

Tourism Development from Ancient City to Living Museum at Wiang Tha Kan, San Pa Tong District, Chiang Mai

การพัฒนาการท่องเที่ยวแบบเมืองโบราณสู่แบบพิพิธภัณฑ์มีชีวิตของเวียงท่ากาน
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Abstract

This research aimed to study an unsatisfied success of the existing tourism pattern as ‘Ancient City’ of Wiang Tha Kan and apply a new tourism concept as ‘Living Museum’ under a new paradigm to create Wiang Tha Kan’s tourism direction. The research used the qualitative research method that included the studies on history and tourism development and a search for the virtue of local tourism resources. Although Wiang Tha Kan was previously an important frontier during Hariphunchai period and was categorized as the 3rd group of ancient city, it has the weak points in the historical significances, archeological evidences and artistic works compared with other historical sites. In addition, the unsatisfied success was a result of misunderstanding of local community and external supporters that promoted the tourism pattern as an old paradigm, which ignored an actual potential of tourism resources and a relationship between local community and historic site. This research found the virtue of tourism resources that related to local lifestyle by using a four-dimension method: story, difference, significance and management. The results of this research were used to create activities and real management according to the concept of living museum. This new concept was proposed to public forum and was assessed by the stakeholders. The concept was accepted and used as a future direction for tourism management of Wiang Tha Kan.

Keywords: Living museum; Sustainable tourism management; Value of tourism resource; Wiang Tha Kan

Introduction

Chiang Mai has a wide variety of tourism resources including nature, environment, history and culture. Many places are main destination of many domestic and international tourists. Wiang Tha Kan is also another tourist attraction that was ancient frontier and reveals the thousand-year-old historical structures. Wiang Tha Kan was first studied by Archeology Club of Silpakorn University in 1965 (Thanasin, 2005) and was categorized into 3th group of ancient city as a small ancient area with some archeological and artistic evidences (ONEP, 2011). Although historical area residents have a close relationship to their ancient structures, Wiang Tha Kan has been promoted as ancient city that had two periods of tourism management. In the first period, self-management by community residents without supporters was simple and connected their lifestyle with ancient structures to some extent. For the second period, participation by supporters (i.e. the Fine Art Department, government sectors and private sectors) in tourism management more clarify tourism directions by developing landscape of historical area and constructing a museum initiated by Princess Siribhachudhabhorn. Public hearing for establishing the museum was held on March 31, 2015. The Princess has also presided other local resident activities and projects since 2009, such as ‘Maintaining Glory, Linking Local Community and Creating Art in Wiang Tha Kan Museum’ project, ‘Bright Lantern and Precious Heritage of Wiang Tha Kan’ project, activity for training young descendants to protect their own ancient structures and culture, and ‘Creating Arts for Wiang Tha Kan’ project that invited 13 artists to create artworks showed on ‘Retracing Wiang Tha Kan with Arts’ exhibition at Suan Pakkad Palace. The Princess idea becomes a good conceptual model to promote historical attraction in Wiang Tha Kan and preserve ancient structures and antiques.

Wiang Tha Kan as a small ancient area following the 3th category has tourism weaknesses that are lower historical significant of frontier than capital and fewer archeological and artistic evidences than others, such as Wiang Kum Kam and Sukhothai Historical Park. In addition, misunderstanding between local residents and external supporters bothers detailed tourism management. The obscure paradigm and promotional guideline obstruct the main potential of relationship between local residents and ancient structures.

However, preliminary review on researches and area context found four tourism strengths. 1) Their ancient structures and antiques properly reveal Lanna and Hariphunchai history that are consist of Klang Wiang ancient structures (including pagodas built during Lanna and Hariphunchai periods) and scattered ancient structures in nearby villages. Watanakun

(2002) also mentioned that the tourism highlight of Wiang Tha Kan is ancient structures, antiques and architectural pattern of Lanna and Hariphunchai styles. 2) Local lifestyle still relates to local ancient structures and antiques. 3) Community empowerment from regular meeting is also mentioned by Thanasin (2005) that Wiang Tha Kan community has close relationship to ancient area where represents their ethnic identity and expresses great protection of ancient structures (Sarekul, 2014). 4) Government and private sectors attempt to support Wiang Tha Kan as another tourist attraction of Chiang Mai.

Wiang Tha Kan community including government and private sectors have attempted to develop tourism and drive Wiang Tha Kan as historical attraction or ancient city tourism of Chiang Mai for many years. Princess Siribhachudhabhorn has continuously created activities to attract the tourists. In addition, many academicians are interested in historical, geographical and tourism studies on Wiang Tha Kan. For example, Watanakun (2002) studied needs in participation of Wiang Tha Kan local people in tourism development. Thanasin (2005) published application of geographical techniques and methods for development of Wiang Tha Kan ancient city for sustainable tourism. Sarekul (2014) also studied historical city management of Wiang Tha Kan for learning resources and cultural tourism. Previous studies showed historical identity of Wiang Tha Kan that interest academicians and related institutions leading to academic and practical attempt for promoting Wiang Tha Kan as impressive historical attraction.

