists at the information Center and provide an audio telling the first story; The Birth of the Lanna kingdom; The King Saen Phu Era and Yonoknakornngennang kingdom. Today, the center of tourists information is taken care of by the local authorities.

Second, the stories of “The beliefs in Chiang Saen Buddhism; The City of Old Temple (86 temples) and Chiang Saen Buddha image” can be shown by tour guides or on the route maps such as the 7 temples map. This step will require each temple to create activities to push for tourists to spend more money such can be sales of local snacks, gifts etc.,

Third, “The way of life along Mae Khong river port” can allow for tourists to enjoy the view of the Mae Kong River by boat or by walking along the Mae Kong Riverside. This walk will end with a stop at the duty-free shop in the Chiang Saen Tourist Ports which is being taken care of by local governments.

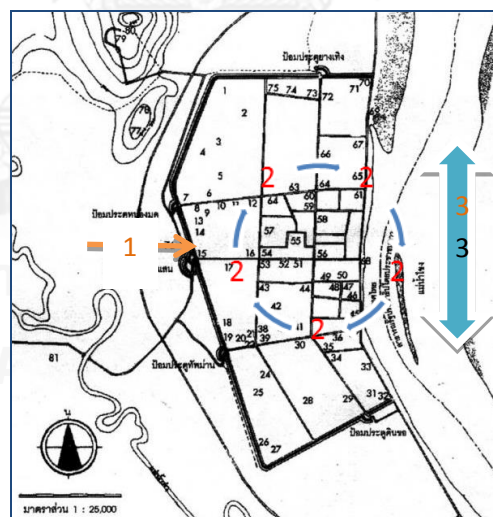


Figure 5.1 Chiang Saen's Tourism route

#### Project 4: Second year – 5 Month – Months 6-10

Choose the media for distributing information of Chiang Saen

Objective;

- To choose Chiang Saen's Media

Responsible Persons;

- Local Governments
- Stakeholders; Temples, Schools, communities, Local Authorities

Budget;

- Local Governments
- Local Authorities : Museums
- Schools

Process/Strategy

- 1) A study of the behavior of tourists; from the outcome of project 1-4 the audience are FIT or Fully independent travelers, VFR - Visiting friends and relatives, Education travelers, GIT : Group inclusive tour and Youth/Backpackers, all which have differences in behaviors.
- 2) Select a positioning of Chiang Saen
- 3) Select a media to send the messages to the target market.

Evaluation

The result of a referendum of the communities and stakeholders

Outcome:

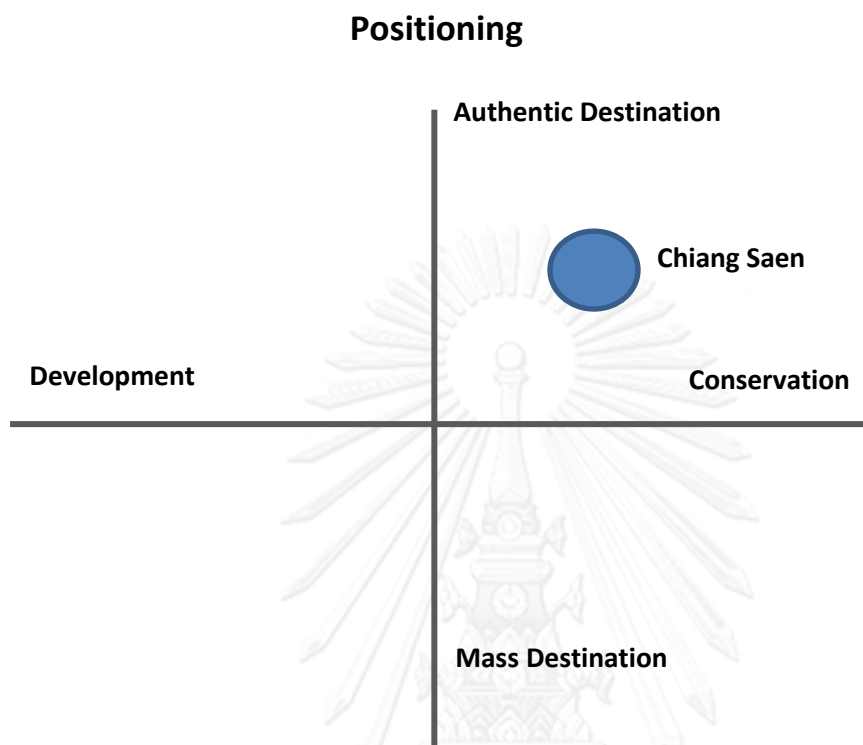


Figure 5.2 Positioning of Chiang Saen's heritage

The Positioning of Chiang Saen: the Chiang Saen province shall be upgraded to be a Free Trade Area with high development. To develop Chiang Sae, it must start with conservation. With the authentic notion of the birth of the Lanna Kingdom, it can allow for Chiang Saen to be more interesting than any other heritage site in the Lanna kingdom. To develop and conserve itself Chiang Saen must develop its unique aspects.

### Select Media

#### Strategy 1

- Students as tour guides. With this strategy, students can earn money from the tourists and also work on improving various skills. There needs to be a training course developed specifically for these students.

#### Strategy 2

- Presentation must be in 3 Languages; Thai, English and Chinese

### Strategy 3

- Each heritage site must have their own stories that are able to be provided in 3 Languages; Thai, English and Chinese

### Project 5: Second year – 2 Month – Months 11-12

To collect attitudes towards Chiang Saen's cultural heritage

#### Objective;

- To evaluate Chiang Saen's Strategy

This evaluation will be used to check the satisfaction levels and attitudes of the tourists.

#### Responsible Persons:

- Local Governments and Stakeholders ; Temples, Schools, communities, Local Authorities

#### Budget;

- Local Governments
- Temples
- Local Authorities : Museums

#### Process/Strategy

- Design a questionnaire and choose the response sample; in this case, one may use an outsource team
- Collect the data
- Conclude and Suggest
- Discuss conclusions of the plan to see if it is useful or not.

Outcome: Obtain whether the plan is useful or not

### Mission 3: Promote Chiang Saen as a Cultural Heritage Destination.

#### Progress and strategy;

#### Project 1: Third year – Months 1-4

Photo contests

Objective;

- To promote Chiang Saen with photo stories

The photo contests can be useful when collecting beautiful photos of Chiang Saen and promoting the photographer with viewers to their blog or website. In this way, photographers can also aim at the FIT or fully independent travellers which are the first group of tourists that experience Chiang Saen cultural heritage site's new activities.

Responsible persons:

- Local Governments
- Stake holders

Budget;

- Local Governments such as the Tourism Development Budget
- Stakeholders can help by sponsors of Hotel vouchers, Tour Packages etc.,

Evaluation

Feedback on the number of tourists and the promotions by word of mouth on website such as Pantip, Facebook etc.

The Outcome:

Communities have the Photo to promote in another media.

## Project 2: Third years – month 5-8

### Poster and Clip Video Contests

#### Objective;

- To promote Chiang saen by advertising and website

Poster and Clip Video Contests can be useful to promote Chiang Saen by word of mouth throes website and facebook. The Poster also can be useful for others media promotion.

#### Project response man;

- Local Government
- Stake holder

#### Budget;

- Local Government such as tourism development budget
- Stake holder can help by sponsor such as Hotel voucher, Tour Package etc.,

#### Evaluation

The feedback of the number of tourists and the promote by word of mouth in website such as pantip, facebook etc.

#### The Outcome:

Communities have poster and video to promote in another media.

## Project 3: Third years – month 9-12

### Evaluation The feedback

#### Objective;

- To evaluation the feedback of tourists

In this evaluation use to check the satisfy of tourist compare before and after visits Chiang Saen by know about Chiang Saen thru the promoter's media.

Project response man;

- Local Government
- Stake holder ; Temple, School, communities, Local Authorities

Budget;

- Local Government
- Temple
- Local Authorities : Museum

Process/Strategy

- Design questionnaire and choose the response ; in this case may using outsource team
  - Collect the data
  - Conclusion and suggestion
- Discussion the conclusion of the plan which is useful or not.

The outcome: The plan is useful or not

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จุฬาลงกรณ์มหาวิทยาลัย  
**CHULALONGKORN UNIVERSITY**



APPENDIX

จุฬาลงกรณ์มหาวิทยาลัย  
**CHULALONGKORN UNIVERSITY**

Table A-1: Chiang Saen Value from In-depth Interview

Interviewer	Historical Value	Cultural/Symbolic Value	Social Value	Spiritual /religious value	Aesthetic Value
Monk	King Saen Phu history	City Wall Chiang Saen Style 's Budha Image heritage site Naga	Cooperation in Buddhism activities	Various culture and tradition about faith in Buddhism of native tribes	Divinity
Monk	Yo Nok Na korn History	City Wall Wat Parsak Chiang Saen Style 's Budha Image		Faith and believe in Buddhism	Antiquity, Divinity, and Buddhism
Monk	History of the temple and heritage site	heritage site	Cooperate of communities and believe of the Buddhism	Diversity of the ethnic group, it effect to make the diversity of the Buddhism Rituals in each temple	
Monk		heritage site	Cooperate of communities and believe of the Buddhism		
Local	Yo Nok Na	City Wall/	Cooperation	Culture and	Antiquity,

community	korn History / King Saen Phu history	Chiang Saen Style 's Budha Image heritage site/ Naga	in Buddhism activities according to approaches of Lanna culture and native tribes	tradition of various tribes releated to Buddhism	Divinity, and Buddhism
Local community	The folk story of suwankho mkom/ King Saen Phu history	City Wall/ Chiang Saen Style 's Budha Image/ Mae Kong River	-	Cultural heritage and ceremony can be descend to people in other area such as Sipsong punna in China	Antiquity and Divinity
Local Academician	Chiang Saen Town story	City Wall Pagoda heritage site	School can be the model for communities to conserve cultural and developmen t in the same time	Chiang Saen way of life	City of culture and civilization
Local Academician	King Saen Phu history	City Wall Chiang Saen Style 's Budha Image			Misty town trading town
Local Authorities					City of culture and civilization

Entrepreneurs	King Saen Phu history / The folk story of suwankho mkom	City Wall Chiang Saen Style 's Budha Image	Buddhism Believe
TAT	Historical	heritage site	
Academician			The Misty of the place

#### Information of target audience for Promotion Strategy

From typology of tourists, each type of tourists has difference information and behaviors so the research separates each type of tourists following the finding from the sample population. Each type shows difference behavior as following table;

Target Audience: FIT or fully independent traveler

Table A-2: Number and Percentage of the FIT – Fully independent travelers separated by age and gender

Socio-demographic	Number	Percentage (%)
Gender		
Male	94	44.76
Female	116	55.24
Total	210	100.00
Age		
Less than 18 years	4	1.90
19 – 25 years	62	29.52
26 – 35 years	110	52.38

36 – 60 years	30	14.29
61 years or older	4	1.90
Total	210	100.00

From Table A-2, showed that the gender of the FIT – Fully independent travelers consisted of 55.24% female and 44.76% male with 52.38 % between 26 – 35 years of age.

