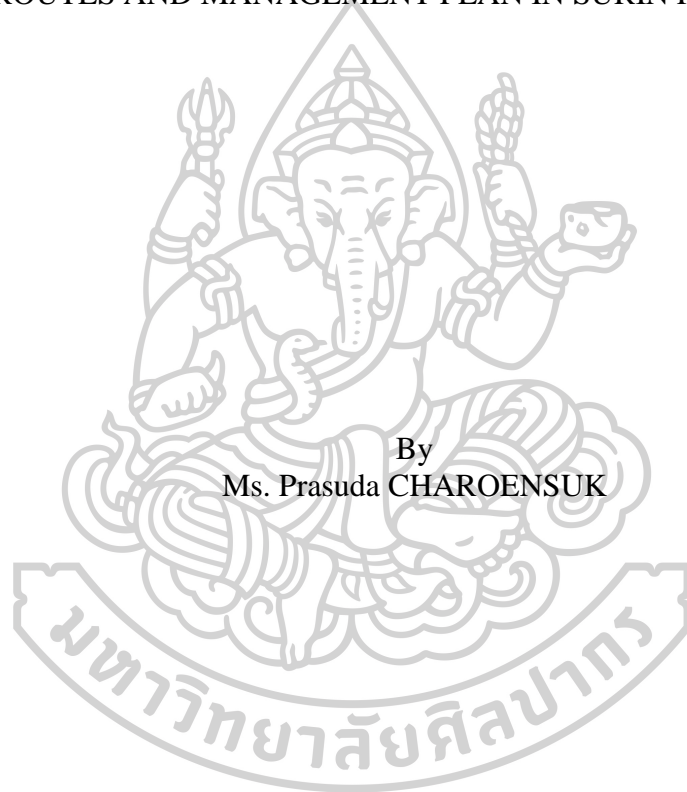PROMOTING CULTURAL TOURISM: A MODEL OF CULTURAL TOURISM
ROUTES AND MANAGEMENT PLAN IN SURIN PROVINCE

By

Ms. Prasuda CHAROENSUK

A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy Architectural Heritage Management and Tourism
(International Program)
Graduate School, Silpakorn University
Academic Year 2020
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Promoting Cultural Tourism: A model of Cultural Tourism Routes and
Management Plan in Surin Province

โดย
Ms.Prasuda CHAROENSUK

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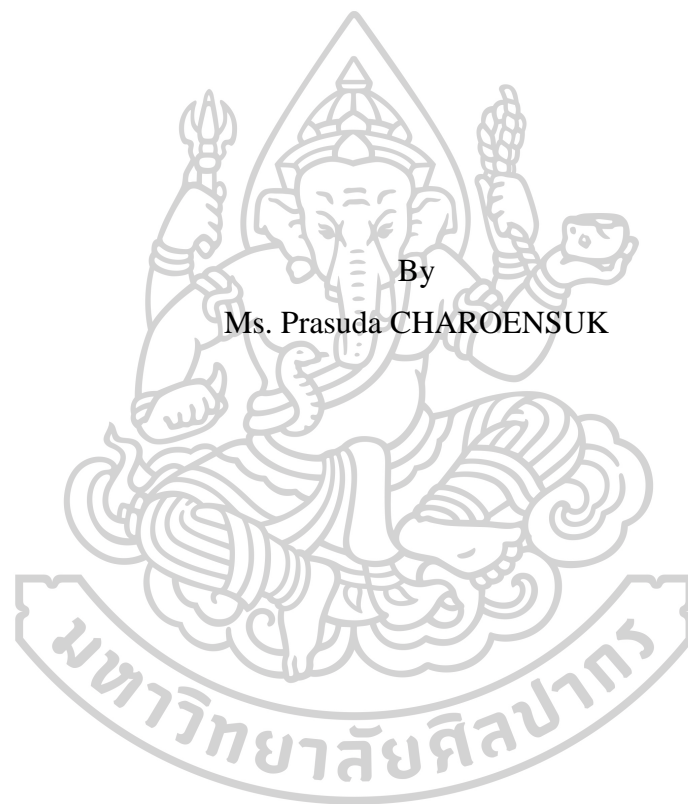
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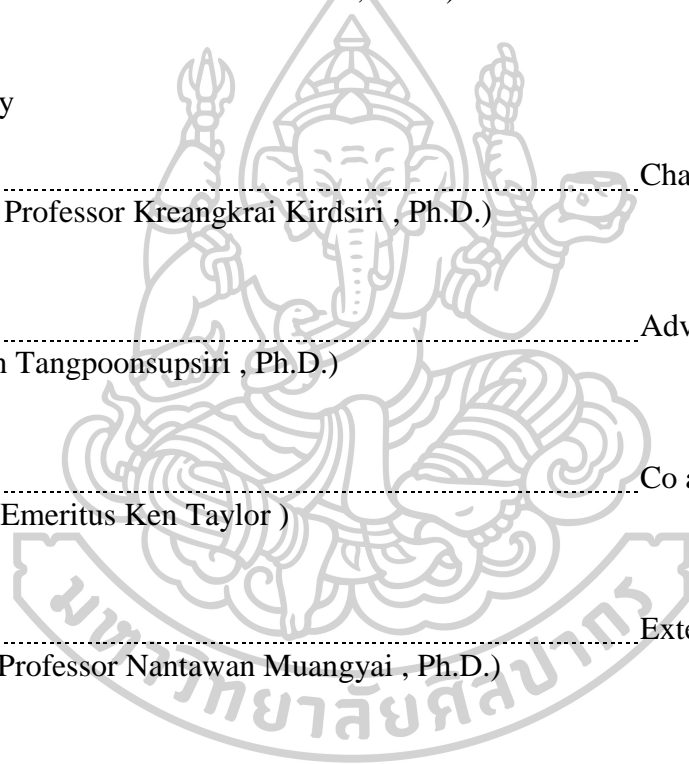
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Surin province has rich cultural heritage resources that retain cultural heritage significance and appropriateness for conservation. However, this province has diversities of tourism resources and a unique way of life due to the various ethnic groups who remain their traditional life. Surin is only a non-principal tourist destination in South Isan, and most tourist just stopover travel quickly. Thus, tourism attractions that are not as famous are less likely to receive financial and promotional support from the government. Consequently, tourist attractions in low tourism areas may not be getting proper political support for conservation, promotion, and management plan. The promotional strategy is an additional vehicle for motivating travellers and boosting the local tourism in Surin. There are various ways and strategies of promoting to raise awareness and attraction to cultural heritage as cultural products. This research focuses on formulating a cultural tourism model as a promotion tool to represent the valuable cultural heritage all over Surin province, including presenting guideline of the management plan for sustainable tourism development and conservation for gaining the number of tourist and income to Surin.

The scope of this dissertation is to cover information on Surin province related to cultural tourism and cultural heritage as tourist attractions. It has focused on qualitative methods, with primary data collection using focus groups, in-depth interview, participation and non-participation observations, formal and informal conservation, and field survey. The secondary data collection involves the cultural routes concept, formulate a model of the cultural tourism routes, accessing cultural value, conservation approach, journal, case studies, online resources, and documents.

The key finding indicates that the promotion of cultural tourism in Surin, it not linked to the identities of cultural resources in the area, including lacking effective management plans and conservation approach. However, the local departments and communities have cooperated. The promotion and marketing strategies applied in the province to increased tourism were not satisfied with representing cultural tourism to tourists, especially tourist routes and tourist itineraries. Therefore, the recommended plan of the model of cultural tourism routes and management plans to promote this province is setting up a new vision, a new main tourist destination in South Isan' and leading the visitors to know Surin province. The cultural tourism routes are divided into three thematic routes such as (1) Khmer monuments (History theme), (2) socio-cultural heritage (intangible) (Society Theme), and (3) natural tourist attractions (Geography Theme). To assist Surin province move toward the leading tourist destination in South Isan, it needs to get highly support from the local government, communities, and stakeholders to develop the local tourism section in Surin province.

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Introduction

1.1 Background and Rationale

The tourism industry contributes significantly to the world's total gross national product. It provides not only economic but also social and cultural benefits to any country. Cultural tourism is a subsector of the tourism industry, which plays a very significant role in Asia's economic systems. It is renowned for its rich and diverse cultural attractions which invites numerous tourists to experience culture in the regions and visit cultural heritage resources of historic sites, museums, historical buildings, crafts, festivals, events, and ethnic cultures, which represent the people's culture (Lwoga, 2011). It also can be an unintentional part of the tourism experience, whereby cultural immersion, is an inevitable part of a person's holiday (Stainton, 2020).

Thailand is one of the top ten countries most visited by international tourists from the world tourism rankings recorded by UNWTO (The world tourism ranking, Wikipedia, 2019). It has the advantage of being a tourist destination precisely for natural sightseeing and cultural tourism such as Phuket, Chiang Mai, and Bangkok, which are well known as the main tourist destinations, that gain monetary income from inbound tourists. This industry in Thailand tourism has grown and provides an increasingly large amount of income to the country. Therefore, Thailand needs to nurture tourism development to assist and continue to stimulate the Thai economy.

Regarding tourist attractions in Thailand, most of them have financial support from the government, such as the historical city of Ayutthaya, Temple of the Emerald Buddha, and Doi Suthep in Chiang Mai, which have shown a high potential for revenue generation as tourist destinations. On the other hand, tourism attractions that are not as famous are less likely to receive financial and promotional support from the government. Consequently, tourist attractions in low tourism areas may not be getting proper political support for conservation, promotion, and proper management. Local stakeholders, such as local governments and residents, view the deterioration and demolition of their heritage as an inevitable and normal issue because they do not receive guidelines and acknowledgement to build their understanding of their heritage asset. The promoting processes are lacking, such as tourism routes, marketing communications, advertisement, and interpretation, which are critical tools for drawing tourist attention in tourism places. Tourist attractions in low tourism areas lose their opportunity to increase income and cannot maintain their cultural heritage's conservation quality and integrity.

The North-eastern or Isan region is the largest region in Thailand which covers twenty provinces. The tourism industry is proliferating in this area which can be seen from the statistics of the number of tourists in 2017; tourists travelled to the Northeast region in recent year (www.nso.go.th, Accessed July 2020) such as Nakhon Ratchasima, Ubon Ratchathani, Loie and Buriram. Although this area has a high potential as tourist destinations in both cultural tourism and ecotourism, it still has a problem with budget distributions, preliminary development plans, and tourism routes in low tourism areas. As a result, tourism development in the provinces is not the main destination for promoting; they are not getting the proper budget to be able to develop to become known and recognised nationally.

Surin is a province in the north-eastern region where is primarily rural and agricultural in nature. Most of the population still work in agriculture such as rice farming, planting crops and animal husbandry. The local community are still producing weaving, basketry, and silverware, which have been conserved and inherited until the present. They are also creating income for the local community as local products. Surin is ethnically diverse, with four central ethnic communities: Khmer, Gui, Lao and Thai. These different cultures interpret their way of life shown in other areas of the province. The significance of the Khmer population in Surin, including Khmer culture and language, are in daily life for the local people in the province. Moreover, the Khmer history has also influenced the culture of the region, which is evident in the numerous Khmer monuments and ruins that dot the landscape, such as the group of Prasat Ta Muen Thom and Prasat Sikhoraphum. Therefore, Surin is a fascinating province since it retains many varied, both tangible and intangible heritage values. Although, Surin has a wide diversity of cultural experiences and Thai and foreign tourists seem to be more interested in local traditional festivals and often ignore historical sites, cultural heritage sites, and natural attractions. Due to the lack of sufficient promoting cultural tourism in this area and low public awareness of its rich potential, it is not easy to convince local stakeholders to promote their heritage sites.

Tourism is essential to the Surin economy. The provincial government increasingly views the elephants and scenery as potentially lucrative and has attempted to establish Surin as a popular destination for international ecotourism. Surin is known domestically for its fine silk, silverware, and beaded ornaments produced in tourist-focused villages such as Khwao Sinaring Handicraft Village and Ban Tha Swang silk village. The historical sites are also the main tourist attraction in Surin. However, Surin province has been categorized as a secondary destination, and it is an overlooked province for the tourists. Even though Surin is close to Buriram, which has popular tourist attractions quite similar to Surin, most visitors bypass the Surin tourist attractions and go directly to other provinces nearby.

The purpose of this dissertation is to explore problems with the tourism industry in Surin province by providing a model of cultural tourism routes for tourists visiting Surin and set up sustainable management plans and policies. At these points, these are tools to raise local awareness and promoting cultural tourism to attract more visitors. While maintaining conservation of quality, authenticity, and integrity, along with the need to boost the tourism industry of Thailand, it is also necessary to ensure that sustainability, environmental conservation, and cultural heritage protection be addressed.

1.2 Objectives

The main research objectives are as follows:

1. To study cultural heritage in Surin
2. To analyse the current tourism situation attractions and management plans in Surin.
3. To set up a guideline for sustainable management plans and formulate cultural tourism routes for visitors.

1.3 Research Questions

Main question

How can relevant cultural heritage be critical factors in developing cultural tourism routes and promoting cultural tourism in Surin?

Sub-questions

Sub-questions are divided into two groups:

Group 1: Cultural Heritage Identity (To match objective 1)

1. What are the cultural heritage resources in Surin?
2. What is the identity of cultural heritage in Surin?
3. What are the tourism routes in Surin?
4. What are the primary tourism trends in Surin?
5. What are the current waypoints and service stations along the tourist routes?
6. What type of tourist visits Surin?

Group 2: Management plans (To match objective 2 and 3)

1. What are the local government policies for tourism in Surin?
2. What is the existing management plan in Surin?
3. What are the promotional strategies in Surin?
4. What is the role of the stakeholder in promoting local tourism in Surin?

5. What is the cultural tourism situation in Surin?
6. What is the role of the stakeholders in the conservation of cultural significance?

1.4 Outcome Expectations

1. To increase the number of tourists visiting Surin province by presenting new ideas for cultural tourism routes, provide income to the local community and boost local tourism.
2. The local government will promote Surin province as a new main tourist destination in the north-east and exemplify more sustainable management for tourism routes.
3. To raise local awareness and understanding of cultural heritage, encourage better protection and preservation of heritage assets while balancing tourism and cultural heritage sustainability.

1.5 Scope of the Study

1. Area of Research
   This study aims to study the cultural heritage significance, both tangible and intangible, including natural resources that are located in Surin province. The area to survey covers all tourist attractions both cultural and natural, sightseeing such as Khmer stone castles, local wisdom skills villages, local waterfalls, forest parks, natural viewpoints, and waypoints along tourist routes. These can be applied to the model of cultural tourism route design.

2. The Focus of the Active Study
   The main focus is to apply cultural routes and conservation management concepts. These concepts cover the tools and techniques to lead decisions to design tourism routes and management plans. Furthermore, the in-depth study of cultural tourism products within tourism routes in Surin that it leads to understanding the impact, drivers, challenges, and potential of tourism routes in local economies. It also guides the setup of management plans which is an indispensable part of conservation concepts and the way to maintaining common concern for perceptions and knowledge for generations. It will raise local awareness and conserve their heritage.

3. Target Groups
   The focus is mainly with government officials, stakeholders, and visitors in each area, conducting interviews with stakeholders who understand tourism development problems and conservation processes. They are willing to suggest and form guidelines to the best solutions to apply to design tourist routes and management plans.

1.6 Research Methodology

To understand complex issues and outstanding factors of one particular site, and to explore the research questions, this study uses qualitative and descriptive research methodology. The following techniques will be used to collect data:

- Documentary Research: The data relevant to formulating cultural tourism routes. The information about the cultural tourism, cultural routes, cultural heritage, and conservation management for finding sufficient procedure to determine promoting cultural tourism routes and set up a management plan in Surin.
- In-depth Interviews: Provide necessary information and details from interviews such as government agencies, stakeholders, local people, and visitors. Their opinions and recommendations lead to understanding problems and help set tourism routes.
- Survey Research: The area of research covers all cultural heritage tourist attractions and natural tourism in Surin, including the waypoints and service stations along the routes.
- Non-participate and participate in observations in each area of the tourist attractions.
- To create a model of cultural tourism routes by applying cultural and tourist route models to integrate appropriate routes as promoting tools in cultural tourism in Surin.
- Photo and Video records.

1.7 Conclusion

This dissertation aims to promotes cultural tourism by providing tourism routes and management plans to boost tourism and move Surin towards sustainable tourism. Consequently, this will benefit tourists, stakeholders, local government, and future research on developing cultural tourism promotion in low tourism areas. Part of the research, including key concepts, model and case studies related to building up promoting of cultural tourism, development of tourism routes toward management plans. The reviews of theories and study-related knowledge related to this dissertation will be further discussed in chapter two.

1.8 Terminology

Khmer Monument (Prasat): This is used to refer to the Khmer sanctuary, Khmer temple (Continuing Education Centre; Chulalongkorn University, 1993) or Khmer ruins (small Khmer sanctuary) (*Don Tuan Khmer Ruins* (TAT), 2019), located in Surin province which is the subject of this dissertation. In Thai it is called 'Prasat' or 'Khmer Prasat' and refers to the building structure constructed in ancient Khmer or Khmer culture as a place of worship for religious ceremonies (Princess Maha Chakri Sirindhorn Anthropology Centre, 2015 cited in Saranukromthai Book 30: Prasat Khmer in Thailand, 2005).

Chapter 2
Study of Related Knowledge

This chapter will focus on literature, concepts, and research related to the study. Theoretical frameworks examine the application of cultural route theories to formulate cultural tourism routes and promotion, including management plans which encourage tourism growth in the low tourism areas. These lead to background knowledge that makes it possible to integrate these concepts and apply them to the promotion and heritage preservation. The theoretical framework is divided into three main concepts, as follows:

      2.1 The Growth of Cultural Tourism and Promotion
      2.2 Developing Cultural Tourism Routes
      2.3 Conservation Management Approach

2.1 Concept One: The Growth of Cultural Tourism and Promotion

'Cultural Tourism'; what is the relationship between these two words? When combined, it defines a type of tourism, including a distinction between culture and tourism; the same is true of the concept of cultural tourism (Mousavi et al., 2016). The relationship between culture and tourism is inseparable and mutually beneficial (OECD, 2009). It was argued that culture is a process of finding, from the perspective of tourists, the original meaning of the tourist experience. (MacCannell, 1976) (Cohen, 1979). All places in the world would give the impression that they are the same without their culture (Boniface, 1995). Although the term cultural tourism has gained widespread acceptance, experts have not come up with a precise definition (Richards 1996, Gali-Espelt, 2012).

Cultural tourism is concerned with local culture, including its heritage, arts, and ways of life. The World Tourism Organization (WTO) defined 'cultural tourism' as referring to the movements of persons for especially cultural motivations, including tours of education, art performance, cultural folklore, pilgrimages, travelling festivals, historical sites and visiting monuments. Although it focuses on traditional communities, which have diverse customs, unique forms of art, and or distinct social practices that distinguish them from other types/forms of culture, it also relates to modern mainstream culture and lifestyles. It includes tourism in both urban and rural areas (Krug, 2009). The meanings of cultural tourism all have similar focus points, namely that it is a form of tourism where tourists are inspired or have an incentive to travel to their destinations to observe and learn. It has shared experiences and the realisation of the cultural value of the community in the destination, covering creative work traditions, customs, and various activities of destination communities. Tourists

and people in the community must respect, learn, and understand each other's cultures in order to create lasting friendship and peace between communities.

In the role in the economy, cultural tourism is a particular tourism category associated with the growth of the new leisure community (Mac Cannell, 1999). It has been listed as the most rapidly growing area of tourism by Holloway (2002: 206), and it has become proficient at packaging and popularising culture in all its forms for the tourist industry, which will enhance the understanding, perception, and knowledge of tourists' destinations in the world Cultural tourism has advantages as many countries preserve their historical sites through this kind of tourism. Regarding the World Tourism Organization forecast about the key to rapid growth in cultural tourism (see box 1).

Box 1: The World Tourism Organization (WTO) forecasts that the number of tourists may rise to 1.6 billion people by 2020 and provide the important keys to this rapid growth, including:

- The increased vacation time and regular holidays spur the growth of the tourism industry in the country or domestic tourism industries.
- Higher standards of living and in particular increased leisure time have encouraged many people in the North to take longer holidays and travel to remote parts of the world. Some Asian and Latin American developing countries have also provided international tourists.
- Transport technology advances following the first passenger jet service in the 1950s and the development of the jumbo jet have made long-distance journeys relatively cheaper.
- The long correlated political stability has made people feel safer travelling to new and unknown destinations.
- Television, movies, and other media have fuelled interest in other parts of the world by showing off distant, captivating and exciting locations.
- The tourism industry is professional, and it has promoted travel and vacations through funded advertising campaigns. (www.unesco.org/education/tlsf/docs/module_16.doc)

The Organization for Economic Co-operation and Development (OECD) report on culture and tourism (2009) indicated that the main drivers for developing culture and tourism policies are:

- valorising and preserving heritage;
- economic development and employment;
- physical and economic regeneration;
- strengthening and/or diversifying tourism;
- retaining population;
- developing cultural understanding.

Increased demand for cultural tourism has also stimulated numerous new developments of cultural attractions and marketing strategies to compete for a lucrative market share in different countries and regions. An example, the number of museums in Spain is estimated to have increased by 100 percent over the past 20 years. Barcelona, one of Europe's leading city break destinations in recent years, has targeted cultural tourism as a significant growth area and as a result, has seen cultural attractions grew from four million per year in 1994 to 13.2 million in 2005, and cultural attractions in the city, tourists, now account for 71 percent of all visitor admissions (OECD, 2009). Therefore, to succeed in this market, regions need to have an adequate supply of cultural attractions and events. However, they also need to compete through effective marketing with stiff international competition. On the other hand, it necessitates a thorough understanding of the cultural tourism market's structure and needs and the creation of cultural products capable of meeting market demand.

Popular culture is hence rising as a significant market for the travel industry alongside the more traditional high culture and noteworthy attractions. In addition, the arts and creative industries are becoming increasingly visible in the social travel industry showcase. Effective expressive presentations are currently a significant source of traveller streams in numerous urban communities, and the association of 'blockbuster displays' has become an essential part of the techniques of the travel industry in numerous historical centres. Performance events are also progressively geared towards traveller crowds, as music and theatre exhibitions are used to attract visitors and guests to new performing arts events. The data analysis is progressively tailored to assist in determining vacationers' preferences (for example, musical development in primary social travel industry goals, such as London). Creativity is also being linked to the social travel industry, as individuals use their progressively limited relaxation time to build up their skills and experience in the nearby culture at the same time. There has been a plethora of courses, such as local language, gastronomy, craftsmanship and photography as of late. It has flourished through the popularity of creative skills development with a growing number of imaginative entrepreneurs who have begun to support this market.

Tourism destinations are another main perspective for the growth of tourism development. The destination is critical to raise tourist's interest to travel to other regions or areas to experiencing the other culture. The cultural tourism tourist usually visits the cultural heritage attraction such as historical attractions and cultural products that there are mentioned in the previous paragraph. These trips are more memorable than regular holiday trips since they allow them to learn new experiences. It also focuses on learning skills and gains enrichment has been identified by trend watching as a core global trend in travel which links to broader macro trends in consumer needs (Childs, 2020). The purpose of these visitors often to extend their stay because of cultural activities providing in the tourism area. It is increasing

income for the residents through local economies that it positively impacts the tourism that provides benefits to the local area. Furthermore, the tourist destination is a major geographical focus on tourism planning and management. It has indicated the interaction between the local community and leader of community, which will lead to the impact of tourism on the host population and tourists. It will be discussed further in 2.1.4.

In conclusion, it is indicated that cultural tourism plays a significant role in the economic and tourism sectors. The tourism applies the cultural heritage identity in both tangible and intangible to create economic growth and encourage the tourist to participate and motivate them to have experiences through the culture. Therefore, to support the global economy's continuous development and social growth distribution, the tourism sector is necessary. The increasing tourism activates the unpopular tourist destinations and supports the standard of living for the local communities. These should appear to be optimistic at this point if heritage sites have been operated responsibly considering the changing tourist profile of well-educated, high-spending visitors who conserve the environment into mass tourism (Smith, 2003). However, the continuously increasing of cultural tourism, it has the impact of mass tourism and change of the tourism trends continuously. Thus, the increasingly numerous cities and entire regions are based on their cultural tourism and the promotion of their cultural heritage to develop tourism even further (Richards, 1996).

2.1.1 Cultural Tourism Motivation

Cultural attraction and cultural tourism trends have become particularly significant and play a main role in tourism at all levels. It is also an essential element for the cultural tourism product that attracts tourists to travel in cultural destinations. Cultural tourism is motivated by the tourist's interest in the cultural and heritage resources offered by the community, regions, group or area. At this point, the local stakeholders, local government, national organizations have developed varying cultural tourism products to increase the number of tourists every year.

Cultural tourism motivation is a key driving force that makes people start their journey. Motivation is a reason for people's action, desires, and needs in different aspects such as the tourism agencies motivation (package tours, discount promotion,) and personal motivations that want to have new experiencing travelling (travel by backpacking, motorcycle across the country). Knowing the motivation of visitors gives opportunities for tourism agencies to intercede more sufficiently at various points in the visitors' decision-making process, resulting in the attraction of more visitors, getting them to stay longer, increasing their enjoyment, changing anti-social behaviour and much more (Dewer, Mayer and Li, 2001). Therefore, it is necessary to understand the visitor's motives as a crucial prerequisite to developing and tailoring

to the particular market (Park, Reisinger and Kang, 2008). Although cultural tourism motivations have an essential role in creating tourist flows towards cultural tourism destinations, the result of tourism experiences has generated as a single motivation. Due to the selecting of a specific destination and tourism product, it is influenced by the multiple of motivations not merely the cultural. It is also connected to relaxation or family (European Commissions, 2016). When the tourism providers, local stakeholders clearly understand the fact of visitor's motivation, it can lead to ideas of promotion campaigns and promote cultural attractions based on benefits of the area for improving local people's living quality and jobs creation in the community. Such understanding helps to boost tourism and increase the number of tourists in low tourism areas. Therefore, effective strategies plans, and marketing is necessary for generating creative motivation to attract tourists and avoiding negative aspects in each area.

2.1.2 Cultural Tourism Products

It is indicated that cultural heritage product is the main facilitator of tourist experiences. The culture is represented as the tourist destination and plays a significant role in attracting tourists and increasing heritage interpretation value. The new creation of the culture and tourist product contributes income to areas development economics and provides sustainable benefits, besides promoting and conserving cultural and natural heritage. Therefore, it is necessary to understand cultural tourism and its character and elements.

The cultural tourism product can be defined as a product that uses the cultural resources as the basis and anything that can be offered to the tourist to participate in cultural activities and satisfy their cultural needs and wants (European Commissions, 2016). It also needs to concern conserving significant cultural values through transformation processes (Yining Zhang, 2011). The key elements of cultural tourism products are cultural attractions (European Commissions, 2016) which can be marked as part of cultural tourism products. Meanwhile, Richard and Munsters (2010) stated that the cultural tourism product is the addition of attractions plus transportation, plus accommodations which can be defined as follows:

- **Core product**: refers to the cultural tourism supplies such as monuments, cultural events, and local culture, including the related specific cultural tourism service; information and education.
- **Additional product** refers to the general tourism products elements and related tourist services such as tourist facilities, service, and transportation infrastructure.

The characteristics of the cultural tourism products can be described as cultural 'space and place' that satisfies tourists and cultural needs and desires through learning and facilitating travel experience (European Commissions, 2016). These are achieved by visiting various cultural attractions and sites. Therefore, to become the cultural tourism products, the attraction has to be combined with the service and facilities with varying forms of accommodation and provide information and transportation to support the tourists. The European Commission (2016) is categorized the cultural tourism products as follows:

- Historic: cultural heritage and relics
- Artistic: folk art, fork music, art performance and architecture arts
- Regional: local traditional, local food, local festivals and ancient architecture
- Religious: religious sites and events
- Recreational: amusement park, theme park, botanic garden and zoo
- Scientific: museum, tourism industry, agricultural, military, adventure and scientific expedition.

In conclusion, cultural resources are any cultural feature in both tangible and intangible resources available within the country, regions, and area; it also contributes to cultural tourism (Lvanovic, 2008 cited in Yining Zhang, 2011, p.10). The cultural tourism product is the key to increasing benefits from the tourist and contribute income to the area. Thus, the product is developed by tourism demanding operators to attracting more tourist to the tourist destinations have determined by the cultural tourism providers positioning their identity of products by focusing on the core cultural elements. Therefore, the attractive elements will involve the particular cultural theme, and it has unique characteristics. In other words, the cultural product is leading to promote the richness of local skills, tradition, ethnic background and landscapes in the area. The promotion process will be a crucial step after culture is used as tourism products and promoting them to be well known for tourists. However, it must be considered as the cultural value and conservations in any cultural tourism product development process.

2.1.3 Cultural Tourism Trends

Regarding the cultural tourism product discussed in the previous topic, the cultural product is an identified product to attract more tourists to travel in particular tourism destination that is increasing income to that country, region, or areas. When cultural tourism growth is widely broad, the tourism providers will try to generate new ways to increase the market value by developing the cultural elements and trends to promote the cultural tourism in extensive groups of tourists. Global Data (2018) has defined the critical trends in cultural tourism, providing opportunities for cultural tourism to attract particular interests of tourists as follows:

1. Live like locals is an attractive force for tourists who want a more accessible local life experience and culture. Tourists share accommodation with locals and mingle with locals to learn new cultures directly through their way of life.

2. Social connectivity: An emerging trend among cultural travellers that has raised social awareness and the positive effects that it may have. The Tourism Agency will provide various social packages and focus on giving back to the community as part of a better cultural experience.

3. Cultural gastronomy: Local culinary exploration allows tourists to improve their culinary skills and experience daily life in different destinations. Culinary creativity is expected to grow in the future, as tourists' interest in developing their skills is linked to local cuisine. It is an opportunity for tourism agencies to provide packages that link to festivals and events that can give tourists a chance to have the experience of accessing local and authentic culture through cultural gastronomy.

4. Cultural heritage tourism: There is a growing trend among travellers who want to explore their own or new culture and heritage, depending on the destination's heritage, traditions and style of art. Tourists can enjoy the authenticity of sites, antiques, past and present traditions, including cultural, historical, and natural resources. The key to cultural heritage tourism's success is to ensure that the cultural experience is authentic and linked to the heritage of the traveller or their particular interest.

5. Religious tourism: Pilgrimage or religious tourism is an integral part of cultural tourism and is amongst the fastest growing. It is expected that religious tourism will extend in the future because it can respond to tourist's demands from both group and individual travellers, which tend to be less affected by the economic crisis than other types of tourism. It is because religious tourism has a more explicit and more profound purpose than other tourism, and it can attract travellers of all ages and nationalities.

2.1.4 Impact of Tourism

Tourism is a significant form of human activities. It can have significant impacts (Mason, 2003, p.28), which can be positive or beneficial and negative or harmful, while the actual value of tourism is difficult to determine accurately. Tourism responds to the people's demand, and they want to have experiences and increase their knowledge by learning from other cultures. Because of the positive economic impact and the various destinations that make the tourists start their journey. On the other hand, tourism activities tend to bring the unexpected negative economic impact of tourism.

According to the long term of sustainable tourism, it depends on community leaders' capacity and tourism expertise to increase its benefits and lowering its costs in the tourism business. The growth of tourism is also associated with the community. It has

provided the opportunity for jobs creation in large and small communities, and it is also the primary industry in other areas. Most people usually think of tourism in terms of the economy, such as jobs, taxes, investment, and business; however, tourism has a broad range of impacts and affects areas other than commonly associated with tourism. Therefore, the leaders and residents need to be aware of the potential of tourism impact. They should be integrated this industry into the community in the most positive ways. This topic will be discussed concerning issues of tourism impacts as follows:

1. Economic Impact

With the ongoing support development of the global economy and social growth distributions, tourism is necessary. Tourism increases employment opportunities, boosts income to the country, and raises living standards, particularly in rural areas. The rural areas are developed through maintenance of facilities, physical regeneration, and well-known image of main destinations that this diversification creates by tourism helps communities improve their quality of life. Therefore, the growth of tourism is expanded in another area; it is usually the benefit of contributing to the local economy and job creation. An increasing number of tourists gain more income generated to local communities, more jobs, and more variety of occupations for the local (Law, 2002). The benefit of tourism is amplified through the economy. They extend their time to stay longer because of tourism products such as cultural attractions, visiting main cultural and heritage destinations or tourist attractions. The tourist stays overnight at a local hotel or homestay; in other words, they contribute more money back to the local economy.

Concerning the various research on tourism impact, it has suggested that negative impact outweighs positive impacts (Jafari, 1990; Wall, 1997). The economic tourism impact is difficult to estimate because of the complexity of methods required (Law, 2002) and are likely to change over time as a destination area develops (Butler, 1980). Thus, it is not easy to control and balance conflicts of the impacts. As a result, the impact of tourism will have negative impacts more than positive, the large number of residents in the destination area still want the tourist to come and often want them very much (Wall, 1997) because of the high income from the tourism. Another economic impact is that tourism increases prices in the local area such as land, houses and food that can result from tourism. The land around the tourist destinations is liked a source of a considerable budget. When the growth of tourism is expanded, there is no doubt about increasing the price of the land, house, food, and it raises the cost of living that is affected by the demand for tourism. In addition, the tourism business is a high-risk venture and unsustainable; it may claim high-value land. The non-local owners and organizations may have the potential to siphon profits from the community. At this point, the community may need to generate more funds for

maintaining the local facilities. For example, tourism also supports economic gains to finance the required conservation measure directly and indirectly (Simpson, 1999). The local people need to have financing to increase and conserve their cultural heritage in sustainable ways.