However, four strengths and the attempt has been less than a local expecting success. Thus, local residents set the goal for Wiang Tha Kan tourism management by promoting historical learning center. Integration between history and local management of learning center will support the sense of community identity. Success on the goal will enhance community economics, income distribution and good quality of life. However, number of both Thai and international tourists in Wiang Tha Kan is considerably less than other tourism attractions in Chiang Mai. Tourist number is about 15,000 visitors in 2014 and has a small increase in 2015. Most of tourists (80%) were Thai visitors that mostly were institutes and student groups for archeological and historical study, including municipal governments that were advised by the Fine Art Department to learn operation of local volunteers in art and cultural heritage (Suwit Arthit, local volunteer, personal communication, July 9, 2015). Because most of them were not really interested in Wiang Tha Kan and did not visit by their own willingness, it can be said that Wiang Tha Kan cannot perfectly attract the tourists to

appreciate local lifestyle, ancient structures and history. Thus, community residents were unsatisfied with tourism revenue and cannot establish sustainable tourism that is actually managed and controlled by the residents.

Therefore, the research questions were set up as; 1) Was unsatisfied success of Wiang Tha Kan tourism a result of overemphasis on facilities instead of tourism resource value and insufficient historical significance for attracting visitors?; 2) For the insufficient historical significance, can sufficient and accepted potential of Wiang Tha Kan tourism occur by community-based tourism management according to living museum concept?, which the concept emphasizes tourism resource value instead of facilities and uses the value to set up activities by integrating lifestyle, traditional culture and ancient structures.

Because of irresistible influence of modern capitalism and globalization, community residents supported mass tourism by focusing on service standardization, especially facilities, to attract a large number of visitors for tourism revenue mainly. This tourism management affected community residents, society, traditional culture and natural resources as also mentions by Eoseewong (1987) that studies 'the effects of tourism industry on culture'. He indicated the impacts on quality of life and changes on traditional culture, leading to negligence and inadaptability with traditional identity, because of mass tourism problems on local tourism resource management, unequal income distribution and natural environment. To mitigate the possible impacts toward sustainable tourism completely, the study needed to change the tourism management paradigm of Wiang Tha Kan by focusing on main tourism resources, which included historical heritage, ancient structures and antiques that related to way of life.

Literature Review

Literature reviews and preliminary assessment on Wiang Tha Kan tourism development found that Wiang Tha Kan has some potential to change a tourism pattern from ancient city as a mainstream tourism to living museum. Living museum or open-air museum is a museum that exhibits at large outdoor sites and is also known as museum of buildings and local museum. A specific characteristic of living museum is that people in the museum demonstrate the clothes and daily life as same as in historical period to present their traditional culture. Living museum is tourism concept that can conform to the existing goal on community-based tourism management as being historical learning center by integrating with a

concept from related tourism theories. To achieve the goal, capitalism as adapting to modern capitalism that prioritizes the consumption of signs instead of the utility and capitalism as support driving global economy were firstly studied (Giddens, 1990). Main point of mass tourism, which has clear target in adequate tourist number for the highest profit, allows external capital to manage and take benefits from local resource through commoditization process (Komonwitayatorn, 1995), and emphasizes facility management for tourists. Capitalist immigration because of widespread mass tourism destroys natural resources, ecology and culture and changes social relationship, which these change utilization of social capital that greatly affects local lifestyle (Kaosa-ard, 2012). Thus, tourism pattern was then changed to mitigate the impacts of previous tourism pattern and conform to sustainable development concept by community-based management as called alternative tourism, i.e. ecotourism, cultural tourism and living museum. However, the change still cannot practically solve or mitigate the existing tourism impacts.

Therefore, to actually solve the problem should firstly change to new tourism paradigm that emphasizes community potential on negotiation and their right for managing their tourism resources by controlling and owning the resources instead of focusing on income and profit from tourist number. Localization is a concept that supports, coordinates and properly deals with globalization. Using localization as defense base with globalization and modern capitalism may have to accompany social capital concept. The social capital is theoretically a form of organizational management with trust, standard and network to increase social efficiency for working together (Putnam, 1993). Community residents have to study and find the value of social capital that is still alive, dynamic and potential accompanying with consideration on local historical dimension from the past to present (Prabudhanitisarns, 2014). Then, the capital will be driven by localization process that can negotiate and participate with modern capitalism and globalization perfectly.

Tools and methods for determining both tangible and intangible values of social capital that were designed by Dr. Sidthinat Prabudhanitisarn emphasize three main analytical principles (story, difference and significance). Three analytical dimensions were used in the study to actually indicate the main values of living social capital of Wiang Tha Kan that can be controlled and managed by the community residents. Beside three dimensions, the fourth dimension, called 'Management', was added to particularly study community-based tourism management and perfectly reveal the indicating process and the change process of social

capital from value to worth. The tools and methods will concretely induce change in Wiang Tha Kan tourism pattern from ancient city tourism to living museum under a new paradigm.