Table A-3: Number and Percentage of the FIT – Fully independent travelers separated by Education, Address and Occupation

Socio-demographic	Number	Percentage (%)
<b>Education</b>		
Primary School	3	1.43
High School	8	3.81
Diploma	9	4.29
Bachelor's degree	135	64.29
Higher than bachelor's degree	55	26.19
Total	210	100.00
<b>Address</b>		
in Thailand such as Lampoon, Chiang Mai, Bangkok	190	90.48
Other Countries such as Tokyo, Germany and USA	20	9.52
Total	210	100.00
<b>Occupation</b>		
Student	59	28.10
Researcher/Teacher	26	12.38
State Enterprises / government	37	17.62



officer		
Company Officer	48	22.86
Owner Business	31	14.76
Farmer	1	0.48
none/hours keeper	1	0.48
Others such as retired, musician and writer	7	3.33
Total	210	100.00

From Table A-3, showed that 64.29% of the FIT – Fully independent travelers had Bachelor's degree, 90.48% were from Thailand such as Lampoon, Chiang Mai and Bangkok and they were 28.10% students.

Table A-4: Number and percent of how often the FIT – Fully independent travelers have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percent (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	51	24.29
1 time	47	22.38
2 - 3 times	29	13.81
more than 5 times	55	26.19
once a year	4	1.90
2-3 times/year	8	3.81
every month	16	7.62
Total	210	100.00

From Table A-4, showed that 26.19% of the FIT – Fully independent travelers had been more than 5 times, 24.29% had never been and 22.38% had been 1 time.

Table A-5: Number and percent of how the FIT – Fully independent travelers revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	192	91.43
No	18	8.57
Total	210	100.00

From Table A-5, showed that 91.43% of the FIT – Fully independent travelers answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 8.57% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

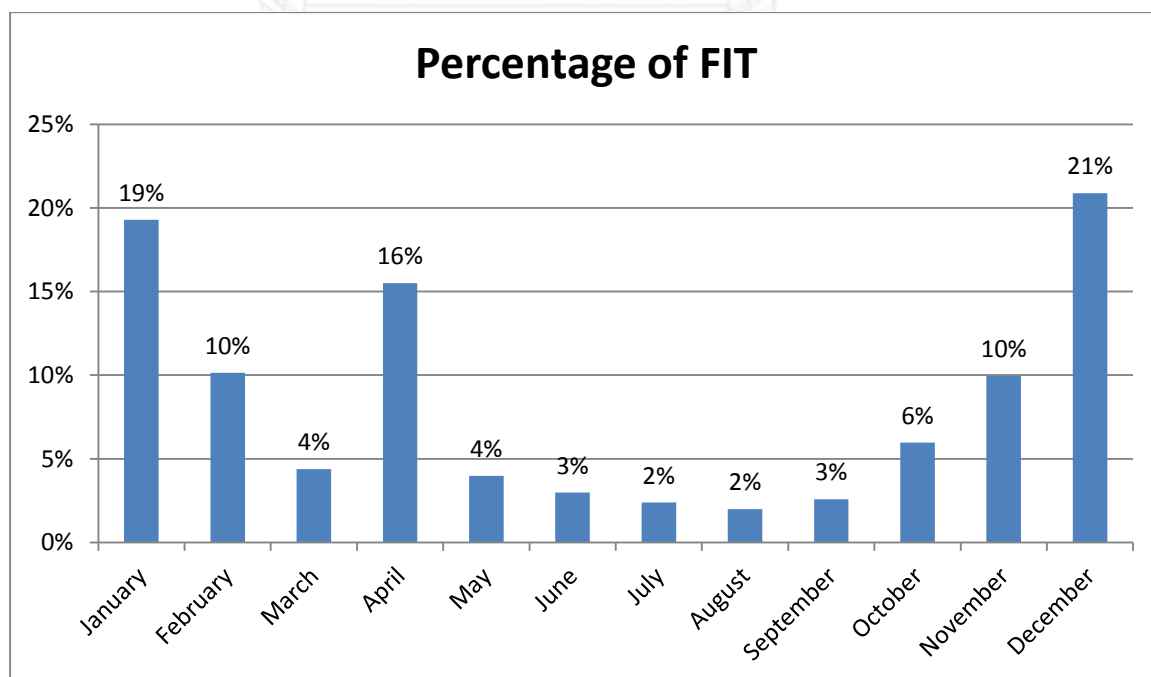


Figure A-1: Number and percent of the FIT – Fully independent travelers had selected to visit Chiang Sean

From Figure A-1, showed that 21% of the FIT – Fully independent travelers had selected to visit Chiang Sean in December.

Table A-5: Number, percent, mean and standard deviation of the activities or tradition that the FIT- Fully independent travelers wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	102 (48.57%)	91 (43.33%)	15 (7.14%)	2 (0.95%)	2.90	0.90	High
2. Culture activities with local communities e.g. craft making “Tung”.	106 (50.48%)	83 (39.52%)	20 (9.52%)	1 (0.48%)	2.91	0.83	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	93 (44.29%)	101 (48.10%)	15 (7.14%)	1 (0.48%)	2.89	0.91	High
4. Visit nine ancient temples.	98 (46.67%)	84 (40.00%)	26 (12.38%)	2 (0.95%)	2.62	0.88	High
5. Shopping with local souvenir and OTOP products.	1 (0.48%)	0 (0.00%)	0 (0.00%)	209 (99.52%)	2.62	0.88	High

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
6. Morning market visiting and having Local food tasting.	93 (44.29%)	88 (41.90%)	27 (12.86%)	2 (0.95%)	2.89	0.91	High
7. "Tak Bat" Food offering to the monk in the morning.	72 (34.29%)	99 (47.14%)	33 (15.71%)	6 (2.86%)	2.62	0.88	High
8. Join folk custom.	71 (33.81%)	105 (50.00%)	30 (14.29%)	4 (1.90%)	3.16	0.73	High
9. Join local ceremony such as "Sub Cha Ta" (prolong the life ceremony).	73 (34.76%)	107 (50.95%)	25 (11.90%)	5 (2.38%)	3.16	0.73	High
10. Specify others Khong River Conservation Ceremonies	3 (1.43%)	0 (0.00%)	0 (0.00%)	207 (98.57%)	1.04	0.36	Least
Total					2.68	080	High

From Table A-5 showed that the overall number, percent, mean and standard deviation of the activities or tradition that the FIT- Fully independent travelers wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 2.68$ ). Firstly, Join folk custom and join local ceremony such as "Sub Cha Ta" (prolong the life ceremony) were at the high level ( $\bar{X} = 3.16$ ). Secondly, culture activities with local communities such as craft making "Tung" was at the high level ( $\bar{X} =$

2.91) and thirdly, join the Chiang Sean histories and heritage site such by ride bicycle or local tram was at the high level ( $\bar{X} = 2.90$ ) respectively.

Table A-6 : Number, percent, mean and standard deviation of topics that can attract the FIT- Fully independent travelers to travel in Chiang Sean.

Topic	FIT- Fully independent travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Old Kingdom, The Birth of Lanna Kingdom.	102 (48.57%)	91 (43.33%)	15 (7.14%)	2 (0.95%)	3.40	0.66	High
2. The way of life along Mae Khong river port.	106 (50.48%)	83 (39.52%)	20 (9.52%)	1 (0.48%)	3.14	0.68	High
3. Chiang Sean Buddha image/ The City of Old Temple (86 temples).	1 (44.29%)	15 (48.10%)	101 (7.14%)	93 (0.48%)	3.07	0.64	High
4. The way of life.	98 (46.67%)	84 (40.00%)	26 (12.38%)	2 (0.95%)	3.16	0.73	High
5. Specify others	1 (0.48%)	0 (0.00%)	0 (0.00%)	209 (99.52%)	1.01	0.21	Least
Total					2.76	0.58	High

From Table A-6, showed that the overall number, percent, mean and standard deviation of topics that can attract the FIT- Fully independent travelers to travel in Chiang Sean was at the high level ( $\bar{X} = 2.76$ ). Firstly, old Kingdom, the

birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.40$ ). Secondly, the way of life was at the high level ( $\bar{X} = 3.16$ ) and thirdly, the way of life along Mae Khong river port was at the high level ( $\bar{X} = 3.14$ ) respectively.

Note: The author specified others such as Local recipes ie 'kawsoi', beauty of the city to strongly agree and strongly disagree if the travelers answers were not clear.

Table A-7: Number, percentage, mean and standard deviation of the promotional that can make the FIT – Fully independent travelers receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Rank
1. Advertising - Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	56 (26.67%)	96 (45.71%)	39 (18.57%)	19 (9.05%)	2.90	0.90	
2. Publicity - Good campaigns from TAT and local government.	50 (23.81%)	105 (50.00%)	41 (19.52%)	14 (6.67%)	2.91	0.83	
3. Sales Promotion - Good price of tour package, special rate of hotel.	58 (27.62%)	89 (42.38%)	45 (21.43%)	18 (8.57%)	2.89	0.91	
4. Direct marketing - Internet access, word of							

mouth, Direct mail	52 (24.76 %)	85 (40.48 %)	59 (28.10%)	14 (6.67%)	2.62	0.88	
5. Personal selling Advice from travel agent.	46 (21.90 %)	95 (45.24 %)	51 (24.29%)	18 (8.57%)	2.62	0.88	
Total					2.79	0.89	

From Table A-7, showed that the number, percent, mean and standard deviation of the promotional that can make the FIT – Fully independent travelers receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.79$ ). Firstly, Publicity-Good campaigns from TAT and local government was at the high level ( $\bar{X} = 2.91$ ). Secondly, Advertising - Travel program show, advertising of TAT campaigns on TV, Tourism program on Television was at the high level ( $\bar{X} = 2.90$ ) and thirdly, Sales Promotion - Good price of tour package, special rate of hotel was at the high level ( $\bar{X} = 2.89$ ) respectively.

Table A-8: Number, percentage, mean, and standard deviation of the media that the FIT- Fully independent travelers prefer to receive information, news, or promotion about Chiang Saen.

The media that the travelers prefer to receive information, news, or promotion about Chiang Saen.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
Prints Media							
1. Book	59	85	49	17			

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
/Research	(28.10%)	(40.48%)	(23.33%)	(8.10%)	2.89	0.91	High
2. Magazine	65 (30.95%)	86 (40.95%)	46 (21.90%)	13 (6.19%)	2.62	0.88	High
3. New Papers	39 (18.57%)	93 (44.29%)	66 (31.43%)	12 (5.71%)	3.29	0.57	High
4. Brochure	42 (20.00%)	93 (44.29%)	58 (27.62%)	17 (8.10%)	2.92	0.75	High
Electronic Media							
5. Televisions	46 (21.90%)	95 (45.24%)	51 (24.29%)	18 (8.57%)	2.62	0.88	High
6. Radio	67 (31.90%)	83 (39.52%)	43 (20.48%)	17 (8.10%)	3.07	0.64	High
Out of home media							
7. Aerial advertising; airships, balloon	37 (17.62%)	81 (38.57%)	70 (33.33%)	22 (10.48%)	3.14	0.68	High



The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
8. Transports	25 (11.90%)	73 (34.76%)	80 (38.10%)	32 (15.24%)	3.18	0.67	High
9. in-store; Billboards	26 (12.38%)	84 (40.00%)	76 (36.19%)	24 (11.43%)	3.14	0.68	High
10. Cinema	39 (18.57%)	81 (38.57%)	69 (32.86%)	21 (10.00%)	2.96	0.79	High
11. Product placements; In Movie, Series	32 (15.24%)	81 (38.57%)	67 (31.90%)	30 (14.29%)	2.94	0.80	High
12. Exhibitions	47 (22.38%)	82 (39.05%)	54 (25.71%)	27 (12.86%)	3.05	0.84	High
Direct-response Media							
13. Mail	34 (16.19%)	81 (38.57%)	73 (34.76%)	22 (10.48%)	2.62	0.88	High
Direct-response Media - telemarketing							
14. SMS/MMS	29 (13.81%)	55 (26.19%)	86 (40.95%)	40 (19.05%)	2.72	0.85	High

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	FIT- Fully independent travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
15. Website/internet ; Google, YouTube	71 (33.81%)	92 (43.81%)	38 (18.10%)	9 (4.29%)	2.62	0.88	High
16. Mobile Phone Application; Instar gram, Line, We Chat	42 (20.00%)	78 (37.14%)	70 (33.33%)	20 (9.52%)	2.50	0.89	High
Total					2.89	0.78	High

From Table A-8 showed that the overall number, percent, mean and standard deviation of the media that the FIT- Fully independent travelers prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.89$ ). Firstly, New Papers was at the high level ( $\bar{X} = 3.29$ ). Secondly, Transports was at the high level ( $\bar{X} = 3.18$ ) and thirdly, Aerial advertising; airships, balloon and in-store; Billboards were at the high level ( $\bar{X} = 3.14$ ) respectively.