2. Socio-Cultural Impacts

It is necessary to understand the tourism impacts on the social and cultural, concerns and is essential to ensure the sustainable management of the tourism that benefits both local community and tourists. The emphasis on tourism development can be a significant issue for society and impact of culture which affects the resident (host) in the tourism area in terms of social value, their culture, quality of life and their way of life. These problems may come from generating tourism products and lack of good management.

Knowledge of interaction between the host and visitors and nature of them, is necessary. This interaction will be a vital issue in affecting the type of impacts (Mason, 2003, p.43). It is also essential to understand that who is involved, and activities engaged in. On the other hand, there is a large contrast between the culture of receiving society and the origin culture then the impact is likely to be most significant (Burn and Holden, 1995 cited at Mason, 2003). Refer to the positive impacts on social, which Mason (1995) described issues of benefits as follows:

- The creation of employment;
- The revitalisation of the low or non-industrialized region;
- The rebirth of local arts and craft and traditional cultural activities;
- The revival of the social and cultural life of the local population;
- The renewal of local architecture traditions;
- The promotion of need to conserve an area of outstanding aesthetic and cultural value

From the beneficial impact of tourism of Mason (1995), it was indicated that the impact of tourism on society, emphasized benefits contributed directly for the local community and their cultural heritage including interpreting and promoting cultural heritage in the local areas for sustainable conservation.

When the increase of tourism is overgrown in the destination areas, it is challenging to avoid affecting influences on the social and culture of the host's life. The main destination area might become inadequate in the accommodation and facilities to service the visitors. In other words, the traditional way of life is going to disappear from the local community as a result of tourism. In particular, the role of agriculture or animal husbandry occupations are declined due to the redevelopment, and the rural area was turned to be hotels and tourist accommodations. Another issue of tourism

impact that it needs to be discussed is the 'demonstration' effect. It has theorized that simply observing tourists will lead to behavioural changes in the resident populations (William, 1998 cited at Mason, 2003 p.44). It depends on different perspectives between the local community and the tourists. At this stage, the local people will note the visitor's superior material belonging and aspire to these. This issue will influence the young generation, which is quite sensitive to the 'demonstration' effect. It may lead them to migrate from the rural areas for searching for demonstrated lifestyle in urban areas or overseas. There are many cases about the migrations of young generation in developing countries. Thailand is a developing country that faces this issue for so long. The people in the rural area needs to improve their quality of life by moving to Bangkok and find a job or studying. The overall effect is that local income generation may decline even in an area of tourists' destinations.

3. Environmental Impact

Concerning the increasing effect of tourism on the environment, it is necessary to consider the major influences from different types of tourist destinations, such as rural-urban location, sensitive-insensitive ecosystem, forest parks, and national parks. These natural tourism attractions are niche markets. These tourist typologies and their travelling purpose are particular and follow the tourism seasons.

The positive impact of tourism on the environment has raised awareness of the nature of tourist destinations and is key to promote ecotourism and sustainable tourism. It also provides education to raise awareness about the environmental impact of tourism. However, to protect and conserve the environment, is necessary. More sustainable tourism planning management and practice for tourism, is needed to find a way to balance tourism and the environment used as the tourist destinations in the most positive way. The stakeholders and local community must take their part in the conservation process that leads to the success of sustainable tourism.

In conclusion, tourism is a form of human activity that can have significant impacts both positively and negatively. There are three main impacts: economic, socio-cultural, and environmental. The tourism impact issues are multi-faceted and frequently involve these three dimensions. For considering each impact's typologies, it is often problematic and not easy to compartmentalize as portrayed. The impact of tourism is also the key to some discussion for planning and management of tourism and understanding of impact in various aspects is needed to enhance both processes. It also helps to determine the efficient, appropriate conservation policies. Therefore, it is necessary to clearly understand some aspects of the impact both positive and negative. It helps to lead to generate and integrate all this knowledge for providing suitable management plans to promote and conserve cultural heritage assets in the area in the most positive ways.

4. Coronavirus Impact on Tourism

In many countries in the world, tourism is the main blood for their economy. The coronavirus outbreak has caused an unprecedented social impact, and the crisis has had a wide range of economic consequences. Therefore, governments around the world have undertaken unprecedented procedures to control the virus spreading, such as travel restrictions, various business operations and social distancing, which has stagnated all economies, especially the tourism sector.

The OECD (June 2020) reported that it has indicated that international tourism has declined by sixty percent in 2020 due to coronavirus impact and could sink to eighty percent if recovery is delayed until December. The OECD had predicted that the European Union might have recovered before other regions. Domestic tourism in OECD countries has expected revival, and it is a pivotal opportunity to drive economic revival, especially in countries, regions and cities where the tourism sector supports many jobs and businesses. These are countries fighting the virus and supporting their economies as well as tackling the tourism economy.

Cultural tourism is a critical factor in driving the tourism economy, which has been affected by the coronavirus and has caused travel disruption since March 2020. All international tourism closed, and people remained in their own country and home following government directives. The number of international tourists was expected to drop by sixty to eighty percent this year. It accounts for almost 40% of the world's tourism revenue (UNWTO, 2020). Following the alleviation of the COVID situation, it was found that cultural tourism had a widespread impact. UNESCO,2020 recorded owing to the culture, and COVID-19 issue, many heritage sites and museums had been closed. This problem affects community life and people working in different cultural sectors that rely on tourism income. It could lead to more complicated problems and challenges facing sustainable tourism management and a future conflict between tourists and local communities (UNESCO, 2020).

This situation has had a severe influence on the ASEAN region, as it is considered to be a region. It focuses mainly on cultural tourism, whether the countries of Indonesia, the Philippines, Vietnam, Thailand, Myanmar, Malaysia, Cambodia, Singapore, Laos and Brunei, most of which rely on tourism, as an integral part of the economy. According to research by WTTC (2018), approximately 129 million foreign tourists travelled to ASEAN countries, and it has indicated this sector contributed 12.6 percent of ASEAN economies in 2018 however, the sector was particularly severely affected by the crisis. The strategies have been put in place in many Asian countries to encourage domestic tourism. For example, Malaysia's personal income tax has been reduced until the end of next year to allow people to spend their money on tourism in the country. Vietnam's cultural tours program has promoted minority tourism to learn how to grow and harvest locally, as well as exclusive minority night shows to

encourage more local tourists. Likewise, many countries in Asia are drafting similar plans to boost tourism in the region.

Thailand has been greatly affected by the tourism sector. From Thailand business news (July 11, 2020) reported on issues about 'How Covid-19 will change Thailand tourism?', it states that the tourism sector an essential part of the Thai economy accounted for approximately 13-14% of the country's economy. Thailand relies most on the tourist sector; it is one of the country's industries most at risk from the impact of COVID-19. Consequently, the crisis has severely affected all aspects of economic activity, and it is unclear how the economy will recover after this situation. Travel costs are expected to drop by 50%, encouraging travellers with more economical travel opportunities (Jeff Pinchuck, 2020 https://www.thailand-business-news.com/tourism, Access: July 20, 2020).

According to The Tourism Authority, it has launched many campaigns aimed at boosting tourism after the COVID situation until the end of the year. The tourism industry in Thailand has adapted to tourism in New Normal or new norms based on COVID-19 procedures for tourists' safety. It tends to be more focused on travelling in small groups, family or friends spending one or two days on holiday and travelling not too far from Bangkok. By focusing on stimulating the frequency of travel, such as the Happiness Tourism Project allowing citizens to register through the website, and the government will share payment of thirty percent of the tourists' accommodation. However, Thailand needs to revitalize all aspects of its business by stimulating domestic circulation incomes and an urgent recovery, particularly in the tourism sector, which normally generates a huge income for the country.

2.1.5 Promotion of Cultural Tourism

Cultural and heritage tourism product is diverse, both in tangible and intangible forms providing culture as an essential factor in the expansion of international tourism, or from one region to another, rapidly and continuously throughout the world. When tourists travel to destinations and desire to understand another culture growth, it raises the value of cultural heritage, becoming a product to attract tourists. Consequently, the increase in the growth of cultural tourism is particularly significant for the economy by generating a value chain in various sectors, with significant implications for creating and strengthening jobs (European Commission, 2014). It also expands the tourism industry with beneficial implications for regional development. Therefore, the major stakeholders responded in the planning and management of the tourism activities. Growth is developed by selecting and promoting tourist destinations which can rapidly generate economic wealth, with a multiplier effect on many industries (Sheehan, Ritche, 2005), (Crouch, Ritchie, 1999).

The promotional strategy is an additional vehicle for motivating travellers. Cultural heritage provides a compelling reason to visit when people travel to understand other countries, which often includes intriguing human stories and provokes a sense of wonder (Childs, 2020). Evidence from the research on the impact of gaining World Heritage status indicates that it leads to boost visitation. It also is a way of promoting the 'best of' so that anyone can understand cultural tourism (Childs, 2020). There are various ways and strategies of promoting to raise awareness and attraction to cultural heritage as cultural products. Thus, promoting is an essential strategy to present the cultural heritage and persuade the people to appreciate and experience the heritage. For example, Shimary (2019) analysed the ways to promote cultural heritage, such as heritage festivals, freedom walks, heritage trails, heritage walk, heritage awards, street play, newspapers, and promotion of heritage in education. These are the key to inform the people and persuasive of awakening the mindfulness and interest people to make them appreciate the cultural heritage.

In addition, promoting cultural tourism is not only a tool for presenting the cultural heritage; it is also an economic development tool at community and regional levels. The cultural tourism can provide multiple benefits to any economy such as income from abroad, project investment and infrastructure services in the cultural sector. When cultural tourism is increasing demand, the supply will come in from the development of local people's skills in the tourist destinations instances of craft, folk art industry, and tourist attractions. All these products can be promoted within local tourism, which contributes benefit to local people. Moreover, the development of local production, diversity of tourism products and the extension of the tourist season contribute to local development (Vayionia, 2005; Holloway and Robinson, 1995; Kafouros, 2015). It can be a priority to attract the tourist to gain income and become well-known destinations for the tourist. To summarise, culture and heritage are used as valuable assets and critical factors for promoting tourism.

Thailand is a country that has many cultural tourist destinations which are highly ranked in the world such as the Grand Palace, Sukhothai historical park, Ayutthaya historical park and floating markets. These are well known for inbound and domestic tourists. Most tourist destinations are supported by financial, promotion, marketing and management plans from the government. The structure of Thai organizations emphasizes more support for the main tourist destinations than the lesser-known tourist attractions even if they have high potential comparable with well-known targets. They also have the opportunity to develop to be leading destinations for the tourist in the future. Therefore, promotion strategies have a particular function to boost tourism in low tourism areas.

There are a wide variety of strategies and services for the promotion process. This dissertation selects tourism routes as a tool for promoting cultural tourism in the case study, which will be further discussed in part 2.2 (Developing cultural tourism

routes). The tourism routes seem to be a unique opportunity for less mature areas with high cultural resources that appeal to special interest tours, short-stay visitors, long-stay visitors, and day visitors (Meyer, 2004). Surin province has the potential of cultural tourism resources, both tangible and intangible such as Khmer stone castles, local wisdom villages, diversity of ethnic groups and traditional events and festivals (see details in chapter 3). The natural attraction remains unspoilt and less known to the tourist, and there are opportunities to develop as new destinations in Surin. Although Surin has a potential for developing the main tourist attractions, the province is a secondary destination and neglected by the tourist. It is an opportunity to explore the problems and provide cultural tourism routes as products to boost the tourism industry in Surin to contribute and provide income to the locals and to the country, including supporting the development both of localities and regions.

In conclusion, promotional strategies are an essential tool to make cultural heritage capture tourist attraction. To inspire people to pass on and share their traditions, the development of a tourism program may be a practical solution (Mimar University of the Fine Arts, 2014). Moreover, to promote cultural heritage as tourism products, it provides the opportunity for the local stakeholders to gain income and contributes to the quality of local people. However, creating economic, social, and cultural, it benefits the community, the residents should support and participate in the protection and conservation of their cultural heritage (Besculides et al., 2002).

2.2 Concept Two: Developing Cultural Tourism Routes

This section will discuss elements of developing cultural tourism routes by applied and integrated literature of tourism routes, the cultural routes concept, sustainable concepts and building route process to clearly understand the development of the routes including planning and management of the routes. To sum up, analyse and create a model of cultural tourism route effectively and promotion protection and conservation to raise awareness of the local people and visitors for preserving cultural heritage in the area.

2.2.1 The Concept of Routes

1. Tourism Routes

Travel and routes cannot be separated because the route is a product of tourism. It is a pathway for the tourist in getting to and from starting point and destination. The routes are extended beyond tourism's product; but also, used in different patterns and various fields.

In the early conception of the travelling route, it was considered as a part of the trading system and religious practice as it grew extensively in the western countries.

Notably, Grand Tour can be considered as a first real system of the tourist route (Towner, 1996), It had an educational purpose for the young European after graduation, touring around Europe and learning from their experiences of the travelling route. The tour operation was essential for supporting the travelling route. Thomas Cook provided the first tour operation in 1841, which was a rail hop from Leicester to Loughborough (www.telegraph.co.uk/Accessed: Jul. 11, 2020). Developing the tourist routes become widespread and created various tools and facilities for making more conveniences for tourism such as accommodation, guidebooks and touristic routes for attracting the tourist. Today, all of these tools are critical factors in the tourism system.

The route development concept is the world's best hope to secure sustainability and tourism (ECI Africa, 2006). The form of tourism route is used in many countries for essential driving of the tourism markets. The tourism routes are seen to be an efficient way of tourism contribution for tourist travelling especially by road, driving, hiking and cycle (Lourens, 2007, p.7). The routes have variety of form and functions which can be attractive to different groups of tourists with the various activities and motivate the tourist to stay longer and spend their time with a particular interest. It is generally reflected in the theme of routes. Routes can refer to the route that brings a variety of activities and attractions under the unified theme and stimulates opportunity entrepreneurially through the development of products and services (Miossec, 1977; Gunn, 1979; Long et al., 1990; Fagence, 1991; Lew, 1991; Greffe, 1994; Page and Getz, 1997). Several routes have developed for domestic visitors. Most of the routes located in places that are not interesting to inbound tourists; however, it is attracted to the domestic visitors willing to learn more about their own culture. The routes seem to be a good opportunity for the development of the rural area with the high cultural resources which attract the tourists (Mayer, 2004, p.5). The heritage routes or rural trails concept has been used in the promoting context for rural tourism (Telfer, 2001a, 2001b; Meyer-Cech, 2003, 2005) in many countries. This route also provides an opportunity for the formation of the local development partnership (Lourens, 2007, p.1) and increasing income to the community.

The cultural tourism routes play a role in the tourism industry. The Council of Europe has used this route as a critical objective for raising awareness of European culture through travelling by creating the series of European cultural routes. The cultural route has indicated a setting up of the network of cultural tourism and cultural heritage. It used as tools to encourage social, economic, and cultural development, including improving the quality of life for local people and area. This 'cultural tourism route' was defined as the route crossing one or two countries or regions which organised around a scheme whose historical, artistic, or social interest is deemed European (Mayer, 2004 p.5). The Europe of Council used the cultural route as a critical tool for promoting European cultural heritage resources and boosting the tourism industry and contributing income to the local area through route travelling.

Itineraries of the route provide an advantage in the promotion of tourism for the development of area strategies.

2. Cultural Routes

The cultural route concept is widely known and is widespread as an innovation of cultural heritage. This concept is considered in the international sense by the collaboration of global organizations such as UNESCO, ICOMOS, Council of Europe and professionals within international authorities for determining cultural route terms and concept.

Cultural routes have been discussed since 1960 in the form of a report that draws attention to the collective awareness of the most important cultural sites in Europe and their integration into the culture of leisure through a cultural journey (Elifnaz, 2014, p.10). In 1994, the first definition of the cultural route was published after the experts meeting on "Route as a Part of our Cultural Heritage" of UNESCO and ICOMOS (Karataş, 2011, p. 13). It stated that 'A Heritage Route is composed of tangible elements of which the cultural significance comes from the exchange and a multi-dimensional dialogue across countries or regions, and that shows the interaction of movement along a route, in space and time ' (UNESCO, "Route as a Part of our Cultural Heritage', 1994, p.4). This definition is recognized as the basis of further definitions, and further studies on cultural route specify the main qualities of the concepts in various articles (Elifnaz, 2014, p.12). Therefore, it can be stated that a cultural route is to be understood not in the restricted sense of physical pathways (The Council of Europe, 2013).

ICOMOS has broadened the meaning of the concept of the cultural route as a charter and defined it within the framework of different criteria such as objectives, context, content, cross-cultural significance dynamic and setting. It is defined as "Any route of communication, its land, water, or some other type, which is physically delimited, and is also characterized by having its specific dynamic and historic functionality to support a specific and well-determined purpose, which must be pursuant to conditions" (ICOMOS 2008, p.4). Meanwhile, the Council of Europe presented the cultural route as a cooperation project of cultural heritage, education, and tourism with aiming of developing and promoting an itinerary or a set of itineraries based on history route, cultural concept, a phenomenon with transnational importance, and significance for understanding and it is used in a more conceptual and general sense to express a network of sites or geographical areas sharing a theme" (CM/Res, 2013, p.66).

The cultural route is a travel route that connects tourist attractions with similar characteristics or history, perhaps with the same architectural style or the same source of production processes. However, the essence of the integration of tourist

destinations into cultural routes is the connection of various resources to create a story (theme) for attracting tourists. UNESCO has declared the Silk Road which traded for centuries over 5000 km as a cultural route incorporating cultural heritage sites on the route through countries in Asia and Europe.

This concept has indicated the cultural resources connections in each area. Communication through the transfer of diversity in the cultural resource can give rise to various issues such as cultural routes along the boundary of a territory. At national and international levels aspects, the debate is still going on, exchanging social objectives, economy, culture, and beliefs under a change in socio-economic influence (ICOMOS, 2017).

For example, of the cultural routes' projects at international and nation levels, is the introduction of Buddhism as a selling point for cultural routes by determining the route through the UNESCO World Heritage List, such as the ancient city groups: the Pyu Kingdom in Burma, the Ayutthaya historic city and the Sukhothai historical city in Thailand, Luang Prabang in Laos, the capital city of Phra Nakhon, also known as Angkor Wat of Cambodia. This linking route has been developed via various routes such as the East-West Corridor route (connecting Thailand-Laos-Vietnam), the New Trade Line route (connecting Thailand-Laos-Vietnam). However, all these routes are not binding the story of various tourist attractions together to achieve added value to make the route attractive, and there is a lack of interest by tourists both in and outside the region (Pongphan Monphan, 2015). The cultural route is also a method to promote tourism resource legacy and development and promote the local economy and cultural development (Ban, Z., Chen, F., Ban, T., & Ban, C., 2016).

The cultural route has a cultural product function by having all key product features and offering related content. The visitors are travelling on the route they want to have fun, relaxation, and live as the local people and taste local products. It is critical to gain income for the local people and communities. To summarize, the cultural route concept reflects cooperative, active, diverse, and modernizing processes of collective history by illustrating the critical diversity of contributions that have characterized the communities. Consequently, to comprehend and illustrate the concept clearly, all of these inputs must be analysed using appropriate methods and organized in a proper hierarchy through a holistic perspective.

- **Thematic Route or Cultural Network**

Thematic routes development for tourist attractions is becoming increasingly more popular. The concept of 'thematic routes' refers to routes that connect natural or artificial attractions based on a particular theme which also provides study and relaxation at the same time. This route aims to increase interest, education, develop partnerships, new marketing, prevention, packaging, reduce costs, and develop

appropriate approaches travelling to tourists' desired destinations (Katalin Nagy, 2012, pp.4-5,). In other words, Thematic route, or cultural route, which is the basis of the model, it is representing the partnership between destinations, local authorities, cultural sites, or related people and bring together public and private partners enabling collective decisions. It is another tourism tool for gaining more opportunity for increasing tourists' numbers and provide more choices for tourists.

The growth of cultural routes provided a new stage of route development, it included supporting the economy and using the cultural route to gain tourists' interest. The thematic route is a subset of the cultural route representing a competitive network of wisdom (Klarić et al., 2013, p. 9). The international and European route is competitive, recognizable, and explicitly due to their themes. The offering of different routes at the European level is extensive, which is why the essential criteria determine the theme's choice for the significant cultural route of Europe (COE Resolution, 2007). The purpose of developing thematic cultural routes is to preserve the authenticity of locations by allowing tourists to truly experience heritage and authenticity while also exploring various aspects of cultural destinations. Therefore, the increase of thematic routes and their working has become more professional, representing peculiar or unique subjects. A growing interest characterizes the thematic routes' trend with a considerable expansion of the tourist flow. This route is a useful tool because the success depends on adding stories to thematic routes and how the local community is part of the tourism process (Vana M. V. and Malaescu S. 2016). It is used to create a tourist route that is more specific to the group rather than the mass. It can also be a destination that tourists can travel to all year, generating income continuously and not just in high season (Weaver and Lawton, 2000). It can be summed up as an addendum to the cultural tour package to establish the cultural, thematic route. It will help the community and tourists increase their awareness of cultural values preservation (Malaescu S. 2013). Although the creation of routes seems to be an easy task, tourist's attractions or the related destinations must be developed adequately to the theme, including providing plans and management effectiveness.

Csapo and Berki (2014) mentioned the positive effects that considering costs have generated with a limited range of investments, are diverse both spatially and in time, can contribute to unused tourism services and captivate a new demand category for cultural and heritage tourism. The benefits of thematic route creation and economic contributions are as follows:

Route Creation

- It can be realized with a relatively small investment,
- It can diversify tourism demand both timely and spatially,
- They can utilize unexploited resources,
- A new demand group can be attracted to the given attraction.

Economic

- The motivation of businesses among residents
- The support for investment and development in facilities, infrastructure, and human resources
- The establishment of related service which can be used by the residents
- The impact of the gaining income due to the increasing tourism flow

With reference to the benefits mentioned above; it is indicated that thematic route creation offers good opportunities for development in both local areas and the economy. It is a leading tool for boosting and interpreting cultural heritage, including promoting lesser-known attractions to renew the local heritage and gain sustainable development income.

The thematic route is suitable for implementing tourism activities that depend on communities cooperating. Its itineraries require a certain similarity according to at least one cultural characteristic for creating a new emulation (Valeriu, Malaescu, 2015). The success of the Council of Europe's Cultural Routes in achieving their communitarian objective. It has questioned when the shared collective mentality, which presents some of the cultural profile indicators. It registered critical values and intended to involve the resident and the stakeholder in the area. The thematic route is also aware that tourism activities along the cultural, thematic route represent levers for identity-related manifestation of collective mental attitude and regional pride (Alais, 2013; Bourgeois, 2013; DiMeo, 2008). It can be stated that the thematic route is critical to represent local cultural identity and promoting through theme routes. With this dissertation, Surin has various cultural heritage resources such as historical, cultural, and ecotourism. However, the province's tourism resources have a unique character, and it still cannot be a mass destination of the South Isan region. The researcher can see an excellent opportunity to boost tourism in Surin through the tour route and create new tourism routes by combing their cultural heritage as a creative key theme of routes. It can attract tourists to newly experience local way of life, local wisdom, and traditions in the fabulous culture of Surin.

3. The Benefits of Cultural Routes

The cultural routes have a wide range of possibilities that offer great chances for improving network actions and advancing new tourism strategies and local development and a high potential for developing innovation and comprehensive tourism products through its offers and activities. It also provides a good potential for generating education and raising awareness. Thus, developing sustainable tourism activities along the cultural routes is an effective way to generate awareness of their heritage while providing income for their safeguarding and conservation. The

attention of UNWTO (2015) to the cultural route, mentioned about the benefits of the cultural route in interesting aspects as follow:

3.1 Implementing New Tourism Products

The cultural routes have great potential to generate new tourism products in line with the dynamics of tourism trends. It is necessary to understand implementing new tourism products derived from heritage resources that are the main element to make a destination stand out. It is also a leading aspect in the market that responds to the supply and demand for tourism. The product can be beneficial to attract visitors to try unique experiences through cultural route itineraries. Moreover, the cultural route is flexible because of a wide variety of cultural traces that can form them in various ways for approaching them. The route's potential can make it possible for developing a range of products targeted at specific consumers.

Generating the cultural route to play the main role in the product is provided in variety of styles. It can be favouring the development of local communities visited. It will provide a good possible chance to develop the communities in a rural area in the regional levels. This route has a highly attractive and diversifying contribution by new tourism access, which can spread demand across the seasons and improve and expand the tourists' experiences throughout the years. It can be pointed out that this is a strengthening point of destination branding.

3.2 Economic Benefits

The cultural route is a critical role in increasing heritage resources' economic efficiency (UNWTO, 2015, p.52). As the tourism product, the cultural route is associated with benefits between local communities' cultural heritage and economy. The protection and conservation of cultural heritage issue is the main reason for investing in the vast majority of communities. The cultural routes' success as implementing cultural tourism products leads to helping cultural resources earn a significant financial return. It can improve the economic welfare of the communities that invest in them. Thus, the cultural heritage can improve its productivity by using previously unused tools to expand and diversify the tourism offering, making the experience more satisfying for potential visitors.

Moreover, the cultural route is essential to create synergies with other existing tools to form the new tourist attractions. Therefore, the cultural route's key strategies are establishing the network between several heritage resources and turning them into unique products. It can develop as a more efficient product that is profitable and shares strategies, including management infrastructures for increasing income economic different levels and communities.

3.3 Benefits to Local Communities

According to cultural tourism, it plays a role in many countries around the world. In particular, cultural route development as tourism products has sufficient potential to benefit tourism in the economic section while avoiding the negative aspects and improving quality of life in the communities. The cultural routes can boost and develop remote or lesser-known destinations and spreading tourism demand, including increase income across the territory. It is also tourism that can travel for the whole year. It also decreases pressure on main attractions and supports the region, distributing wealth and contributing to addressing tourism seasonal demand.

The benefit of the cultural routes contributes advantages to the local communities in both direct and indirect ways. It encourages conservation of environmental and cultural heritage attractions which are also developed together with the local communities' landscape as the destinations. Moreover, the cultural route contributes to balancing the regions' management to ensure greater flexibility in either increasing or reducing the number of visitors in the main tourists' destination routes. The cultural route aims to raise people's awareness of their cultural heritage and build a good relationship with the local community. It makes them aware and stays with their heritage, particularly the relationship to having unique and authentic experiences and appreciate and more welcomed by the residents (Berti et al. 2015). The cultural route benefits the local communities, financially and improving the local area's quality of life. Although the cultural route has many positive points, the negative aspects cannot be avoided altogether.

3.4 Impact of the Cultural Route

The cultural route plays a role in tourism, which is associated with services and facilities, raising attraction from the visitors to stay longer in the destination places and increase income in the area. It has an even higher potential when integrated into the large network, which means it can be increased the numbers of visitors and offer more services. Moreover, the development model promoting these routes is an effective way to attract tourists. It is also a quality of tourism based on respect to the environment, including providing a positive local identity aspect. This tourism also boosts regions and local communities that are lesser-known and less developed and facilitates to improve the economic welfare of the local communities. At this point, it provides a good opportunity for the job and service sector. Therefore, the appropriate strategies are necessary to better distribute the tourists' flow, including solving the low season of tourism. It is also possible to maintain services for tourists with continuous economic activities.

The cultural route seems to be a common understanding of social awareness which functions primarily as a trail presenting selected monuments of the region (Murray,

Graham 1997). It can be found that promoting cultural tourism caused reason to create the cultural routes process. This tourism form draws on the uniqueness and authenticity of remote destinations, local knowledge, expertise, heritage, and traditions. The cultural route network supports small and medium enterprises by providing markets and contributing to tourism revenue in remote destinations. Although, the cultural route has a primary role as the cultural tourism products when it grows faster; it cannot avoid the negative aspects. In some part of the tourism model, it might cause problems for local communities and local areas, especially because of mass tourism. An example of these problematic aspects is the land and environmental degradation, increased social inequality, and cultural diversity loss (Murray, 2012). These undesired impacts put the entire tourism industry at risk as the host communities can negatively impression tourists and even reduce their quality experience. In another part, it is necessary to consider activation and integration of the routes (Kaminska, 2013), which has indicated an important impact on the cultural character experience in the region, which is not merely for tourists but also among the local people. However, it is necessary to have clear perspectives of all factors which may reflect the planning and implementation for the cultural routes that avoid possible negative aspects. The next topic will further discuss route development and route building, including related knowledge to this dissertation.

2.2.2 Route Development

From the discussion about the concept of routes; tourism routes and cultural routes in the previous topic, it has indicated that the tour route is an essential element for the tourism industry. This topic discusses key knowledge related to the approach, development, and implementation of the cultural route as tourism products. This will lead to generating cultural tourism routes for Surin by integrating knowledge elements.

1. The Cultural Tourism Route Building Process based on Cultural Routes of the Council of Europe

According to the cultural route of the Council of Europe programme, it has played a leading role in establishing cultural route concepts, including providing practice guide of the preserving and protection for the cultural heritage. This route was used as a critical element to raise awareness of people to the European's cultural heritage and is also a model of the transnational routes all over the Europe countries. Guaranteed with more than thirty routes certified for the Council of Europe's cultural routes, which recognised their role in promoting shared cultural heritage and value. In particular, the cultural route is considered a productive tool to promote human rights,

cultural democracy, diversity, and shared understanding, including exchange across boundaries (ECRR, 2016, p. 1).

The cultural identity has provided destinations that it becomes a primary driver and motivation for the tourist worldwide. In recent years, the UNWTO recognised the essential role of the cultural route, widespread in the tourism industry. At this stage, the UNWTO and the European Institution of Cultural Routes have cooperated in 2014 (UNWTO, 2015, p. 14) which designed and offer the Council of Europe partner and executive training course on the cultural route tourism development strategy. This project aimed to provide participants with the knowledge, skills, instruments and forum for discussion and reflection that will enable them to create a cultural route tourism development strategy that emphasises collaboration with other cultural routes (UNWTO, 2014). For example, the case studies related to the cultural route and itineraries topic such as Silk Road (an ICOMOS Thematic Study, ICOMOS, 2014), Cultural Heritage and Tourism Development (UNWTO, 2001) and Impact of European Cultural Routes on SME's innovation and Competitiveness (European Commission, 2011) and among many others. Therefore, the Council of Europe's program sets out a model for transnational cultural and tourism management. It facilitates synergies between state, regional and local authorities and a wide range of associations and socio-economic actors. This program has a major role as a model for constructing the cultural route in many countries.

In the role of the cultural routes are the grassroots of European for national, regional, and local stakeholders with a legal status (Council of Europe, 2019 p.14). It is the association and cooperation of the network members, which will examine and certify the routes following the procedures and regulation rules of the programme determination. This cultural route programme emphasises displaying the richness of the European heritage through traditions, history and culture of people and philosophical, artistic, political, and religious movements (Council of Europe, 2019, p.14). Additionally, the program provides a plethora of recreational and educational opportunities for all people throughout Europe and beyond and is critical for responsible tourism and sustainable growth.

In management process, each cultural route, defines the theme according to the procedure and criteria set out to certify the routes that has a qualification that all the routes have to be certified by the Cultural Route of the Council of Europe. The primary key of the route themes represents European value. It is also represented through tangible and intangible cultural heritage, including the activities of routes arranged with the theme at different levels (local, national, and international levels). The routes have to be implemented in the following priority areas: research and technology collaboration; memory enhancement; history and European heritage; cultural and educational exchanges for young Europeans; contemporary cultural and artistic practices; international tourism and sustainable cultural growth. The Council

of Europe of cultural route programme has indicated that the themes of the cultural routes need to satisfy all the following these steps as follows:

- The theme has to represent of European values and common to several countries of Europe.
- The theme has to be researched and developed by groups of multidisciplinary experts from different Europe regions to ensure that the activities and projects that illustrate it are based on consensus
- The theme must be illustrative of European memory, history, and heritage and contribute to an interpretation of European diversity in the present day.
- The theme must lend itself to cultural and educational exchanges for young people and hence be in line with the Council of Europe of ideas and concerns in these fields.

The theme of the cultural route is categorized as follows:

- **Agriculture** refers to agricultural production, produce and gastronomy.
- **Arts** refers to personalities that have inspired the arts, including architecture, music, and theatre.
- **Geography** refers to the main features of the landscape, such as maritime heritage, river heritage or mountain heritage.
- **History** refers to significant historical events, historical figures, and historical movements.
- **Society** refers to human movements as well as essential economic or commercial networks, migration, or transport.
- **Spirituality** refers to religions, spiritual events, heritage, and religious identity.

The overview of role and management of the cultural route of the Council of Europe mentioned above, it is an essential element for the creation of the cultural routes that it needs to use these elements to clarify the route to reach the criteria set out. Besides using the certification process and have partnered to develop a new cultural route, and needs to satisfy the themes, follow the six eligibility criteria and beyond and is an essential tool for responsible tourism and sustainable growth.

The concept has indicated that this route uniting different fields of cultural education, cultural heritage and tourism and it seems aimed at development and promotion the tourist itineraries through cultural heritage in both tangible and intangible forms or phenomenon of special importance which is significant in promoting the local identity and their heritage values. The route leads to the new generating of new tourism contributing to the cultural, economic, social, and ecological development at different levels. Therefore, it is necessary to find what the resources have locally and generate

them from the bottom to the top, related to the planning of a route. It always starts from a personal purpose and motivation. This dissertation aims to develop a model of the cultural tourism route for boosting tourism in Surin province and promotion of the preservation and protection of the cultural heritage resources in the province. Therefore, the development process of the cultural tourism route as the theme key will integrate and apply the concept and theories of the cultural route as a model. In the next topic, it will be discussed further the steps for the planning of route frameworks.