Tourism activities of living museum concept differ from other tourism pattern. Living museum is tourism management model that requires integration between community tourism resources and local lifestyle. Close community relationship and traditional identity from ancestors that is in local lifestyle, culture and wisdom, which are the value of tourism resources. Thiengburanathum (2009) also mentioned in study on conceptual design and feasibility for the living museum for Mae Hong Son city that indicated city management with supporting culture and lifestyle conservation by conforming to city development. His study aimed to promote Mae Hong Son as a conservative city with coexistence of traditional lifestyle and modern style for sustainable development that introduces community relationship and identity conservation and then impresses the tourists. Applying living museum concept in Mae Hong Son inspired the study to integrate living museum concept with localization for suitable tourism management in Wiang Tha Kan. The study aimed to 1) review development, pattern and results of ancient city tourism management of Wiang Tha Kan, and 2) indicate factors leading living museum under new paradigm and present assessment of acceptance from stakeholders to decide future tourism direction of Wiang Tha Kan.

Because of limitations of practical movement, research scope only stated development, pattern and results of tourism management from past to present, including presented living museum model under new paradigm following analytical process. After proposing the new model, the questionnaires were used to assess stakeholder acceptance to establish the sustainable tourism development direction and historical learning center of Wiang Tha Kan. Although community residents accepted the presented model of tourism management, practical limitation and time duration obstructed the change results on Wiang Tha Kan's tourism pattern.

Methodology

The study focused on tourism pattern of Wiang Tha Kan from past to present and presented tourism management model as living museum under a new paradigm from analytical steps. This qualitative research consisted of study on history, tourism development and searching method in value of community tourism resources. The collected data were divided into two parts: 1) primary data included on-site interview and physical contexts of the

study area, and 2) secondary data included published academic information, researches, studies, reports, encyclopedias, dictionaries and abstracts. Then, tools for data collection were created from the literature reviews: 1) in-depth interview form, 2) form for on-site observation, ancient structures, local lifestyle, livelihood, tradition and culture, and 3) questionnaire or assessment form for public forum. The samples included 1) community leaders and local organization, 2) local administration, 3) the Fine Art Department (Mr. Saiklang Jindasu, action archeologist, the 8th Regional Office of Fine Arts), 4) twenty Wiang Tha Kan people (for public forum), and 5) twenty tourists.

Afterwards, the research data were used to analyze management model for ancient city tourism of Wiang Tha Kan in term of development, pattern and result to response the 1st objective. Social capital that still dynamic for community movement was synthesized and then used to generate details of tourism activities following living museum concept under specific conditions. Living museum model was created under a new paradigm to offer Wiang Tha Kan community and stakeholders. Lastly, tourist questionnaires were done to assess their opinion and then summarized to improve the detail for the 2nd objective.

Results

Study on development, pattern and results of ancient city tourism management of Wiang Tha Kan

1) Development of ancient city tourism of Wiang Tha Kan

The first period: The beginning of tourism management (1988-2006)

Community residents and local volunteers in art and cultural heritage managed tourism without a role of external organizations and institutions. Thus, tourism pattern showed free-choice visit and was simple pattern going along with community daily life. Ancient structures were partly related to local lifestyle. Public utility and tourist accommodation were slightly developed. Wiang Tha Kan residents strictly maintained their culture, conscious the importance of their area and cultural heritage. Group activities were continuously organized to conserve and develop local cultural heritage along proper direction until getting the outstanding conservation supporter reward from Her Royal Highness Princess Maha Chakri Sirindhorn on Thai heritage conservation day in 1988. Wiang Tha Kan, which was known as an old city with remaining ancient structures and antiques, initially developed historical attractions in term of ancient city after getting the reward. The beginning of tourism

management by community residents showed obscure and intangible tourism pattern as only visiting ancient structures and antiques.

The second period: The development of tourism management (2007-present)

Because the opportunity of sustainable tourism development was initially realized, community residents began the tangible tourism management, such as visiting route to historical sites with two trolleys. External organizations, which included Princess Siribhachudhabhorn's agency and the 8th Regional Office of Fine Arts, also have supported the tourism management. Thus, development direction of Wiang Tha Kan's tourism management was more apparent by mainly constructing facilities, restoring ancient structures and improving landscape.

2) Pattern and results of ancient city tourism management of Wiang Tha Kan

The study analyzed pattern and results of ancient city tourism management by comparing with living museum concept as in Table 1.

However, the current tourism pattern of Wiang Tha Kan is still controlled by modern capitalism accompanying with globalization that cannot resist. Thus, the study stated an important solution to against a strong influence of modern capitalism and globalization by using localization that has to find social capital thoroughly, including natural and cultural capital as described in Figure 1.

The study participated in stimulating the resident consciousness on their identity as a special characteristic to transform to value and community income in new pattern of tourism industry. The new process greatly announced a brand image to modern economy for negotiating with mass market under modern capitalism and globalization

Study on factors of living museum under a new paradigm and assessment of acceptance from stakeholders to decide future tourism direction of Wiang Tha Kan

Wiang Tha Kan has four dimensions of strong cultural heritage: 1) ancient structures, 2) antiques, 3) culture and tradition, and 4) lifestyle. Reintroducing and integrating all dimensions can create potential on Wiang Tha Kan's tourism development to against and coexist with globalization that refers to development for sustainable tourism.