VFR - Visiting friends and relatives

Table A-9: Number and Percents of the VFR - Visiting Friends and relatives separated by sex, education and occupation.

Socio-demographic	Number	Percent (%)
<b>Sex</b>		
Male	23	43.40
Female	30	56.60
<b>Total</b>	<b>53</b>	<b>100</b>
<b>Age</b>		
Less than 18 years	1	1.89
19 – 25 years	13	24.53
26 – 35 years	35	66.03
36 – 60 years	3	5.66
61 years or older	1	1.89
<b>Total</b>	<b>53</b>	<b>100</b>
<b>Education</b>		
High School	3	5.66
Diploma	9	16.98
Bachelor's degree	35	66.04
Higher than bachelor's degree	6	11.32
<b>Total</b>	<b>53</b>	<b>100</b>
<b>Address</b>		
in Thailand such as Payao, Nan, Phitsanuloke, Udon, Ayutaya, Nonthaburi, Lopburi, Rayong and Bangkok	45	84.91
Other Countries such as Australia, Bahrain, France, Spain, Kuwait, Japan and USA	8	15.09
<b>Total</b>	<b>53</b>	<b>100</b>
<b>Occupation</b>		
Student	8	15.10

Researcher/Teacher	4	7.55
State Enterprises / government officer	8	15.10
Company Officer	18	33.96
Owner Business	11	20.75
None/hours keeper	2	3.77
Others such as house wife	2	3.77
<b>Total</b>	<b>53</b>	<b>100</b>

From Table A-9, showed that the sex of the VFR - Visiting Friends and relatives consisted of 56.60% female and 43.40% male, 66.04% with Bachelor's degree 84.91% were from Thailand such as Payao, Nan, Phitsanuloke, Udon, Ayutaya, Nonthaburi, Lopburi, Rayong and Bangkok and they were 33.96% Company Officer.

Table A-10 : Number and percent of how often the VFR - Visiting Friends and relatives have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percent (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	15	28.30
1 time	12	22.64
2 - 3 times	9	16.98
more than 5 times	11	20.75
Once a year's	5	9.43
every month	1	1.89
<b>Total</b>	<b>53</b>	<b>100</b>

From Table A-10, showed that 28.30% of the VFR - Visiting Friends and relatives had never been for cultural heritage tourism in Chiang Sean before.

Table A-11: Number and percent of how the VFR - Visiting Friends and relatives revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	42	79.25
No	11	20.75
Total	53	100

From Table A-11, showed that 79.25 % of the VFR - Visiting Friends and relatives answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 20.75% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

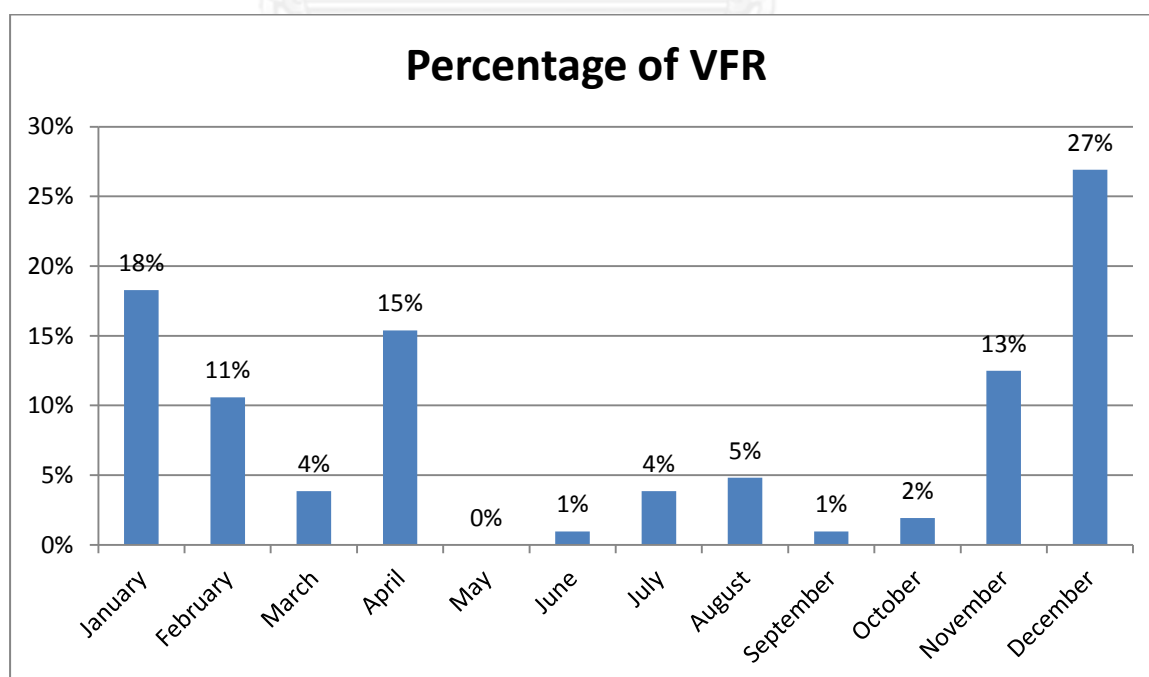


Figure A-2: Number and percent of the VFR - Visiting Friends and relatives had selected to visit Chiang Sean

From Figure A-2, showed that 27% of the VFR - Visiting Friends and relatives had selected to visit Chiang Sean in December. 18 % of VFR selected to visit Chiang Saen in January and 15 % selected to visit in April.

Table A-12: Number, percent, mean and standard deviation of the activities or tradition that the VFR - Visiting Friends and relatives wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	VFR - Visiting Friends and relatives						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Rank
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	14 (26.92%)	30 (57.69%)	7 (13.46%)	1 (1.92%)	3.21	0.72	High
2. Culture activities with local communities such as craft making “Tung”.	22 (42.31%)	22 (42.31%)	8 (15.38%)	0 (0.00%)	3.10	0.69	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	25 (48.08%)	18 (34.62%)	8 (15.38%)	1 (1.92%)	3.27	0.72	High
4. Visit nine ancient temples.	20 (38.46%)	22 (42.31%)	10 (19.23%)	0 (0.00%)	3.29	0.80	High
5. Shopping with local souvenir and OTOP products.	24 (46.15%)	20 (38.46%)	7 (13.46%)	1 (1.92%)	3.19	0.74	High

	%)	%)	)	)			
6. Morning market visiting and having Local food tasting.	19 (48.72 %)	17 (43.59 %)	2 (5.13%)	1 (2.56%)	3.29	0.80	High
7. "Tak Bat" Food offering to the monk in the morning.	16 (30.77 %)	27 (51.92 %)	9 (17.31%)	0 (0.00%)	3.13	0.69	High
8. Join folk custom.	19 (36.54 %)	27 (51.92 %)	7 (11.54%)	0 (0.00%)	3.25	0.65	High
9. Join local ceremony such as "Sub Cha Ta" (prolong the life ceremony).	17 (32.69 %)	23 (44.23 %)	12 (23.08%)	0 (0.00%)	3.10	0.69	High
10. Specify others Khong River Conservation Ceremonies.	25 (48.08 %)	23 (44.23 %)	4 (7.69 %)	0 (0.00%)	3.40	0.63	High
			Total		3.22	0.71	High

From Table A-12 showed that the overall number, percent, mean and standard deviation of the activities or tradition that the VFR - Visiting Friends and relatives wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 3.22$ ). Firstly, specify others Khong River Conservation Ceremonies was at the high level ( $\bar{X} = 3.49$ ). Secondly, morning market visiting and having Local food tasting and visit nine ancient temples were at the high level ( $\bar{X} = 3.29$ ) and thirdly, . Chiang Sean culture and heritage site "Light and sound" show in the night was at the high level ( $\bar{X} = 3.27$ ) respectively.

Table A-13: Number, percent, mean and standard deviation of topics that can attract the VFR - Visiting Friends and relatives to travel in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	VFR - Visiting Friends and relatives				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Old Kingdom, The Birth of Lanna Kingdom.	26 (49.06%) )	23 (43.40%) )	3 (5.66%) )	1 (1.89%) )	3.40	0.69	High
2. The way of life along Mae Khong river port.	22 (41.51%) )	25 (47.17%) )	5 (9.43%) )	1 (1.89%) )	3.28	0.71	High
3. Chiang Sean Buddha image/ The City of Old Temple (86 temples).	25 (47.17%) )	20 (37.74%) )	8 (15.09%) )	0 (0.00%) )	3.32	0.64	High
4. The way of life.	22 (41.51%) )	26 (49.06%) )	5 (9.43%) )	2 (0.95%) )	3.32	0.64	High
5. Others such as like local recipes ie 'kowsai'	2 (3.77%) )	51 (96.23%) )	0 (00.00%) )	0 (0.00%) )	0.04	0.19	Least
Total					2.67	0.57	High

From Table A-13, showed that the overall number, percent, mean and standard deviation of topics that can attract the VFR - Visiting Friends and relatives to travel in Chiang Sean was at the high level ( $\bar{X} = 2.67$ ). Firstly, Old Kingdom, The Birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.40$ ). Secondly, Chiang Sean



Buddha image/ The City of Old Temple (86 temples) and the way of life was at the high level ( $\bar{X} = 3.32$ ) and thirdly, the way of life along Mae Khong river port was at the high level ( $\bar{X} = 3.28$ ) respectively.

Note: The author specified others such as Local recipes ie 'kawsoi', beauty of the city to strongly agree and strongly disagree if the travelers answers were not clear.