2. The Planning of the Route

Following the guideline for guideline planner of the cultural route, it can be integrated the steps for generating the route as the cultural tourism as follow:

2.1 Setting Purpose and Scope of the Route

This is the first step of the projects. Sometimes, many researchers or the project manager often find them difficult to plan for sustainability development. Much creative energy is aimed at the final result, not at the right stage of its development. The guidelines for the planner of the cultural route were funded by the European Economic Area, and Norway Bilateral Cooperation fund (2019) provided different motivations for generating cultural route as follows: raising recognition and accessibility of cultural heritage; attraction of local and/or international tour; Producing high-quality cultural items and making them accessible; include, engage and motivate local communities; fostering local identity and pride; the formation and enhancement of values that are relevant to you; aiming for the sustainable development of the site; promote synergies between various industries. This is the first guide to lead the involved person to make the right decisions and achieve successful routes.

It is necessary to define the scope of the route. The level of the scope of cultural route by European Commission can be divided into three main levels as follows:

- **Regional and local level:** It consists of at least three municipal level developed cultural cooperation programs based on regional and local cultural resources: history, tangible and intangible heritage, country historical personality, involvement. The co-operation of educational groups, cultures, and the strengthening of their cultural identity. This level aims to build an awareness path by continually updating it with other events, activities, and promotional campaigns to attract visitors from the entire country.

- **National Level:** The cooperation programs need to conduct in at least three counties or at least six municipalities have cooperated in the cultural program. The route pattern is based on historical processes and phenomena important to the country, disclosing and promoting which it must have intangible cultural heritage and/or historical figures revealing their connection to common

European experiences, history, and values. The aim is to create a continuous cultural tourism route both within and outside the country and promote tourism both at home and abroad.

- **International Level:** There are plans to develop cultural cooperation programs in at least three states and collaborate with international organizations. At this level, the route's pattern should refer to historical processes and phenomena spanning multiple countries, exposing, and promoting heritage, tangible or intangible culture, and/or historical personality, all of which are connected to shared European experiences, history, and values. This level aims to develop a continuous cultural tourism route both within and outside the area by developing programs and promoting cultural heritage through local and inbound tourism.

The overall processes are essential elements to encourage and lead the researchers, cultural route professional and the expertise in the cultural route for making-decisions and following the right track and reach the goal of creation route as tourism products for promoting the cultural heritage and attract tourists to the route destinations.

2.2 Identification of Resources

This is the second step for planning the route product development; it needs to clarify the appropriate resources in the study area to use as the element of route development. For example: local culture, past, present, local enthusiasm, local tradition, and local attitude. Identification of culture contained within the route area can be determined into three main topics: site value, appeal to visitors, and readiness for visits. In addition, the elements of heritage that are representative of the selected theme for the route. The element can be tangible and intangible, which it has to be associated through a narrative for creating the routes (ECRR, 2017, p.8). For example, the historic route is a heritage element that is the path itself, although other attractions or sites may not have links physically, but the theme links them.

The route is a creative expression and a window of knowledge which refer to the quality of the route, it depends on application and integration that follow the tourists' demands. Therefore, when planning the route development, it is necessary to assess the following issues:

- Clarify the number of existing heritage resources related to the route theme
- Categorize the critical mass of resources and how bundled according to theme and area
- Consider distribution within the area and plan cultural resources that direct and in direct relation to the theme

- Consider to legal and ownership status of resources on the route including urban planning, zoning, jurisdiction which relate to conservation and protection of resources
- Consider the significance of the resources in national, regional, or local context levels
- Consider facilities that are provided along the route which they can service the mass of tourists without compromising the quality of the experience
- The time needs to visit specific attraction and site
- Are there visiting options that differ in their time frame, and considering how to control visitors flow, which are hotspots where can keep the visitors for more extended times

To form a route, it is essential to evaluate the existing tourist and cultural activities in the destinations along the route. The evaluating the position of the destination on the target and essential of cultural the relate to the positions and all element of development route processes such as infrastructure, service, location development, accessibility, the purpose of visiting, and tourists' interest. The waypoints and interesting stop need to be considered, such as cultural activities, natural objects that they are around, or the pathway to the main destinations. Besides accommodation and service points, all of these can make the tourist stay longer at the destinations and make their trip more meaningful and not spend a long time travelling.

2.3 Coexistence of Different Content

Content can be divided into four main constituents that needs to be considered for simulating a dynamic and balanced route. This content is necessary to develop, identify, organise, and balance the routes as follows:

- **Cultural Content**

The key element of this theme is 'tangible heritage' which has a role to help to understand the way of life and lifestyle along the route itself and the sites including the area around the heritage or total area. It is also included complementary content of the sites. The tangible heritage in this content consisted of a religious building, rural heritage, monuments, historical sites, archaeological sites, and city or town. In term of assessment, it necessary to assess the following criterion consisted of aesthetic value; scientific value; education value; social value; unique, quality of representative; evocative quality; and particular purpose.

- **Structural Content**

Structural Content will enliven the theme and other sites, including the area or complementary content. It refers to intangible heritage, interpretative content, attraction, museums, a workshop for local skills and local skills centre. Three main issues are necessary to identify and assess in any heritage route projects (Klarić et al.,

2013, p. 25) such as (1) products offered, (2) service offered, and (3) employee skills established in the destinations. It also identifies and evaluates the sites made, such as visual design and appearance, accessibility, content quality, developing marketing network, and potential grade.

In addition, the accompanying activities is another component that should be included in a part of the route correlation with the theme, which will boost travelling along the route more interesting. It also helps extend the tourists' time visiting destinations such as creative workshops, concert, education paths, bicycle trail, festivals, and events. Identified association of activities or events that support the theme routes which are developed. The association chart below indicates product development on the route related to the theme routes. An example of route planning with associated activities is shown below (see figure 1):
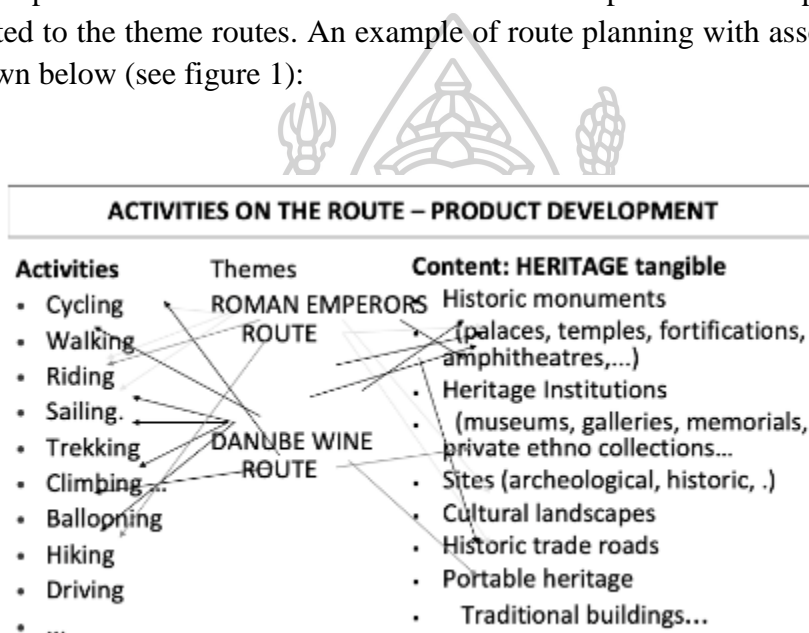
Figure 1 Activities on the Route Chart
Source: Managing Visitors on Thematic Cultural Routes Handbook, p. 3

- **Service Content**

To research and identity about accommodation facilities, rural households, hotels, restaurants, and the services that provide and enhance along the routes. It is an essential element of service and facilities for providing tourists. It leads to deciding on extending more time for their vacation aside from the cultural activities along the routes.

At this step of route development, it is a next step after identifying the recourses that have indicated evaluation of the resources that needs to use as the element of the route development. It can be processed as an association between the resources and sort out to different contents to clarify the development plan. The step is necessary to clear understanding for adding value to the route, provide a combination of activities along the routes and gain more opportunity to be successfully routed development.

2.4 Movement along the route

The route plays a fundamental role in encouraging tourism. It considers the movement along the route that is an essential iconic starting point to destinations on the route that shows where are located close to the tourist attractions that it will be the first to visit and attract the visitors. There are determined the movement preference in many views of aspects. It can be divided into two variables of route movement as follows:

- **To identify of movement along the route depends on:** the distance between the targeted locations; the motivation of the traveller; time available; the selected goals; and the method of arrival that depend on individual or organized within a group.
- **To access key points of the route:** transportation (bicycle, bus, train, car, and boat); various of activities (hiking, swimming, horse riding, skiing); and accessing road such as transit roads.

Access to the route is another essential requirement that considers the location of the route and its proximity to a main generating area (Mayer, 2004, p.22); it will be determined and attracted the visitors. Thus, it is necessary to consider this point when developing route planning. A route that is not located within a day's drive of the major generating areas, in particular, requires attractions that can attract visitors for extended periods of time and accommodation hubs that can accommodate tourists staying.

This step is leading for the creation of route map toolkit after clarifying the previous two steps. It can be acknowledged and processed from integrating information analysis to design the cultural route map toolkit to use as tourism products and boost cultural tourism. It is also a guideline for the visitors to access the tourist attraction effectively. The understanding of the movement of the route and route access, it is essential information on tourist planning for their itineraries. The map toolkit processing will be discussed further in the methodology section in chapter 4.

2.5 Model of Routes and Case Studies

Following the cultural route concept of the Council of Europe, its uses route can be grouped by type depending on the characteristics of the locations. The cultural route programme of the Council of European identified the Europe value and shared cultural heritage. It may be archived via by the cultural route to trace the history, migrations, and the spread of the major European currents of civilisation in the fields of philosophy, religion, culture, the arts, science, technology, and trade (Berti et al., 2015). It can be said that the term route is a theme tourism product which related to form of itinerary and network or destinations. It is a method of organizing tourist

visits and grouping locations, encompassing the asset over a large geographical area, and guiding the traveller through a discovery journey. It is a route that can be followed by car, foot, or any other mode of transport. In other instances, it is a network of attractions and sites. Moreover, it may be a physical highway or trail or maybe a network of destinations. This section will discuss the cultural route model that is leading idea to design the model concept, it appropriate for the cultural tourism routes in Surin and example of case studies related to using the model of the cultural route as promotion of tourism.

The cultural route model has been described as a way or trail, but it can also represent the thematic network of heritage elements. The routes can be categorised by patterns depending on the of their location characteristic as follows:

- **Territorial routes:** This category includes cultural routes encompassing areas sharing the route's theme. It also includes the areas linked to productive cultural landscapes or historical and geographical areas. The territorial routes are characterised by the proximity of the areas involved in developing the thematic route. It also involves the heritage elements of territories. It has a regional focus, highlighting one regional event that linked a region (see figure 2).

Figure 2 An example of a territorial route
The route of the Al-Andalus Legacy in which the area linked to a productive historical and geographical area. This cultural route aims to present the profound human, cultural, artistic, and scientific ties that exist between East and West. It also demonstrates how the Greco-Roman legacy was transmitted to Europe through Al-Andalus.
Source: https://umayyad.eu/andalusian-route

- **Linear routes:** The liner route can be based on land, water, or both originated to connect territories, crossing landscapes and in general. This route has agreed that usually contain historic infrastructures to welcome travellers. It generally offers a wide range of hiking and biking paths and serve as sites for sustainable tourism (see figure 3).
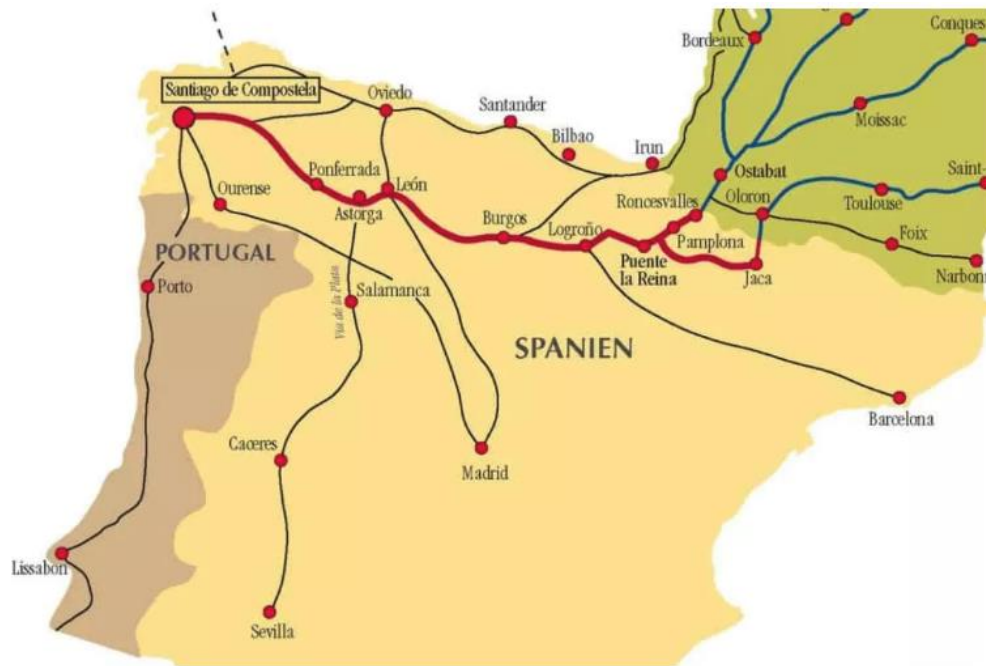
Figure 3 An example of the liner routes
The Camino de Santiago offers a wide range of hiking paths. This route is one of the most important
pilgrimage routes in Europe.
Source: https://www.caminoadventures.com/camino-routes/

- **Network Routes**: The network route is the route with an interconnecting pattern (archipelago model), include individual elements. It combines different elements under a common theme. The route is not made up of connected geographical places, forming a network of points of interest bond together by a shared topic and common narrative or story. They may be a compilation of single sites, part of the city, and whole cities (see figure 4).

Figure 4 An example of the network routes
The Transromantic is the area linked by the same common theme. This cultural route is focused on the
common cultural heritage of the Romanesque and architecture in Europe.
Source: https://www.transromanica.com/about/association/

At this stage, it can be seen that there is the identity of different association in each thematic network routes. The route is necessary to have a strong and integral theme that the key of the elements' cultural path related to the authenticity of the objects themselves and their interesting interpretations. Therefore, the whole route must develop and communicate as theme brand and interesting interpretation and link to individual points of interest.

For example, two case studies using the cultural route concept to integrate and apply in the projects to promote the cultural heritage in the areas. To generate the route to attract the tourist for new experiencing and raise people awareness to realise and conserve their cultural heritage, including gaining income to the local, regional in the country.

Case Study1:

The City of Trikala Greece by Evagelia Kantzoura (2016)

This study aims to accentuate and promote the cultural heritage of Trikala City in terms of cultural routes and to survey the attitudes of Trikala residents towards cultural tourism and participation in local development. It has revealed that Trikala is a city with considerable cultural resources and a strong desire to develop, triggering a challenge to create a new competitive advantage in the financial sector, given the difficulties, such as lack of state funding. The cultural tourism concept is used to contribute to local development. Evagelia has addressed cultural tourism in travel to include educational tours consisting of visits to the historical and architectural monuments and developing the cultural product to benefit the local community. Also, she applied the cultural route concept to accenting the cultural landscape and management of cultural heritage in the city. It was used for awareness of the targeted market, tourism planning, and systematic evaluation will direct interpretation of cultural heritage through recommended cultural routes. In this case study, Evagelia has suggested two tools that are network route creating and residential surveys. She applied key concepts and themes to present the tourist attraction of the city (see figure 5). She also created a questionnaire for residents to investigate local development.
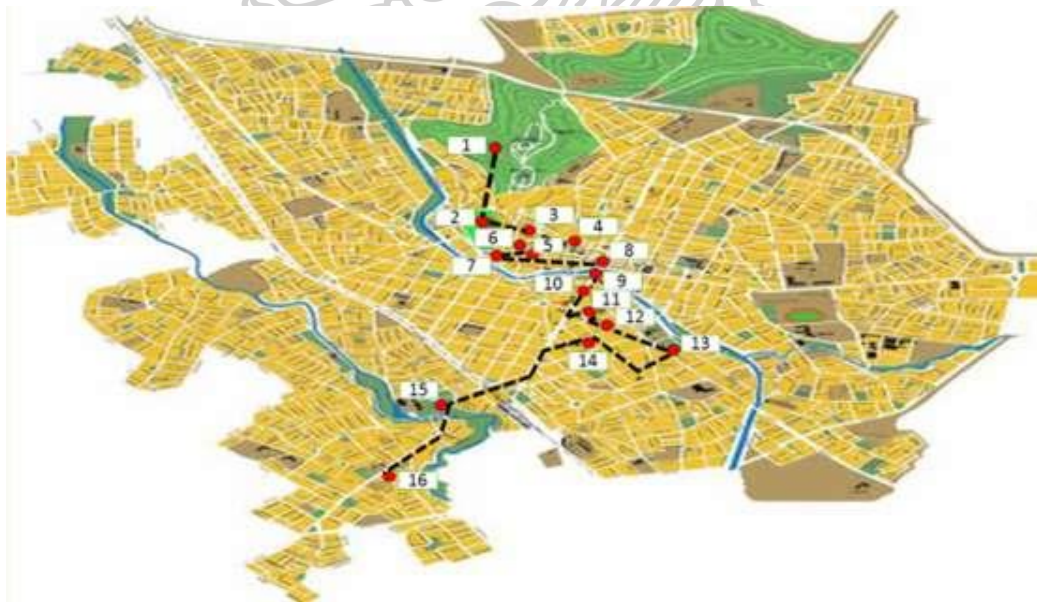
Figure 5: Map of Cultural routes in the city of Trikala
 (1. Hill of Prophet Elias, 2. Byzantine Castle, 3. VarVarious. Manavika, 5. Asklipio of ancient Triki, 6. Archaeological Collection of Triki, 7. Dorothea School, 8. Central square, 9. Litheos river and Main Bridge, 10. Sidewalk Asclepius, 11. Municipal Folklore Museum & Center of Folk Music, 12. Municipal History – Sports Museum, 13. Osman Shah Mosque, 14. Kliafa History and Culture Center, 15. Matsopoulos Mill,16. Museum Dimitri and Lego Katsikogianni).
Source: Evagelia Kantzoura (2016)

Case Study 2: From Invention to Cooperation
The Swiss Case Study on Cultural Route by Nagy Katalin (2012)

This Case Study focused on creating Swiss cultural routes as a tourism product based on innovation. It is a clear distinction between cultural routes, and thematic trails, based on scientific background and quality assurance, by adding value, which will be one of the directions for further work. The discussion is about the toolkit used by cultural route managers, local authorities, small and medium-sized businesses, and their clusters. At the same time, there is no clear set of quality tourism standards for small and medium-sized enterprises. Therefore, the cultural route of Switzerland established a set of indicators based on which the routes are selected for participation, and most of the partners are already certified with a national quality label such Q-label or AOC label for local products of this case study was created four focus areas of the program such as cultural landscape, regional product, tourism, and didactics. The result suggested that it is clear from the Swiss case study that progress cannot be assured without a well-founded management and coordination organization (see figure 6).
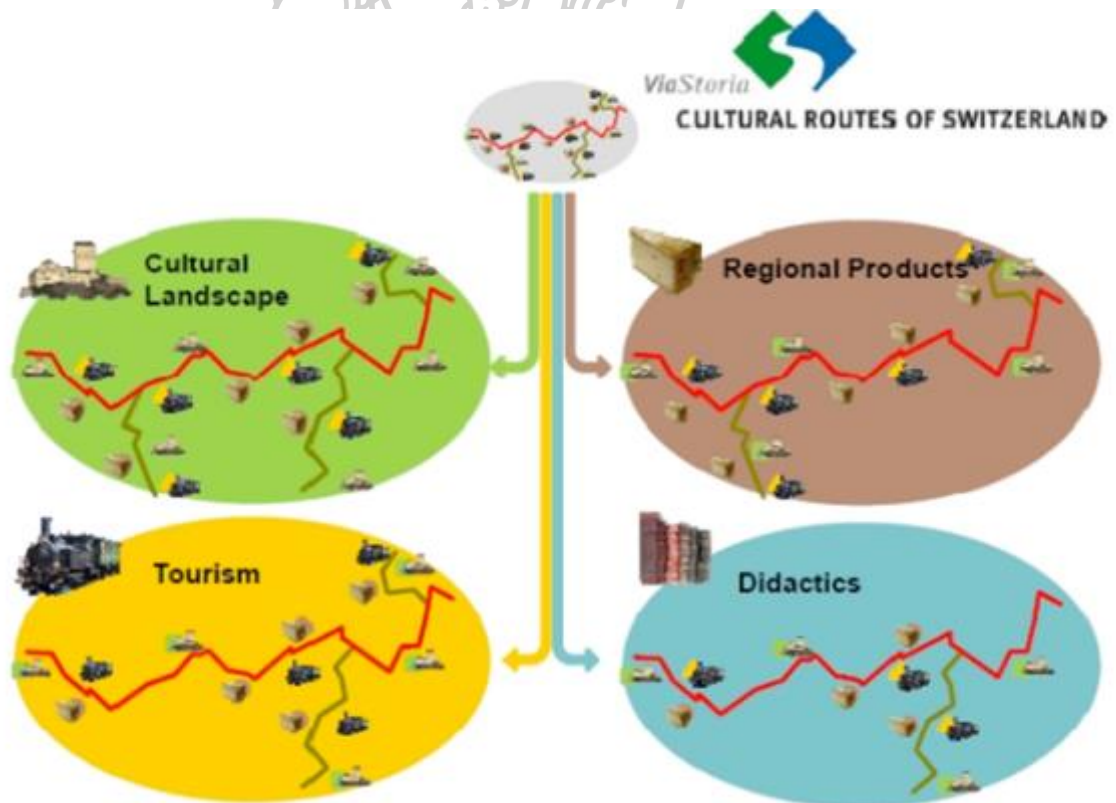
Figure 6 The Toolbox
Source: Baukasten Kulturwege Schweiz, ViaStoria2.2.4 Route Management

2.6 Route Management

When turning the cultural routes as the cultural products, it needs to be intergraded all elements process for route developing and brainstorm how can provide an effective way to conserve and to develop sustainability. It also has to be studied and enhanced to ensure that it would have a future and remain its value intact (ICOMOS, 2008). Thus, the adequate planning and management of the cultural route as tourism route are necessary to clear with all the step and strive to avoid any possible negative aspect of any tourism. It is also sustainable and respects the cultural heritage significance and local people.

The network system is a strong point for the cultural route concepts, that is a supporting instrument element to define the potential of the route and creation of a route processing as well cooperation of the partnership members and involved stakeholders for the arrangement of itineraries, content mapping and the final formation of a quality tourism product. The network is necessary to have a clear understanding and certified with governance structure with legal status. In other words, the network creation is necessary for the route management which the network begins to develop joint products, the legal framework and organization. It can be in through an association or a federation of associations. It has to be linked to the theme of the route and work in a democratic and participatory way. At this point, the network is generated in the different form of support and reflects the distribution of the network operations process.

In terms of management of route, the network also involves the process supporting destination management. The treating and managing the route requires the visitors' awareness of seeing things and coordinated management in different sectors. It also considered the fundamental elements of a quality network route management that can be classified as the legal of basis of the standard administrative structure, and shared commitment.

Furthermore, the network is essentially built to provide a forum for contact and collaboration between experts who share mutual interests for driving the effective the planning. It has also indicated an effective involvement between the route manager and local stakeholder and community and the decision process and right in specific areas and responsibilities including involving public and private partnerships, young people and tourism and business providers to generate branding, planning, development and learning together. A part of the process should be open widely from the young generation in local for receiving the new way to cooperate in developing and maintaining activities and distributing the message to many people as possible.

The overall of the route management is necessary to clarify managing policy with clearly guideline practice related to responsibility and engagement. The management has to find an effective way to balance the complement of the site and grow up of

tourism demand. Therefore, this process is necessary to clear in all steps to avoid the negative aspect as possible, including raising people awareness and protection and conserving the cultural heritage in each area for sustainable development to the next generations.

This dissertation aims to promote cultural tourism in Surin province by using local cultural heritage resources to generate cultural tourism routes, and it is also providing plan and management. Thus, the plan and management process of Surin will integrate and analyse the conservation approach, assessment of cultural value, cultural heritage definition and sustainable development concept for providing the suitable to Surin province. At this point, it will discuss further in main concept 2.3 that is conservation management approach.

2.7 Promotion of Routes

This step will happen after gathering all the information, and it is an analysis possibility points or limitation of the route. This step is a tool for making it happen by telling the story and interpret of the route. Thus, the route needs to have a strong theme and construct a narrative supporting and promoting the route for the visitors. It also can build connections between the route and visitors' experiences, knowledge, and interest.

As the themes are key idea to make the visitors for remembering the characteristic of the route. The themes of the route will include the explanation of important or route matter which need to come from the qualification of the route and define the target related to what it wants the people to recognise and share with others (Norway Grants, 2019, p.13). Therefore, a clear and strong narrative is necessary for interpreting the route. It may link with cultural elements in the routes; it will help communicate and interpret between the cultural, stakeholder, and visitors. It can be said the storytelling is more charming than the original phenomenon. For example, the rare phenomenon where the sunrise aligns with the fifteen doorways of the temple's upper sanctuary in Phanom Rung stone castle in Buriram province, Thailand. This phenomenon is merged with the folk story which refers to the belief in religions and supernatural; all these lead to having festivals and celebrations during this phenomenon. It can be generated as the main destination in the route in the theme of history.

Horvat and Klarić (2013) stated the organization's role is defined by the Council of Europe project, which requires marketing activities to establish a common approach in the tourism market. At this point, the partners will independently cover their costs; however, certain activities are performed in common:

- Compilation of visitor and market study
- Target PR and marketing
- Partnership with tour operators and tourist agents

- Unique visual design: logo, graphic design of publications, etc.
- Information, interpretation signboard, i.e., route summary at all key sites
- Uniform information centres or stands
- Common publications (promotional brochures, route catalogue, guides and maps)
- Uniform markings: on the roads, interpretation signboard at the beginning of the route
- and beside monuments
- Common website

Tourist Signage has to form a unified system that facilitates the comfortable movement of visitors in all of their manifestations. The transportation for the visitor has to enable transit and access mode of transport for reaching the starting point, such as walking, cycling, and other visitor attraction systems of visitor movement (Zagreb, 2005)

Theme Visibility is necessary at all sites included in the route such as working hours, guided tours, events, exhibitions.

Information Techniques: The main advantage of these kinds of strategies is that they can reach a wide audience quickly, but often represent just a step of a much bigger involvement process. The Council of Europe project (SiTI) 2016 provides the main techniques as follow:

- Advertising: specific information is developed in particular formats and distributed through print, radio, television and online media. It is a way to bring issues and activities to the attention of a large and diverse population but can be expensive and does not build a two-way relationship.
- Newsletter: it provides information about an issue or program usually in an online format. The typical targets are stakeholders already informed and interested in the program and it should be distributed on a regular basis in order to raise awareness and keep the community informed about the development of the program.
- Education and awareness programs: provide a set of factual information, usually used as the starting point for encouraging a behavioural change. It requires technical knowledge and can be expensive.
- Community fairs or events: they represent a fun opportunity for sharing information, raising awareness, and creating active participation moments. It should incorporate several different activities aimed at various targets, in order to involve the greatest possible audience. It is an effective way to increase visibility, but it requires a significant organizational and economic effort.

All these key strategies of promoting the routes have emphasised communicating, interpreting, and promoting techniques to guide the visitors to encounter, think about, talk about, and share with others. Therefore, the activities planned within the project framework are continuous, have clearly identifiable proponents and help to define the theme, expand it in several ways and types, and draw as many beneficiaries as possible. However, it is necessary to clearly understand any creation route elements for avoiding as negative aspects as possible.

2.2.3 Sustainable Development

According to the development of sustainable tourism activities, its focus on developing public utilities and facilities along the route more than creating the theme that links to similar attractions. The tourism activities have been along the cultural route, which is a way to raise awareness of the local people with their cultural heritage through their experiencing. It also providing income for safeguarding and conservation to prevent the value of the traditional sector lost from providing economic viability to activities in the tourism route. Therefore, it necessary to bring in the consideration of the sustainable development concept for balancing between tourism growth and preserve the cultural heritage significance in the social context of the changing world.

This topic will discuss the definition and benefits in different aspects of the sustainable development concept. It is a key element to integrating the concept for planning and managing cultural tourism route creation. Thus, it is necessary to understand all perspectives for evading negative and risk aspects to the cultural heritage resources in the area and generating sustainable development ways to conserve and protect their heritage assets.

The World Tourism Organization (WTO) have set standards of practice for the travel industry since 1988 and prescribes guidelines for the travel industry:

> *'It is required to conduct activities in a manner that reacts to financial, social and cultural needs while maintaining social honesty. In the fundamental natural procedures, biodiversity, and different frameworks, it must strive for sustainability in the travel industry (WTO, 1988).'*

The Tourism Authority of Thailand (1996) emphasizes it must have tourism with essential goals for sustainable development through considering the ability of nature, communities, traditions, culture and way of life to accommodate tourism management with engagement with the community in management.

Boonlert Chittangwattana (1999) defined sustainable tourism as 'Group tourism has a fair management process and can maintain those resources from deterioration by allowing the community to participate in the management by having tourists come to visit with minimal or no impact on nature'. Also, it must be able to meet the needs of

tourists and current local owners by protecting and preserving to be in line with the changing world with a scope of development that covers all areas of tourism as follows:

- Tourism activities must survive.
- Visitors come regularly.
- Tourism resources remain unceasingly attractive.
- Service businesses are profitable, although service needs to be continuously updated and changed. Moreover, it must not affect the environment, both natural, social, and cultural (Krittiya, 2002).

In conclusion, sustainable tourism means tourism development that can meet the needs of tourists, local stakeholders and local community has to protect and preserve cultural and ecological identity for future generations in their area.

1. Elements of Sustainable Tourism

1.1. Economic Sustainability

- Economic growth requires good management. Rapid growth may not encourage the tourists to visit, if there is not enough infrastructure, or has low quality of service. It may cause tourists to be dissatisfied and not want to travel, so it may cause an economic downturn.
- Current tourism growth is encouraging to turn to a career in tourism, such as a tourist guide or tour company. It makes an impact on the economy in the agricultural industry.
- Tourism growth requires efficient labour and specialized experts, resulting in a population outflow that may affect the economy.

1.2. Social Sustainability

- A rapid influx of foreign tourists can make people lose their local identity.
- Tourists' spending is more powerful than the local people's because they live at a higher standard of living. This value may spill into a community and become an incentive for local people to become infatuated with property, money, and gold material that luxury can cause social problems.
- Sex workers of both sexes, selling drugs, abandonment of local cultural values may lead to disruption off in the traditional cultural structure of the community. It can cause the community to have a bad attitude towards tourists as a cause of social deterioration which may be reflected in the form of violent acts against tourists.

1.3. Environment Sustainability

- Uncontrolled tourism development may become something to destroy the environment, through the tourists' activities, such as too many tourists causing congestion or pollution.
- Intensive development using inappropriate construction techniques, causing permanent erosion of the topsoil, sandy beach, loss of landscape.
- The construction of buildings or structures in the wrong position may cause disruptions to the ecosystem.
- Collecting plants from the area may destroy the fragile ecology of some areas
- Many tourist activities cause an enormous amount of waste, such as wastewater, or leftover food, resulting in much environmental pollution.

Tourism Authority of Thailand stated that sustainable tourism is a part of sustainable development; therefore, sustainable tourism must be done under the conditions of:

- the capacity of nature, communities, traditions, culture and way of life accommodate the tourism movement.
- Awareness and participation of people and communities and taking into consideration the traditions, culture, and way of life.
- Accept that all sectors of the communities get the economic benefits from tourism.
- Serving the needs of local people and communities in that tourist area.

Worldwide Hospitality and Tourism Themes have mentioned about the importance of sustainable tourism as follows:

- Sustainable tourism is a tourism form that is popular with tourists who have a desire to travel and invest a large amount of their disposable income in the country, one of the most effective solutions to the global trade balance problem.
- Sustainable tourism provides employment and creates many economic activities, such as providing services in tourist destinations: transport, insurance, travel agencies, restaurants, hotels, accommodation, maintenance, security work.
- Sustainable tourism leads to the development of tourist destinations by different tourist agencies requiring to be continuous improvement, maintained and attraction encourage more tourists to visit, gathering income for local people.
- Sustainable tourism creates a continuous industry for local people, such as the production of agricultural products, food sales, and souvenirs. Services, accommodation, and tours create income for the local people.

- Sustainable tourism provides human resources for tourism to be sustained for a long time. This group of tourists are conscious of providing the environment, and natural resources remain genuinely natural. The local community is able to preserve the local culture and traditions.

2.2.4 Conclusion

This second core concept provides relevant theories and concepts related to this dissertation, divided into three main topics: routes concept; route development, and sustainable development. The overall concepts, theories and guideline will be critical elements for creating the cultural tourism route of Surin. To boost and promote the cultural tourism route in the province, which is the non-principal destinations to the tourists. The cultural route concept is appropriate to lead idea and guidelines for generating and planning the cultural tourism routes in Surin effectively.