The study needed to determine the value of local tourism resource for analytical process to create living museum model of Wiang Tha Kan. To find the value of social and cultural capital, the study used a tool designed by Dr. Sidthinat Prabudhanitisarn that states three dimensions of analytical principle: 1) Story or history of social capital descending from ancestors, 2) Difference within social capital, and 3) Significance or relationship between social capital and local lifestyle. Three analytical dimensions can actually enhance finding the main value of Wiang Tha Kan's social capital. However, the finding process had to act together with the right management by community residents. Thus, the fourth dimension as 'Management' that refers to management process of local tourism by residents was added in the study as a guideline to study local tourism management specially. The details of four dimensions were described in Table 2.

Afterward, living museum model was analyzed together with area context of Wiang Tha Kan and then was synthesize and connected under a new paradigm, which then potential tourism resources was selected. The main value of each selected tourism resource was deeply studied to illustrate analytical process on creating and managing tourism activities under living museum concept with new paradigm. The selected social capital include: 1) Klang Wiang ancient structure as selected ancient structures, 2) Luang Por Phet or bronze Buddha image of Lanna period in Chiang Saen style as selected antique, and 3) Bathing ceremony as selected culture and tradition.

The values of local tourism resource on ancient structure, antique and culture were decoded to create new tourism activities following living museum model. The new activities help learning lifestyle and art objects in strange and dynamic experience on living movement. New experience on living museum was touchable and faced real people without mechanism as in ordinary museums.

After synthesizing the important cultural heritages, the possibility of Wiang Tha Kan to apply living museum was analyzed with four dimensions (Story, Difference, Significance and Management) to find the value of the social capital. Context of Wiang Tha Kan was compared with conditions of living museum application along four dimensions as in Table 2. Although the quality of Wiang Tha Kan was not accepted by all conditions, many details of Wiang Tha Kan were interesting for study to create the value of local tourism resource by presenting the value through activities.

For example of process on finding the value, the selected social capitals were combined to create an activity. Klang Wiang ancient structure was previously the center of Wiang Tha Kan where many Buddha images were found. Bathing Buddha image ceremony that was formerly organized only at Wat Tha Kan was introduced to Klang Wiang ancient. Reviving Luang Por Phet and other Buddha images that were also found in the area will be directly experienced by visitors without imagination following concept of living museum. The connection of all heritages was used to create model of bathing Buddha image activity as in Figure 2. The activity can present the value of all heritages in three dimensions (Story, Difference and Significance) as in Figure 3. Moreover, the study integrated horse bones and ancient flag into tourism activities.

Specialist of animal bone analysis as archeologists of Fine Art Department assumed that excavated horse bones may be Mongolian or small Asian horse during the 18th Buddhist era. The assumption revealed that Wiang Tha Kan as satellite or main border town of Hariphunchai kingdom contacted with foreign cities (e.g. Shan State, Sipsong Panna, Pagan Kingdom and China) during 16th-18th Buddhist era or the end of Hariphunchai period (Sukkata, 2013). The ancient flag making that may initiate in Lanna period relates to Buddhist doctrine and creates a relationship between heritage and community. Ancient flag making of Wiang Tha Kan is accepted in San Pa Tong District. Wiang Tha Kan's flag is detailed and beautiful because there is local wisdom of flag making that is inherited from ancestors.

After the values are connected, the study presented a model of organizing and managing tourism activities following living museum concept under new paradigm (Figure 4), which demonstrates the tourism experience in local community to visitors that can naturally absorb the root of local lifestyle through learning process. The activities display art objects in dynamic by showing the way of life among local tourism resources. Tourists will feel like stay in prosperous period of Wing Tha Kan frontier during Hariphunchai period and see real people with living movement among ancient structures together with non-mechanical activities. All can be emerged by local acknowledgement of details and values of every offered activity.

Afterward, the model of organizing and managing tourism activities as living museum under new paradigm was offered to twenty Wiang Tha Kan residents and stakeholders and twenty tourists through public forum. Collected questionnaires and assessment forms showed the results of the model that tourists, local residents and stakeholders see the possibility of

organizing activities and accept the direction of changing tourism pattern from ancient city tourism to living museum under new paradigm, which the goal of tourism management as historical learning center was also adjusted.

Discussion

Main point of the study is study on paradigm of existing tourism management and presentation of new management model under new paradigm. The current tourism management following the former paradigm is influenced by unavoidable modern capitalism and globalization that affects environment, economy, society and culture of the area. To meet tourism revenue target, a lot of tourist attractions are introduced including commoditization process and rapid standardization of facilities, such as building, road and restroom, without attention to actual value of tourism resource and relationship between area and local lifestyle. On the contrary, the proposed model of tourism management under new paradigm emphasizes the tourism resource value of local community, including physical and biological environment, culture, tradition, wisdom, inheritance and local lifestyle. Concepts of social capital and localization were used to create a tool for finding the value in three dimensions (i.e., story, difference and significance) because the process on finding the value has to properly study the detail of each resource type to reintroduce only the living and potential resources, (Prabudhanitisarn, 2014). In addition, a term of Management was added as a the fourth dimension for sustainable and tangible management that community residents can own, control and manage their tourism resources, including have bargaining power with modern capitalism and globalization. Moreover, living museum model was integrated to the new paradigm to convert the value into worth for generating income to local residents and leading to actual sustainable tourism.