Table A-14: Number, percent, mean and standard deviation of the promotional that can make the VFR - Visiting Friends and relatives receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	VFR - Visiting Friends and relatives						S.D.	Level
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$			
1. Advertising								
- Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	16 (30.19%)	26 (49.06%)	8 (15.09%)	3 (5.66%)		3.04	0.83	High
2. Publicity								
- Good campaigns from TAT and local government.	9 (16.98%)	32 (60.38%)	11 (20.75%)	1 (1.89%)		2.92	0.68	High

## 3. Sales Promotion

- Good price of tour package, special rate of hotel.	15 (28.30%)	27 (50.94%)	9 (16.98%)	2 (3.77%)	3.04	0.83	High
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## 4. Direct marketing

- Internet access, word of mouth, Direct mail.	15 (28.30%)	27 (50.94%)	7 (13.21%)	4 (7.55%)	3.00	0.85	High
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## 5. Personal selling

- Advice from travel agent.	12 (22.64%)	26 (49.06%)	13 (24.53%)	2 (3.77%)	2.91	0.78	High
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Total					2.98	0.79	High
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From Table A-14 showed that the number, percent, mean and standard deviation of the promotional that can make the VFR - Visiting Friends and relatives receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.98$ ). Firstly, advertising - travel program show, advertising of TAT campaigns on TV, tourism program on television and sales promotion - good price of tour package, special rate of hotel were at the high level ( $\bar{X} = 3.04$ ). Secondly, direct marketing - internet access, word of mouth, Direct mail was at the high level ( $\bar{X} = 3.00$ ) and thirdly, publicity - good campaigns from TAT and local government was at the high level ( $\bar{X} = 2.89$ ) respectively.

Table A-15: Number, percent, mean and standard deviation of the media that the GIT – Group inclusive tour prefer to receive information, news, or promotion about Chiang Sean.

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	FIT– Fully independent travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
<b>Prints Media</b>							
1. Book /Research	5 (12.82%)	19 (48.72%)	9 (23.08%)	6 (15.38%)	2.59	0.97	High
2. Magazine	9 (23.08%)	17 (43.59%)	7 (17.95%)	6 (15.38%)	2.74	0.99	High
3. New Papers	9 (17.95%)	12 (28.21%)	11 (30.77%)	7 (23.08%)	2.59	0.97	High
4. Brochure	6 (15.38%)	18 (46.15%)	5 (12.82%)	10 (25.64%)	2.51	1.05	High
<b>Electronic Media</b>							
5. Televisions	10 (25.64%)	12 (30.77%)	7 (17.95%)	10 (25.64%)	2.56	0.94	High
6. Radio	2 (5.13%)	15 (38.46%)	12 (30.77%)	10 (25.64%)	2.23	0.90	Less
<b>Out of home media</b>							
7. Aerial advertising; airships, balloon	6 (15.38%)	16 (41.03%)	12 (30.77%)	5 (12.82%)	2.59	0.97	High
8. Transports	9 (23.08%)	12 (30.77%)	9 (23.08%)	9 (23.08%)	2.54	1.10	High
9. in-store; Billboards	4 (10.26%)	17 (43.59%)	9 (23.08%)	9 (23.08%)	2.41	0.97	Less
10. Cinema	4 (10.26%)	16 (41.03%)	8 (20.51%)	11 (28.21%)	2.33	1.01	Less
11. Product placements; In Movie,	3	17	11	8	2.38	0.91	

Series	(7.69%)	(43.59%)	(28.21%)	(20.51%)			Less
12. Exhibitions	6	16	11	6			
	(15.38%)	(41.03%)	(28.21%)	(15.38%)	2.56	0.94	High
Direct-response Media							
13. Mail	7	15	11	6			
	(17.95%)	(38.46%)	(28.21%)	(15.38%)	2.59	0.97	High
Direct-response Media - telemarketing							
14. SMS/MMS	7	7	14	11			
	(17.95%)	(17.95%)	(35.90%)	(28.21%)	2.26	1.07	Less
15. Website/internet ; Google, YouTube	11	15	9				
	(28.21%)	(38.46%)	(23.08%)	(10.26%)	2.85	0.96	High
16. Mobile Phone Application; Instar gram, Line, We Chat	5	19	11	4			
	(12.82%)	(48.72%)	(28.21%)	(10.26%)	2.64	0.84	High
Total					2.52	0.97	High

From Table A-15 showed that the overall number, percent, mean and standard deviation of the media that the GIT – Group inclusive tour prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.52$ ). Firstly, website/internet ; Google, YouTube was at the high level ( $\bar{X} = 2.85$ ). Secondly, magazine was at the high level ( $\bar{X} = 2.74$ ) and thirdly, mobile Phone Application; Instar gram, Line, We Chat was at the high level ( $\bar{X} = 2.64$ ) respectively.

## Education travelers

Table A-16: Number and Percents of the Education travelers separated by sex, education and occupation.

Socio-demographic	Number	Percent (%)
<b>Sex</b>		
Male	9	22.50
Female	31	77.50
<b>Total</b>	<b>40</b>	<b>100</b>
<b>Age</b>		
Less than 18 years	5	12.50
19 – 25 years	12	30.00
26 – 35 years	15	37.50
36 – 60 years	8	20.00
<b>Total</b>	<b>40</b>	<b>100</b>
<b>Education</b>		
High School	7	17.50
Diploma	4	10.00
Bachelor's degree	23	57.50
Higher than bachelor's degree	6	15.00
<b>Total</b>	<b>40</b>	<b>100</b>
<b>Address</b>		
In Thailand such as Chiangmai, Payao, Lampang, Phitsanulok, Pratumthani and Bangkok	34	85.00
Other Countries such as Vietnam, India, Japan and Germany	6	15.00
<b>Total</b>	<b>40</b>	<b>100</b>

Occupation		
Student	16	40.00
Researcher/Teacher	7	17.50
State Enterprises / government officer	6	15.00
Company Officer	5	12.50
Owner Business	3	7.50
Farmer	2	5.00
Others such as self employ	1	2.50
<b>Total</b>	<b>40</b>	<b>100</b>

From Table A-16, showed that the sex of the Education travelers consisted of 77.50% female and 22.50% male with 37.50% between 26 – 35 years of age, 57.50% Bachelor's degree, 85.00% were from Thailand such as Chiangmai, Payao, Lampang, Phitsanulok, Pratumthani and Bangkok and they were 40.00% Student.

Table A-17: Number and percent of how often the Education travelers have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percent (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	4	10.00
1 time	11	27.50
2 - 3 times	12	30.00
more than 5 times	7	17.50
Once a year	1	2.50
2-3 time per years	3	7.50
every month	2	5.00
<b>Total</b>	<b>40</b>	<b>100</b>

From Table A-17, showed that 30.56% of the Education travelers had been 2 – 3 times for cultural heritage tourism in Chiang Sean.

Table A-18: Number and percent of how the Education travelers revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	35	87.50
No	5	12.50
Total	40	100

From Table A-18, showed that 87.50% of the Education travelers answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 12.50% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

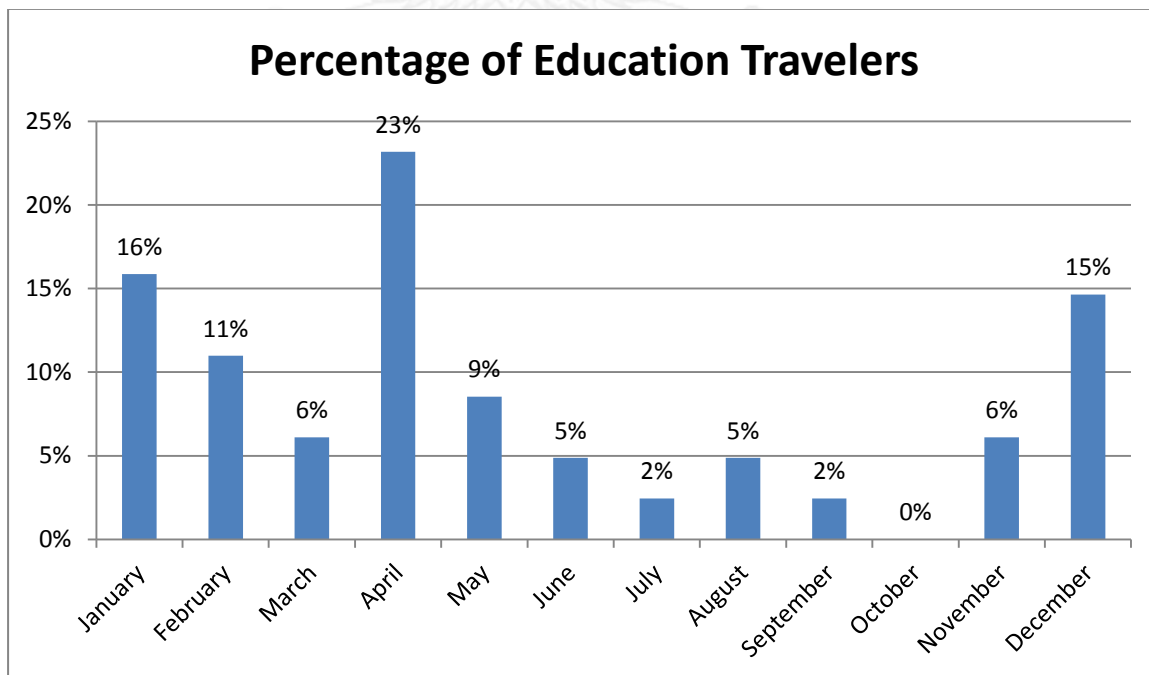


Figure A-3: Number and percent of the Education travelers had selected to visit Chiang Sean

From Figure A-3, showed that 23% of the Education travelers had selected to visit Chiang Sean in April.

Table A-18: Number, percent, mean and standard deviation of the activities or tradition that the Education travelers wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Education travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	15 (37.50%) )	22 (55.00%) )	3 (7.50%) )	0 (0.00%) )	3.30	0.61	High
2. Culture activities with local communities such as craft making “Tung”.	13 (32.50%) )	22 (55.00%) )	5 (12.50%) )	0 (0.00%) )	3.20	0.65	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	13 (32.50%) )	22 (55.00%) )	5 (12.50%) )	0 (0.00%) )	3.20	0.65	High
4. Visit nine ancient temples.	11 (32.50%) )	13 (45.00%) )	10 (22.50%) )	0 (0.00%) )	3.10	0.74	High
5. Shopping with local souvenir and OTOP products.	5 (12.50%) )	26 (65.00%) )	8 (20.00%) )	1 (2.50%) )	2.88	0.65	High



6. Morning market visiting and having Local food tasting.	13 (32.50%) )	17 (42.50%) )	10 (25.00%) )	0 (0.00%)	3.08	0.80	High
7. “Tak Bat” Food offering to the monk in the morning.	11 (27.50%) )	16 (40.00%) )	12 (30.00%) )	1 (2.50%)	2.93	0.83	High
8. Join folk custom.	12 (30.00%) )	16 (40.00%) )	12 (30.00%) )	0 (0.00%)	3.00	0.78	High
9. Join local ceremony such as “Sub Cha Ta” (prolong the life ceremony).	14 (35.00%) )	15 (37.50%) )	11 (27.50%) )	0 (0.00%)	3.08	0.80	High
10. Specify others Khong River Conservation Ceremonies.	14 (35.00%) )	23 (57.50%) )	3 (7.50%)	0 (0.00%)	3.28	0.60	High
Total					3.10	0.71	High

From Table A-18 showed that the overall number, percent, mean and standard deviation of the activities or tradition that the Education travelers wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 3.10$ ). Firstly, join the Chiang Sean histories and heritage site such by ride bicycle or local tram was at the high level ( $\bar{X} = 3.30$ ). Secondly, specify others Khong River Conservation Ceremonies was at the high level ( $\bar{X} = 3.28$ ) and thirdly, culture activities with local communities such as craft making “Tung” and Chiang Sean culture and heritage site “Light and sound” show in the night were at the high level ( $\bar{X} = 3.20$ ) respectively.