Therefore, the proper project implementation will require the promoting entity or organisation to define the goals wishes to achieve and identify what regional element will provide the project's backbone. Goals and elements are set based on the main theme that will define the route, based on existing culture and heritage, key elements when determining the product's identity and authenticity. The cultural route has to enable people to get close to the environment that facilitates understanding its reality. It also offers them diverse experiences to reach as broad an audience as possible, making it profitable besides developing sustainability and avoiding negative aspects. The next topic will discuss the core concept three is the conservation management approach which is another essential element for planning and management process for protecting and conserving the cultural heritage asset in each area.

2.3 Concept Three: Conservation Management Approach

In the management processes, the first point that should be considered is understanding the need to manage and achieve the objective. In this topic will discuss the process of conservation management for clearly understanding the process. Conservation management is essential for the leading idea of planning conservation concerning the cultural heritage value in both tangible and intangible. This is a challenging point for the practitioners and conservation expertise to define an effective way to balance preservation and social context to make a standpoint of the culture in changing world.

2.3.1 Understanding the Cultural Heritage

According to the cultural heritage has been characterized by its significant increase the interest from the perspective of its role in stimulating regional, primarily

economic, development. It is also primarily seen as a resource that can help increase the attractiveness of tourist sites if adequately recognized and created. In other words, culture as a tourist attraction can be a powerful force in arguing that the historical, cultural, religious, and industrial past of the region should be preserved (Terzić et al. 2014). Therefore, it is necessary to understand what will be conserved clearly and protect the adequate planning and management of the cultural heritage in each area effectively.

UNESCO has defined cultural heritage at a general conference held in Paris in 1972 as follows:

- Monuments, including works, architectural, sculptural, or painting components or the structure of the natural, archaeological inscription living caves and traces of outstanding international value in the history of liberal arts or science.
- Groups of buildings, whether separated or connected by road features, architecture or by harmony or condition in the landscape, which has outstanding international values in the history of liberal arts and sciences.
- Sites, including human works or human and natural effects and areas, including sources of archaeology, which has an outstanding international level of history, aesthetics, national anthropology, or anthropology (UNESCO, 1972).

UNESCO established a World Heritage Committee in 1976 to establish cooperation among the members. It states to determine appropriate measures to take care of important cultural sites together, and also set up a World Heritage fund as a source to support cultural preservation and nature sites that have been registered as heritage.

Regarding Thailand, world heritage sites have been established in five registered places (Ministry of Culture, 2012) consisting of Historical city of Sukhothai and Satellite cities; Historic city Ayutthaya; Ban Chiang Archaeological Site; Animal sanctuary Thung Yai Forest - Huai Kha Khaeng; and the Dong Phaya Yen-Khao Yai Forest area.

There are cultural heritage sites that are on the waiting list to be presented to the World Heritage Committee for further consideration such as Prasat Phimai and the cultural route and Prasat Phanom Rung and Prasat Mueang Tam and Phu Phra Bat Historical Park.

The announcement of the said places as UNESCO World Heritage sites as the pride of Thailand is already bringing in revenue from tourism and gives the local people a variety of benefits from tourism services. This change in tourism has improved living conditions and increased income among the country's population. It has considered a significant part of the economic and social growth of the country.

Natural and cultural treasures have been registered in many corners of the world, such as the Pyramids of Egypt, Leaning Tower of Pisa, Yellowstone Park of the United States, the Great Wall of China, the Taj Mahal of India and the Great Barrier Reef in Australia. These are regarded as precious treasures that represent human culture, natural beauty or civilization and is the duty of everyone to protect jointly.

Cultural heritage is to be preserved and protected. For this reason, at the 17th UN General Assembly of Education, Science and Culture (UNESCO) in Paris on 15 November 1972, a resolution was adopted to ratify the Convention on the Protection of World Cultural, and Cultural Heritage with various agreed to become voluntary partners. The state of the convention has stood since 1975. With the initial membership of twenty countries until 2009 and now there are 186 member countries. The World Heritage Sites are sorted out into two groups (Situation Monitoring Group, 2010) which are Cultural Heritage and Natural heritage. In order to be evaluated as a World Heritage sites must have one or more qualifications following the World Heritage Cultural Criteria of the Convention on the Protection of World Heritage Culture and Nature 1972 as follows (World Heritage Data Centre, 2013):

- Display masterpieces created with expert creativity and human intelligence.
- Be influential in driving the development of architecture, monuments, sculptures, gardens and landscaping. The development of related arts or human settlement development has occurred at a particular time or in any part of the world which preserves culture.
- Confirmation of evidence of culture or civilization that is currently visible or that has disappeared
- An outstanding example of the form of structure has represented the growth of economic, social, artistic, technological, industrial technology in human history.
- An outstanding example of human culture, traditions and traditions of architectural construction methods or human settlements, which are easily degraded by the effects of social and cultural change over time.
- Ideas or beliefs that are directly related to events or that are outstanding in history.

Department of Cultural Promotion, Ministry of Culture explained the characteristics of the elements that will be cultural heritage as follows:

- They are providing historical, academic or artistic value.
- They were demonstrating changes and development of the way of life of the ethnic groups and society that has been passed down.
- There is a traditional format, relevant to past sources.

- Have community or local characteristics.
- If not preserved, it will eventually be lost.

With reference to seminar documents, the draft bill protecting and promoting cultural heritage in 2013 stated that cultural heritage is an aspect of culture that is unique and valuable as an expression of the foundation and the history of the nation and maintain it to be appreciated by people in the world. Science Education Organization and the UNESCO (2003) divides the protection of cultural heritage into two categories:

- **Tangible Cultural Heritage** includes visible and physical objects covering cultural heritage that are movable or immobile objects, such as archaeological sites, monuments, artefacts, monuments, costumes, paintings, sculptures, architecture.
- **Intangible Cultural Heritage:** UNESCO explained the meaning of the intangible cultural heritage as knowledge, traditions, or practices of all forms both internationally and locally created and transmitted from generation to generation, whether verbally or through other media over a period of time. It is developed and changed through the process of knowledge accumulation and application. In addition, the convention on the Protection of the Intangible Cultural Heritage also prescribes the protection of abstraction such as expression, language, art, performance, and practice, social rituals, and festivals. Various knowledge and practices regarding nature and the universe, craftsmanship, traditions, and intangible cultural heritage are still passed on from generation to generation. It is continuously rebuilt by communities in response to the natural environment and history, helping the community to have identity and continuity, where continuity is considered an essential feature of intangible cultural heritage.

Examples of intangible cultural heritage such as (Department of Cultural Promotion In association with the Institute of Legal Research, 2013):

- Local knowledge regarding treatment methods or medicinal ingredients inherited from ancestors in the community.
- Knowledge of Thai massage and traditional Thai medicine.
- Knowledge in using herbs to make food or snacks such as tom yum made with lemongrass, which has diuretic properties and our shallot, sour curry which has properties in reducing fever.
- Creative knowledge that leads to the design of architecture, such a pagoda that had to be built with a large semi-circular arch base. This knowledge demonstrates that reducing self-adherence helps to see the true nature of

everything and represents the political power and social conditions of the pagoda and important. It also reflects the ideology of religion.

- Folk games such as Saba playing, boat music.
- Local traditions
- The national language, native language and language expression.
- Rituals and beliefs such as the ordination of trees and ceremonies such as salutation and paying respects to honoured people.
- Performing arts, traditional crafts, folk literature, and sports. Thai wisdom demonstration of cultural identity and diversity that should be passed down through generations to know the value of culture that might be lost.
- Skills, knowledge, language expertise, spoken language, music, dance, traditional festivals of beliefs, secrets of nature related to the way of life or craftsman's knowledge.

Tangible and intangible heritage are closely interrelated with all cultural heritage objects, which are tangible evidence of the underlying norms and values; on the other hand, intangible heritage gives people and communities a sense of identity and continuance of society. The definition of intangible heritage and its better appreciation as a source of identity, creativity, and diversity has therefore significantly contributed to the development of an understanding of heritage that applies to both tangible and intangible heritage (Museum International, Intangible Heritage, UNESSCO 2004).

Tangible and intangible cultural heritage provide societies with a wealth of resources. It has been inherited from the past and given to the next generations. Communities and groups have created in response to their properties and society. While tangible cultural heritage is expected to endure long after the death of the individual who created or commissioned it, the fate of intangible heritage is far more closely linked to its makers because it depends in most cases on oral transmission (Mounir, 2007). Generally, the legal and administrative safeguards that have historically been used to protect the material components of cultural heritage are ineffective at protecting heritage. The essential components are related to a particular system of knowledge values and the social and cultural context in which it is created. Therefore, these heritages are considered to be essential for the promotion of peace and sustainable, environmental, and economic development.

2.3.2 Assessing Cultural Heritage Values

The assessment process considers the elements that bring value to society and directly shapes the model of action and inspires new practices which also raises questions about its application in decision-making processes (Avrami et al., 2019, p. 5). It is a challenging point for the conservation professional. Besides, the lack of consistency in the methods to define significance and lack of perception of the social nature of

heritage, are issues that should be considered in this assessment. Therefore, it is essential to understand the professional value systems that the practitioner can apply in the field as an 'objective' observer (Byrne, Brayshaw and Ireland 2001, p. 69).

Cultural significance is a simple concept; its purpose to identify and evaluate attributes that create value for our society (Kerr, 2013, p.4). It is more widely used in conservation processing as a determinant to identify the value attributed to a site. At this stage, it needs to be a clearly defined value at the beginning of conservation management. Moreover, the evaluation of cultural significance is more critical than considering what type of cultural significance is appropriate. Each category must be assessed in terms of its level of importance.

Long-established value of heritage, its conservation within the built environment (Avarami and Marson, 2019, p.9) with tangible and intangible values, both of which have been acknowledged. Due to the complexity of different values and interactions are very complex, the more effective way to deal with the problem needs to use methods that are clear, effective to characterize different types of heritage values (Getty, 2001). The Burra Charter about the cultural significant assessment process has been widely applied and has evolute. It has indicated that the perception of social values has prompted further changes in the role and participation of experts and democratic heritage management through a new model of traditional owners managing heritage sites (Buckley and Mackay, as cited in value in heritage management, 2019, P.5). The Charter has the leading role for the value assessment, which has been used to help to define the cultural and natural resources of the site. Also, it is a key decision-making tool, and it is main to defining conservation (Avrami et al., 2019, p.5). It has categorized value typologies into five main types as follows:

Aesthetic value: refers to sensory experiences and place perception, that is, how we respond to visual and non-visual aspects such as sound, smell, and other factors that have a profound effect on thought. It may be the challenging category to evaluate because individuals' attitudes to things are different, including the aesthetic qualities of a place which make it visually pleasing (Kerr 1985, pp.10-11).

Historical value: covers all aspects of history, for example, the history of aesthetics, art and architecture, science, science, spirituality, and society. Therefore, other values will usually be supported. Moreover, it refers to a site that may have historical significance because it is indicative of past practice, or it might be the location of an important event. Some associations or events may be significant in that location, regardless of treatment and, retain the importance of history.

Scientific Value: it is the information content of a place and the ability to disclose aspects of the past, including the use of archaeological techniques, through examination or site inspection.

Social value refers to associations which have a place for a particular community or cultural group and to the social or cultural meanings which it has for them. In terms of the social or cultural sense of local signs or symbols, civic identity, long-term use and association for a particular community or cultural group.

Spiritual value: refers to the spiritual identity or belief system, the source of wisdom, ancient art or mythology, the importance of maintaining spiritual health and well-being, the memory or reawakening of awareness, the expression of cultural practices or human-made constructions, or the inspiration to create work.

Regarding the value typologies as above, they indicate the cultural realm for locating cultural significant. The place may have one or multiple significances to assess and always includes the definition of tangible and intangible features that embody aspects on each side of cultural significance. However, the practitioners have to face difficulties dealing with the culture and cultural value that has changed over time in response or cultural context change (Uzzell, 2009, pp.326-327).

In conservation, the value always provides reasons for conserving; and needs sufficient research and makes the right decisions to indicate its exact value for managing and conserving. Fundamental to the significant cultural assessment process, is concerned about all aspect of cultural significance which should have been assessed and reviewed regularly. Moreover, assessment of cultural heritage values should create a broad understanding, not only for practitioners; but interpreted for all the stakeholders and local community. It is essential to understand it thoroughly and to access all aspects of the values in order to prevent incomplete understanding and misinterpretation of values which cloud have a negative impact.

2.3.3 Authenticity

The authenticity concept has been used for many areas, continually and broadly. The concept was used initially in the field of philosophy to describe the fundamental involvement in life in the beginning. It became a concept internationally after UNESCO promulgated 'Convention Concerning the Protection of the World Cultural and National Heritage' in 1972.

The term also is defined as the characteristic that reflects and embodies the cultural heritage value of the place (ICOMOS, 1994) or the ability of the site to be represented accurately / truthfully (ICOMOS China, 2004). The Nara Document stated that authenticity should aim to embrace both tangible and intangible significance and to assure that cultural diversity is respected (ICOMOS, 1994).

Regarding authenticity in terms of the conservation process in Asia, this is another issue. It is concerned with the process; it is determined and recognized in the cultural context of Asia as a way to protect the diversity of cultures. The enthusiasm for

heritage conservation could be seen in a group of countries in Asia on the authenticity of cultural heritage in contexts, such as Nara, Japan, and Vietnam in 2001. The Asian conservation professional convened to discuss the establishment and declaration of regional standards of best conservation practice to ensure value and consistency.

The Hoi An Protocols were established as the best conservation practice in Asia and provide a professional guideline for assuring and preserving the authenticity of heritage sites in the context of the culture of Asia (UNESSCO Bangkok, 2009). While the China principle provided a set of guidelines for conservation and management, and it approaches the Asia cultural needs. Moreover, the Asian perspective also focuses on the spirit of the place as much as the symbolism and meaning, including intangible value, authenticity, and integrity that play leading roles in assessing heritage, significance, and conservation.

2.3.4 The Conservation Management Process

Referring to the heritage site in terms of management; the question is always 'why conserve?' 'who are responsible to conserve?' These are quite tricky questions to answer, and it is challenging how to apply a value-based approach to manage and balance in heritage sites. In the role of management, the manager or practitioner is responsible for all the processes. They have to consult with the stakeholders and local communities for decision-making for conserving the cultural heritage site. They have to discuss and make an agreement to recommend and establish efficient policies. The actions needed to manage their cultural heritage and maintain its values, including suggesting comprehensive plans for cultural heritage management and efficient maintenance for the future of the place.

Understanding places and values assessment are the first two steps in developing plans or policies for establishing the best process for the heritage site (Burra Charter, 2013). To assess the cultural significance of the site with five values, including aesthetic, historical, scientific, social and spiritual which it has made clearly describe why the site is essential and ensure that decisions and actions do not miss its significance. Moreover, many sites have natural and cultural values; that is indivisible, including both tangible and intangible values, both of which have to be acknowledged. The assessment process will become more complicated when dealing with a site that links to local communities' a sense of identity of the place which it may not be a measure of cultural significance. However, it requires in-depth research to prevent incomplete understanding and misinterpretation of values which may have a severe impact on the understanding value of the place.

Management of the site is the next step after assessing the value of the site to be conserved the understanding. The conservation is an overall process to preserve and caring the heritage place. The content of the process needs to be clear and adequately

planed in the particular method that is suitable for the heritage in the specific area, including the recommendation for efficient management and conservation to protect their heritage value, including maintenance, restoration, and rebuilding appropriate for the place. The participatory process between local stakeholders, local communities and the conservation professional is another concerning for the management. It is often through the interaction that underrepresented community voices are empowered (Avrami et al., 2019, p. 6). Therefore, the value of the place and communities' appreciation of that site it is indivisible. The heritage site is maybe invaluable to society; it is the only landmark derived from human activities (Pearson and Sullivan, 1995, p.168). However, the process needs to be acknowledged agreeably by the local stakeholders and the local community. The practitioner could not be done all the work and establish their policy without listening and consulting with the local community and stakeholder.

Developing conservation policy is a decision implementing step for the heritage place in the future in this policy is not merely focusing on physical conservation. It addresses aspects that are relevant to the site, and it leads to maintaining its cultural significance, including significant intangible aspects and management plan for the future. All the policies need to be based on a clear understanding of cultural significance (Burra Charter, 2013). The documents and theories have links between policy and actions, including comparison application and variables which it defective, will fill the weak points of the policy, is based on a conservation strategy. Therefore, the overall comparison process is based on data available or confirmed as part of a specific research methodology undertaken to identify significance and involves judging from the information gathered. The processes are completed, it needs to be monitored and up to date for changes over time. It is a key factor for sustainable conservation to conserve our sustaining cultural heritage.

The role of conservation has broadly grown in various countries as they become aware of their cultural heritage significance. The conservation process plays an increasingly important role in many areas of societies, including social media, social justice and cultural benefits that arise in various communities, including the economic benefits that come from cultural products. Therefore, the conservation process has become more interesting and expected from society. As conservation gains attention, new ideas on cultural heritage value have been given by the experts in different fields have defined the cultural heritage concept to express their opinions about this concept and creating the new practices in cultural management. When the social value of the cultural heritage is more comprehensive, it may raise questions about its application in cultural heritage management decision-making processes.

The heritage is a social structure which is created by people ascribing value to places (Avrami, Mason, and de la Torre 2000; Ashworth 1994; Lowenthal 1985). When the technology of communication and freedom of thought are wide open, and the people

can express their opinion through social media or other applications these create a new type of diffusion, enabling access to the legacy of the community through a wide variety of stories and memories. For example, live broadcast in local traditions on the official Facebook page of Surin province as well as building new buildings or destroying things that are heritage in the community which it has easily shared, these developments show, some of how heritage serves the purpose of society.

To protect the cultural heritage from the social changes that have occurred, the use of social heritage is inconsistent with the conservation guidelines. There are shifts in the balance of decisions that reduce the significance of traditional values. It has resulted in the inefficient cultural conservation management process. However, the element of the process cannot be focused only on heritage values assessment or conservation of the cultural heritage original. It may be necessary to conduct the field of information and be aware of the response to change in values for providing flexible and comprehensive management for the cultural heritage into the built environment. At this point, it is a considerable challenge to experts in conservation to find a way and make the principles of conservation and practice of contemporary conservation able to work together as efficiently as possible. Also, to meet the needs of both sustainable conservation processes, including the responsiveness of society.

2.3.5 Conclusion

This chapter is divided into three main core concepts: the growth of cultural tourism and promotion: developing cultural tourism route and conservation management approach. They are the critical information elements for leading to generating effective the cultural tourism routes of Surin. In each section provides relevant theories, guideline planning and elements of the conservation management process. This dissertation proposal aims to boost the cultural tourism in Surin province by using the cultural tourism route to gain interesting from the tourist and generate a new way for the travelling by using cultural route concept to intergrade and apply in this paper. Also, promoting the protection and conservation to the local people and all stakeholders is a guideline and lead to future opportunities. It also creates planning and management for the cultural route by combining and integrating the conservation management concepts to provide sustainable development for the Surin. In the next chapter, it will provide the background of Surin and its significance.

Chapter 3
Surin Province and Its Significance

3.1 Location and Territory Scale

Surin is located in the southern part of the northeast of Thailand and is a distance of 450 kilometres from Bangkok by road. Surin is one of the provinces in lower Isan with a long history because of evidence found in archaeological discoveries (see figure 7). It is now a key area to study archaeology. The province area covers 8,124,056 sq. km. The neighbouring provinces are Buriram, Maha Sara Kham, Roi Et, Sisaket and its neighbouring country is Cambodia. Three significant water resources are flowing through Surin province: the Mun river, canals and creeks. Surin's administration is divided into 17 districts (Amphoe) - Mueang Surin, Chumphon Buri, ThaTum, Chom Phra, Prasat, Kap Choeng, Rattanaburi, Sanom, Sikhoraphum, Lamduan, Samrong Thap, Buachet, Phanom Dong Rak, Si Narong, Khwao Sinarin and Non-Narai.

Figure 7 Location of Surin province from Thailand map overview
Source: www.google.co.th

The boundaries can be divided into four parts, as follows: (see figure 9)

- North border - with Roi Et Province and Maha Sara Kham Province
- South border - with Oddar-Meancheay province Cambodia 90 km. Borderline in 4 districts Bua Ched, Sangkha, Kab Cherng and Phom Dongrak
- East border - with Sisaket province
- West border - with Buriram province

Districts of Surin province: There are seventeen districts (1) Mueang Surin, (2) Chumphon Buri, (3) Tha Tum, (4) Chom Phra, (5) Prasat, (6) Kap Choeng, (7) Rattanaburi, (8) Sanom, (9) Sikhoraphum, (10) Sangkha, (11) Lamduan, (12) Samrong Thap, (13) Buachet, (14) Phanom Dong Rak, (15) Si Narong, (16) Khwao Sinarin, (17) Non Nari (see figure 8).
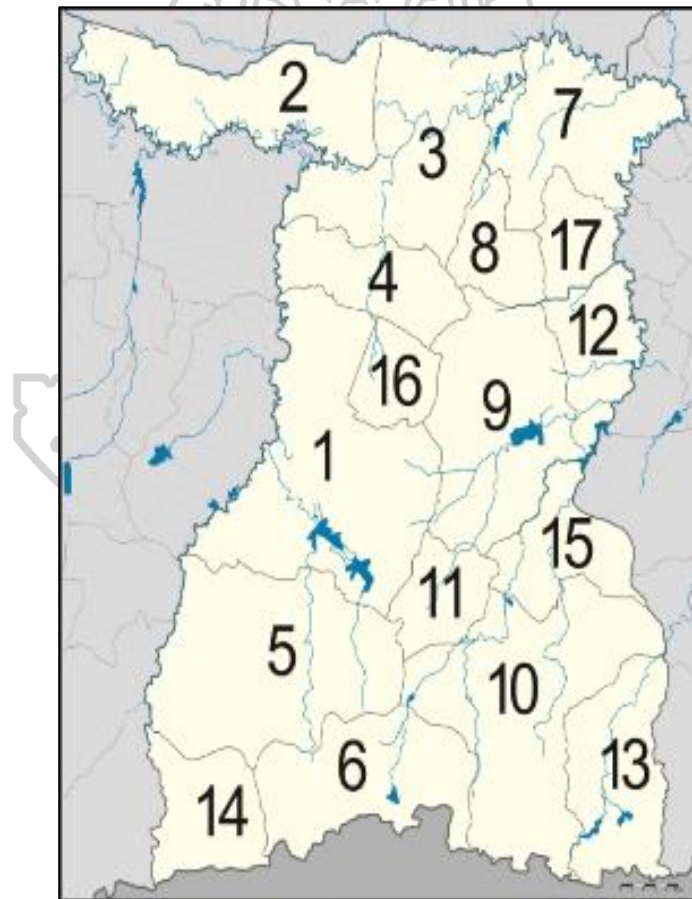
Figure 8 Map of seventeen districts in Surin
Source: www.google.co.th

Figure 9 Map of Surin province and its boundaries
Source: www.google.co.th

3.2 Geographical Characteristics

The geographical setting of the north-eastern regions is influenced by the Sakon Nakhon basin and the Khorat basin, depressions formed on opposite sides of the range by Phu Phan mountains. On the west by the Phetchabun, Dong Payayen and San Kampang Mountain separate the north-eastern part from the north and central regions of Thailand and on the south by the outward-facing Phanom Dang Raek escarpment (see figure 10). The province is located on the Sakon Nakorn basin called north Isan such as Nong Khai, Udonthani, Sakon Nakhon, Nakhon Phanom and Nong Bua Lam Phu. The Korat basin area is called south Isan including Nakhon Ratchasima, Chaiyaphum, Maha Sarakham, Burium, Surin, Roi Et, Yasothon, Mukdaharn, Amart Charoen and Ubon Ratchathani (see figure 11).

Surin province is on the Korat plateau, one of Thailand's principal physiographic features. It is a shallow basin-shaped area tilted slightly to the southeast with Phanom Dongrak mountain as a natural border between Thailand and Cambodia in the southern most of the province. The escarpment demarcates significant watershed boundaries from the north of the mountain range that slopes gently down and levelling out into the rolling flood plains. It has made up the area of the central and northern regions of Surin. These areas are drained by small meandering streams that run roughly from the south to north through the Mun river which is the third-longest river in Thailand and second largest by water volume. Therefore, the Mun has been

critical in the region since prehistoric times. According to various evidence of geography, Surin was a suitable area for the settlement of ancient communities.
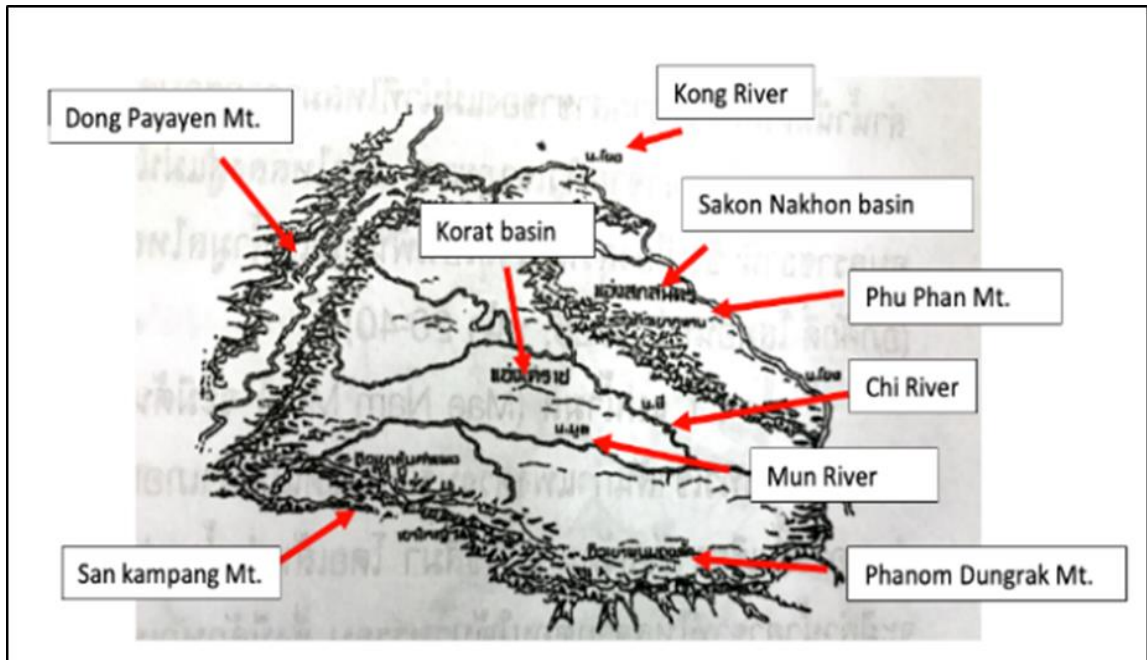
Figure 10 Map of Sakon Nakhon and Korat Basins in north-eastern area.
Adapted from original source: Siripron Sumatharat. 2011, p. 3
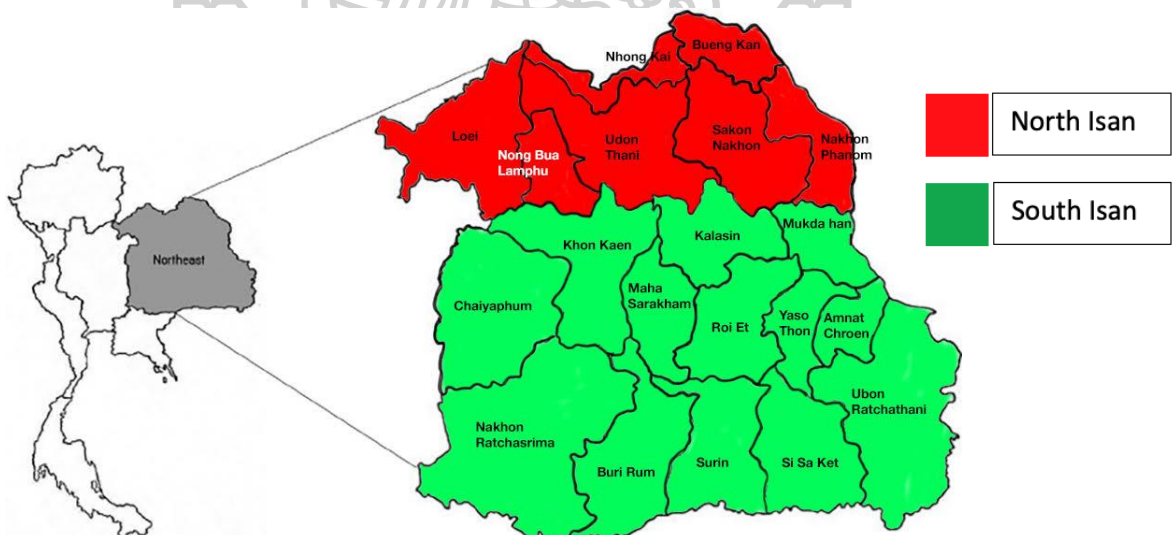
Figure 11: Map of North and South Isan areas
Adapted from original source: www.google.ac.th

3.3 Provincial Climate

Surin province is subject to weather influences which can be divided into two forms of monsoon which are the north-eastern monsoon during the cold season and the south-western monsoon during the rainy season. The characteristics of the Surin climate are similar to those of the Savannah climate, which has lower annual rainfall rates and greater variations between rainy and dry seasons than other regions.

3.4 Surin Archaeology

Evidence from the past in Surin comes in ancient communities, historic sites, antique objects and art and crafts widely scattered in many districts. It represents ancient civilization development and a sign of prosperity in the past. It is some knowledge for new generations to learn about the stories and pride in the human past related to the area. Its evidence was indicative of migration migrants that came into the area. The diversity of ethnicity, faith of respect for the supernatural, belief of gods, and religions has been inherited. The evidence that has been found in Surin can be categorized into three major classifications:

- Ancient Communities
- Khmer Sanctuary
- Antique Objects (stone megaliths, weapons, accessories and ancient furnace crockery)

The map below is shown about the scattering of the archaeology resources all over the northeast region (see figure 12), such as the Khmer sanctuary, pre-history archaeology, pre-history painting, ancient furnace pottery, ancient community and antique objects. It has discovered massively in the area, especially Buriram and Surin provinces. Therefore, all evidence has shown the migration and settlement of ancient civilisations and ancient communities associated with the area.
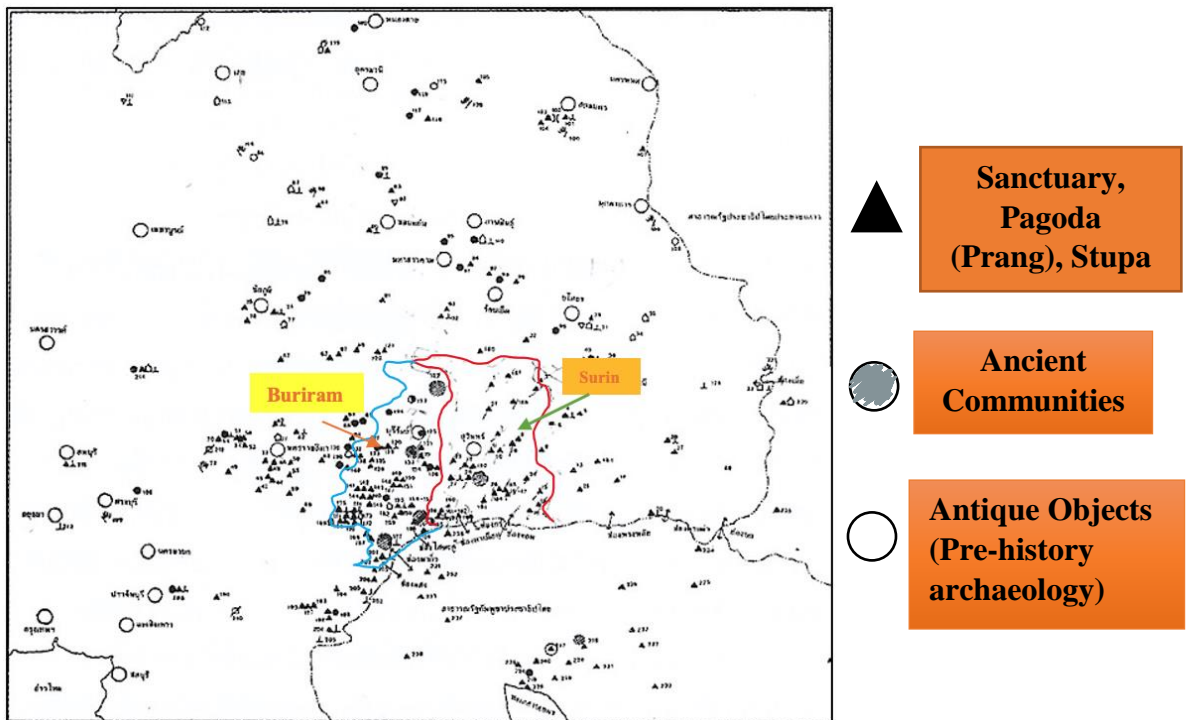
*Figure 12: The map outline shows the scattering of archaeology resources
massively in Buriram and Surin provinces.
Adapted from original source: Phisit Charoenwong. 1998, p. 17*

3.4.1 Ancient Communities

Reference to the ancient communities which have appeared from aerial photographs
and surveys in these areas number some ninety-two ancient communities. Surin is an
area influenced by ancient civilizations such as the kingdom of Funan, the Kingdom
of Chenla and the Khmer Empire (Chulalongkorn University, 1976, pp.1-92). The
ancient community in Surin has two distinctive features:

- Characteristics of the Dvaravati community were the digging of
  ditches and walls created in an oval shape or irregular shape. The
  boundary was uneven, and no arrangement in the area (see figure 13-
  14)
- Characteristics of the Lop Buri communities were stone walls and a
  rectangular ditch that was called Barai. The Lop Buri ancient
  community built and constructed religious places. (Shrines of
  Hinduism and Buddhism) to capture the minds of the people within the
  community (see figure 17).