Proposing living museum model primarily inspires community acknowledgement on the value of local tourism resource that may lead change on concept and direction of Wiang Tha Kan's tourism management into the new paradigm. Important factor for success of living museum under new paradigm is deep understanding of community residents on relationship between the residents and local tourism resources in term of historical background and inheritance. However, the obstacle to perfectly change tourism pattern to living museum is inconsistent historical background of Wiang Tha Kan during Burmese invasion that left Wiang Tha Kan as an abandoned town for 200 years. In addition, community residents and stakeholders of tourism operation have been obsessed by the previous paradigm for a long

time, which change and adjustment to new tourism management pattern under new paradigm is difficult. Therefore, the study cannot perfectly generate the new tourism management as living museum under new paradigm, which is the limitation of the study duration.

Suggestions

Practical movement of the study was restricted because ancient city tourism pattern has been adopted for a long time, which the complete change from the previous pattern to living museum pattern under new paradigm is difficult and takes time. Therefore, the study can only propose the concept to inspire the change to new paradigm in term of the value of social capital and local tourism management pattern. The proposed paradigm may be a solution of existing problem or lead the suitable tourism management for the community residents.

The proposed concept, guideline and model of organizing and managing Wiang Tha Kan's bathing Buddha image activities following living museum with new paradigm were accepted by community residents and tourists, which was the beginning of change on goal and pattern of Wiang Tha Kan's tourism management to be historical learning center and living museum that well connect resources to local lifestyle. Local volunteers in art and culture heritage also developed the junior guides (10-15 years old) to provide information to visitors. However, the volunteers are the first management group that lack the next generations to participate tourism management of Wiang Tha Kan because young generation mostly moves out to work in urban area. Thus, intention of the volunteer group is obscurely continued. The second generation of the volunteer group should be established to participate and play a role on tourism management and to continue the group objective as conserving and maintaining local cultural heritage.

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Table 1: Analysis of the pattern and results of ancient city tourism management of Wiang Tha Kan comparing with living museum tourism model

Ancient City Tourism	Living Museum Tourism
Pattern	
<ul style="list-style-type: none">- Restoring ancient structures and improving their components- Improving surrounding landscape- Creating facilities- Introducing mass transportation to access tourist attractions- Promoting tourist attractions- tourist visit with description of tour guide- Constructing museum building to present antiques with labels- Organizing occasionally traditional festival to generate a dynamic	<ul style="list-style-type: none">- Reintroducing the value from social capital- Finding the value of social capital with story, difference and significant- Developing living museum as value management- Local lifestyle must relate to historical heritage- Community residents organize activities that relate to traditional heritage- Relationship among culture, tradition, ancient structures, antiques and local lifestyle
Summarized Difference	
Focus on managing other parts except local tourism resources that are ignored to find actual value and apply to lifestyle	Focus on value of local tourism resources that are integrated to build tourism model and activities, which emphasize value of ancient structures through relationship of lifestyle and traditional heritage
Results	
<ul style="list-style-type: none">- Good quality tourism service- Good image on tourism advertisements- Developing ancient city to prevent dilapidation- Standard tourist attractions- Lack of actual resident participation and	<ul style="list-style-type: none">- Community empowerment on tourism management- New tourism pattern: knowledge sharing with local residents- Increase tourist impression- Accessibility and control by community

value consciousness	residents benefits income distribution
- Unequal income distribution	- Tourist number tends to increase
- Lack of tourist attractiveness	- Conserving traditional culture
- Unsustainability	- Tourists experience and learn local lifestyle
- Tourists do not understand the actual value	through the culture and tradition
of ancient structures, antiques, culture and	- Impressing tourists that need facilities not as
tradition	expected

Summarized Difference

Tourists get good quality tourism in term of public utility and services but not actually understand the value of local tourism resources

Tourists understand the value of antiques, ancient structures, culture and tradition, and have an opportunity of knowledge sharing with community residents that is new tourism pattern