Table A-19: Number, percent, mean and standard deviation of topics that can attract the Education travelers to travel in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Education travelers							
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level	
1. Old Kingdom, The Birth of Lanna Kingdom.	14 (35.00%)	23 (57.50%)	3 (7.50%)	0 (0.00%)	3.28	0.60	High	
2. The way of life along Mae Khong river port.	22 (55.00%)	15 (37.50%)	3 (7.50%)	0 (0.00%)	3.48	0.64	High	
3. Chiang Sean Buddha image/ The City of Old Temple (86 temples).	17 (42.50%)	17 (42.50%)	1 (2.50%)	5 (12.50%)	3.15	0.98	High	
4. The way of life.	16 (40.00%)	21 (52.50%)	3 (7.50%)	1 (2.78%)	3.33	0.62	High	
					Total	3.31	0.71	High

From Table A-19, showed that the overall number, percent, mean and standard deviation of topics that can attract the Education travelers to travel in Chiang Sean was at the high level ( $\bar{X} = 3.31$ ). Firstly, the way of life along Mae Khong river port was at the high level ( $\bar{X} = 3.48$ ). Secondly, the way of life was at the high level ( $\bar{X} = 3.33$ ) and thirdly, Old Kingdom, The Birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.28$ ) respectively.

Table A-20: Number, percent, mean and standard deviation of the promotional that can make the Education travelers receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	Education travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
<b>1. Advertising</b>							
- Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	5 (12.50%)	20 (50.00%)	12 (30.00%)	3 (7.50)	2.68	0.80	High
<b>2. Publicity</b>							
- Good campaigns from TAT and local government.	3 (7.50%)	21 (52.50%)	13 (32.50%)	3 (7.50%)	2.60	0.74	High
<b>3. Sales Promotion</b>							
- Good price of tour package, special rate of hotel.	4 (10.00%)	19 (47.50%)	14 (35.00%)	3 (7.50%)	2.60	0.74	High
<b>4. Direct marketing</b>							
- Internet access, word of mouth, Direct mail.	6 (15.00%)	15 (37.50%)	18 (45.00%)	1 (2.50%)	2.65	0.77	High
<b>5. Personal selling</b>							
- Advice from travel agent.	9 (22.50%)	19 (47.50%)	6 (15.00%)	6 (15.00%)	2.78	0.97	High
<b>Total</b>					2.66	0.80	High

From Table A-20, showed that the number, percent, mean and standard deviation of the promotional that can make the Education travelers receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.66$ ). Firstly, Personal selling - Advice from travel agent was at the high level ( $\bar{X} = 2.78$ ). Secondly, Advertising - Travel program show, advertising of TAT campaigns on TV, Tourism program on Television was at the high level (

$\bar{X} = 2.68$ ) and thirdly, Direct marketing - Internet access, word of mouth, Direct mail was at the high level ( $\bar{X} = 2.65$ ) respectively.

Table A-21: Number, percent, mean and standard deviation of the media that the Youth/Backpackers prefer to receive information, news, or promotion about Chiang Sean.

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	Education travelers						
	Very Agree	Agree	Disagree	Very disagree	$\bar{X}$	S.D.	Level
<b>Prints Media</b>							
1.Book/Research	14 (35.00%)	17 (42.50%)	9 (22.50%)	0 (0.00%)	3.13	0.76	High
2. Magazine	11 (27.50%)	18 (45.00%)	11 (27.50%)	0 (0.00%)	3.00	0.75	High
3. Newspaper	11 (27.50%)	18 (45.00%)	10 (25.00%)	1 (2.50%)	2.98	0.80	High
4. Brochure	6 (15.00%)	24 (60.00%)	7 (17.50%)	3 (7.50%)	2.83	0.78	High
<b>Electronic Media</b>							
5. Televisions	8 (20.00%)	18 (45.00%)	14 (35.00%)	0 (0.00%)	2.85	0.95	High
6. Radio	5 (12.50%)	15 (37.50%)	17 (42.50%)	3 (7.50%)	2.55	0.81	High
<b>Out of home media</b>							
7. Aerial advertising; airships, balloon	5 (12.50%)	20 (50.00%)	12 (30.00%)	3 (7.50%)	2.68	0.80	High
8. Transports	3	21	13	3			

	(7.50%)	(52.50%)	(32.50%)	(7.50%)	2.60	0.81	High
9. in-store; Billboards	4 (10.00%)	19 (47.50%)	14 (35.00%)	3 (7.50%)	2.60	0.78	High
10. Cinema	6 (15.00%)	15 (37.50%)	17 (42.50%)	2 (5.00%)	2.63	0.81	High
11. Product placements; In Movie, Series	9 (22.50%)	18 (45.00%)	7 (17.50%)	6 (15.00%)	2.75	0.95	High
12. Exhibitions	7 (17.50%)	23 (57.50%)	3 (7.50%)	7 (17.50%)	2.75	0.95	High
Direct-response Media							
13. Mail	6 (15.00%)	16 (40.00%)	10 (25.00%)	8 (20.00%)	2.50	0.99	Less
Direct-response Media - telemarketing							
14. SMS/MMS	4 (10.00%)	12 (30.00%)	15 (37.50%)	9 (22.50%)	2.28	0.93	Less
15. Website/internet ; Google, YouTube	10 (25.00%)	19 (47.50%)	6 (15.00%)	5 (12.50%)	2.85	0.95	High
16. Mobile Phone Application; Instar gram, Line, We Chat	9 (22.50%)	20 (50.00%)	11 (27.50%)	0 (0.00%)	2.95	0.71	High
Total					2.75	0.85	High

From Table A-21, showed that the overall number, percent, mean and standard deviation of the media that the Education travelers prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.75$ ). Firstly, book /research was at the high level ( $\bar{X} = 3.13$ ). Secondly, magazine was at the high level ( $\bar{X} = 3.00$ ) and thirdly, newspaper was at the high level ( $\bar{X} = 2.98$ ) respectively.

GIT : Group inclusive tour

Table A-22 : Number and Percentage of the GIT – Group inclusive tour separated by sex, education and occupation.

Socio-demographic	Number	Percentage (%)
<b>Sex</b>		
Male	16	41.03
Female	23	58.97
<b>Total</b>	<b>39</b>	<b>100</b>
<b>Age</b>		
Less than 18 years	3	7.69
19 – 25 years	12	30.77
26 – 35 years	19	48.72
36 – 60 years	5	12.82
<b>Total</b>	<b>39</b>	<b>100</b>
<b>Education</b>		
High School	4	10.26
Diploma	7	17.95
Bachelor's degree	25	64.10
Higher than bachelor's degree	3	7.69
<b>Total</b>	<b>39</b>	<b>100</b>
<b>Address</b>		
in Thailand such as Lampoon, Chiang Mai, Nan, Udon, Chonburi, Rayong and Bangkok	27	69.23
Other Countries such as France, Vietnam, Germany, Japan and USA	12	30.77
<b>Total</b>	<b>39</b>	<b>100</b>
<b>Occupation</b>		

Student	7	17.95
Researcher/Teacher	17	43.59
Company Officer	10	25.64
Owner Business	3	7.69
Farmer	1	2.56
Others such as writer	1	2.56
<b>Total</b>	<b>39</b>	<b>100</b>

From Table A-22 , showed that the gender of the GIT – Group inclusive tour consisted of 58.97% female and 41.01% male with 48.72% between 26 – 35 years of age, 64.10% with Bachelor's degree, 69.23% were from Thailand such as Lampoon, Chiang Mai, Nan, Udon, Chonburi, Rayong and Bangkok and they were 43.59% Researcher/Teacher.

Table A-23: Number and percentage of how often the GIT – Group inclusive tour have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percentage (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	12	30.77
1 time	17	43.59
2 - 3 times	5	12.82
more than 5 times	5	12.82
<b>Total</b>	<b>39</b>	<b>100</b>

From Table A-23, showed that 43.59% of the GIT – Group inclusive tour had been 1 time only.

Table A-24: Number and percent of how the GIT – Group inclusive tour revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	30	76.92
No	9	23.08%
Total	210	100

From Table A-24 , showed that 76.92 % of the GIT – Group inclusive tour answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 23.08% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

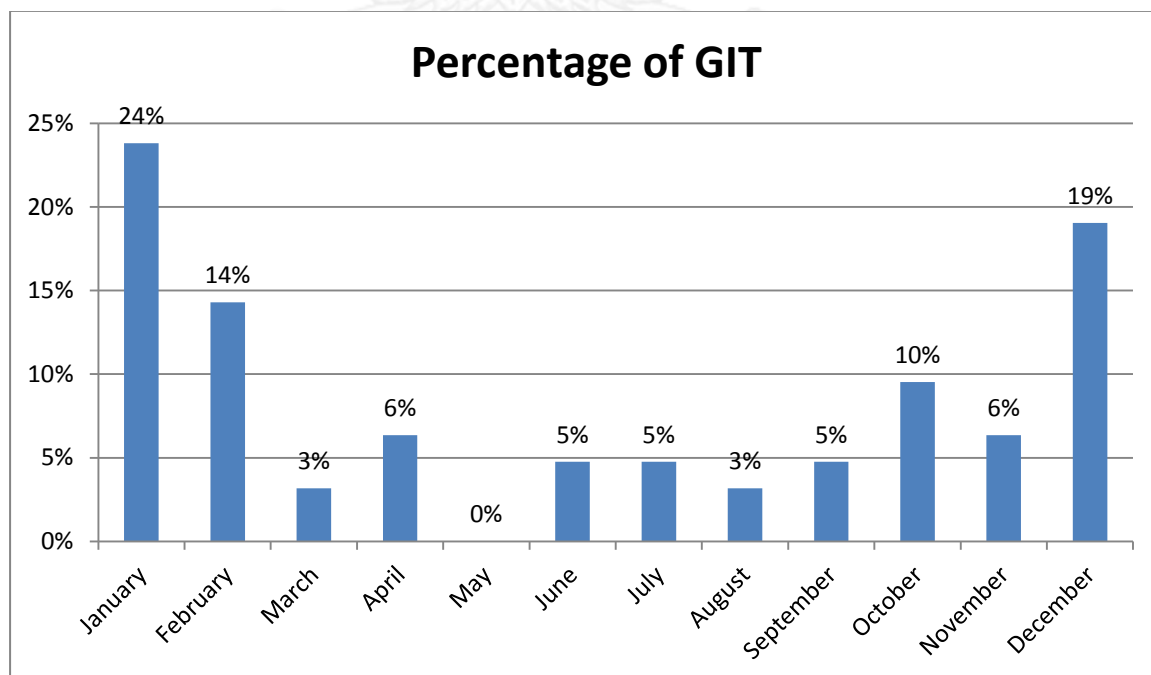


Figure A-4 : Number and percent of the GIT – Group inclusive tour had selected to visit Chiang Sean



From Figure A-4, showed that 24% of the GIT – Group inclusive tour had selected to visit Chiang Sean in January.