Other evidence (photographs, aerial photographs, and surviving evidence) indicates that Surin city was prosperous in the past, as evidenced by traces of an earth wall and two large ditches surrounding the city (see figure 15-16). It reflects the older generation's wisdom in terms of urban planning.

Figure 13 An aerial photograph of Dvaravati community/city characteristic
It is an aerial photograph of the community/city characteristic, which significantly impacted the north-eastern region. It is evidence of the ancient city of 'Fai' in Buriram, a neighbouring Surin province. It has shown in the city's irregular shape and uneven boundary that is the identity of the Dvaravati community/ city.
Adapted from original source: 'Dvaravati in Isan', Assist. Professor Rungrod Thamrunglern. 2015, p. 23

Figure 14 The characteristic of Davravati ancient community
It is an aerial photograph of the characteristic of Davravati ancient community, which influenced in downtown, Surin province. It is shown in different sizes of the ancient communities.
Adapted from original source: 'Dvaravati arts in Northeast', Assist. Professor Rungrod Thamrunglern. p. 9

Figure 15 This is some traces of an earth wall that is remaining today.
Source: www.pantip.com

Figure 16 This is a ditch surrounding the city that is remaining today.
Source: https://www.facebook.com/Surincitytalk
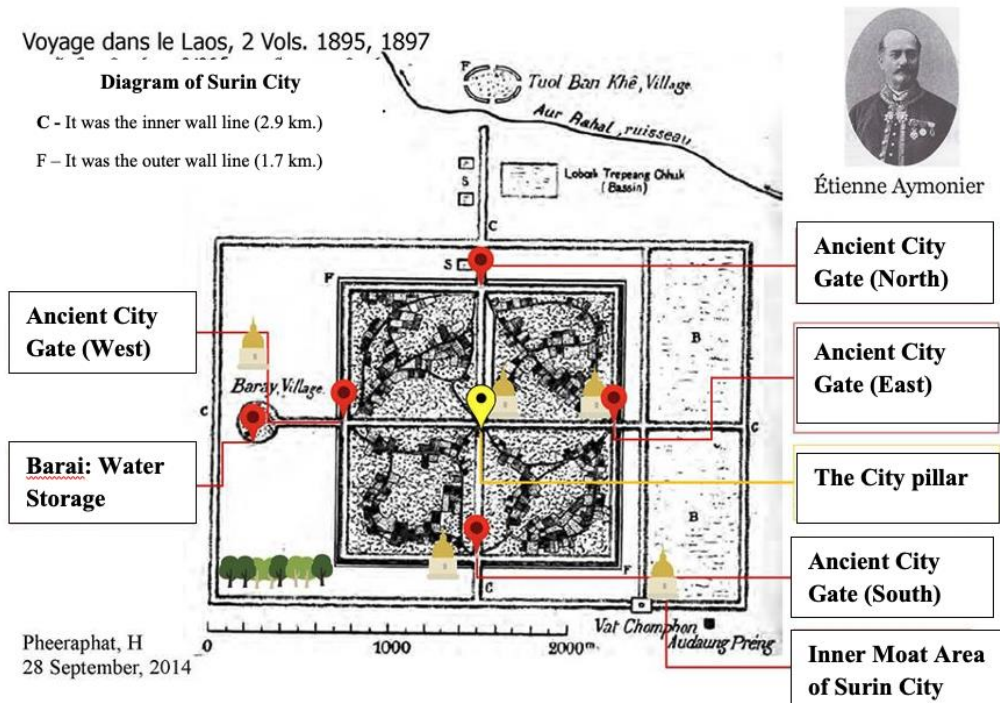
Figure 17 Diagram of Surin City
This Diagram was created by Tienne Aymonier French Traveller from the structure this received
pattern of Lopburi (Khmer) for settled community (Surin History, 2014, p.12).
Source: https://www.museumthailand.com/th/2264/storytelling/สุรินทร์มาจากไหน-Question-/

The ancient communities in Surin can be classified as follows:

1. The ancient group along the river of Surin

From the study of settlement patterns, ancient communities in Surin are located from the slope part of the area from the Phanom Dong Rak mountain range in the south to the main river of Surin are Chi and Mun rivers, which have many tributaries. These are divided into three major ancient groups: Chi Course of river group, Mun river group and Huythaptan creek group (see figure 18).
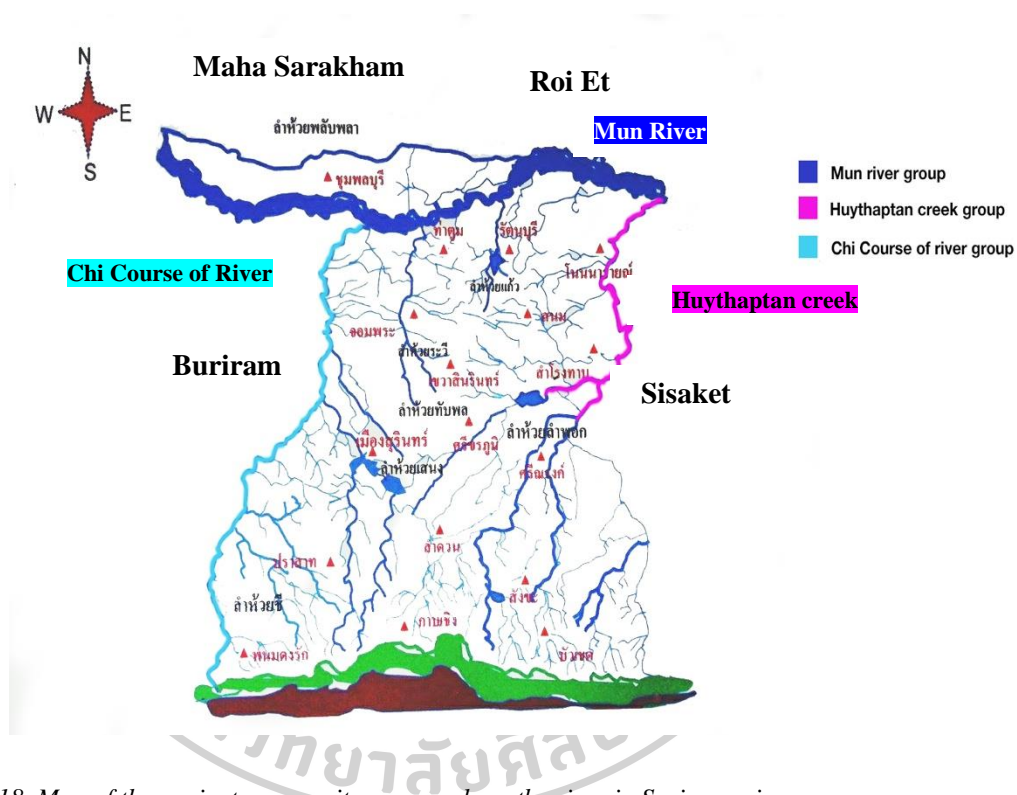
Figure 18 Map of the ancient community groups along the river in Surin province
Adapted from original source: www.google.co.th

2. Ancient Communities in different districts of Surin province

According to Surin's administration divides Surin into seventeen districts in the province. Ancient communities were scattered in many areas that can be classified as ancient communities as follows: (see figure 19)

- **The ancient northern community:** This ancient community are in three districts of Surin - Chumphon Buri, Tha Tum, and Rattanaburi, which is in a lower area than other ancient communities.
- **The central ancient community:** This ancient community covers five locations, including Muang, Chom Phra, Lamduan, Sikhoraphum and

Samrong Thap districts. These areas are higher than the ancient communities in the north.

- **The ancient southern community:** This ancient community covers three districts: Sangkhla, Prasat and Kap Choeng districts. These ancient communities are in the highest areas of all the communities.

The evidence (documentation, photography, archaeology, and surviving evidence) indicates that these ancient communities were primarily located near a source of water (Sangsai, 1993, p. 26). The ancient communities were assumed to have a settled relationship with the natural settlement (Sumatharat, 2013, p.60). In addition, it can be presumed that this settlement may be caused by extending to the community's pattern. It resulted in the possibility of constructing a community centre, such as religious places to accompany ceremonies (Sumatharat, 2013, p.60). As a result, it can be seen from the Khmer sanctuary located near the ancient communities in Surin province as the surviving evidence to this day.
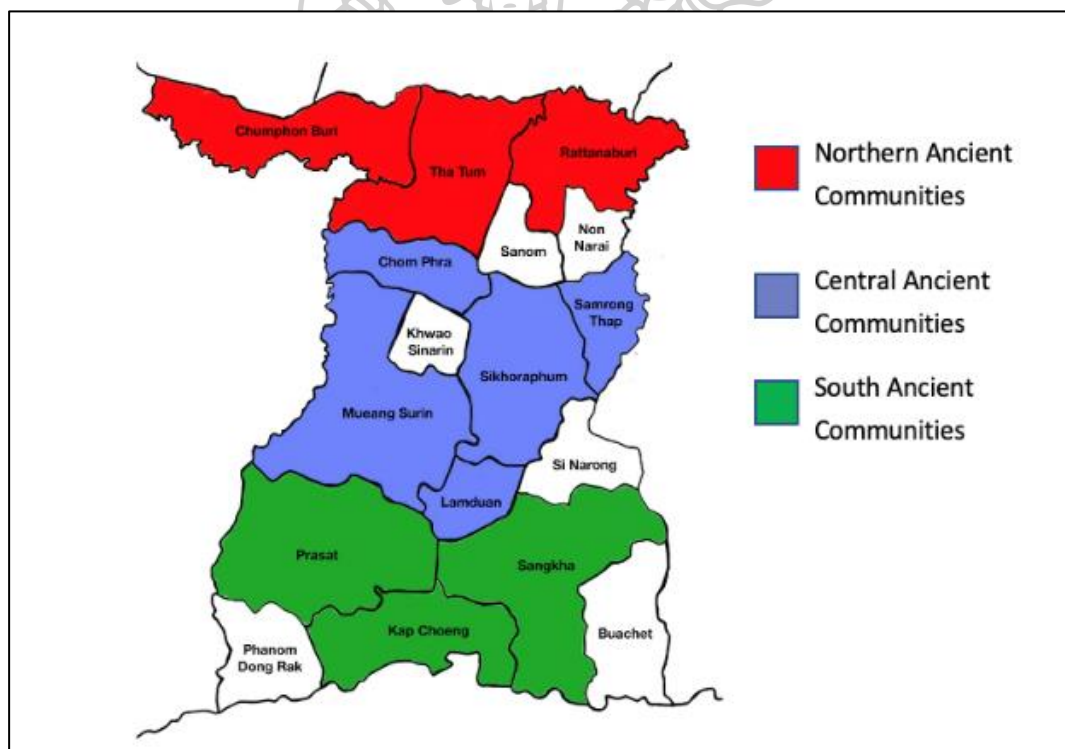
Figure 19: Map of location of Ancient Communities in difference districts.
Adapted from original source: www.google.co.th

3.4.2 Historic Sites

Surin is a province in south Isan; it is a historic site as evidence in many provinces has been discovered. The Fine Arts Department Surveys have found the ancient ruin stone castles in Khmer styles in this area more than thirty-three places classified by sanctuary buildings' character. They can be divided into three styles:

a) **Single Khmer building**: Prasat Ban Pluang is an example of perfect single Khmer building that is a surviving evidence in Surin province (see figure 20).

Figure 20: The Example of Single Khmer Building in Surin,
The picture of Prasat Ban Pluang which is a single Khmer building.
Source: Photo by the author

b) **Three Khmer buildings:** Prasat Phum Phon is presumed to be the oldest religious place in Khmer culture that is surviving evidence in the north-eastern region; it consists of three Khmer building in Surin province (see figure 21-22).

Figure 21 Map of the Prasat Phum Phon
Adapted from the original source: The picture of the signage in the Prasat Phum Phon

Figure 22 The picture of the Principal Prang at Prasat Phun Phon
Source: Photo by the author

c) **Five Khmer buildings:** Sikhoraphum sanctuary is an example of the five Khmer buildings that were as significant as the Hindu religious place (Surin National Museum, 2007, p.30) (see figure 23-24). It features a magnificent lintel is 'Siva Nataraja' that located above the entrance to the principal Prang (see figure 26).

Layout of Sikhoraphum sanctuary

No.1 Principal Prang

No. 2-5 Party small prangs surrounded the principal prang.

No. 6-8 Party large ponds surrounded the Khmer monument.
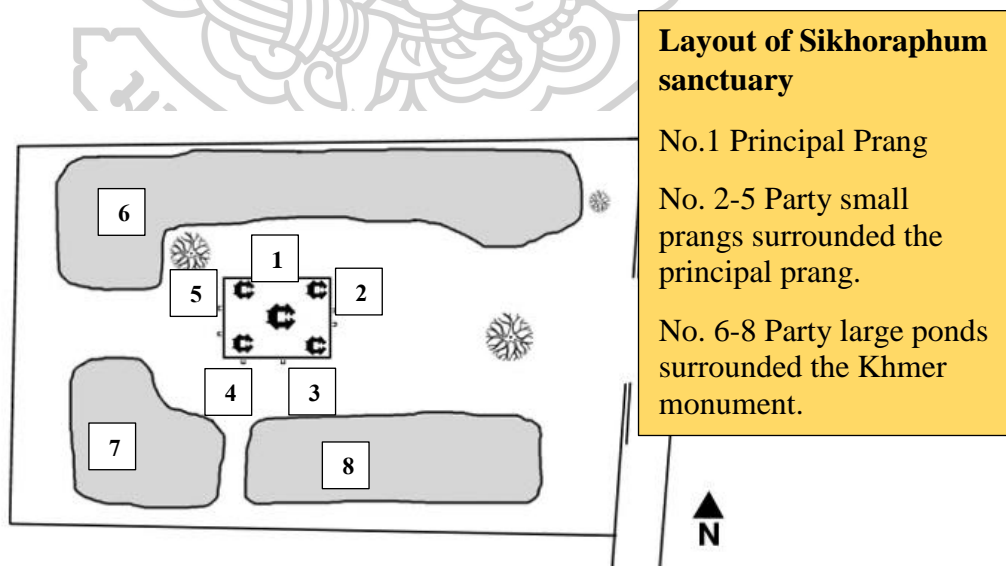
Figure 23: Map of the Prasat Sikhoraphum
Adapted from the original source: http://isan.tiewrussia.com

Figure 24: The Example of Five Khmer Building in Surin.
The picture of Sikhoraphum sanctuary which is five Khmer building.
Source: Photo by the author

From the eleventh to late eighteenth Buddhist era, it is assumed it was set up as an ancient empire in the Isan territory of Thailand, such as Chenla and Khmer Empire. The stone castle in the south Isan covers Nakhon Ratchasima, Buriram, Surin, and Sisaket provinces, which border with Cambodia, Phanom Dong Rak mountain range natural boundary. These ancient ruins reflected the development of civilization, prosperity, and way of life for ancient people in this area.

3.4.3 Antique Objects

Regarding archaeological evidence found in Surin, there are six main types of antiquities objects such as statues, stone inscription (see figure 25), the lintel of sanctuary, decoration elements of sanctuary, weapons, ornaments, cups or ceramics and stone megaliths. This evidence illustrates the way of living, representative of this region.
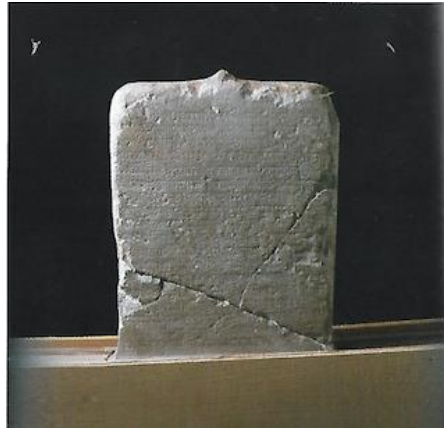
Figure 25 Stone Inscription
It was found in Ta Muan Thom sanctuary, which is inscribed in the ancient Khmer alphabet. This is
evidence of the Khmer's influence in this area.
Source: Surin National Museum, 2007, p.84

Figure 26 The 'Siva Nataraja' lintel
The 'Siva Nataraja' lintel of Sikhoraphum sanctuary that it is a perfectly beautiful lintel in Surin,
Source: http://isan.tiewrussia.com

3.5 Ancient Khmer Culture in Surin

With reference to geographic features of Surin Province, south of the border with Cambodia the local people who live in Cambodia and Surin province have had close relationships and exchanges of culture throughout history. Evidence is based on various archaeological finds and theories that represent the ancient Khmer influence in Thailand, which have been discovered extensively in the north-eastern region. It is presumed that the Khmer civilization might have influence along the banks of Mun, Chi and Khong rivers at that time. Especially, the Mun River as it has been a vital natural resource to humans for over 3,500 years, it is possible that the centre of the empire was the main river above Phanom Dung Rak mountain. Moreover, several

sandstone and laterite sanctuaries, representing different periods are perceivable evidence of the long history of Surin. The archaeological study of the city in ancient times until the end of the period is still obscure due to lack of written evidence and clear documents so most information came from ancient ruins, stone inscriptions and antique evidence that is scattered in the province. Therefore, the evidence was found in Surin, it can be presumed that this province was important and has a long history in the millennial, especially the ancient Khmer power in this area, such as the Kingdom of Chenla and Khmer Empire.

3.5.1 Surin City During the Kingdom of Chenla Periods

During the Chenla empire, there was the power to spread cultural influence on neighbouring areas, including Thailand, which can be seen from the archaeological and documentary evidence related to territorial expansion of the Chenla kingdom into Thailand. The records from stone inscriptions, foreign documents and Chinese annals corroborated that the Thailand and Chenla kingdoms may have been related since the 12th century. Stone inscription evidence related the aristocracy of the Chenla kingdom was discovered in many areas of Thailand, such as Buriram, Ubonrachathani, Sa Kaew and Chanthaburi provinces. It can be presumed that the areas of the northeast and east regions of Thailand might have received Chenla influences on the territories at that time.

"Chenla" or "Zhenla" was the name given in Chinese accounts of an entity that sent tributes to Chinese emperors (589-618 C.E). In the Chinese annals, which is the oldest document in Sui dynasty, it is mentioned: "Chenla kingdom was located on the southwest of Lin Yi, and it was vassal of Funan kingdom before prince Citrasena conquered Funan and Chenla had gained the power (Saraya, 1988, pp. 120-124)". Prince Citrasena reigned over Chenla kingdom during 607-616 C.E and changed the name to be Mahendravaraman. He expanded its power across the Phanom Dong Rak mountain range through Mun and Pasak rivers. Later, the son of King Mahendravaraman, King Isanavarman, who was a powerful king, expanded his power down to the south through southwest Chantaburi area. He also was the founder of a new capital that was Isanapura north of the Tonlé Sap (the archaeological site of Sambor Prei Kuk) which is presumed located in the north of Angkor Thom.

The Chenla kingdom flourished until the thirteenth Buddhist Era, which corresponds to the late time of the reign of King Jayavarman I, who was the last ruler of the Chenla kingdom. After King Jayavarman I died without descendants, for this reason, made the successors endeavoured the power. The Chenla kingdom was divided into Water Chenla and Land Chenla in 707-807 C.E. The communication between two lands that were once part of Chenla kingdom was connected by abundant gorges of Phanom Dong Rak, where evidence along these paths has been found, such as

religious places and Barai pools (Saraya, 1997, pp. 5-9). In 802-850 C.E., King Jayavarman II tried to combine the two lands until the reign of Yasovarman, a great Angkorian king. His greatest achievement was that he moved the capital to Yashodharapura. It has established as the capital city there for 600 years. All the great and famous religious monuments were built up in this new capital, such as the Angkor Wat.

Archaeological evidence is scattered widely in the Surin province and the Isan region. It is representational of continuously developed communities since prehistory to history periods and it also had cultural diversity. The people in Isan are both native people and immigrants in the area, including people on both the land and the mainland along the coast are extensive that made a combination of race and culture. It is also presumed that the Chenla kingdom is part of Isan history, based on the source of the Pallava and Sanskrit languages that appeared before the Khmer language especially inscriptions from Toei city. It is believed that the city of Toei was the centre of the kingdom of Chenla kingdom (Saraya,1997, pp.52-59).

Surin city in the Chenla kingdom periods has the oldest archaeological remains in Thailand, namely Prasat Phum Phon, Sangkha district, Surin province (see figure 29). The scholars had concluded that brick sanctuary was built in the 12nd-13th Buddhist Era, which was when the kingdom of Chenla flourished during the 11th Buddhist Era periods to early 14th Bodhranist Era. Moreover, archaeological evidence concluded that this area began to adopt the religious belief culture from Chenla kingdom because of the discovery of buddha image in Khmer style made of sandstone (see figure 27). It also found stone inscriptions in Chumphon temple, Phanom Dong Rak district which the inscription mentioned the expansion of King Mahendravaraman. During the reign of King Jayavarman I, Surin province is presumed to be a part of the ancient Khmer called Land Chenla. It was the founding of a large-scale Khmer style in the province. However, it can be said that the area of Surin was a part of the territory of Chenla about a thousand years ago (see figure 28).

Figure 27 The picture of the Bodhisattva statue
It is in Pre-Angkor periods (12-13 Buddhist Era), Khmer style and it made from sandstone. It was
discovered in Phom Phon village, Sangkha district, Surin Province
Source: Surin National Museum, 2007, p.81
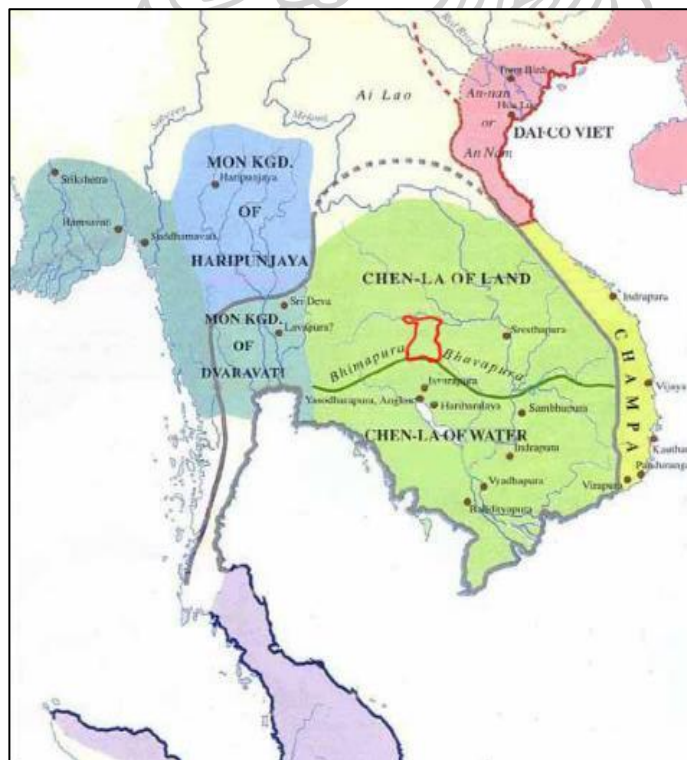
Figure 28 : The map demonstrates that the Kingdom of Chenla
It had exerted influence over the north-eastern region of Thailand, and Surin province was formerly a
part of the Kingdom.

Figure 29 Phum Pon Sanctuary
It is the oldest building assumed that it dates from the Chenla period (Pre-Angkor).
Source: History of Surin. Official National Museum. 2007, p. 42

3.5.2 Surin City During the Khmer Empire

After the death of Jayavarman I in 667, the Chenla kingdom was separated into two kingdoms, were the Water Chenla and the Land Chenla. At that time, a prince escaped to Java and returned to reunite Chenlas into a united Khmer kingdom and settled his capital at Indrapura. He was known as Jayavarman II (802–869). He moved his capital city three times as, Hariharalaya, Amarendrapura Mahendraparvata, and then moved his capital back to Hariharalaya. However, King Jayavarman II had to reconquer the kingdom and restore the cult of "Mountain king" to Cambodia by performing the necessary ceremony needed to link the king with the god Shiva. It had the newly consecrated Linga placed atop the "Bakong" pyramid. It was located at the city centre (Phungtian, 2000, p.21). Toward the late fifteenth century A.D, it is presumed the Isan region or the northeast of Thailand especially the Mun river might be a part of Khmer Empire. The empire expanded its cultural influence in south Isan through Mun and Mekong rivers.

Ancient ruin evidence in Surin province, which is related to the Khmer empire, influenced this area (see figure 30). It was presumed this area might have been governed by the Mahidharapura dynasty of Cambodia because of inscription evidence

from Phanom Rung. The inscription mentions the roles of religious beliefs of this dynasty in this area and Khmer art characters that affected the style of arts in the northeast, especially the Korat plateau, where most of the Khmer sanctuaries were built during the Mahidharapura dynasty. The significant Kings of this dynasty as Jayavarman VI (1080-1107 A.D.), Suryavarman II (1107-1145 A.D.) and Jayavarman VII (1181-1218 A.D.). They patronized Brahmanical and Mahayana Buddhist monuments in Cambodia and Thailand, such as Prasat Phimai, Phnom Wan at Nakon Ratchasima province, and Prasat Phanom Rung Buriram province. The Mahidharapura dynasty might have expanded over the south Isan regions including, King Jayavarman VII, who received Buddhist tradition; it was integrated into the architecture - characterized by using laterite. This architectural style influenced the Surin province that is seen at Ta Muean sanctuary. Moreover, Surin city was also presumed as an area outside the Monastic Human Endowments (Kalpana) boundary. Surin area was linked as a connecting area between the centre of Phanom Rung sanctuary at Buriram province, Phra Viharn sanctuary at Sisaket Province, and the Ta Muean sanctuary Surin province. This area was also a mountain pass which it might have been an exchange area for a religious and trade route. As Pottery was time (Sumatharat, 2011, pp. 25-31) found at Muang district in Surin province, it was presumed pottery items were the primary goods at that time (Sumatharat, 2011, pp. 25-31).

Figure 30 The map of the Khmer Empire exerted influence over the north-eastern, Thailand
The map demonstrates that the Khmer Empire exerted influence over the north-eastern region
of Thailand, and Surin province was formerly a part of the Empire.
Source: Siriporn Sumatharat. 2011. P26

3.6 Characteristic of Surin Province

3.6.1 Historical Background of Surin City

Surin is an old city in south of north-eastern region that has long history and culture which are inherited from ancient times to the present. According to archaeological evidence that was found in this area, such as pottery, human bones and evidence of settlements of the ancient Khmer people including geography characteristics show this province contained a wealth of cultural heritage resources. After the decadence of the ancient Cambodia, the old city Surin was left abandoned until in 1757, Chaing Pum and his followers migrated from Trang's elephants and possessed all round skills.

According to various historical records, after Chiang Pum migrated to the Surin region, he and his brothers had an important role in helping to capture the white elephant which escaped from the capital city during the late Ayutthaya period under the reign of King Suriyamarindh. They were appointed as governors as a reward. Royal titles were given to them. Chiang Pum became Luang Surin Pakdee under the supervision of Phimai city, they were responsible for preparing tributes to the capital city.

Luang Surin Pakdee, the former chief of Muang Thi Village asked the head of Phimai City for royal permission to move from Muang Thi to Khu Prathai Village due to its favorable conditions. Later, King Suriyamarindh graciously raised the status of Khu Pra Thai village to Muang (city) Pra Thai Samant and promoted Luang Surin Pakdee to Phraya Surin Pakdi Sri Narong Chang Wang, the head of the city. In 1786, the king Rama I of Rattanakosin Monarcy had graciously renamed Muang Pra thai Samant to Surin based on the name of the Head of the city. Surin's administrative system had been long developed. A former small town then had enlarged its territory in accordance with Siam's administrative system, nowadays it is Surin an abundant and peaceful city. In Surin downtown, it has Phraya Surin Pakdi Monument, built for memorizing to a worthy person of Surin city (see figure 31).

Figure 31 Phraya Surin Pakdi Monument
Source: Photo taken by author

3.6.2 Surin's Cultural Characteristics

Surin is a city in the south north-eastern region cultural route, in an important province, and has a unique culture; there is archaeological evidence including ancient ruins, ancient community and antiques that it shown the continuity of development of the people living in the area for millennial. It might be said that Surin is different from other provinces in Isan region, because of Isan's culture is predominantly Lao, and has much in common with that of the neighbouring country of Laos (Wikipedia: Isan, 2007). However, Surin's local language, some culture which they cerebrate or traditionals are quite similar to the Khmer. According to the various evidence (photographs, maps, and documents), its show this province was the location of the ancient kingdom such as Funun, Chenla, Dvaravati and ancient Khmer kingdom which influenced in this area that it is one reason for Khmer's cultural influence. The history of Surin recorded that during Thonburi period, Champasak city rebelled against Krung Thon Buri, so Chao Phraya Chakri has persuaded Khmer villagers, and neighbouring cities to surrender to Krung Thonburi and moved to Muang Pratajsaman or Surin city at present. Moreover, Surin has ancient sites and antiques that indicated the progress of culture and civilization in the area. The beliefs, rituals, and local traditions of each ethnic group are also the province's cultural identity.

3.6.3 Ethnic Groups in Surin

It has been shown multicultural of ways of life due to the various evidence were discovered including ancient community, antiques and ancient ruins which are assumed cultural traces of ancient kingdoms and many ethnic groups scattered widely in this area. Therefore, the region is interesting both in culture and tourism for the tourist attractions. The group of Lower Northeast which have similar culture and traditions including Nakronrachasirma, Burirum, Sirsaket, Ubonrachathani and Surin

which are well known in the south north-eastern area. The cultural inheritance of this area is different from other area in Isan region due to the most of local people are the four main ethnic groups including Gui or Thai Sui, Thai-Khmer, Thai-Korat and Thai-Laos (Bunnotok, 1984, p.39). These ethnic group's identity has distinctive features such as language, dress, food, beliefs, customs, and way of life in each group.

Ethnic groups were scattered in many districts of Surin which can be divided into three main groups; Gui (see figure 32: A-ji group and Ma-Hi group), Khmer and Laos apart from Thai and Chinese that emigrated since 1922 after the railway line Bangkok to Ubonrachathani, which passed through Surin, was constructed (Fine Arts, 2007, p. 98).
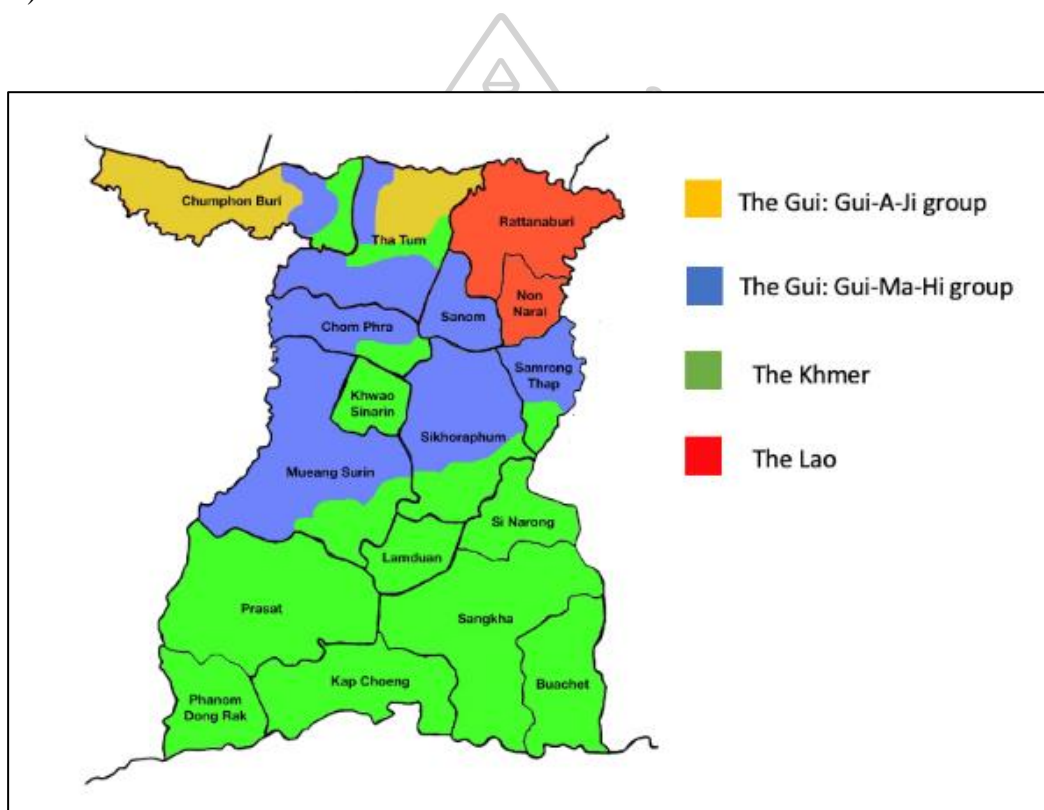
Figure 32: Location of Ethnic groups in Surin province
Adapted from original source: www.google.ac.th

1. Gui

Most Gui or Suay people in Thailand, live together with Khmer and Lao ethnic groups and they integrated their culture together. The way of life of Gui is quite similar to Isan people. This ethnic group is densely populated in Surin, Sisaket, Buriram, Ubon Ratchathani and parts of Maha Sarakham.