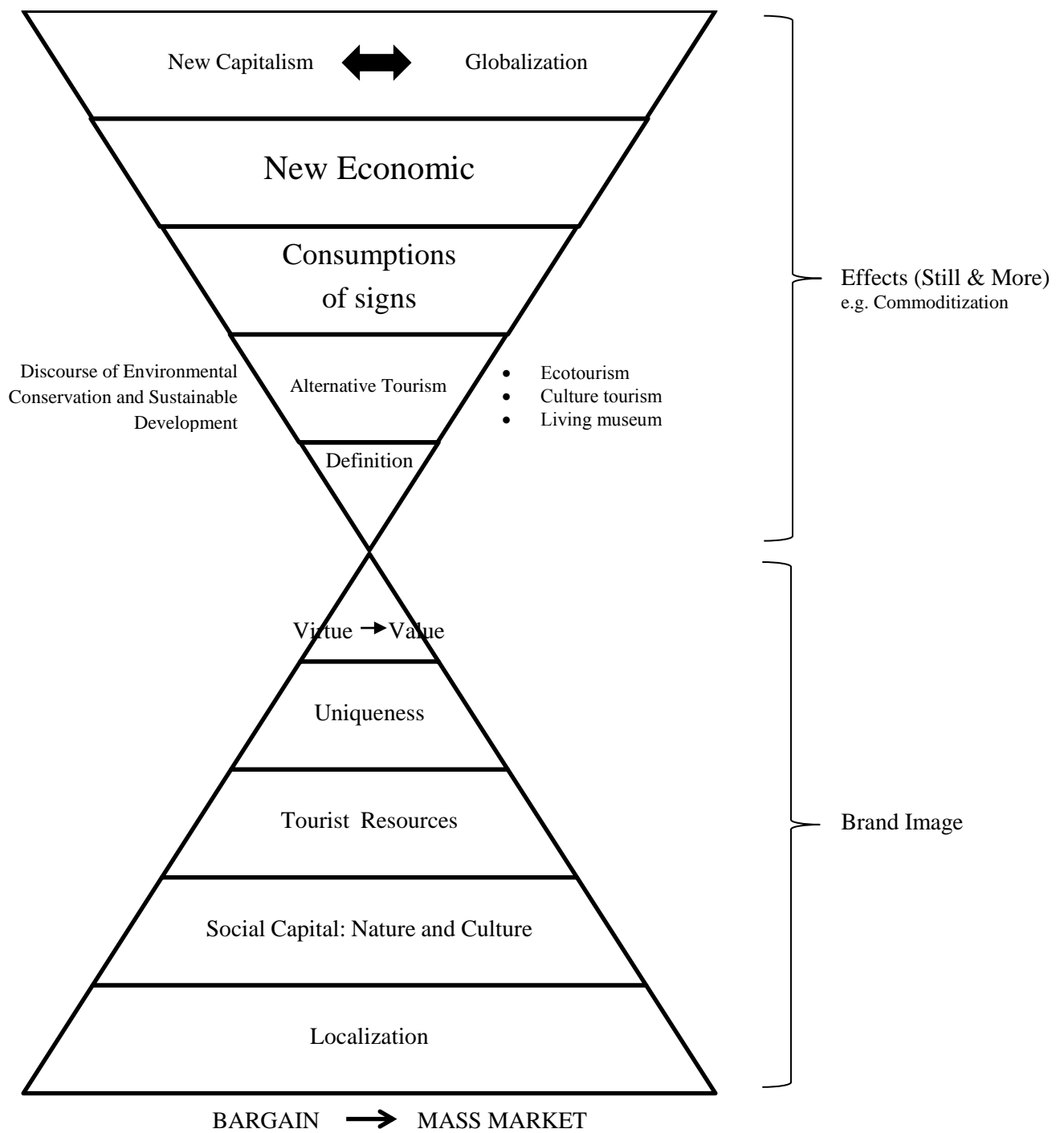


Figure 1: The tourism phenomenon

Table 2: Comparison between conditions of living museum and context of Wiang Tha Kan

Living Museum	Wiang Tha Kan
Story	
1) Have the important history or legend, e.g. capital, frontier, kingdom	1) History and legend is not important enough
2) Have the great architecture showing the former prosperous period	2) Architecture has a great significance as displaying the prosperity of Lanna and Hariphunchai period
Difference	
1) Real living museum is not a setup	1) Wiang Tha Kan community is reality of daily life without setup
2) Excavated heritage is still in rather perfect condition	2) Excavated ancient structures and antiques is in rather perfect condition that can tell the history to some extent
3) Community residents are in harmony with heritage without separation	3) Residents live in heritage area harmoniously and have harmonic lifestyle with ancient structures
4) Resident lifestyle has related to heritage unavoidably from past to present	4) Lifestyle relates to heritage, e.g. the residents worship and respect ancient structures and excavated Buddha images
Significance	
1) Residents are traditional community descending from their ancestors at the beginning of heritage	1) Residents are not traditional community from the beginning and residence was delayed for a while
2) In case of heritage was abandoned from traditional community, the latter residents must have a cosmological relationship with traditional community, e.g. ethic or similar identity	2) The latter residents relate to traditional community through cosmology
3) Must have local wisdom as a direction to carry down community thought	3) Have local wisdom as a direction to carry down community thought
4) Community residents have a pride and understanding of heritage until have a love and want to protect the heritage from their spirituality	4) Community residents have a pride and understanding of heritage until have a love and want to protect the heritage from their spirituality
	5) Heritage is still active by working with community lifestyle, e.g. lifestyle relates to ancient structures

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| 5) Heritage is still active by working with community lifestyle, e.g. ancient structures | 6) Have commitment among residents and have close relationship among generations by creating a group for maintaining ancient structures and conserving culture and tradition |
| 6) Have commitment among residents and have close relationship among generations | 7) Community residents stay in harmony with heritage without separation |
| 7) Community residents stay in harmony with heritage without separation | 8) Have regular activities that present a relationship with traditional heritage, e.g. bathing Buddha image and Loi Krathong |
| 8) Have activities that present a relationship with traditional heritage | |