Table A-25: Number, percent, mean and standard deviation of the activities or tradition that the GIT – Group inclusive tour wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	GIT – Group inclusive tour				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	13 (33.33%)	16 (41.03%)	9 (23.08%)	1 (2.56%)	3.05	0.83	High
2. Culture activities with local communities such as craft making “Tung”.	5 (12.82%)	25 (64.10%)	8 (20.51%)	1 (2.56%)	2.87	0.66	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	17 (43.59%)	12 (30.77%)	9 (23.08%)	1 (2.56%)	3.15	0.87	High
4. Visit nine ancient temples.	18 (46.15%)	17 (43.59%)	3 (7.69%)	1 (2.56%)	3.33	0.74	High
5. Shopping with local souvenir and OTOP products.	16 (41.03%)	18 (46.15%)	4 (10.26%)	1 (2.56%)	3.24	0.75	High
6. Morning market visiting and having Local food tasting.	19 (48.72%)	17 (43.59%)	2 (5.13%)	1 (2.56%)	3.38	0.71	High
7. “Tak Bat” Food offering to the monk in the morning.	13 (33.33%)	20 (51.28%)	5 (12.82%)	1 (2.56%)	3.15	0.87	High

8. Join folk custom.	16 (41.03%)	16 (41.03%)	6 (15.38%)	1 (2.56%)	3.21	0.80	High
9. Join local ceremony such as “Sub Cha Ta” (prolong the life ceremony).	11 (28.21%)	23 (58.97%)	4 (10.26%)	1 (2.56%)	3.13	0.70	High
10. Specify others Khong River Conservation Ceremonies	19 (48.72%)	20 (51.28%)	0 (%)	0 (0.00%)	3.49	0.51	High
Total					3.20	0.74	High

From Table A-25, showed that the overall number, percent, mean and standard deviation of the activities or tradition that the GIT – Group inclusive tour wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 3.20$ ). Firstly, specify others Khong River Conservation Ceremonies was at the high level ( $\bar{X} = 3.49$ ). Secondly, morning market visiting and having Local food tasting was at the high level ( $\bar{X} = 3.38$ ) and thirdly, visit nine ancient temples was at the high level ( $\bar{X} = 3.33$ ) respectively.

Table A-26: Number, percent, mean and standard deviation of topics that can attract the GIT – Group inclusive tour to travel in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	GIT – Group inclusive tour				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Old Kingdom, The Birth of Lanna Kingdom.	19 (48.72%)	20 (51.28%)	0 (0.00%)	0 (0.00%)	3.49	0.51	High
2. The way of life along Mae Khong river port.	19 (48.72%)	15 (38.46%)	5 (12.82%)	0 (0.00%)	3.36	0.71	High
3. Chiang Sean Buddha							

image/ The City of Old Temple (86 temples).	8 (20.51%) )	26 (66.67%) )	5 (12.82%) )	0 (0.00%)	3.08	0.58	High
4. The way of life.	9 (23.08%) )	23 (58.97%) )	7 (17.95%) )	2 (0.95%)	3.05	0.65	High
Total					3.25	0.61	High

From Table A-26, showed that the overall number, percent, mean and standard deviation of topics that can attract the GIT – Group inclusive tour to travel in Chiang Sean was at the high level ( $\bar{X} = 3.25$ ). Firstly, Old Kingdom, The Birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.49$ ). Secondly, the way of life along Mae Khong river port was at the high level ( $\bar{X} = 3.36$ ) and thirdly, Chiang Sean Buddha image/ The City of Old Temple (86 temples) was at the high level ( $\bar{X} = 3.08$ ) respectively.

Table A-27: Number, percent, mean and standard deviation of the promotional that can make the GIT – Group inclusive tour receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	GIT – Group inclusive tour				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Advertising							
- Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	9 (23.08%)	17 (43.59%)	6 (15.38%)	7 (17.95)	2.72	1.02	High
2. Publicity							
- Good campaigns from TAT and local	6	15	11	7			

government.	(15.38%)	(38.46%)	(28.21%)	(17.95)	2.51	0.97	High
3. Sales Promotion							
- Good price of tour package, special rate of hotel.	15	7	17	0			
	(38.46%)	(17.95%)	(43.59%)	(0.00%)	2.95	0.92	High
4. Direct marketing							
- Internet access, word of mouth, Direct mail.	13	20	5	1			
	(33.33%)	(51.28%)	(12.82%)	(2.56%)	3.15	0.74	High
5. Personal selling							
- Advice from travel agent.	13	10	13	3			
	(33.33%)	(25.64%)	(33.33%)	(7.69%)	2.85	0.99	High
Total					2.83	0.93	High

From Table A-27, showed that the number, percent, mean and standard deviation of the promotional that can make the GIT – Group inclusive tour receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.83$ ). Firstly, direct marketing - Internet access, word of mouth, Direct mail was at the high level ( $\bar{X} = 3.15$ ). Secondly, Sales Promotion - Good price of tour package, special rate of hotel was at the high level ( $\bar{X} = 2.95$ ) and thirdly, personal selling - Advice from travel agent was at the high level ( $\bar{X} = 2.89$ ) respectively.

Table A-28: Number, percent, mean and standard deviation of the media that the GIT – Group inclusive tour prefer to receive information, news, or promotion about Chiang Sean.

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	GIT – Group inclusive tour				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
<b>Prints Media</b>							
1. Book /Research	5 (12.82%)	19 (48.72%)	9 (23.08%)	6 (15.38%)	2.59	0.97	High
2. Magazine	9 (23.08%)	17 (43.59%)	7 (17.95%)	6 (15.38%)	2.74	0.99	High
3. New Papers	9 (17.95%)	12 (28.21%)	11 (30.77%)	7 (23.08%)	2.59	0.97	High
4. Brochure	6 (15.38%)	18 (46.15%)	5 (12.82%)	10 (25.64%)	2.51	1.05	High
<b>Electronic Media</b>							
5. Televisions	10 (25.64%)	12 (30.77%)	7 (17.95%)	10 (25.64%)	2.56	0.94	High
6. Radio	2 (5.13%)	15 (38.46%)	12 (30.77%)	10 (25.64%)	2.23	0.90	Less
<b>Out of home media</b>							
7. Aerial advertising; airships, balloon	6 (15.38%)	16 (41.03%)	12 (30.77%)	5 (12.82%)	2.59	0.97	High
8. Transports	9 (23.08%)	12 (30.77%)	9 (23.08%)	9 (23.08%)	2.54	1.10	High
9. in-store; Billboards	4 (10.26%)	17 (43.59%)	9 (23.08%)	9 (23.08%)	2.41	0.97	Less
10. Cinema	4 (10.26%)	16 (41.03%)	8 (20.51%)	11 (28.21%)	2.33	1.01	Less
11. Product placements; In Movie, Series	3 (7.69%)	17 (43.59%)	11 (28.21%)	8 (20.51%)	2.38	0.91	Less
12. Exhibitions	6 (15.38%)	16 (41.03%)	11 (28.21%)	6 (15.38%)	2.56	0.94	High
<b>Direct-response Media</b>							

13. Mail	7 (17.95%)	15 (38.46%)	11 (28.21%)	6 (15.38%)	2.59	0.97	High
Direct-response Media - telemarketing							
14. SMS/MMS	7 (17.95%)	7 (17.95%)	14 (35.90%)	11 (28.21%)	2.26	1.07	Less
15. Website/internet ; Google, YouTube	11 (28.21%)	15 (38.46%)	9 (23.08%)	10 (10.26%)	2.85	0.96	High
16. Mobile Phone Application; Instar gram, Line, We Chat	5 (12.82%)	19 (48.72%)	11 (28.21%)	4 (10.26%)	2.64	0.84	High
Total					2.52	0.97	High

From Table A-28, showed that the overall number, percent, mean and standard deviation of the media that the GIT – Group inclusive tour prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.52$ ). Firstly, website/internet ; Google, YouTube was at the high level ( $\bar{X} = 2.85$ ). Secondly, magazine was at the high level ( $\bar{X} = 2.74$ ) and thirdly, mobile Phone Application; Instar gram, Line, We Chat was at the high level ( $\bar{X} = 2.64$ ) respectively.

## Youth/Backpackers

Table A-29: Number and Percents of the Youth/Backpackers separated by sex, education and occupation.

Socio-demographic	Number	Percent (%)
<b>Sex</b>		
Male	20	55.56
Female	16	44.44
<b>Total</b>	<b>36</b>	<b>100</b>
<b>Age</b>		
Less than 18 years	3	8.33
19 – 25 years	9	25.00
26 – 35 years	19	52.78
36 – 60 years	5	13.89
<b>Total</b>	<b>36</b>	<b>100</b>
<b>Education</b>		
Primary School	1	2.78
High School	1	2.78
Diploma	5	13.88
Bachelor's degree	20	55.56
Higher than bachelor's degree	9	25.00
<b>Total</b>	<b>36</b>	<b>100</b>
<b>Address</b>		
In Thailand such as Karbi, Angtong, Nakhonprathom, Chanthaburi and Bangkok	28	77.78
Other Countries such as Denmark, Russia, Austria, Japan and Korea	8	22.22

Total	36	100
Occupation		
Student	9	25.00
Researcher/Teacher	2	5.55
State Enterprises / government officer	5	13.89
Company Officer	10	27.78
Owner Business	7	19.44
Farmer	1	2.78
None/hours keeper	1	2.78
Others such as house wife	1	2.78
Total	36	100

From Table A-29, showed that the sex of the Youth/Backpackers consisted of 55.56% male and 44.44% female with 52.78% between 26 – 35 years of age, 55.56% Bachelor's degree, 77.78% were from Thailand such as Karbi, Angtong, Nakhonprathom, Chanthaburi and Bangkok and they were 27.78% Company Officer.



Table A-30: Number and percent of how often the Youth/Backpackers have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percent (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	11	30.56
1 time	11	30.56
2 - 3 times	6	16.67
more than 5 times	5	13.89
2-3 time per years	2	5.56
every month	1	2.78
Total	53	100

From Table A-30, showed that 30.56% of the Youth/Backpackers had never been and had been 1 time only for cultural heritage tourism in Chiang Sean.

Table A-31: Number and percent of how the GIT – Group inclusive tour revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	26	72.22
No	10	27.78
Total	36	100

From Table A-31, showed that 72.22 % of the Youth/Backpackers answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 27.78% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

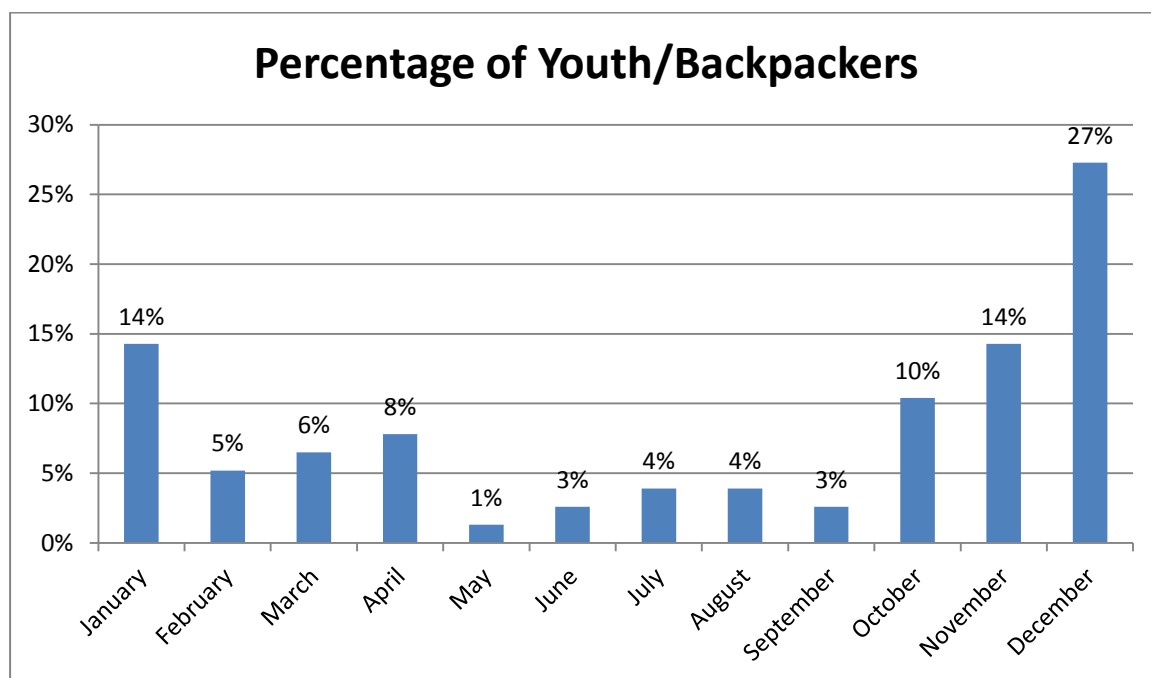


Figure A-5: Number and percent of the Youth/Backpackers had selected to visit Chiang Sean

From Figure A-5, showed that 27% of the Youth/Backpackers had selected to visit Chiang Sean in December.