With reference to Isan precinct annals; this area had been forest before Thai minor era and this area was the place for villagers who were descendants of Khmer, it was called Gui, Suay and Kha lived in the east of Kong river (History of Surin, 2007, p 98). According to annals said, it shows the area around Phanom Dongrak mountain which had Gui population lived in this area for a long time. The settlement of the Gui people was presumed that they were lived in the north of Kampong Thom city. Moreover, Cambodia has historical evidence to show Gui was independent during the 20th Buddhist century (1702-1783) and they had sent an envoy to trade with the royal court of Ayutthaya. They also helped the rebellion in Cambodia. However, Khmer had used military power to defuse the Gui and incorporated them into the Kingdom. The migration of Gui people to South Isan began from the reign of King Narai since 1656-1688 in the Ayutthaya period and they migrated to Surin and Sirsaket in late Ayutthaya to Krung Thonburi since1692-1783. The migration ended in the reign of King Rama VI, but migrant remained in the vicinity.

This ethnic group is one of the oldest ethnic groups in Surin with traditions and culture which are unique. Gui is a group that used their language - that is Gui language- that still use in their own group until now. In addition, the belief of ghosts and spirits influences this group widely. Although the Gui people have accepted the Buddhism religion, they still adapted their own belief and the religion. For example, the Gui people-built spirit houses (Pu - Taa) around their village to represent the ancestral spirits. Moreover, this group also believed in superstition for healing and prediction of the future, beliefs were inherited generation to generation and are involved in the way of their life until now (see figure 36-40).

The traditional occupation identity of the Gui is well known for raising elephants. They capture, train, and control the elephant by following ancestral traditions. The method of capturing the elephant is known as koobdevada and involves the use of a rope known as Pra-kam (see figure 33-35). The herders use a tame elephant to attract a wild one when the wild elephant gets near, a noose is put on the ground and tightened around the elephant's leg when they step into it. Although the elephants capture is not legal right now, the Gui still bind elephants. Elephant culture is a cultural heritage that it inherited from the ancestors in which they believed the elephant is representative of their ancestors, so some rituals are continuing until the present such as San Pakam propitiating rituals and the elephant ordination tradition.

The Gui people in Surin province can be divided in two groups, Gui-Ma- Hi (Farmers) and Gui-A-Ji (elephant trainers). These two groups live scattered in the district of Surin (Fine Arts, Surin National Museum. 2007, p. 41). Most Gui-A-Ji lives in Tha Tum and Chumphon districts and Gui- Ma-Hi group live in Samlongtab, Sirkoraphum, Sanom, Jomphar and Muang districts.

Figure 33: Pra-Kam Spirit House
Source: Photo taken by author
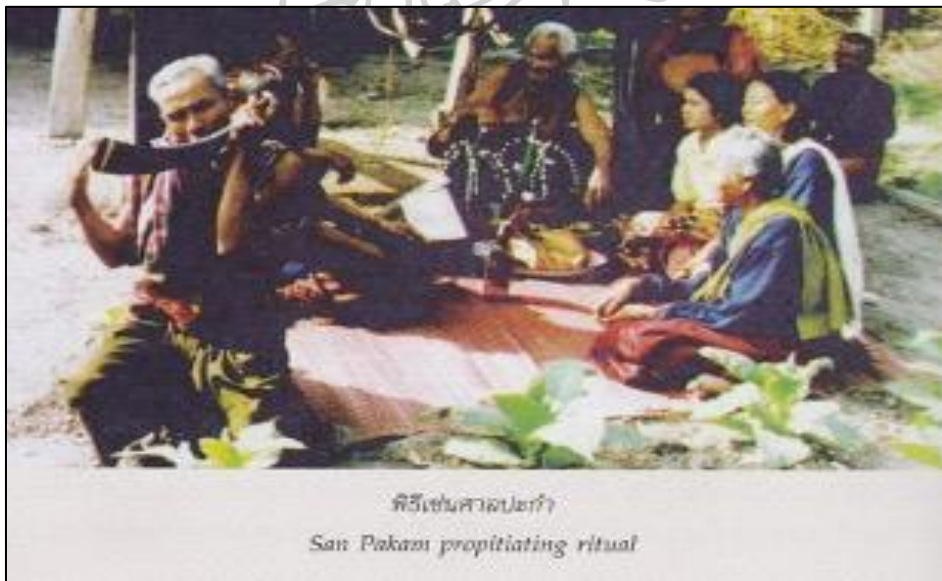
Figure 34 Pra-Kam Spirit House propitiating ritual
Source: Scanned from Surin Nation Museum guidebook

Figure 35 Pra-Kam Spirit House propitiating ritual
Source: Scanned from Surin Nation Museum guidebook

Figure 36: An old picture of Gui costume for male ritual
Source: Scanned from History of Surin book

Figure 37: An old picture of Gui costume for female ritual
Source: Scanned from History of Surin book

Figure 38 An old picture of elephant ordination tradition
Source: Scanned from History of Surin book
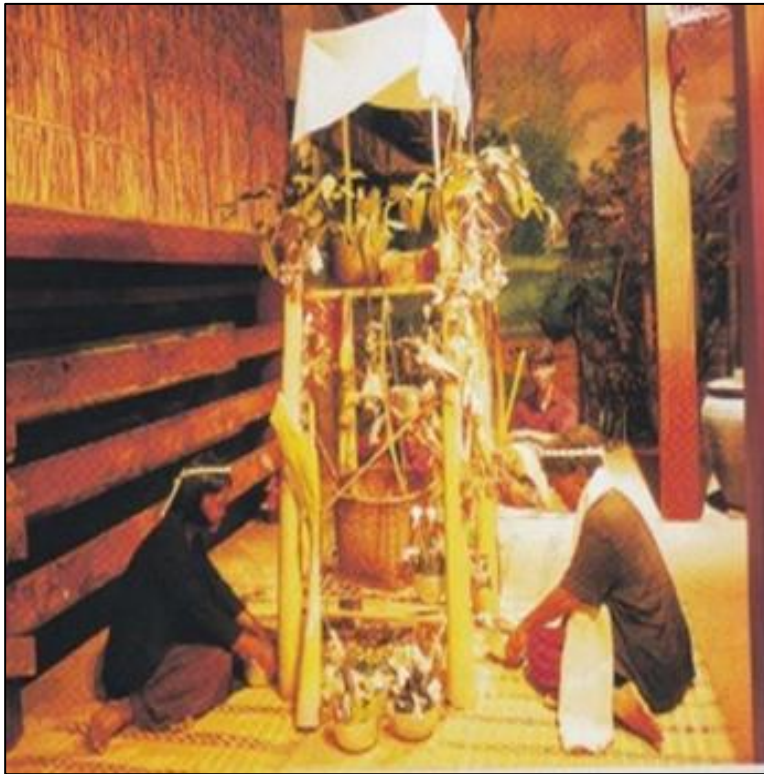
Figure 39 Kra-Mor: Healing Ceremony
Source: Scanned from Surin Nation Museum guidebook

Figure 40 Current images of local people's house that live with elephants
Source: Photo by author

2. The Khmer

During 12th -18th Buddhist centuries, Khmer were an important indigenous group in the lower north-eastern region and the also played a key role in controlling political instability (BunnoTok, 1982, pp.17-18) which the Khmer people might have migrated from the north of the Mekong River by following the Mon people (Surin National Museum, 2007, p.43). However, they settled down on the east of Laos and Korat plateau while some of the Khmer migrated along the Mekong River and settled with other ethnic groups (Nation Library, Myth of Suwancomkam City, p.8).

With reference to evidence in late 12th -13th Buddhist centuries indicated that this area was a location of Phum Phon ancient community, the oldest community in Thailand, The Khmer population had been displaced by political influence and Hindu religious beliefs especially Suryavarman I, Suryavarman II and Jayavarman VII periods in which the Khmer was influenced widely in lower Isan. In that time, the Khmer ethnic group came to this area due to the building of the sanctuary and roads from Angkor to other cities. It may have been an important time for the Khmer that migrated to the area, especially Khmer artisans, and labour. The Khmer settled down in the same area with Gui who lived in forests; after that they were called Khmer Pa Dung (History of Surin, 2007, p. 115). Moreover, Krung Thon Buri periods expanded power to various Khmer provinces, and they were vassals of Krung Thon Buri so, the Khmer families migrated, especially in Surin province.

Khmer people settled widely in areas of Surin such as of Muang, Sangkhla, Prasat, Grabcheng, Lamduan, Phanom Dong Rak, Srikwanakarin, Buachet and some parts of Tha Tum, Jomphar, Chumphon, Sirkoraphum and Samrongtab districts. The Khmer ethnic group in Surin are unique with traditions such as birth ceremonies, funeral rituals, weddings, and merit-making ceremonies (see figure 41-42). Eventually the Khmer intermarried with local groups, today they are still known for local dances such as the pestle and mantis dance.

Figure 41: Kra-San: Khmer Wedding Ceremony
Source: Photo by author

Figure 42 Khmer costumes for men and women
Source: Scanned from History of Surin book

Figure 43 San Don Ta: Ancestral Worship ceremony
Source: Scanned from History of Surin book

Figure 44 Jol Ma Moad: Communicate with the Spirit for healing and predict
Source: Scanned from History of Surin book

3. The Lao

Lao people living near the Mekong river may have occupied the area for many centuries, but there is no written record or archaeological evidence indicating when the initial migration to the region occurred. During 23rd Buddhist century, King Sisamudh Buddhangkoon of Champasak sent aristocrats to rule small polities in this area, including those located at Muang Si Nakorn Tao; one of these settlements was Ratanaburi district. The Lao inscription was found at Sikhoraphum sanctuary which tells of a group of high-ranking monks and upper-class people who renovated the temple. This suggests that there was probably a large Lao population in Surin province at that time. The Lao may have originally settled in the northern part of the Mun valley, and later moved southward into Surin, eventually intermarrying with the Gui and Khmer people. Lao traditions still celebrated in Surin include the Boon Bang Fai, Rocket festival, the Boon Phra Wed, the annual ceremony recalling the last incarnations of The Buddha, and the Boon Khao Pradab Din, or merit-making ceremony for ancestors.

3.7 Intangible Cultural Heritage: Local Wisdom of Surin communities

1. Handicrafts

Surin has been rich with local wisdom. Silk weaving and silver ornaments production are the most important local handcrafts in Surin. Silk is a symbol of Surin and is mentioned in the motto of the province. Silkworms are raised on mulberry leaves; after the cocoon is spun, it is boiled in the water before teasing the silk out. The fine yarn is then woven on handlooms, a skill that that has been passed through the generations. Silver making is also very well known in Surin, especially in Ban Choke in Khwao Sinarin sub-district, where the skill is passed down from father to son.

2. Surin Silk

Silk weaving is the most important folk craft in Surin and is found mostly among the Khmer and Gui. They employ many traditional designs and produce three main items: the pha sin and sarong, shawls, and belts and fringes. The silk weaving of Surin is a unique from other provinces in Isan due to the colours and weaving textiles that are unique and in harmony with nature because they use natural dyes in the process (see figure 45-46). Silk weaving processes begin from sericulture, silk reeling, dyeing and the design of Mudmee so that it can be patterned as desired (see figure 47). The knowledge of silk is inherited from generation to generation in the family, then used as a family member's clothing for daily life. Moreover, they also weaved silk by faith such as Pha Pom and Pha Whol (see figure 48)

Figure 45: Pha Umpeul
It is the top border or fringe at the bottom of Khmer skirt. It is woven in a mudmee design.
Source: Scanned from Surin Nation Museum guidebook

Figure 46 Pha Smor
Consists of small squares of black, yellowish-gold, green, red
Source: Scanned from Surin Nation Museum guidebook

Figure 47 Silk production
Source: Scanned from Surin Nation Museum guidebook

ผ้าโฮล
Pha Whol
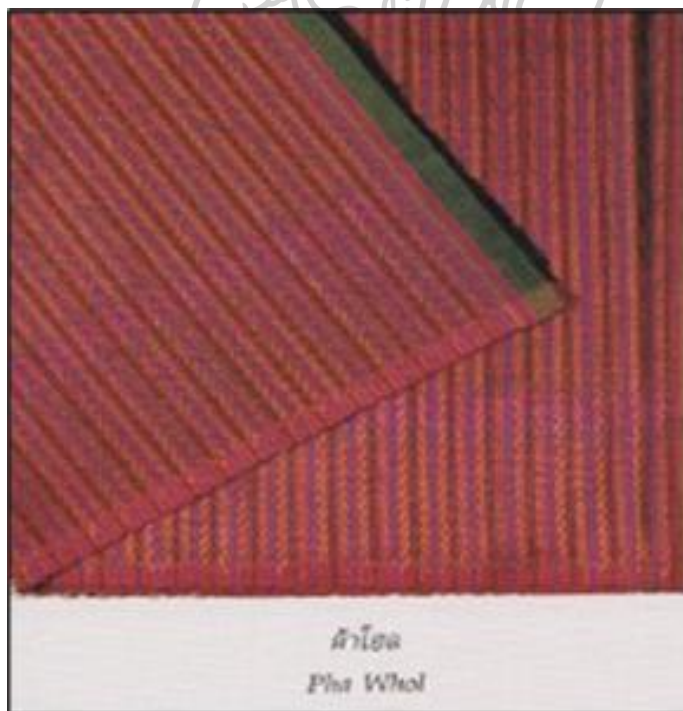
Figure 48: Pha Whol,
Its feature horizontal stripe alternating with short, sloping line
Source: Scanned from Surin Nation Museum guidebook

Figure 49 Silkworm before processing
Source: Scanned from Surin Nation Museum guidebook

Figure 50 Cocoons before processing
Source: Scanned from Surin Nation Museum guidebook

3. Silver Ornaments

Silver ornaments are some of the best-known handicrafts of Surin, especially the prakuam, decorated beads used to make necklaces. Pra-kuam comes in various shapes, including fruit, lotus petals, diamonds, drums, cones, cylinders, spider eggs, bottle gourds and water bugs. Solid necklaces and earrings are also produced in the area.

Silver bead working is a household industry. The process begins by melting the silver and pouring it into moulds to form sheets of the required size. A bamboo stick is then used to roll the sheet and solder the edges, before beating the roll into the desired shape. The holes are then edged with a thin wire circlet embedded in resin. Beads for necklaces are made of an alloy of silver and copper. They are soaked in a solution of salt and alum for fifteen minutes. Designs are carved, and a hole is cut in the resin for threading. The bead is then polished to a fine finish.

Figure 51Pra-Kuam: decorated beads
Source: Scanned from Surin Nation Museum guidebook

3.8 Tourists Attractions in Surin

3.8.1 Cultural Heritage Attractions

1. Surin National Museum

Surin national museum was first established in 1974 when the former Surin governor had an idea to exhibited art objects and artefacts from Surin province (see figure 52-55). This location serves as a learning centre, with educational topics divided into five sections and located in various zones throughout the museum, including (1) Natural science, (2) History-Archaeology, (3) Local History, (4) Ethnology, and (5) Local Heritage. Surin national museum is administered by the Fine Art Department and cooperated with the local government on all processing in this location. A museum is a good place for the visitor to learn in-depth and know more about Surin differently based on the official information. However, this place is not quite popular with the visitors or the local people. Most visitors are particular groups such as students, teachers, (field trips) and the person interested in history. Moreover, it also lacks suitable promotion and interesting itineraries to draw tourists' attraction.

Figure 52 The Entrance of Surin National Museum
Source: Photo taken by author

Figure 53 The exhibition of History-Archaeology
Source: Photo taken by author

Figure 54 The exhibition of History-Archaeology
Source: Photo taken by author

Figure 55 The exhibition of Ethnology topic
Source: Photo taken by author

2. Ban Tha Sawang Silk Weaving Village

Ban Tha Sawang Silk Weaving Village is located at the Sawang Village, Tambol Tha Sawang, Amphoe Mueang, about 10 kilometres from Surin city along Ke Loi-Mueang Lieng Road. It is famous for the fabric of Pha-Mai-Yok-Thong-Boran (ancient silk weaving with gold threads). The process is to dye tiny silk threads (called Mai Noi) and weave them under many ancient designs such as Thip Phanom, Hing Hoi Chomsuan, Kankhod Teram, Krut Yud Nark. The most famous is made of pure silver threads being woven with silk threads. It takes a very long time for each design (2-3 months) and 1-3 months or a year for the weaving of each fabric depending on the design and the number of ta-kor (selection of silk yarns) used for weaving (maximum Takor was 1418). This weaving project is supported and promoted by the Bureau of the Royal Household and Her Majesty the Queen's Foundation. The silk was selected as the fabric to produce shirts for all country leaders in the APEC Meeting in 2003 (see figure 56-59).

The village is managed and promoted by a local SAO in collaboration with the local community, government, authorities, and TAT. This village is well-known to visitors because it is near downtown, and it is mainly shopping for silk weaving products. However, Tha Swang village attracts more tourists on weekends rather than weekdays. it is also still a lack of activities and promotion of local shops established to draw attention and respond to the tourists' demands.

Figure 56 The Entrance gate of Ban Tha Sawang Silk Weaving Village
Source: Photo taken by author
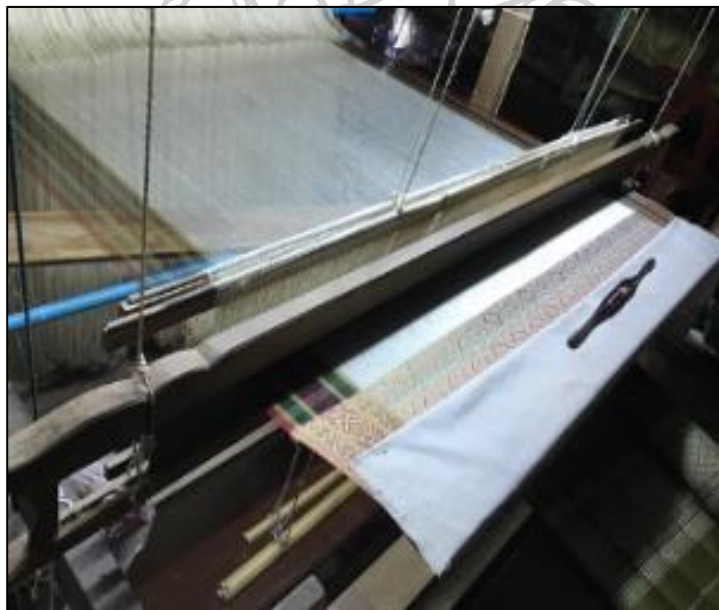
Figure 57 The loom
It uses to weaving in Ban Tha Sawang Silk Weaving Village
Source: Photo taken by author

Figure 58: Colour processing for silk weaving
It is inside the Tha Swang Museum dynasty
Source: Photo taken by author

Figure 59: Silk shop and map of village.
Source: Photo taken by author

3. Khwao Sinarin Silverware Handicrafts Village

Khwao Sinarin Silverware Handicrafts Village is located 14 kilometres north of Surin City along Surin-Roi et Road (Highway No.214). A famous village in weaving local-style design silk and crafting silver beads for ornaments (Pa-Kueam) are the village's unique handicrafts. Tourists can visit silk weaving and silverware handicrafts and shop in the village every day (see figure 60-62).

The village is managed and promoted by a community-based SAO in collaboration with the local government, authorities, and TAT. This village is another highlight of tourist attraction in Surin, serving as a representation of the local way of life and local heritage. However, it is unlikely to be the primary tourist destination due to its distance from downtown. Therefore, most visitors will go to this place with purpose rather than regular visiting.

Figure 60: Mr. Pung Jienthong is a successor of traditional crafting silver beads.
Source: Facebook of TAT Surin

Figure 61 Khwao Sinarin Silverware Handicrafts Village
Source: Photo taken by author

Figure 62 Silver beads necklace, traditional styles
Source: Facebook of TAT Surin

4. Buthom Basketry Village

Buthom Basketry Village is located at Tambol Mueang Thi, Amphoe Mueang, 12 kilometres from Surin City along Surin-Sikhoraphum Road (see figure 63). Along with roadside shops, the village weaves rattan basketry with a variety of products for sale. It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This tourist attraction is well-known to visitors due to it is near downtown and comfortable for travelling. However, there is still a lack of activities and promotion for the local businesses established to attract tourists' attention and meet their needs, including interpretation techniques for boosting the place.

Figure 63 Buthom Basketry Village
Source: Photos taken by author

5. Surin Elephant Village

Surin province or the elephant's city because of the identical relationship between elephant and Gui people in the province. This ethnic group is one of the oldest ethnic groups in Surin whose traditions and culture are unique. Gui is a group that has traditional occupation identity are well known for raising elephant and training elephants.

The Elephant Education Centre or the Elephant Village in Ban Ta Klang is a model of an elephant training village, and it has been marketed as ecotourism in 2006 (Weraya, Pirutai, and Yaowapa, 2017). It is well known as the largest elephant village in the world. Tourists will have a close local life experience, native peoples, and cultures, especially the special friendship between the villagers and the elephants they have raised as family members (see figure 64). Elephants in Ban Ta Klang are raised as household pets, so visitors will have a chance to see how and where these elephants live with the villagers and talk to the mahouts who have a long experience in elephants' procession. Although Gui's life has changed due to the country's economy,

they still use their skills to care for train elephants and preserve their way of life, evident to date. From the Surin city, take Highway 214 on the Surin-Roi Et route before reaching Tha Tum district, there will be a junction at the 36th kilometre mark. Turn left along the paved road for about 22 kilometres. The Elephant Village is daily open from 10:00 a.m.-18:00 p.m.

However, this place is famous to the visitor worldwide; it can gain more tourist during traditional events or extended vacation periods rather than weekends and weekdays. Additionally, it is quite far from downtown that the visitors need to take at least one hours to reach this place. At this point, it is an impact issue the tourists' decision. However, it has a new landmark (see figure 65) are established for expecting to attract the tourist, it seems effective in the beginning. Most tourist still visits on the weekend or long vacations more than the weekly time.

Figure 64 New building of Elephant World project in village: Viewpoint building and Elephant Show yard
Source: Photos taken by author

Figure 65 Local resident and atmosphere in Elephant Village
Source: Photos taken by author

6. Phanom Swai Forest Park

The Phanom Swai forest park is located in two sub-districts Na Bua and Swai which it is in the National Forest with an area 1,975 Rai. "Phamon Swai" is the local language, Phanom is mean mountain and Swai is mean mango. The Phanom Swai is an extinct volcano. It is a mountain that ascended alone on the rice plains of Surin province which is away 50 kilometres from Phanom Dungrak and far away from Phanom Rung about 50 kilometres. It can see Phomon Rung, Phamon Dungrak and Phar Viharn from this place. The Phanom Swai forest park has various wild orchids and abundant natural, and it is also a place of pilgrimage for the Thai people who devote to Buddhism. Travelling to Phanom Sawai from Mueang district is very convenient by car, and it away about 22 kilometres (see figure 66).

The Phanom Swai forest park is well-known for the traditional event, called ' Going up Khao Sawai' the visitor from everywhere joins this event. However, there are fewer visitors to visit this place during regular time.

Figure 66 Phanom Swai forest park
Source: www.google.com

3.8.2 Traditional Heritage in Surin

These traditional heritage events in Surin has related events and festivals that are highlights for drawing tourist's attractions in every years as follow:

1. Elephant Round-up

It is an important festival in Surin which is organized every year, during the middle of November. The festival's activities such as Welcome Ceremony, Elephant Rally and Elephant Talent Shows are performed as the theme of the biggest elephant war parade

show, log working elephants, and capturing elephants. The festival also includes a Red Cross Fair and sales of local products.

2. Elephant Ordination Tradition Festival

An annual festival is organized from the 13th -15th of the new moon in the sixth lunar month (around the middle of May) at Wat Chaeng Sawang, Ban Ta Klang. The Elephant Village people will hold an annual Ordination Festival carrying Nagas (candidate for ordination) by elephants across the Mun River.

3. Eel Festival

An annual festival is organized at Amphoe Chumphon Buri during the third week of December. There will be contests for eel catching and eel foods.

4. Buffalo Blessing Festival

An annual festival, 'Buffalo blessing', or (Hau-Plueng-Ka-Bai) is organized by the people of Pun Rua, Moo 5, Tambol Ta Bao, Amphoe Prasat, a village in which Thai buffalos are under conservation, The Panrua villagers will pay respect to the guardian spirit and ancestor spirit for their good luck at the beginning of cultivation. The activities include a ploughing demonstration, cart riding and buffalo blessing. The animal festival is held on the 1st day of the new moon in the sixth lunar month (March) Of every year.

5.Going up Khao Sawai Traditional Festival

On the 1st day of the new moon in the fifth lunar month, Surin people hold an annual merit event called Going up Khao Sawai Festival at the park area to seek merit and pay respect to Phra Buddha Surintramongkol.

6. Sri Nakorn Tao Thao Ther Firework Festival

An annual festival will be organized at Ratanaburi during the beginning of rainy season (May) with parades of fireworks dancing and firework shooting.

7. Traditional Long Boat Racing Festival

The festival activities are organized on the riverside of Moon River in front of Wat Pho Pruekaram, Amphoe Tha Tum. Several types of long boat will race for the royal trophy including a contest of boat beauty parades.

8. Prasat Sikhoraphum Celebration and Traditional Loy Krathong Festival

The festival is organized in the area of Prasat Sikhoraphum, Moo 1, Tambol Ra Ngaeng, Amphoe Sikhoraphum. A light and sound show of the local lifestyle (Khmer, Laos, Guay), a local cultural show, souvenirs, Nang Nophamas Beauty contest and parades are organized on Saturday and Sunday of the 3rd week of November.

9. Prasat Ta Muean Visiting Festival

The festival is organized on the date 12th and 13th of April every year. The important activities consist of merit seeking and paying respect to elders, a mini marathon race, a beauty contest, a local dressing contest, Prasat Ta Muean drawing contest, a local cooking contest, a Thai fabric weaving contest, local cultural shows and sales of food and local products.

3.8.3 Khmer Monuments in Surin

1. Prasat Sikhoraphum or Prasat Ra Ngaeng

Prasat Sikhoraphum or Prasat Ra Ngaeng is located on Tambol Ra Ngaeng, Amphoe Sikhoraphum, approximately 34 kilometres away from the city along the Surin-Sikhoraphum Road (Highway No.266). The place of worship consists of five Prangs (pagoda). The central Prang is in the centre, surrounded by another four Prangs on the same basis (see figure 68). All of them are made of sandstone and laterite and face to the east. Another four prangs decorate the Prangs on the same basis. All of them are made of sandstone and laterite and face to the east. The Prangs were decorated overall by sandstone sculptures. The lintel above the entrance of the main prangs depicts the Shiva Nataraj (The dancing God Phra Esual) over the base carried by three swans (see figure 67). Other sculptures were Ganesha, Brahma, Vishnu and Pranang Prarapatee (Uma) at the bottom. This Shiva Nataraja lintel was the most beautiful sculpture found in Thailand and Cambodia (Surin National Museum, 2007, p.30).

The sculptures found on the entrance and lintel presumed a combination of Papuan Khmer Culture (1500-1650 B.C.) and Angkor Wat (1650-1700 B.C) built around the

middle of 17th Century B.E. or early Angkor Wat Period. It was modified to be a Buddhist temple in the 22 nd Century B.E. or late Ayutthaya Period.

Figure 67 lintel style of Sikhoraphum stone castle
Source: Photo taken by author

Figure 68 Prasat Sikhoraphum or Prasat Ra Ngaeng
Source: Photo taken by author

Prasat Sikhoraphum is a highlight of the tourist attraction that most visitors usually visit because it is close to the downtown and is the perfect Khmer monument in Surin province. The Fine Arts Department supervises the treatment and conservation of all Khmer monuments, or Prasats, in collaboration with local authorities for any process,

are involved with the monuments. It can be stated, this place is most popular to the tourist, and it is promoted rather than the other Khmer monuments in Surin province.

2. Group of Prasat Ta Muean

A group of three Khmer monuments south of Nong Khanna, Tembol Ta Meang, King Amphone Phanom Dong Rak is close to the Thai-Cambodian border. To get to the Khmer monuments from Surin city, use Highway No.214 through Prasat-Chong Jom route to Highway No.2121. After 25 km. Take a side road to Ta Mueng Village for another 13 km (see figure 69).
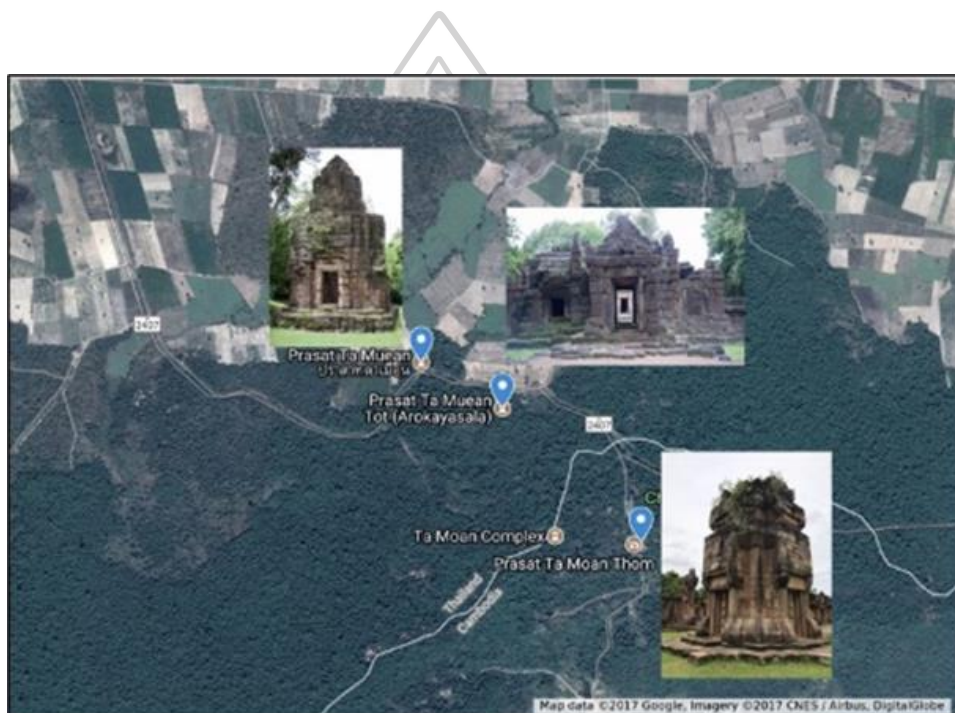
Figure 69 Group of Prasart Ta Muen map route
Source: Adapted from Google map

These consist of:

a) Prasat Ta Muean or Prasat Yai Gream

It was constructed in laterite material and believed to function as a rest place for the pilgrims (Dharmasala) or fire owner house. It was built in the reign of King Jayavarman VII. (around the 18th Century B.E.) (see figure 70).

Figure 70 Prasat Ta Muean or Pra Sat Bai Gream
Source: Photos taken by author

b) Prasat Ta Muean Thot (Thot means small)

It is located away from the south of Prasat Ta Muean 200 meters. It was made of laterite and sandstone and used as a "Arokayasala" or hospital in the ancient period. It was built in the reign of King Chaiyaworaman VII. (around the 18th Century B.E.) (see figure 71-72).

Figure 71 Barai of Prasat Ta Muean Thot
Source: Photo taken by author

Figure 72 Prasat Ta Muean Thot
Source: Photo taken by author

c) Prasat Ta Muean Thom (Thom means big)

It is the biggest one in this group, located away from south of Prasat Ta Muean Thot some 700 meters. It was made of sandstone and laterite and used as a Hindu monastery of the Sawai Sect respecting Phra Shiva as the highest God. It was built in the Bapuan Art period during the late 16th Century B.E. (see figure 73-74).

Figure 73: Prasat Ta Muean Thom
Source: Photo taken by author

Figure 74 Prasat Ta Muean Thom
Source: Photo taken by author

The Group of Prasat Ta Muen is supervised by the Fine Art Department, while an army soldier maintains control of the situation. Because this group of Prasat is located near the Cambodia borderline, this place has a limited time for visiting. Therefore, the visitors need to manage their time or intend to come rather than regular visiting.

3. Prasat Ban Pluang

It is located at Ban Pluang, Amphoe Prasat; 4 kilometers from Amphoe Prasat crossroads along Surin-Chong Jom Road. (Highway No.214 at 34-35 kilometers) It was a single Prang situated on large rectangular laterite base made of laterite and sandstone in Bapuan Art. This prang was very beautiful carved rock, but its peak had been broken (see figure 75-76). It was built during Bapuan Period between the 16th - 17th Century B.E. The structure of this Prasat was like the Prang Noi on Phanom Rung Mountain, Buriram province.

Figure 75 The view of Prasat Ban Pluang
Source: Photo taken by author

Figure 76 The Central Prang of Prasat Ban Pluang
Source: Photo taken by author

Prasat Ban Pluang supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. However, the Prasat is a perfect building and close to the downtown, it not quite popular to the visitors. Because the location is located inside the local community and lacks clear signage directions to lead the visitors, it makes this place lost their opportunity to gain more tourists and income.

4. Prasat Phum Phon

It is located at Ban Phum Phon, Tambol Dom, Amphoe Sangkha and consisted of four prangs (Three were made of bricks and last one was laterite). It was the very old Khmer castle in Thailand built around the 13th Century B.E. (see figure 77-78).

Figure 77 Prasat Phum Phon
Source: Photo taken by author

Figure 78 Prasat Phum Pon
Source: Photo taken by author

Prasat Phom Phon supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This Prasat has presumed and promoted that it is the oldest Prasat in Thailand, another highlight tourist attraction in Surin. It has a low number of tourists during weekday and weekend because of the location where long-distance is a key point to affect the tourist's decision to travel this place.