Management

- | | |
|---|--|
| 1) Residents really believe in their standpoint as need to conserve and protect the local heritage | 1) Residents have obviously confidence on their standpoint that they really need to conserve and protect the local heritage by creating a group to maintain ancient structures seriously as getting a conservation supporter reward from HRH Princess Maha Chakri Sirindhorn |
| 2) Use the same regulation, agreement and standard for local heritage conservation | 2) Use the same regulation and agreement for local heritage conservation |
| 3) Have specific group with strong networks for heritage management | 3) Have specific group with strong networks for heritage management, i.e. local volunteers in art and cultural heritage |
| 4) Community residents cooperate and connect with external organization for developing heritage conservation that residents can determine and argue | 4) Have cooperation and connection with external organization in developing heritage conservation that can be determined and argued |
| 5) Co-management organizations and community residents have to understand a nature of heritage and not change traditional customs | 5) Co-management organizations, i.e. Fine Art Department and local administration, understand a nature of heritage and did not change traditional customs |
| 6) Manage convenient and accessible transportation | 6) Have convenient and accessible transportation |
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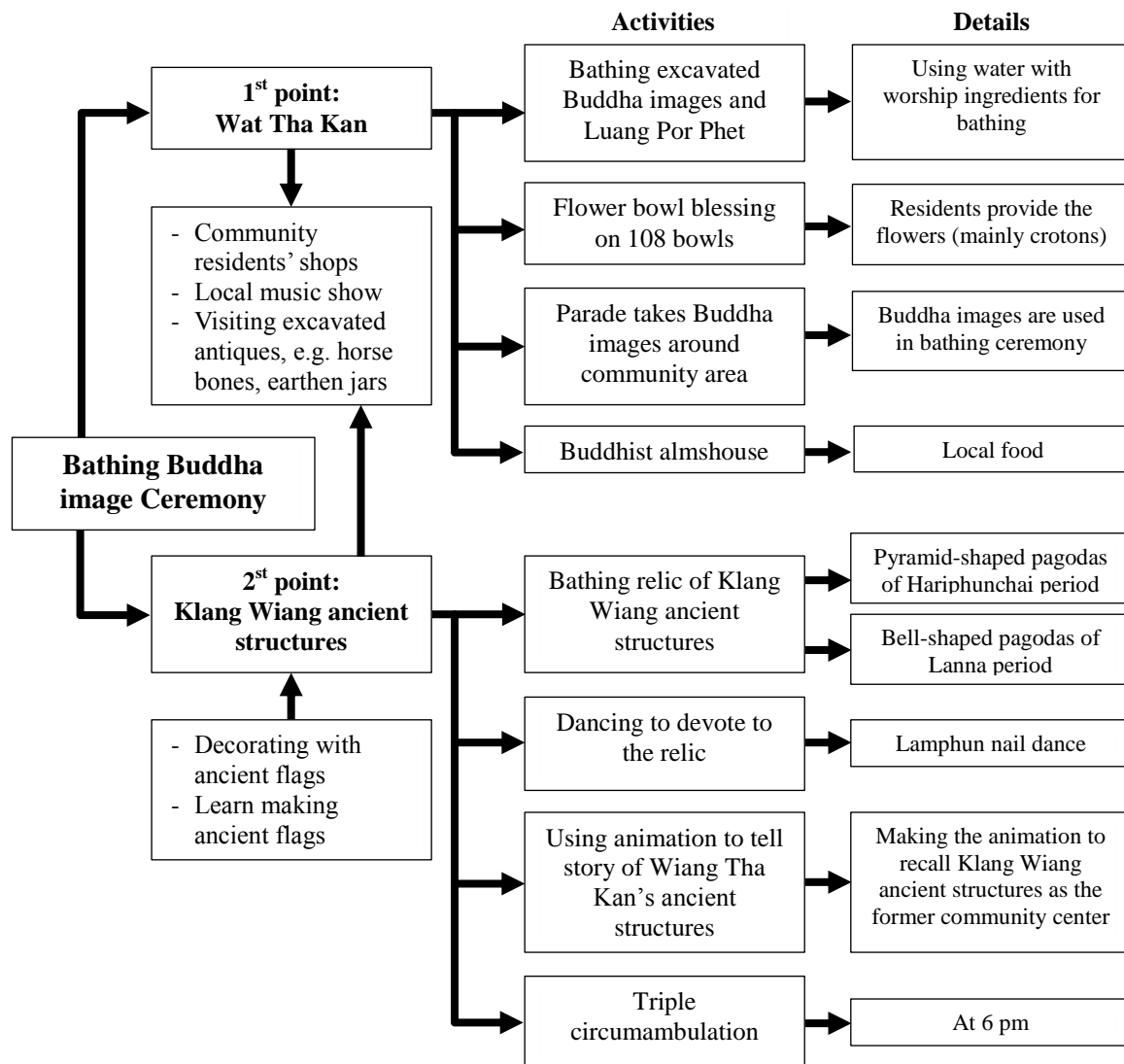