Table A-32: Number, percent, mean and standard deviation of the activities or tradition that the Youth/Backpackers wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Youth/Backpackers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	8 (22.22%)	12 (33.33%)	11 (30.56%)	5 (13.89%)	2.64	0.99	High
2. Culture activities with local communities such as craft making “Tung”.	14 (38.89%)	16 (44.44%)	4 (11.11%)	2 (5.56%)	3.17	0.97	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	10 (27.78%)	14 (38.89%)	10 (27.78%)	2 (5.56%)	2.89	0.89	High
4. Visit nine ancient temples.	11 (30.56%)	13 (36.11%)	10 (27.78%)	2 (5.56%)	2.92	0.91	High
5. Shopping with local souvenir and OTOP products.	15 (41.67%)	13 (36.11%)	7 (19.44%)	1 (2.78%)	3.17	0.97	High
6. Morning market visiting and having Local food tasting.	7 (19.44%)	15 (41.67%)	10 (27.78%)	4 (11.11%)	2.69	0.92	High
7. “Tak Bat” Food offering to the monk in the morning.	14 (38.89%)	14 (38.89%)	6 (16.67%)	2 (5.56%)	3.11	0.89	High
8. Join folk custom.	9 (25.00%)	15 (41.67%)	9 (25.00%)	3 (8.33%)	2.83	0.91	High
9. Join local ceremony such as “Sub Cha Ta” (prolong the life ceremony).	17 (47.22%)	11 (30.56%)	5 (13.89%)	3 (8.33%)	3.17	0.97	High
10. Specify others Khong River Conservation Ceremonies.	13 (36.11%)	14 (38.89%)	9 (25.00%)	0 (0.00%)	3.11	0.89	High
					2.97	0.93	High

From Table A-32 showed that the overall number, percent, mean and standard deviation of the activities or tradition that the Youth/Backpackers wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 2.97$ ). Firstly, culture activities with local communities such as craft making “Tung”, shopping with local souvenir and OTOP products and join local ceremony such as “Sub

Cha Ta” (prolong the life ceremony) were at the high level ( $\bar{X} = 3.17$ ). Secondly, “Tak Bat” Food offering to the monk in the morning and specify others Khong River Conservation Ceremonies were at the high level ( $\bar{X} = 3.11$ ) and thirdly, visit nine ancient temples was at the high level ( $\bar{X} = 2.92$ ) respectively.

Table A-33: Number, percent, mean and standard deviation of topics that can attract the GIT – Group inclusive tour to travel in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Youth/Backpackers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Old Kingdom, The Birth of Lanna Kingdom.	12 (33.33%)	17 (47.22%)	6 (16.67%)	1 (2.78%)	3.11	0.78	High
2. The way of life along Mae Khong river port.	14 (38.89%)	18 (50.00%)	3 (8.33%)	1 (2.78%)	3.25	0.73	High
3. Chiang Sean Buddha image/ The City of Old Temple (86 temples).	16 (44.44%)	11 (30.56%)	8 (22.22%)	1 (2.78%)	3.17	0.88	High
4. The way of life.	12 (33.33%)	19 (52.78%)	4 (11.11%)	1 (2.78%)	3.17	0.88	High
			Total		3.18	0.82	High

From Table A-33, showed that the overall number, percent, mean and standard deviation of topics that can attract the Youth/Backpackers to travel in Chiang Sean was at the high level ( $\bar{X} = 3.18$ ). Firstly, the way of life along Mae Khong river port was at the high level ( $\bar{X} = 3.25$ ). Secondly, Chiang Sean Buddha image/ The City of Old Temple (86 temples) and the way of life were at the high level ( $\bar{X} = 3.17$ ) and thirdly, Old Kingdom, The Birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.11$ ) respectively.

Table A-34: Number, percent, mean and standard deviation of the promotional that can make the Youth/Backpackers receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	Youth/Backpackers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Advertising							
- Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	5 (13.89%)	11 (30.56%)	13 (36.11%)	7 (19.44)	2.39	0.96	Less
2. Publicity							
- Good campaigns from TAT and local government.	6 (16.67%)	16 (44.44%)	10 (27.78%)	4 (11.11%)	2.67	0.89	High
3. Sales Promotion							
- Good price of tour package, special rate of hotel.	2 (5.56%)	20 (55.56%)	10 (27.78%)	4 (11.11%)	2.56	0.77	High
4. Direct marketing							
- Internet access, word of mouth, Direct mail.	4 (11.11%)	13 (36.11%)	13 (36.11%)	6 (16.67%)	2.42	0.91	Less
5. Personal selling							
- Advice from travel agent.	4 (11.11%)	19 (52.78%)	10 (27.78%)	3 (8.33%)	2.67	0.89	High
Total					2.54	0.88	High

From Table A-34 showed that the number, percent, mean and standard deviation of the promotional that can make the Youth/Backpackers receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.54$ ). Firstly, Publicity - Good campaigns from TAT and local

government Personal selling - Advice from travel agent were at the high level ( $\bar{X} = 2.67$ ). Secondly, Sales Promotion - Good price of tour package, special rate of hotel was at the high level ( $\bar{X} = 2.56$ ) and thirdly, Direct marketing - Internet access, word of mouth, Direct mail was at the high level ( $\bar{X} = 2.42$ ) respectively.

Table A-35: Number, percent, mean and standard deviation of the media that the Youth/Backpackers prefer to receive information, news, or promotion about Chiang Sean.

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	Youth/Backpackers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
<b>Prints Media</b>							
1. Book /Research	3 (8.33%)	20 (55.56%)	9 (25.00%)	4 (11.11%)	2.61	0.80	High
2. Magazine	8 (22.22%)	16 (44.44%)	9 (25.00%)	3 (8.33%)	2.81	0.89	High
3. Newspaper	13 (36.11%)	15 (41.67%)	8 (22.22%)	0 (0.00%)	3.14	0.76	High
4. Brochure	6 (16.67%)	10 (27.78%)	18 (50.00%)	2 (5.56%)	2.56	0.84	High
<b>Electronic Media</b>							
5. Televisions	5 (13.89%)	16 (44.44%)	14 (38.89%)	1 (2.78%)	2.69	0.75	High
6. Radio	13 (36.11%)	12 (33.33%)	9 (25.00%)	2 (5.56%)	3.00	0.93	High
<b>Out of home media</b>							
7. Aerial advertising;	5	13	14	4			

airships, balloon	(13.89%)	(36.11%)	(38.89%)	(11.11%)	2.53	0.88	High
8. Transports	5	11	14	6			
	(13.89%)	(30.56%)	(38.89%)	(16.67%)	2.42	0.94	Less
9. in-store; Billboards	6	16	10	4			
	(16.67%)	(44.44%)	(27.78%)	(11.11%)	2.67	0.89	High
10. Cinema	2	20	10	4			
	(5.56%)	(55.56%)	(27.78%)	(11.11%)	2.56	0.84	High
11. Product placements; In Movie, Series	4	13	13	6			
	(11.11%)	(36.11%)	(36.11%)	(16.67%)	2.42	0.94	Less
12. Exhibitions	4	19	10	3			
	(11.11%)	(52.78%)	(27.78%)	(8.33%)	2.67	0.89	High
Direct-response Media							
13. Mail	7	13	14	2			
	(19.44%)	(36.11%)	(38.89%)	(5.56%)	2.69	0.75	High
Direct-response Media - telemarketing							
14. SMS/MMS	4	17	11	4			
	(11.11%)	(47.22%)	(30.56%)	(11.11%)	2.58	0.84	High
15. Website/internet ; Google, YouTube	1	15	10	10			
	(2.78%)	(41.67%)	(27.78%)	(27.78%)	2.19	0.89	Less
16. Mobile Phone Application; Instar gram, Line, We Chat	16	12	6	2			
	(44.44%)	(33.33%)	(16.67%)	(5.56%)	3.17	0.91	High
Total					2.67	0.82	High

From Table A-35, showed that the overall number, percent, mean and standard deviation of the media that the Youth/Backpackers prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.67$ ). Firstly, mobile phone application; instar gram, line, we chat was at the high level ( $\bar{X} = 3.17$ ). Secondly, newspaper was at the high level ( $\bar{X} = 3.14$ ) and thirdly, televisions and mail were at the high level ( $\bar{X} = 2.69$ ) respectively.

## Business travelers

Table A-36: Number and Percents of the Business travelers separated by sex, age, education, address, and occupation.

Socio-demographic	Number	Percent (%)
<b>Sex</b>		
Male	12	60.00
Female	8	40.00
<b>Total</b>	<b>20</b>	<b>100</b>
<b>Age</b>		
19 – 25 years	3	15.00
26 – 35 years	12	60.00
36 – 60 years	5	25.00
<b>Total</b>	<b>20</b>	<b>100</b>
<b>Education</b>		
Primary School	1	5.00
High School	1	5.00
Diploma	5	25.00
Bachelor's degree	9	45.00
Higher than bachelor's degree	4	20.00
<b>Total</b>	<b>20</b>	<b>100</b>
<b>Address</b>		
In Thailand such as Phrae, Nan, Prayao, Samudprakarn, Khonkaen, Chunburi, and Bangkok.	15	75.00
Other Countries such as Vietnam, Reciter island, Japan and USA	5	25.00
<b>Total</b>	<b>20</b>	<b>100</b>



Occupation		
Student	2	10.00
Researcher/Teacher	2	10.00
State Enterprises / government officer	3	15.00
Company Officer	5	25.00
Owner Business	7	35.00
Farmer	1	5.00
<b>Total</b>	<b>20</b>	<b>100</b>

From Table A-36, showed that the sex of the Business travelers consisted of 60.00% male and 40.00% female with 60.00% between 26 – 35 years of age, 45.00% Bachelor's degree, 75.00% were from Thailand such as Phrae, Nan, Prayao, Samudprakarn, Khonkaen, Chunburi, and Bangkok and they were 35.00% Owner Business.

Table A-37: Number and percent of how often the Business travelers have been for cultural heritage tourism in Chiang Sean.

Opinion and Attitude	Number	Percent (%)
How often have you been for cultural heritage tourism in Chiang Sean?		
never	5	25.00
1 time	5	25.00
2 - 3 times	3	15.00
more than 5 times	5	25.00
Once a year	2	10.00
<b>Total</b>	<b>20</b>	<b>100</b>

From Table A-37, showed that 25.00% of the Business travelers had never been, had been 1 time only and had been more than 5 times for cultural heritage tourism in Chiang Sean.