5. Prasat Chom Phar

It is located in the area of Wat Pa Prasat Chom Phra, Moo 4, Tambol Chom Phra, Amphoe Chom Phra, around 26 kilometres from Surin city along Surin-Roi Et Road (Highway No.214). It consists of "Arokayasala" (hospital) made of laterite and sandstone headed to the east and consists of four major unique components of front balcony, surrounded wall, crossed arch, and outside pool (see figure 79). Many antiques which looked like Khmer's Bayon Art during the reign of The King Chailyaworaman VII in this prasat.

Figure 79 Prasat Chom Phra
Source: Photo taken by author

Prasat Chom Phra supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This Prasat is not well known to the tourist, although it has promoted as a tourist attraction in Surin. It is a lack of clear signage direction, tour itineraries and activities for the tourist. It also is located in the local temple or Wat Pa Prasat Chom Phra. It isn't easy to notice the place.

6. Prasat Mueang Thi

It is located in Wat Jom Suthawas, Moo 1, Tambol Mueang Thi, Amphoe Mueang along Surin-Sikhoraphum Road (Highway No.226) Road. The castle was made of bricks and consisted of 5 buildings in the vicinity; one was in the centre and cornered by other four buildings on the same pedestal. At present, only three buildings are left which are the building in the centre and the other in the northeast and northwest corners (see figure 80). This is one of the famous Cambodian ancients remains and believed in Brahmanism that the centre building represents the Phrasumail Mountain with other four prangs in each corner.

Prasat Mueang Thi supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This Prasat is not well known to the tourist, although it has promoted as a tourist attraction in Surin. It is a lack of clear signage direction, tour itineraries and activities for the tourist. It also is located in the local temple or Wat Jom Suthawas. It isn't easy to notice the place.

Figure 80: Prasat Mueang Thi
Source: Photo taken by author

7. Prasat Chang Pee

It is located at Tambol Chang Pee, Amphoe Sikhoraphum along Surin-Sikhoraphum Road (Highway No.226). It was a Mahayan Buddhist Monastery made of laterite and was built around the 17th -18th Century B.E. There was a pond at the southeast made of laterite outside the low wall (see figure 81).

Prasat Chang Pee supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This Prasat is not well known to the tourist, although it has promoted as a tourist attraction in Surin. It is a lack of clear signage direction, tour itineraries and activities for the tourist. It also is located in the local communities It isn't easy to notice the place. Recently, it has started to promote new itineraries for particular visitors interested in making pottery. Prasat Chang Pee is combined in the itineraries schedule for the group (Surin community Facebook, 2021).

Figure 81 Prasat Chang Pee
Source: Photo taken by author

8. Prasat Yaingao

It is located at Ban Phunchai, Tambol Zop, Amphoe Sangkha, around four kilometers from the southeast of Amphoe Sangkha office. It was a Khmer monastery consisting of three prangs but only two prangs are left at present situated in line heading to the east and made of bricks on a laterite base (see figure 82). There are brick carvings with a dragon sculpture (a combination of lion, elephant and fish) holding a five headed Naga in the mouth at the door frame and other sculptures made of sandstone in front of the Prasat.

Figure 82 Prasat Yaingao
Source: Photo taken by author

Prasat Yaingao supervised by the Fine Art Department, the treatment and conservation of this Khmer monument (Prasat). It is administered and promoted by a community-based SAO in partnership with the local government, authorities, and TAT. This Prasat is not well known to the tourist, although it has promoted as a tourist attraction in Surin. It is a lack of clear signage direction, tour itineraries and activities for the tourist. It also is located in the local communities It isn't easy to notice the place.

3.8.4 Natural resources as tourist attractions

1. Tiger Cave Waterfall

Tiger Cave Waterfall located on Buachet district which is 32 kilometres away from the Uring city and six kilometers from the Office of the Charat Subdistrict Administration Organization. The Tiger cave waterfall is a magical local waterfall because the water is coming down into the rock trough and surfaces to other places (see figure 83). This waterfall source comes from Phayom creek, Chong Prik headwater which is a between Thailand and Cambodia.

Figure 83 Tiger Cave Waterfall
Source: Photos by author

2. Tri-Kee-Ree Waterfall

This waterfall is located in Charat Subdistrict, Buachet District, Surin Province and formerly known as Thom Mo Bak waterfall, which means broken stone. It can see from sandstone evidence at the waterfall cliff (see figure 84). This waterfall located amid an abundance of natural forest, which its height about two meters, the width of ten meters and it is close to Tiger Cave waterfall.

Figure 84 Tri-Kee- Ree waterfall
Source: https://www.facebook.com/Surincommunity

3. Pine Forest Park (Song Ku)

The Pine Forest Park located on Ban Nong Khu, Chok Nuea, Lamduan district, is a plant conservation area for Merkus Pine, categorized as the best species and only grows on in the plateau of Thailand. This forest park still has the integrity of natural and wildfire animals with an area about 625 Rai; it also provides nature trails for the tourist will stop close with the natural for the tourists to fort would like to have camping, the park has space for provision (see figure 85-88). The Pine Forest Park away from Surin city approximately 35 kilometers along the Surin-Sangkha route (Highway 2077) or can take a bus from Surin to Sangkha (https://esan108.com).

Figure 85: In front of the Pine Forest Park
Source: Photo by author

Figure 86 Camping field
Source: Photo by author
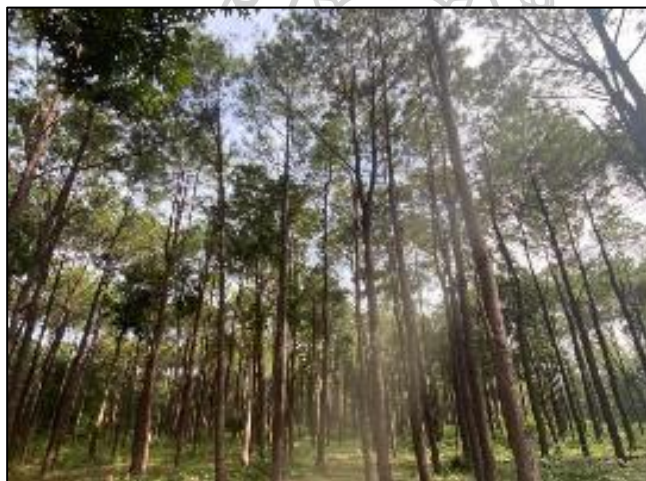
Figure 87 View of the Pine Forest
Source: Photo by author

Figure 88 Natural pathway
Source: Photo by author

4. Pha Manao

Pha Manao is a scenic viewpoint. The beauty of nature with green mountains and expansive stone terraces (see figure 89-90). There are beautiful tricky rocks which is located in Tambon Naengmut, Amphoe Kap Choeng, Surin Province. It is adjacent Forest Protection base wildlife sanctuary Huai Thap Than - Huai Samran. This place opened to tourists since 2006, but due to the inconvenience of the route and tourists are concerned about safety as it is next to the border. However, nowadays the journey is more convenient and there is also a wildlife sanctuary at Huai Thap Than - Huai Samran 24 hours.

Figure 89 View of Pha Manao
Source: Photos by author

Figure 90: View of Pha Manao
Source: Photo by author

All these natural tourist attractions in Surin province supervised by the Royal Forest department and the wildlife sanctuary Hui Thab Than with cooperating community-based SAO in partnership with the local government, authorities, and TAT in managing and promoting. However, these tourist attractions are unfamiliar to both tourists and locals. Due to infrastructure such as road, landscape and facilities are unavailable to the visitors. Recently, these natural tourist attractions are in the development stage, and they lead to be the main tourist attractions in Surin province.

3.9 Conclusion

This chapter provides the background of Surin province, and it's significant. It also provides information about cultural heritage attractions in tangible and intangible and natural attractions in the area. Surin has a wealth of cultural heritage resources and natural resources with integrity. All these are good opportunities to use these resources as tourism products to attract tourists' attractions. However, Surin has various unique resources, the tourist's attraction still lesser known from the tourists, even the local people. It can be seen an opportunity to use all these valuable elements for generating the cultural tourism routes to boost and encourage cultural tourism and revive the life of the cultural heritage, historical sites and local traditions in the area and gain income to the local communities.

Chapter 4
Research Methodology

4.1 Research Methodology

Chapter three reviewed several categories of cultural heritage resources have both tangible and intangible values. This chapter gives an outline of the research methods that were followed in the study. The researcher describes the research design selected for the objective of this study. The tool used for the data collection is also described, and procedures followed in carrying out this study are included. It is also discussing the methods used to analyse the data.

4.1.1 Research Design

The research design shows how the researcher established a road map to conduct the research (Qais Faryadi, 2019). It helps the reader understand how the author comprehensively integrated various techniques and methods in the case study to answer each research question and objective for achieving the research target.

The researcher selected Surin province located in the Northeast or Isan region of Thailand as a case study because of rich tourism resources and the indicated problems in the area. It has set out research by field surveys and gathers the necessary information on tourist attractions and cultural and natural resources. The study of the current cultural tourism promotion and management planning framework in the area is outlined. To improve the capacity of Surin province and its role as another main cultural tourism focus in the Isan region, including providing management plans for cultural conservation. It is to increase the opportunity to promote cultural tourism and raise awareness of cultural conservation concepts in Surin province.

The research design of this dissertation is to analyse the potential of the cultural heritage, natural resources, and possibilities in Surin province. It is to generate cultural tourism routes to promote cultural tourism in Surin province, including providing plans and management to develop sustainably and protect their cultural heritage assets. This study is selected qualitative and descriptive methods because it is well-suited in answering the research questions and responding to the objectives appropriately and adequately. Thus, it applied qualitative data collection techniques to study relevant information related to the objective of the study. Then, use the descriptive research discusses and describes each cultural tourism route including a situation, problem, phenomenon, service, or programme, or provides information which is beneficial in providing summaries of each chapter (Al-Raqqad et al., 2017).

Table 1 *Research design elements of promoting in Cultural Tourism in Surin*

Research question: How can relevant cultural heritage and natural resources be critical factors in promotion of Surin as the main route of cultural tourism in Isan regions?			
Sub-questions	**Method of analysis**	**Research Method**	**Data sources**
1). What are cultural heritage resources in Surin?	Content analysis of culture and heritage resources	Participant observation In-depth interviews Document reviews On site surveys	Local community Local stakeholders Local authorities
2) What are the natural resources for eco-tourism in Surin?	Content analysis of natural and eco-tourism resources	Participant observation In-depth interviews Document reviews On site surveys	Local community Local stakeholders Local authorities
3) What are the existing cultural tourism and eco-tourism routes in Surin province?	Content analysis of cultural tourism and eco-tourism resources	Participant observation In-depth interviews Document reviews On site surveys	Local community Local stakeholders Local authorities
4) How can cultural heritage and natural resources be used as tools for promoting Surin as the main route of cultural tourism in Isan regions?	Content analysis of cultural tourism and eco-tourism value	Participant observation In-depth interviews Document reviews On site surveys	Local community Local stakeholders Local authorities Tourists
5) What are the conflicting values between a diverse heritage and tourism stakeholders, both in the public and private sectors?	Content analysis of cultural tourism and eco-tourism value from different sectors	Participant observation In-depth interviews Document reviews On site surveys	Local community Local stakeholders Local authorities
6) What level of tourism should be developed in Surin?	Content analysis of policies and regulations	In-depth interviews Document reviews	Local community Local stakeholders Local authorities
7) What are the stakeholders' roles in the conservation of significant cultural values?	Content analysis of policies and regulations	In-depth interviews Document Reviews	Local community Local stakeholders Local authorities
8) What policies and regulations related to cultural heritage and natural resources are suitable for Surin?	Content analysis of policies and regulations	Participant observation In-depth interviews Document reviews	Local community Local stakeholders Local authorities Tourists
9) What are the primary tourism trends in Surin?	Content analysis of trend in tourism	Participant observation In-depth interviews Document reviews	Local authorities Tourists
10) How could local participation and heritage conservation be promoted in the sustainable management planning process in Surin?	Content analysis of policies and regulations	In-depth interviews Document reviews	Local stakeholders Local authorities
11) What is the difference in the perception of value	Content analysis of policies and	Participant observation	Local community Local stakeholders

between local stakeholders and visitors?	regulations	In-depth interviews Document reviews	Local authorities
12) What are the critical motivation factors which influence visitors travelling in Surin?	Content analysis of policies and regulations and promoting tools	Participant observation In-depth interviews Document reviews	Local community Local stakeholders Local authorities Tourists

4.1.2 Methodology

This dissertation aims to promote cultural tourism by generating cultural tourism routes through cultural heritage (tangible and intangible) and natural resources used as a promoting tool for tourism, including providing the plan and management in Surin province. Its aim is to help increase the number of visitors and upgrade this province to be a main tourist destination in the south of Isan and the north-eastern region. The methodology research for this study processes is as follows:

4.1.3 Data Collection

1. Documentation

Conducting survey research, relevant secondary data that the researcher can use various resources for research purposes, although generally the most common, uses written documents (O'Leary, 2014) such as documents, writings, textbooks, journals, research, as well as relevant internet information. It is a method of obtaining information by examining a written document. The purpose of a document review ranges from gathering the necessary information to understanding the history, theories and operations of the program or its organisation. Therefore, this study has used the documents reviewed for analysis and integrated all the information and processed it to find out the definition of cultural tourism, the definition of the route and concepts, tourism routes, route development, and the conservation process that is related to the dissertation.

This step process is to study the potential of cultural heritage and natural resources in Surin province that can be integrated to generate a new way of tourism routes and provide planning and management effectively. To be started with researching secondary data, collecting data about knowledge of the background of the province (traditional, local ethnic groups, history, maps), local cultural heritage (tangible and intangible), natural resources, existing of promotion, management plan and tourism routes by reviewing various documents and relevant internet information. Afterwards, the researcher followed by examining the research areas to find primary data by surveying the existing cultural heritage and natural resources as tourist attractions, limiting the scope of the in-depth interview groups and observation techniques during the survey research. When the information has been collected, the data is analysed the identify of resources in the area.

2. Scope of Area Research

This is a next step after conducting survey research of the secondary data. The researcher has set the purpose of places to formulate cultural tourism routes: the cultural heritage (tangible and intangible) and natural resources used as the tourism products Surin province area. The researcher selected the sites that follow the well-known and lesser-known tourist attractions in local places. It already exists to carry out new the uniqueness of the cultural tourism routes. It may raise more opportunity to gain tourists' interest, and the number of visitors for Surin province is a non-principal destination compared with the neighbour provinces. From the study and review documents and literature, the researcher has divided the research areas into three identity themes of tourism attractions which integrated thinking based on the cultural route concept as follows:

- The Khmer Monuments: Area research has covered all Khmer stone castles promoted as tourist attractions spread across the province.
- Intangible heritage: research has covered local villages including elephant village have inherited local skills such as silversmithing, silk weaving, and wicker works.
- The natural heritage: research has covered local natural resources which are less known as attractions; however, it would be a good opportunity for robust tourism route development in Surin province.

According to the three themes above, selecting all these sites to formulate the routes will follow the model types of the cultural route concept mentioned in chapter two (2.2.2 Routes Development). The survey of the resources will be included waypoints, service stations, restaurants, and accommodation, including measuring the times between destination and calculating total times for the whole routes. These resources will be identified and integrated for formulating the cultural tourism routes and sum up the plan to manage the resources that belong to the routes. At this point, it will discuss and analysis about the identity of resources further in the analysis of data.

3. In-depth interview

In-depth interviewing is a qualitative methodology technique conducting intensive individual interviews with small groups to encourage the respondent to express their opinion about situation, program, and particular idea (Boye and Neale, 2006, p.3). The interview also allows the researcher to uncover information that is 'probably not accessible together with techniques such as questionnaires and observation' (Blaxter et al., 2006, p.172), which can raise understanding to achieve the objective of the research.

According to the in-depth interview groups in this research; it will focus on the (1) local community (2) local stakeholders (3) local authorities that enables an overview of tourism and trends for each tourist attraction route, including existing tourism and management plans in the area. It is used to collect information on important issues with the preliminary data collected by exploring tourist attractions and travel routes, including in-depth interviews with relevant people. It included informal and formal conversations, recorded audio, and photos.

4. Observation

The observation process is useful in research methodology, defined as 'the systematic explanation of events, activities and objects in the social context chosen for the study' (Marshall and Rossman, 1989, p.79,). The observation can be used for various purposes and may be used in the first stage of research to explore the area or further studies or can be used at the end of a program to supplement or review information gathered in an interview or survey (Foster, 1989).

Pelto (1970) has identified the benefits of observation as (1) helps research objectives (2) a method can plan, prepare for observation systematically (3) an organised record of stories which may prove to be assumptions and (4) examine accuracy and reliability.

This process allows the researcher to describe existing situations using the five senses, which provide a 'written photograph' of the situation under study (Erlandson et al., 1993). The researcher should know what those diverse perspectives are and understand the interplay among them for providing sufficient answers to the research objectives. The observation process can be divided into two types: non-participation and participant observation methods.

This research used the participant and non-participation observations techniques for investigating all the well-known and lesser-known tourist attractions in Surin province, including waypoints, service stations, restaurants, and accommodations along the routes. Participating in local activities included joining silk weaving manufacture in the weaving village, participating in local ceremonies like the Khmer marriage, local traditional events and observing tourist visits to the Khmer stone castle in Surin province. The case study areas were visited in different seasons. Therefore, these observations allowed the researcher to take in abroad perspective of the area.

4.2 Data Analysis

After gathering the information following the qualitative data collectives process, all information will be integrated and analysed into essential issues and classify the

finding data to the different parts for answering the research question. The step of analysis of data will process as follows:

1) Analysis of survey and interview: This step will be integrated with all the information gathered from the field survey and in-depth interviews. It will be classified into a different parts section in different issues.

2) SWOT analysis: At this step, it will be identified the strengths, weaknesses, opportunities, problems, and obstacles to the case study area. It leads to an understanding of all perspective and potential of Surin province that it can be another main tourist destination in south Isan area.

3) Determining cultural and natural tourism spots in Surin province by applying the cultural route development concept to generate the cultural tourism routes as thematic and share theme characteristics.

4) Data processing of the overview of existing management plans in Surin then present the management plan model, which will provide effective ways to the guideline sustainable development for the future in the area.

After these four steps of analysis, it will provide a conclusion of the result that it can respond to the study of objectives and research questions or not. This dissertation may be forward a leading guideline to future research.

4.3 SWOT Analysis

The SWOT analysis leads to making-decision and selecting an appropriate strategy and order in various affairs. This analysis process consisted of four categorized for evaluating that are weaknesses (W), strengths (S), opportunities (O)and threats (T). Moreover, it is a model that has been designed for determining the short-term and long-term strategy. It is an element to make a critical decision about various problem and issues. The SWOT analysis assesses internal and external factors, including the current situation and future potential. This dissertation is used SWOT analysis as assessment tools to assess the potential of the Surin for evaluating the possibility that Surin can be another main tourist destination in south Isan.

4.4 Conclusion

This research has focused on studying public relations of tourism for analysing conclusions and processing suggestions for developing cultural tourism routes and management plans appropriate to Surin. Data collection is a critical factor in decision making about the creation of cultural tourism routes to promote tourism in the area.

The secondary data and the general conditions of the area were collected from the related literature. It was evaluated and assessed to create a cultural tourism route

model using cultural mapping toolkit to point out the tourist attraction sites and apply other tools and concepts to provide attractive routes and provide management plans for Surin.

The contextual variables analysis is essential to the case study, such as the existing tourism management frameworks and tourism dimensions. The criteria for frameworks to be developed are considered and focus on the area for further development. Travel routes for local cultural tourism and natural destinations have been spread across the province. The aim of this study is promotion of Surin as main cultural tourism and tourist destination in South Isan.

Chapter 5
Analysis of Data

5.1 Introduction

This chapter analyses all the information collected by the researcher from the field survey, observations, and in-depth interviews with each of the target groups. The scope of the study area is all cultural tourist attractions which exist in Surin, both recognised and unknown to tourists. The study of existing tourism routes focuses on the styles of the routes, details, and route guidance for integrating these resources to generate cultural tourism routes based on the cultural routes concept in creating routes to boost tourism in the province. It also addresses the overall problems and issues found during the survey and in-depth interviews, including reviewing the current management plan, promoting cultural tourism strategies and the conservation approach to direct effective, sustainable development of the case study area.

Surin, it is located in Isan or north-eastern regions with four neighbouring provinces with similar tourism products and cultures such as Ubonratchathani, Buriram, Sisaket and Nakhonrachasrima or areas as south of north-eastern region. Surin is an area with an identity of cultural heritage, tradition, Khmer monuments, and ethnic groups such as Gui, Lao, Khmer and Thai. They can coexist and integrate their way of life, understanding and conserving their traditional heritage until the present day. The critical point that makes the researcher propose this dissertation is the question '*Why has Surin rich cultural tourism resources, but it cannot be the main tourist destination in south Isan or the north-eastern region?*' Thus, the researcher proposes the research question, ' *How can relevant cultural heritage be a critical factor in developing cultural tourism routes and promoting cultural tourism in Surin?*' Therefore, to answer this research question and achieve the purpose of this dissertation, all interviews, findings, and field survey results will be integrated and analysed until crystallised data is obtained, providing a practical answer for the research question. Because the researcher is interested in the operation of tourism routes, the key ideas to apply the identity of resources are generation of the cultural tourism route as a promotion tool for boosting tourism in Surin. It also provides the guidelines for the management plan for establishing sustainable development.

5.2 Findings of Field Survey and Interview

This section will analyse and discuss all the information gathered by the researcher. The information is gathered using the qualitative collection data process, which uses the tool as in-depth interviews with the target groups, document review and field surveys. The individual interviews involved (1) thirteen stakeholders, local authorities (interview time one to two hours) and (2) local people, and tourists inclusive of Thai

and foreigners (take time to interview at least twenty minutes). The semi-formal and non-formal interview concentrated on promoting tourism, together with participant and non-participant observations during visiting in each cultural tourist attraction. The results of the interview can be groped in these following topics.

Part One: Surin has a low number of tourists, and it is a non-principal destination to the tourist.

Surin is located in the north-eastern region of Thailand and far from Bangkok, approximately 457 kilometres, which the tourist needs to spend more than five hours to reach by road. Tourists change their destination to neighbouring provinces such as Ubonrachthani or Buriram. They have the airport or comfortable transportation to Nakhon Ratchasima, which is quite close to Bangkok compared to both provinces. Therefore, the purpose of most tourists visiting this province, have a clear target (visit relatives or leisure at their hometown) and have itineraries to visit stopping points during travelling and stay overnight and spend time to travel in this province.

Surin is known as the City of Elephants. Traditional events and local festivals attract tourists for monthly and seasonal events, especially the *Surin Elephant Round-Up Festival*, which invite foreign tourists, and Thai tourists to visit this great festival. Thus, during the festival period, the number of tourists will be higher than the usual period in which the number of tourists is deficient for regular working days. In addition, the traditional festival is the main attraction to the tourists, the local cultural heritage, the traditional ethnic groups villages in each part of the province, local products, historical sites, and natural tourism are also the tourism attractions. However, cultural attractions, such as Khmer monuments, local wisdom skills villages, and natural tourism, have quite a low number of tourist visits. Some of them are not well-known to the tourist and the local people due to a lack of promotion and management. They still lack in development and support. For example, the Khmer monuments are located all over the area; not every place has tourist information. Some places show on the tourist map; however, it does not have the local signage to direct them to their destination when reaching there. The problem of long distances between destinations also has an effect on a tourists' decision to visit.

Many stakeholders, such as tourism agencies owners and government officials, commented about cultural tourism and who is really interested in heritage and was a rare and specific intention due to the heritage destinations that did not have enough activities to support and attract tourists to the heritage attractions. The lack of variety of tourist routes that it is essential to promote and draw attention to tourists. Most tourists know only superficial knowledge about heritage and history, making them lack appreciation for visiting the cultural sites. Besides, current Thai tourist trends for heritage destinations, especially temples or holy places mostly involved with beliefs,

fortune, and superstition, may raise more attraction for the tourist (Mr Issara's stated Deputy of Tourism Authority of Thailand in Surin, 2020). At this point, it may be a variable to change the tourists' purpose in visiting heritage sites and affect the local people's belief and respect. The visitors who come to travel in Surin mostly emphasise joining the traditional festivals more than to travel to ancient Khmer monuments, local wisdom villages, and natural tourism. All these tourist attractions are inferior or second choices to visit travelling the day before participating in the festival events. In addition, these tourist attractions are the chosen destination not far away from the centre. Therefore, tourists don't often visit attractions long distances from the centre.

Comfortable transportation is also essential in tourism such as public buses, rental car services, touring vans, and traditional vehicles to travel around the city to provide facilities to tourists such as backpackers, single trippers, and travelling with friends. All these services provide easy access to tourist to reach tourist attractions, that can be a point to invite various tourists to travel in this area. From an in-depth interview with the Deputy of Tourism Authority of Thailand in Surin, stated about this point that it has some companies providing rental services. The province also provides traditional vehicles (motor tricycle) services to the tourists and local people. On the other hand, the touring vans or buses belong to the tour agencies which come from Bangkok or another area. The van or bus rental companies or tour agencies in the area run their business by renting the vehicle for day-to-day touring, and the tourist must book the package. The tourist has pays high prices due to Surin not having the public touring services such as buses and vans to transport the tourist to the various tourist attractions. Therefore, it can be stated that Surin needs and lacks effective transportation management that subsequently loses their opportunity to gain more tourists to visit the area.

All the issues are discussed and analysed from the gathering of information, field surveys, and interviews. It has indicated that key variable elements may case Surin to have a low number of tourists. It is a non-principal destination for the tourist than the neighbouring provinces. Although Surin is rich in tourism resources, it needs extreme development and tourism support to become a sustained and main cultural tourism destination in the lower Isan or north-eastern region.

Part Two: Tourists to Surin

Thai and foreigners travel in south Isan provinces such as Nakhonrachasirma, Ubonrachathani, Burriam, Sikaket and Surin provinces that provided recording by the Ministry of Tourism and Sports during the year 2016-2018. Please see the bar graph (see figure 91-92) to show the number of tourists, both Thai and foreigner in Surin province and neighbouring provinces.
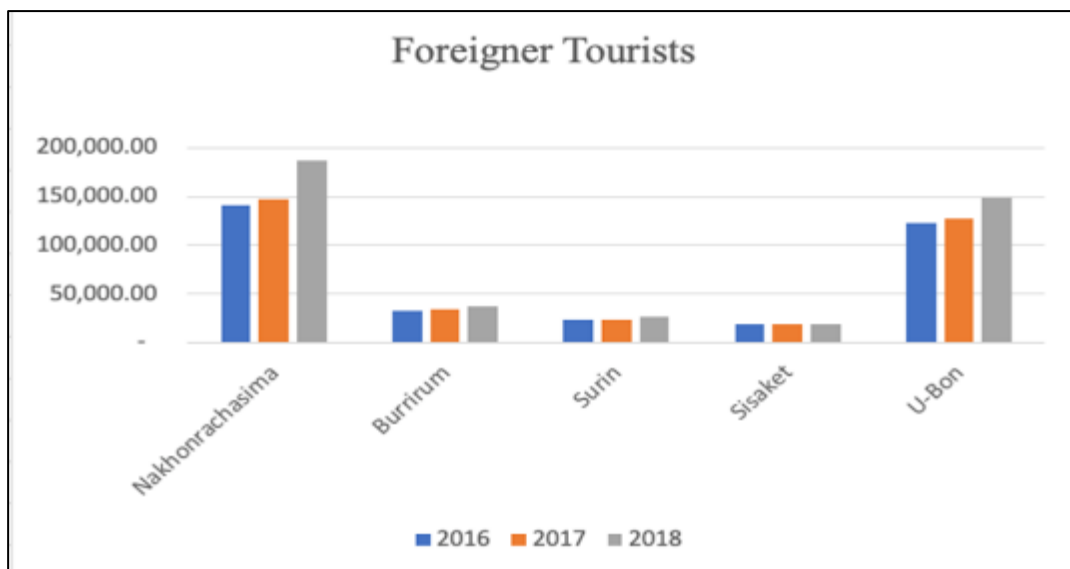
Figure 91 Number of visiting foreign tourists to South Isan in the year 2016-2018
Source: Adapted from the Ministry of Tourism and Sports recorded.
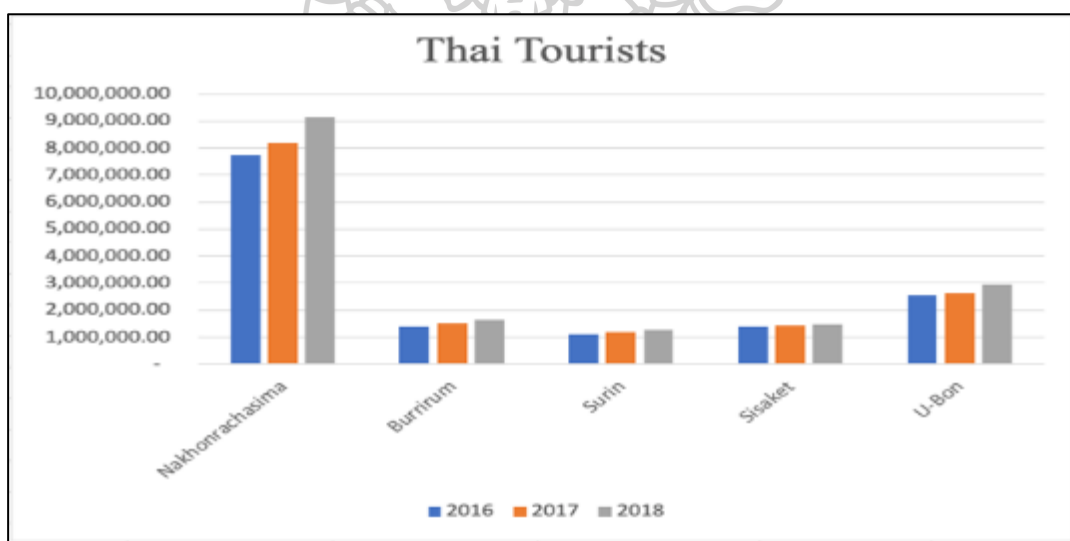
Figure 92 Number of visiting Thai tourists to South Isan in the year 2016-2018
Source: Adapted from the Ministry of Tourism and Sports recorded.

This particular bar graph shows the number of Thai tourists who visited south Isan during 2016-2018. It has indicated Surin with the lowest number of tourists during these three years compared to the other four nearby provinces. In contrast, the number of foreigner tourists visited Surin. It has indicated that it did not have the lowest number of these tourists. However, it shows that Surin is the last secondary position, and the last position is Sisaket that appears in the bar graph, respectively. The bar graph results that it has indicated the problem of Surin is the low tourism area.

Therefore, the number of tourists, Thai and foreigner, is a key state for indicating the area's tourism situation.

The survey and in-depth interviews with the local authority who directs tourism in Surin province appears that the groups of visitors regularly visit this province such as pilgrims, foreign tourists, Thai tourists, bikers, and seminar groups. Their tourism behaviour in cultural tourist attractions is different and should be studied to learn their behaviour and indicate the heritage destination problem. The study is to select a suitable management plan for Surin province.

- **Pilgrims**

    Surin has significant religious festivals of Buddhism which organised by TAT cooperated with local authority and government. It is called 'Walking up to Khao Phanom Sawai' in April (see figure 93-94) which the date is determined by the lunar calendar (the 1st waxing crescent). This traditional event is for pilgrims to show respect to the holy on the Khao Phanom Swai or Phanom Sawai Forest Park such as Surin Thara Mongkol principal Buddha image, and Buddha's footprint image which is the essential holy for the local people. Most of the pilgrims or the people come from Bangkok, nearby areas, and local people to participate for their prosperity. In addition, the pilgrims also visit during significant religious festivals such as the Kathin ceremony and forest-rope presenting ceremony. The pilgrims do not have a specific focus on visiting the tourist attractions in Surin. They intend to pray and make merit for supporting the local temples to respect and make a miracle for their own life. Therefore, these people will only participate in Buddhist ceremonies and stop visiting only tourist attractions near their ceremony places. The groups stay overnight, and they might visit tourist attractions not far from the centre.

Figure 93 The Promotion signage of 'Going Up Khao Sawai' Traditional Festival in 2019.
Source: www.google.co.th

Figure 94 The atmosphere of 'Going Up Khao Sawai' Traditional Festival
Source: www.google.co.th

- **Thai Tourists**
  The biggest group of tourists visit this province from neighbouring provinces such as Buriram and Sisaket and are not far from Surin, travelling up to two hours to reach the destination. These tourists are attracted by the festival events or significant religious festivals of Buddhism such as 'Going up to Khao Phanom Swai', 'Elephant Round-Up Festival', and 'Red Cross Fair'. These tourists visit as the family groups and distribute income to the area. Moreover, these groups also visit the area at the festival time, but they also visit during regular periods which their intention may serve the various purposes to visit the area. In addition, tourists come from other areas, which they have a different purpose for visiting Surin, for example, stopover during travel back to their hometown, travelling with family, and participating in the festival events. It has shown that the cultural heritage or natural tourist attractions, they are a second option for Thai tourists. Due to the trend of Thai tourists not taking an interest in the cultural tourist attractions than the places are having activities, or a nice view for taking photographs has emerged.