Figure 2: The diagram of activities in bathing ceremony of Wiang Tha Kan

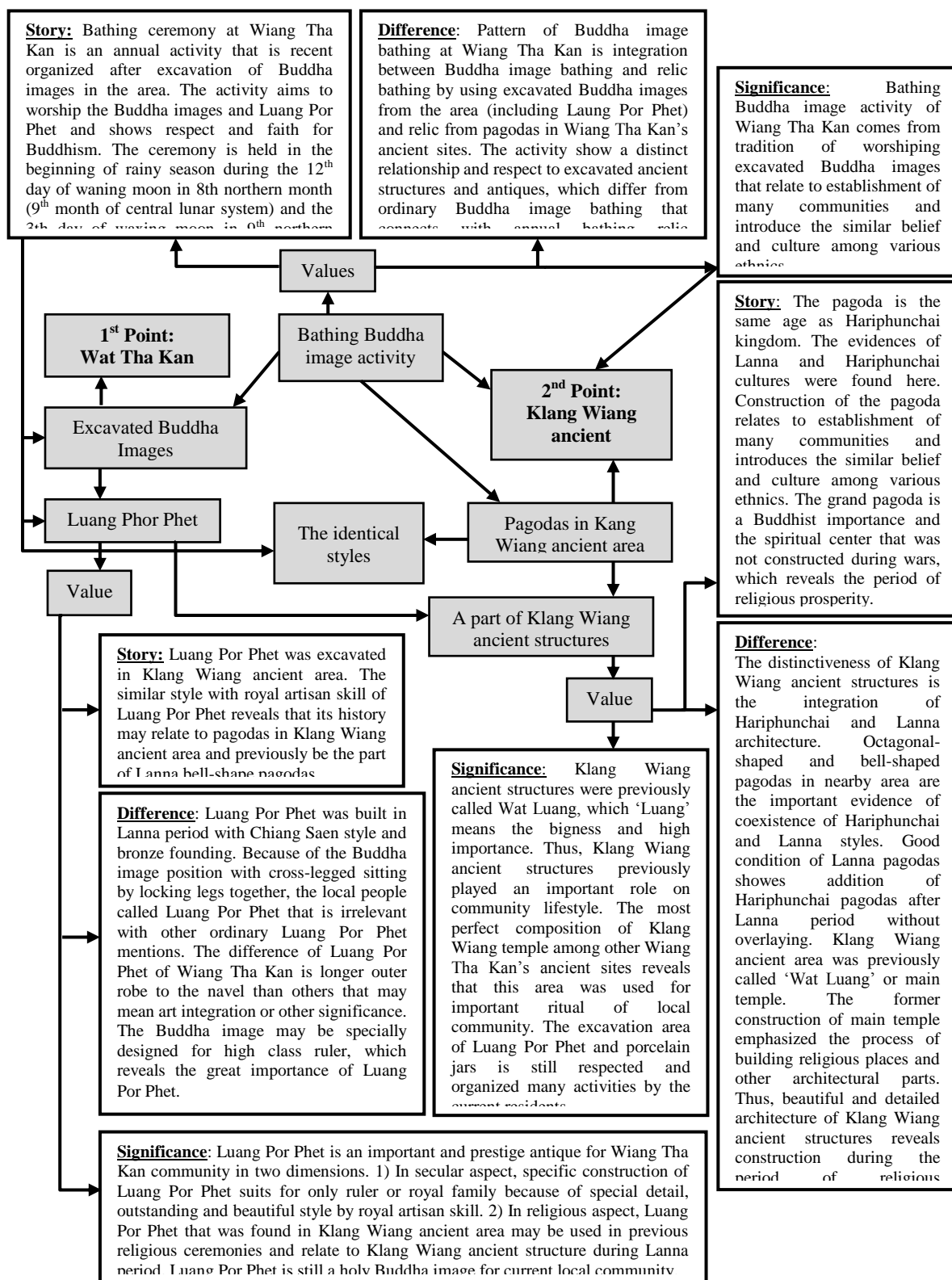


Figure 3: Connection of the value of tourism resource of Wiang Tha Kan

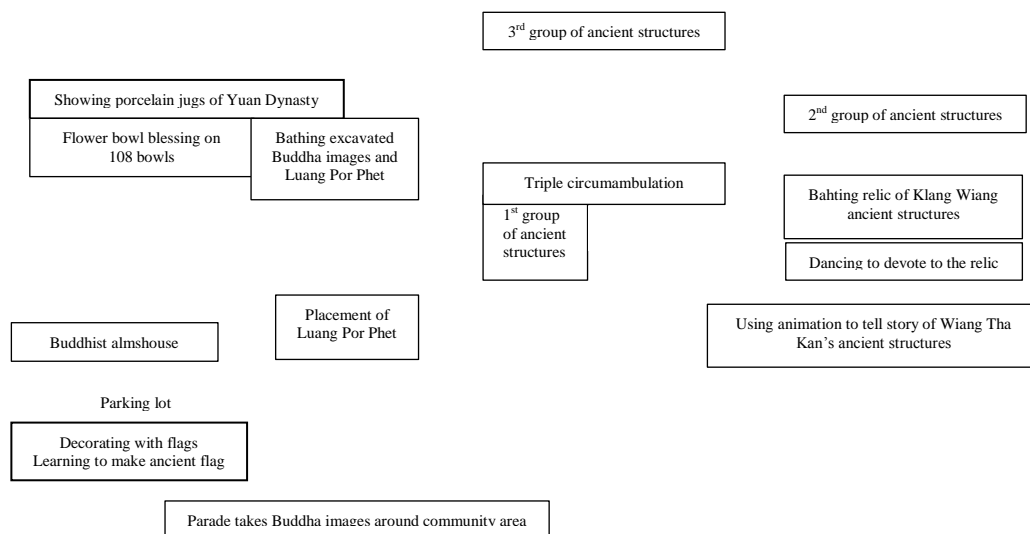


Figure 4: Model of organizing and managing the bathing Buddha image activities of Wiang Tha Kan as living museum under a new paradigm