Table A-38: Number and percent of how the Business travelers revisit to travel cultural heritage tourism in Chiang Sean again.

Opinion and Attitude	Number	Percent (%)
Would you revisit to travel cultural heritage tourism in Chiang Sean again?		
Yes	16	80.00
No	4	20.00
Total	20	100

From Table A-38, showed that 80.00 % of the Business travelers answered yes to revisit to travel cultural heritage tourism in Chiang Sean again and 20.00% would not wanted to revisit to travel cultural heritage tourism in Chiang Sean again.

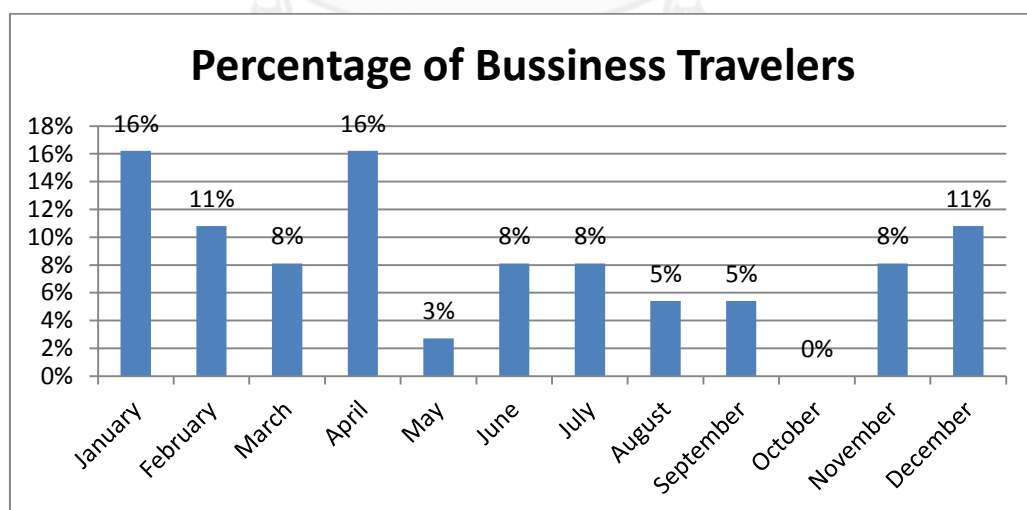


Figure A-6: Number and percent of the Business travelers had selected to visit Chiang Sean

From Figure A-6, showed that 16% of the Business travelers had selected to visit Chiang Sean in January and April.

Table A-39: Number, percent, mean and standard deviation of the activities or tradition that the Business travelers wanted to see and join in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Business travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Join the Chiang Sean histories and heritage site such by ride bicycle or local tram.	8 (40.00%)	9 (45.00%)	3 (15.00%)	0 (0.00%)	3.25	0.72	High
2. Culture activities with local communities such as craft making “Tung”.	5 (25.00%)	10 (50.00%)	5 (25.00%)	0 (0.00%)	3.00	0.73	High
3. Chiang Sean culture and heritage site “Light and sound” show in the night.	6 (30.00%)	12 (60.00%)	2 (10.00%)	0 (0.00%)	3.20	0.62	High
4. Visit nine ancient temples.	6 (30.00%)	9 (45.00%)	5 (25.00%)	0 (0.00%)	3.05	0.76	High
5. Shopping with local souvenir and OTOP products.	4 (20.00%)	9 (45.00%)	7 (35.00%)	0 (0.00%)	2.85	0.75	High
6. Morning market visiting and having Local food tasting.	6 (30.00%)	10 (50.00%)	4 (20.00%)	0 (0.00%)	3.10	0.72	High
7. “Tak Bat” Food offering to the monk in the morning.	9 (45.00%)	6 (30.00%)	5 (25.00%)	0 (0.00%)	3.00	0.65	High
8. Join folk custom.	4 (20.00%)	12 (60.0%)	4 (20.00%)	0 (0.00%)	3.20	0.62	High
9. Join local ceremony such as “Sub Cha Ta” (prolong the life ceremony).	6 (30.00%)	10 (50.00%)	4 (20.00%)	0 (0.00%)	3.10	0.72	High

10. Specify others Khong							
River Conservation Ceremonies.	7 (35.00%)	11 (55.00%)	2 (10.00%)	0 (0.00%)	3.25	0.64	High
Total					3.10	0.69	High

From Table A-39 showed that the overall number, percent, mean and standard deviation of the activities or tradition that the Business travelers wanted to see and join in Chiang Sean was at the high level ( $\bar{X} = 3.10$ ). Firstly, join the Chiang Sean histories and heritage site such by ride bicycle or local tram and specify others Khong River Conservation Ceremonies were at the high level ( $\bar{X} = 3.25$ ). Secondly, Chiang Sean culture and heritage site “Light and sound” show in the night and Join folk custom were at the high level ( $\bar{X} = 3.20$ ) and thirdly, morning market visiting and having Local food tasting and join local ceremony such as “Sub Cha Ta” (prolong the life ceremony) were at the high level ( $\bar{X} = 3.10$ ) respectively.

Table A-40: Number, percent, mean and standard deviation of topics that can attract the Business travelers inclusive tour to travel in Chiang Sean.

Activities and tradition tourists like to see and join when come to travel Chiang Sean.	Business travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Old Kingdom, The Birth of Lanna Kingdom.	7 (35.00%)	11 (55.00%)	2 (10.00%)	0 (0.00%)	3.25	0.64	High
2. The way of life along Mae Khong river port.	6 (38.89%)	14 (50.00%)	0 (0.00%)	0 (0.00%)	3.30	0.47	High
3. Chiang Sean Buddha image/ The City of Old Temple (86 temples).	6 (30.00%)	14 (70.00%)	0 (0.00%)	0 (0.00%)	3.30	0.47	High
4. The way of life.	5 (25.00%)	14 (70.00%)	1 (5.00%)	0 (0.00%)	3.20	0.52	High
Total					3.26	0.53	High

From Table A-40, showed that the overall number, percent, mean and standard deviation of topics that can attract the Business travelers to travel in Chiang Sean was at the high level ( $\bar{X} = 3.26$ ). Firstly, the way of life along Mae Khong river port and Chiang Sean Buddha image/ The City of Old Temple (86 temples) were at the high level ( $\bar{X} = 3.30$ ). Secondly, Old Kingdom, The Birth of Lanna Kingdom was at the high level ( $\bar{X} = 3.25$ ) and thirdly, the way of life was at the high level ( $\bar{X} = 3.20$ ) respectively.

Table A-41: Number, percent, mean and standard deviation of the promotional that can make the Business travelers receive information and make them interested to travel in Chiang Saen.

The promotional that can make the travels receive information and make them interested to travel in Chiang Saen.	Business travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
1. Advertising							
- Travel program show, advertising of TAT campaigns on TV, Tourism program on Television.	3 (15.00%)	10 (50.00%)	6 (30.00%)	1 (5.00)	2.75	0.64	High
2. Publicity							
- Good campaigns from TAT and local government.	5 (25.00%)	10 (50.00%)	5 (25.00%)	0 (0.00%)	3.00	0.73	High
3. Sales Promotion							
- Good price of tour package, special rate of hotel.	2 (10.00%)	11 (55.00%)	7 (35.00%)	4 (11.11%)	2.75	0.64	High
4. Direct marketing							
- Internet access, word of mouth, Direct mail.	2 (10.00%)	10 (50.00%)	8 (40.00%)	0 (0.00%)	2.70	0.66	High
5. Personal selling							
- Advice from travel agent.	4 (20.00%)	8 (40.00%)	8 (40.00%)	3 (8.33%)	2.81	0.77	High
Total					2.80	0.69	High

From Table A-42 showed that the number, percent, mean and standard deviation of the promotional that can make the Business travelers receive information and make them interested to travel in Chiang Saen was at the high level ( $\bar{X} = 2.80$ ). Firstly, Publicity - Good campaigns from TAT and local government was at the high level ( $\bar{X} = 3.00$ ). Secondly, Personal selling - Advice from travel agent was at the high level ( $\bar{X} = 2.81$ ) and thirdly, Advertising - Travel program show, advertising of TAT campaigns on TV, Tourism program on Television was at the high level ( $\bar{X} = 2.75$ ) respectively.

Table A-43: Number, percent, mean and standard deviation of the media that the Business Travelers prefer to receive information, news, or promotion about Chiang Sean.

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	Business travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
Prints Media							
1. Book /Research	2 (10.00%)	11 (55.00%)	7 (35.00%)	0 (0.00%)	2.75	0.55	High
2. Magazine	2 (10.00%)	9 (45.00%)	9 (45.00%)	0 (0.00%)	2.65	0.67	High
3. Newspaper	1 (5.00%)	13 (65.00%)	6 (30.00%)	0 (0.00%)	2.75	0.55	High
4. Brochure	2 (10.00%)	9 (45.00%)	7 (35.00%)	2 (10.00%)	2.55	0.83	High
Electronic Media							
5. Television	4 (20.00%)	9 (45.00%)	6 (30.00%)	1 (5.00%)	2.80	0.83	High
6. Radio	4 (20.00%)	6 (30.00%)	10 (50.00%)	0 (0.00%)	2.70	0.80	High

The media that the travelers prefer to receive information, news, or promotion about Chiang Sean.	Business travelers				$\bar{X}$	S.D.	Level
	Very Agree	Agree	Disagree	Very disagree			
Out of home media							
7. Aerial advertising; airships, balloon	2 (10.00%)	9 (45.00%)	7 (35.00%)	2 (10.00%)	2.55	0.83	High
8. Transport	2 (10.00%)	10 (50.00%)	7 (35.00%)	1 (5.00%)	2.65	0.67	High
9. in-store; Billboards	3 (15.00%)	10 (50.00%)	6 (30.00%)	1 (5.00%)	2.75	0.79	High
10. Cinema	1 (5.00%)	6 (30.00%)	9 (45.00%)	4 (20.00%)	2.20	0.83	Less
11. Product placements; In Movie, Series	2 (10.00%)	7 (35.00%)	10 (50.00%)	1 (5.00%)	2.50	0.76	Less
12. Exhibition	2 (10.00%)	7 (35.00%)	9 (45.00%)	2 (10.00%)	2.45	0.83	Less
Direct-response Media							
13. Mail	2 (10.00%)	10 (50.00%)	6 (30.00%)	2 (10.00%)	2.60	0.94	High
Direct-response Media - telemarketing							
14. SMS/MMS	1 (5.00%)	9 (45.00%)	8 (40.00%)	2 (10.00%)	2.60	0.94	High
15. Website/internet ; Google, YouTube	3 (15.00%)	9 (45.00%)	5 (25.00%)	3 (15.00%)	2.45	0.83	Less
16. Mobile Phone Application; Instar gram, Line, We Chat	1 (5.00%)	9 (45.00%)	7 (35.00%)	3 (15.00%)	2.60	0.94	High
Total					2.59	0.79	High

From Table A-44 showed that the overall number, percent, mean and standard deviation of the media that the Business travelers prefer to receive information, news, or promotion about Chiang Sean was at the high level ( $\bar{X} = 2.59$ ). Firstly, television was at the high level ( $\bar{X} = 2.80$ ). Secondly, Book /Research, Newspaper and in-store; Billboards were at the high level ( $\bar{X} = 2.75$ ) and thirdly, radio was at the high level ( $\bar{X} = 2.70$ ) respectively.





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