- **Foreign Tourists**
  Surin has a diversity of cultures that attract foreign tourists to visit and stay longer. The Deputy of Tourism Authority of Thailand in Surin, mentioned that the foreign tourist mostly comes during the festival periods. They are also interested in the local lifestyle of residents and local art crafts in Surin. The popular place that foreigners visit is the elephant villages and local skills villages, especially weaving villages. From the site survey and interviews with foreign tourists during their trip in Surin. It can be found that some of them have a specific focus besides only touring in the area. A textile artist from Scotland, and she revealed that the textile styles of Surin

weaving, and the process are impressive. She visited the weaving village to find her new inspiration and plan to bring her students to visit the weaving village. However, communication is the main problem for foreign tourists in Surin. Most people in the cultural tourist attraction cannot speak English well enough to communicate and answer the question in detail with the tourist. Although some places have provided information in English or tourist guide maps, it is not sufficient to understand the information and access the tourist attraction by themselves. Most tourists who do not buy package tours from the tour agencies like the backpackers (see an example of media print in Part Four).

- **Seminar Groups**

  The interviews with the staff at the Thong Tarin hotel where are a popular hotel in Surin and the most similar group revealed that seminar groups and groups of academic conducting conferences continuously visit during a year. The employee works at Surindra Rajabhat University, also mentioned about the academic conference that the periods of the conference would contain two or three days and stay overnight. The conference organizer may provide one day or half-day trip for the participants. However, the highest number of seminar groups visited in September (low season). It is a good period for travelling because the hotel prices are lower and can boost tourism at cultural tourist attractions this season. However, their package itineraries only visit the highlight places that have promoted and followed the tourists' demand for shopping. Therefore, the local skills villages such as weaving villages, silverware villages and basketry villages are more popular than Khmer stone castles.

- **The Caravan**

  Currently, trend travel in Thailand, tourists have different ways to travel by using particular vehicles such as motorbikes, supercars, and classic cars. These are popular, especially the groups that called themselves 'Bikers'. The Buriram province, its nearby area, has a great racetrack, Buriram International Circuit, to attract particular visitors who favour racing. These groups mostly stay overnight, and they will tour in downtown Buriram or the nearby province. Surin is also an option for these groups which began in recent years. The interview with the deputy of TAT, Surin mentioned that these groups started to travel more in Surin, which TAT Surin has a marketing plan for gaining these groups in the future. The local repair shop owner, revealed a favourite group with motorcycles in different styles. They will set their group and tour with their vehicles, making half-day or one-day trips depending on the distance.

These groups favour long routes with natural scenery and adventure. The most favourite route for local motorcycle caravans or groups is the route along with the Khmer monument because there are charming natural scenery and excellent surfaces of the road. Some routes seem an adventure to find treasures without the congestion of cars. However, their intention focuses on their vehicle performance test and challenging more than paying attention to the historical sites along the routes.

Part Three: Identity of Cultural Tourist Attractions in Surin.

This section identifies cultural resources (tangible and intangible) and natural tourist attractions. To analyse relevant issues from the field survey, an in-depth interview with the target groups and participant and non-participants observations was carried out for the main issue analysis in the content of the location, local communities in a tourist area, and the accessing of tourist attractions to be a key element in generating cultural tourism routes in Surin. Therefore, the identity of resources can be grouped into four categories as follows.

1. Khmer Monuments Tourist Attractions

'Surin, Land of Elephant, Nice Silks, Elegant Beads, Rich in Stone Sanctuary,
Good Lettuces, Well rice and Beautiful Culture.'

'Rich in Prasat' is the slogan of Surin; it can be seen that the Khmer monuments are a symbol of this province. The evidence in archaeology and geography shows how the different groups of Khmer monuments worldwide represent that the ancient empire had taken power the area (see details in Chapter three). These archaeological sites with Khmer monuments reflect the development of prosperity through the civilisations. It happened in the past, and it remains as evidence until the present in this area. Therefore, it is a critical factor in contributing to historical sites as cultural tourism characteristics in Surin. The field surveys, observations, and in-depth interviews, shows the following issues:

Maintenance: Most of the Khmer monuments are in good condition that take care by the Fine Art Department, the area around the monument is clean, and it seems to receive continuous maintenance Although the stone castles are not popular to the tourists (see figure 96). Some stone castles show superstition evidence around the stone buildings (see figure 95). All these the Khmer monuments are registered with the Fine Arts Department to conserve registered heritage places in good condition and maintenance. Therefore, any practices or the maintenance works must be authorised

by the Fine Arts department. The local authorities have to cooperate and keep records to reporting to this to department all cases of problems that occur in the heritage sites.

Figure 95 Superstition evidence appear around the Khmer monument building.
Source: photo by author

Figure 96 Prasat Yaingao in good condition and area.
This monument is not well known to the tourist.
Source: photo by author

Location: The location of the Khmer monument is quite scattered over the province; Khmer monuments are located in the middle of villages or near local communities (see figure 97). These monuments' locations being quite far from each other, it is difficult for tourists to visit all the monument (see figure 98). It has only three monuments which are located close to the downtown that are Prasat Sikhoraphum, Prasart Ban Plung and Prasat Chang Pee however the visitors have to take at least 30-40 minutes to reaching these three destinations.
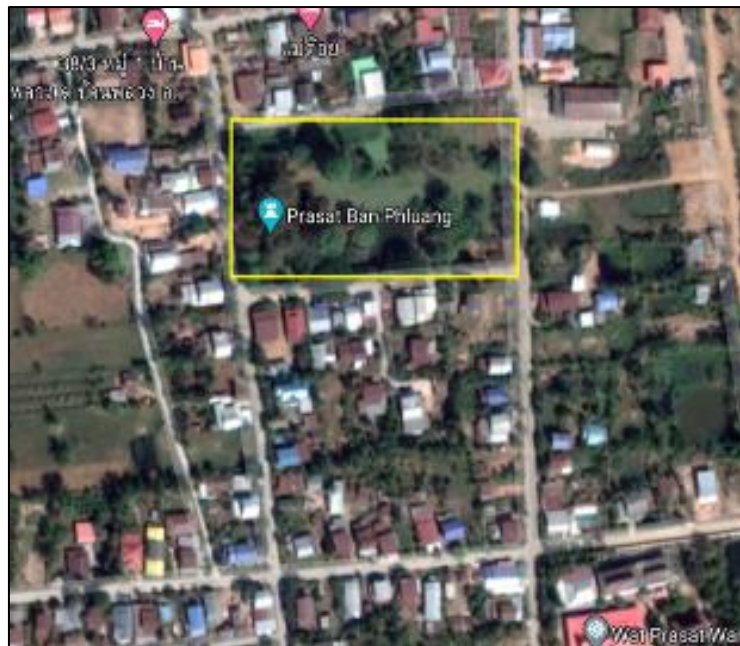
Figure 97 The location of the Khmer monument in the local community.
Source: created by author
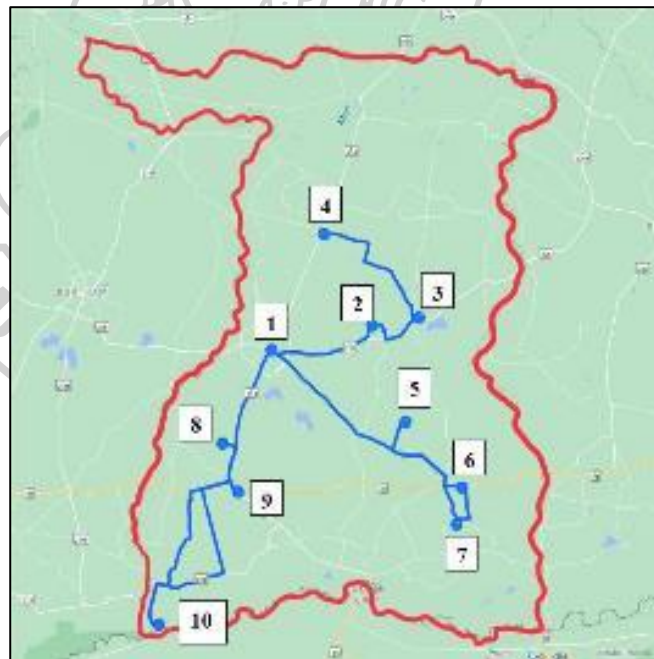
Figure 98 The distribution of the Khmer monuments
1. Surin Centre, 2. Prasart Chang Pee, 3. Prasat Sikhoraphum, 4. Prasart Chom Phra,
5. Prasart Tapiang Tia, 6. Prasat Yaingao, 7. Prasat Phum Pon, 8. Prasart Ban Phlai,
9. Prasat Ban Pluang, 10. Group of Prasat Ta Muean
Sources: by the author

Local Community: The local people and community feel less concerned with about heritage sites; however, they do not destroy or harm the Khmer monuments. The local people in Surin have diversity ethnicity with a strong belief about the supernatural that the Khmer monuments are a holy location. They believe misfortune will come to themselves and their family if they disparage these castles. Interviews with local people who live near the monument stated that they see this heritage when young until the present, it is an everyday thing. However, they still lack the knowledge to preserve and do not understand the significance of these Khmer monuments. In other words, they felt that it should be the responsibility of heritage managers and the Fine Arts Department to draw up an effective maintenance plan. Besides, most residents and communities are poor, and their low level of education fail to give them an understanding of the complex maintenance process. Therefore, they feel less concerned with the heritage sites. In contrast, the local authorities prefer to serve many local development aspects more than ancient ruins.

Access to the Khmer Monuments: The visitor has to have a private car or serviced transportation, including tourist maps or GPS applications to access these historical tourist attractions. The visitor cannot reach these places by walking or bicycles. In addition, it needs to be concerned about safety because some of the Khmer monuments are located near the country border, especially Cambodia. Moreover, the direction signage along the routes is not set up in the right places and give no clear direction. The signage before reaching the destinations (see figure 99-100). At this point, the visitor has to use GPS or ask local people to get to the destination.

Figure 99 Example of direction signages
Source: Photo by author

Figure 100 Example of direction signage
Source: Photo by author

Existing Tourism Activities: The tourism activities for all the Khmer monument in Surin will be held as traditional in every year such as Prasat Ta Muean Visiting Festival, Prasat Sikhoraphum celebration and Prasat Chang-Pee festival during traditional festivals periods. The Khmer monuments are open daily from 8:00 a.m to 6:00 p.m. The rate of the entrance fee: Thai 10 baht and foreigner 50 baht.

2. Cultural Heritage Tourist Attractions

The geography evidence indicates that Surin is located on the Korat basin, including significant rivers flowing through them, such as the Mun river, streams, and creeks (chapter three 3.2). It is assumed to be conducive to human settlements in ancient times, and the ethnic groups that live in this area. Therefore, Surin has a diverse way of life, beliefs, local languages, and local wisdom caused by ethnic groups such as Gui, Khmer, and Lao. The traditional events are also attractive, which the local community in each group remain and conserve their heritage until the present. The Khmer wedding ceremony, Pra-Kam spirit house propitiating ritual (Gui), and healing ceremony (Lao) are reviewed as examples in chapter three. The local wisdom skills instances of silk weaving, beads, sliver wares, wicker works, and agriculture are still in existence with their daily life. All of this cultural heritage and way of life has represented prominent cultural tourism characteristics in Surin. This dissertation has selected the main local arts and crafts (Intangible) tourist attractions such as Ban Tha Swang village (Weaving), Ban Buthom village (Basketry) and Ban Khwao Sinarin Village (Silverware). The field survey, observations and in-depth interviews can be grouped as the following:

Local Community: From observations and interviews with the local people of these three villages, it was found that most local people and communities in the different villages feel less concerned with the visitor coming except the area of local community shops and during the festival event periods. The tourist mostly visits on the weekend more than the weekly days.

The local people continue their way of life as normal, and they work their local art crafts in their own house and send them to the local shops as needed or ordered. It is difficult for the tourist to see all traditional processes of local wisdom if they do not ask for permission or visit as seminar groups or field trips. For an example of the textile artist from Scotland, she would like to see the silk fabric dyeing in Ban Tha Swang village, but it did not explain or show it to her.

The main earnings of the local people are farming and husbandry, and these local art crafts are an addition to earn more money. The interview with the Buthom basketry group leader, stated that most people retain their local knowledge and knew how to do traditional basketry, their average age being 45 to 60 years old. They do not have a new generation for inheritance because most have migrated to the big city to improve their quality of life. It is quite a concern to the intangible heritage issue in the area.

When cultural tourism is growing, it creates more income to the local communities. The interview with the Deputy of Tourism Authority of Thailand (TAT) in Surin stated this province has many local wisdom villages interested in upgrading their communities or villages to be a tourist attraction by using their local skills as a tourism product to attract the visitors. The Tourism Authority of Thailand promotes these places creating marketing strategies and promotion plans. However, to process the development, the leader of the communities has agreed on which TAT cannot intervene in the making of decisions. Although these communities are unique and conservative, they still lack effective management plans and lack understanding of how to protect their heritage sustainably.

Location: The location of the local communities such as the weaving village, basketry village, and silverware village are located not far from downtown (see figure 101) except the elephant village that takes time around one hour to reach the village (see figure 102). The visitor can stop at Surin national Museum and Phanom Swai forest park as the landmarks to visiting.

Access to the cultural heritage: The visitor has to have a private car or service transportation, including tourist maps or GPS applications to access these communities. The visitor cannot reach the places by walking. There is direction

signage provided along the route to reach the destinations. It is quite comfortable for visiting.

Existing Tourism Activities: The tourism activities for the local wisdom villages and cultural villages. There are providing a demonstration of silk weaving, silverware making, and wickerwork making, including the elephant performance in elephant village. Indispensable is the local shop provide souvenirs and local wisdom arts crafts in each village.
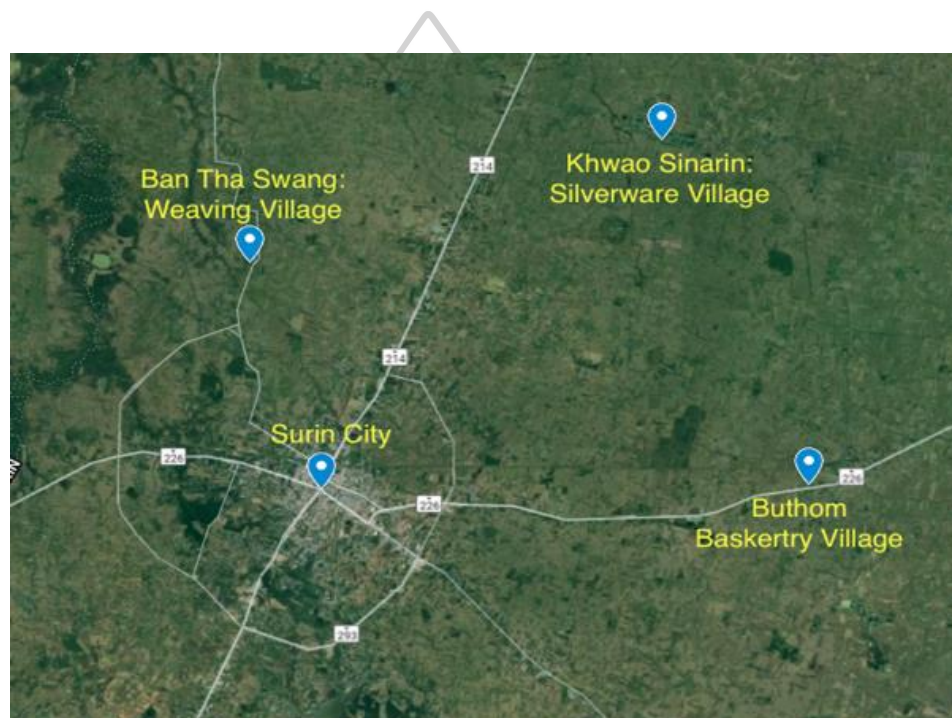
Figure 101 The distribution of intangible heritage villages
The villages are close to the centre.
Source: Photo by author
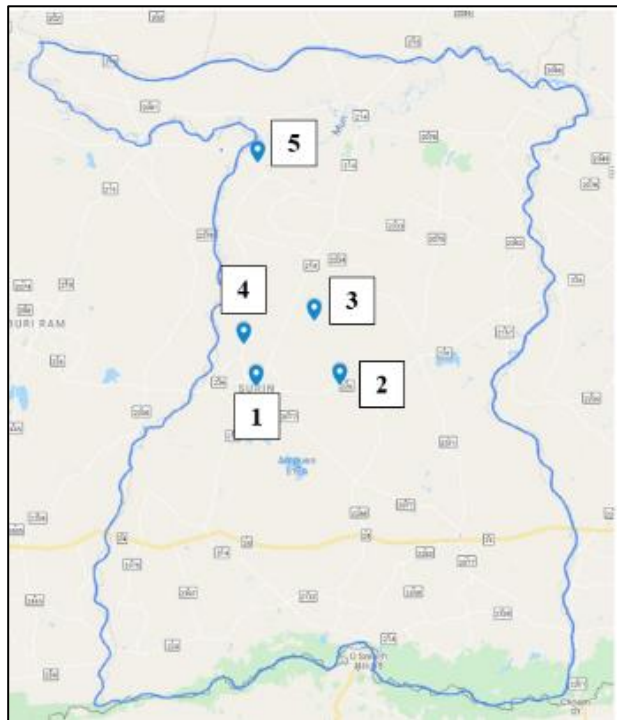
Figure 102 The distribution of intangible heritage villages
1. Surin Centre, 2. Ban Buthom Basketry Village 3. Ban Khwao Sinarin Silver Handcraft Village,
4. Ban Tha Swang Weaving Village, 5. Elephant Village,
Sources: by the author

3. **Natural Tourist Attractions**

Nature tourism is another main tourist attraction and popular with tourists in the north-eastern regions such as Khao Yai National Park (Nakohrachasirma), Pha Tam National Park (Ubonrachathani) and Khao Phra Vihan National Park (Sisaket). All these places attracted many tourists both Thai and foreign to come to visit every year. Surin has Phanom Dong Rak mountain range that stretches along the border of Thailand and Cambodia in the southern part of the province. Moreover, Khao Sawai or Phanom Sawai is an extinct volcano, including deciduous forests, pine forests, waterfalls, stone fields, and natural viewpoints that are still abundant. From this favourable geography and fertile nature, it leads to creating and conducting tourism activities. However, these resources not as outstanding as neighbouring provinces.

The interview with the Head of the wildlife sanctuary Hui Thab Than stated the wildlife sanctuary department emphasis is to develop the new natural tourist attractions and boosting existing natural tourist attraction for the next five years. To develop Surin to be a new main natural tourism area in the south Isan for inviting local people and visitors to travel in this area. the Head of the wildlife sanctuary Hui Thab Than also mentioned that this plan already began in 2019 and started to develop a new landmark - Pha Manoa for a new camping area for the tourist. However, it is

an unknown tourist attraction to the tourists even the local people are not familiar with these natural resources such as Tiger waterfall, Pha Manoa (new landmark), and Pine Forest Park (See details of the place in chapter three 3.8.4). Therefore, natural tourism in Surin is more underdeveloped than the neighbouring provinces. The field survey, observation and in-depth interviews, revealed the following issues:

Location: Natural tourist attractions are located on the border of the forest, but it is not far from the local community (see figure 103). Some places are located near the country border, and all the natural places are located in the same zone. The location is quite tricky to find, and both sides of the roads are the forest. They do not have facilities established yet in some areas such as toilets, shop, information centre and local authority to in charge of the area where all these stays away from the natural tourist destinations. However, these natural tourist attractions are still lacking facilities. It has a big shopping (Chong Chom market) and a local traditional market along the route for the visitors to stop and shop during travelling.
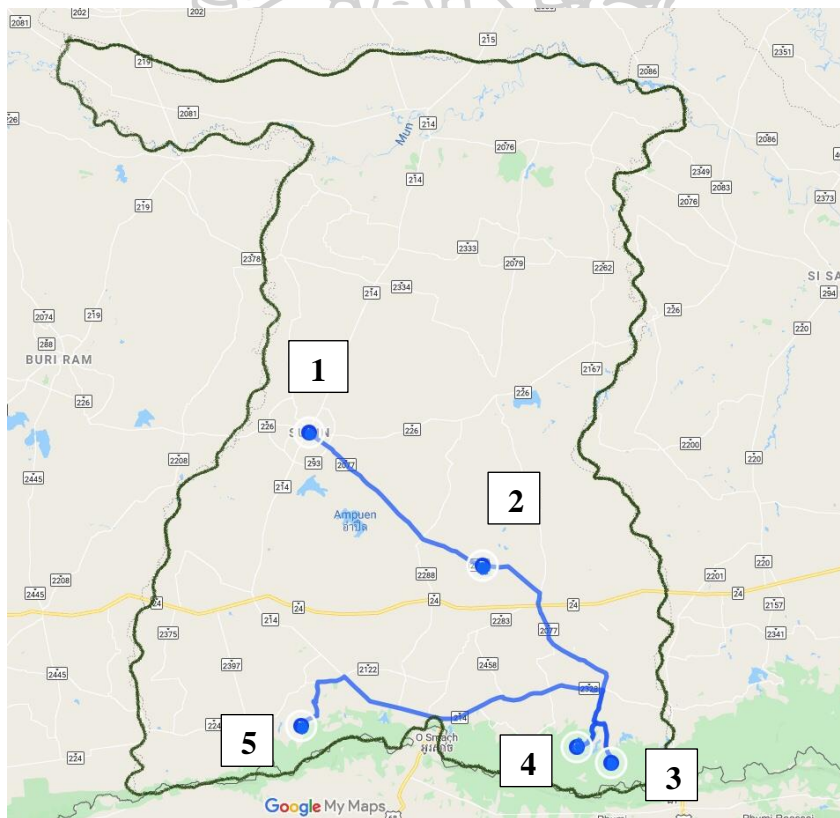
Figure 103 The Location of the natural tourist attractions
1. Surin Centre, 2. Song Ku Forest Park, 3. Tiger Cave waterfall 4. Tri Keere waterfall,
5. Viewpoint Pha Manao
Sources: by the author

Local Community: The local people and community feel less concerned with natural tourism because these are normal for them; they grow up with these resources. They also use the natural resource as the local products to sell and gain income for their family. The Head of the wildlife sanctuary Hui Thab Than mentioned the role of communities in the development plans that the wildlife sanctuary has to be explained to the involved residents and community leaders to avoid the conflict between local authorities and local communities. However, local people felt that it should be the local authorities' responsibility to distribute an effective plan to maintain and develop cultural attractions. They are busy with their earning. Some people in the area do not have well education because they are poor. Some people never travel even in their province or neighbouring province, especially the old generation (interviewed with a local people in Surin). Therefore, it is difficult for them to understand how tourism can improve their quality of life.

Accessing to natural tourist attractions: The route to these destinations is not good, some places have non-asphalt roads that visitors have to drive through (see figure 104). It is difficult for visitors if they do not have four-wheel drive vehicles. The visitors have to have a private cars or serviced transportation, including local guides, leaders or local authorities to access these places. Although these places are promoted as attractions, it is not popular for tourists or local people. Therefore, most of these attractions are abandoned completely, and some places have safety issues, it is necessary to ask permission to visit these places. However, the road infrastructure needs to develop and make it more comfortable for tourists to access these destinations (see figure 105-107). In addition, there are no clear direction signages, information or map toolkits provided for this area.

Existing Tourism Activities: The tourism activities for natural tourist attraction is still lack development, including facilities establishing in these attractions. Interview with, a forestry officer in Pine Forest Park mentioned this point that they have provided an area for camping and stay overnight for the tourist during the cool season, and it does not charge. However, these tourist attractions are not quite popular and unknown for tourists and local people.

Figure 104 The route along to the natural tourist attractions.
Sources: Photo by the author
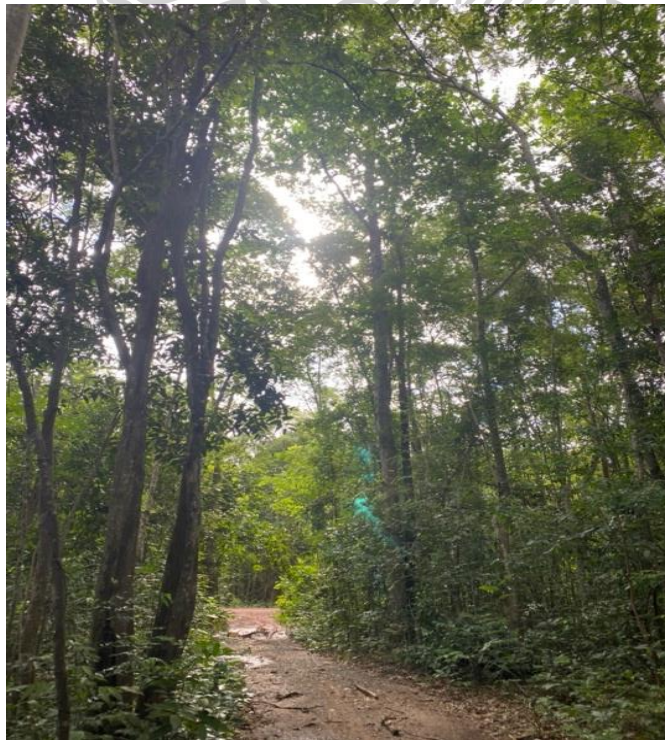
Figure 105 The entrance way to the Tiger waterfall.
Sources: Photo by the author
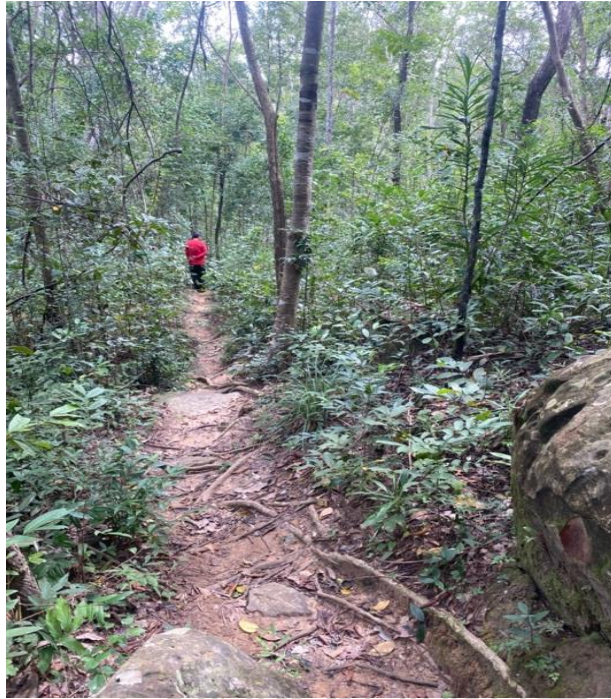
Figure 106 The entrance way going down to the waterfall.
Sources: Photo by the author

Figure 107 The direction signage at the waterfall
Do not have the direction signage to point the way to the destinations.
Sources: Photo by the author

4. Festivals and Events

Festivals and events in Surin are interesting for visitors. Traditional festival events in Surin, are unique, and it can be reflected in the diversity of ethnic groups such as Gui, Lao, Khmer and Thai in the area. From interviews with TAT staff in charge of marketing, it was said the traditional festival event in Surin is the primary marketing target. It is drawing in visitors at different times and combining historic sites, intangible villages or beliefs as a theme of the events such as Prasat Sikhoraphum celebration and Traditional Loy Krathong Festival and Elephant Round-up (see details in chapter three 3.8.2). Therefore, the provincial and local authorities will provide for the activities, facilities and safety to accommodate tourists during the festival events. TAT will result in a change to promote the festival events in social media, advertising, and websites for providing more information to the tourist (see detail in Table 2).

*Table 2: **Traditional Festival and Events by month***

Month	Traditional Festival and Events
January	
February	The Elegant Elephant Ride Wedding Ceremony (only this month of the year)
March	Buffalo Blessing Festival
April	1.Going up Khao Sawai Traditional Festival 2. Prasat Ta Muean Visiting Festival
May	1.Elephant Ordination Tradition Festival 2.Sri Nakorn Tao Thao Ther Firework Festival
June	
July	
August	
September	Traditional Long Boat Racing Festival
October	
November	Elephant Round-up Prasat Sikhoraphum Celebration and Traditional Loy Krathong Festival
December	Eel Festival

Source: Created by the author

Part Four: Existing Promotions in Surin

Surin has been promoted as a land of the elephant with which the tourist is familiar. It seems like a symbol of this province. The advertising of the leading tourism characteristics of Surin is cultural tourism, which is both tangible and intangible, including natural resources, which is not quite as popular as cultural tourism. Surin has a low tourist season (June-September). The high season runs from November to February. The number of tourists is diverse, including the people who return to their hometown after migrating to work in Bangkok.

The overview of tourism promoting in Surin gathered from the comprehensive surveys of tourist attractions, observation, interview, and existing media or websites (see figure 108-111). It has noted that promoting attractions in Surin, which has emphasised promoting the highlighting destinations and traditional festival events, is used to attract the tourists. During the field survey in the Khmer monuments, the visitors, Prasat Sikoraphom, the Thai tourist, stated that they knew the place from searching the tourist places through travelling websites. Other highlights for the Khmer monuments that interview with tourists in this destination are Group of Prasat Ta Muean and Prasart Phom Pon. In the other hand, the rest of the monuments in the province are rarely recognised - Prasat Ban Plung, Prasat Chom Phra, Prasat Mueang Thi, Prasat Chang Pee, Prasat Tabeingtein, and Prasat Yaingao. These have listed as tourist attractions that the tourists seem do not know except the local people who live close to the heritage site. Besides, the local wisdom villages such as Ban Tha Swang weaving village, which seems popular to the tourists, seem to be familiar with the weaving village than basketry village and silverware handcraft.

In contrast, the natural tourist attraction in Surin, it seems to abandon, although it has listed as the tourist destinations. Currently, the natural tourist attraction has urged, the local authorities to boost these attractions; however, it still needs efficient management, tourism routes and promoting in these destinations. All these problems about tourism promotion have indicated as a variable key for losing the opportunity to raise the number of tourists and make all of the heritage sites well known for the tourist.

The interview, the deputy of Thai Authority Tourism Thailand, Surin, stated that TAT's target marketing at first had emphasised the inbound tourists more than Thai tourists. The traditional festival events are a critical attraction to foreigner tourists travelling, especially the events involving the elephant and local wisdom arts craft that is a main advertisement to the inbound tourists. However, south Isan tourism is relatively low visiting if compared with the other region in Thailand.

After the COVID outbreak, TAT has to change its purpose to emphasis boosting Thai people travel in their country by providing tourism campaigns such as 'Travel in Non-principal Destination Provinces' (Teaw Muang Rong), and 'Go Local' including the

existing promotion of gastronomic tourism, event market and live like local (homestay) (see figure 112-113). It focuses on traditional festival events in each period, combining with presenting the cultural heritage, local wisdom, ethnic groups, and historical sites through the festival events. Moreover, the TAT is also a supporter of tourist business operators by registering the Amazing Thailand Safety &Health Administration (SHA) standards to ensure the tourists' safety and confidence. It is an excellent opportunity for them when TAT cooperate with the Department of Tourism which they will be first choosing a hotel, restaurant, and souvenir shops that they passed the standard in the program. TAT is also open the websites for the business to sale their product or service online through the TAT website has provided. However, it may be an excellent opportunity for Surin to upgrade its potential of tourism, promotion, and tourism routes to be known for the tourist in both domestic and international. It may lead to being the main tourist destination in South Isan.

The tourist's perception of marketing media uses as the tourism promotion that is effective to the tourists' decision to travel in South Isan regions. With reference to the National Research Council of Thailand (NRCT) and Thailand Research Fund (TRF) in 2018 about tourism development in the lower part of the north-eastern regions. It has indicated the tourists' perception in marketing media are ordered to follow (1) internet advertising, (2) television channel, (3) billboard and printing media. Regarding existing tourism promotion media in Surin, it has various styles, created by the state agency, and the local communities would like to present their hometown through their private media or particular groups. The observation in each tourist destination indicates that most they do not have much printing media to provide for the tourists and do not have a tourism information centre in each destination. The interview with the Thai visitors stated that they knew the places through internet searching and using the GPS application to direct them to the destinations instead of the hard paper map. However, the print media, websites, and social media are used as promotional strategies and necessary in present times efficiency. It can make our travel easily in worldwide; therefore, technology and tourism can be separated. The following pictures below are print media, websites, and social media, which exist for Surin.

Figure 108 Surin brochure information
Sources: TAT Surin

Figure 109 Surin Community Facebook
This website regularly posts local news and daily events in Surin province.
Source: Facebook of Surin Community

Figure 110 Facebook example
Traditional events in Surin province that has been shared in the community
Source: Facebook of Surin Community

Figure 111 Official Facebook of TAT Surin
Source: TAT Surin

Figure 112 Promoting Campaign "Go Local"
It supports to travel to non-principal destinations.
Source: www.golocal.tourismthailand.org

Figure 113 List of in the non-principal destinations
in Promoting Campaign "Teaw Mung Rong"
(Travel in Non-principal destination provinces)
Source: www.golocal.tourismthailand.org

Part Five: Existing Tourism Routes

In Surin province currently, there are various styles of tourist routes. The Tourism Authority of Thailand released tourist routes for Surin province such as 'Tracing the Khmer Civilization' by travel through Buriram, Surin and Sisaket provinces, Surin city map, local communities map for tourists, and Surin Tourist map (see figure 114-116). Furthermore, they released brochures about tourist attractions provided in both Thai and English languages to the tourist. The province uses all these tourism routes as the model route to lead tourists to visit these tourist destinations.

The gathered information about print media, tourism routes, and tourist maps can be used to analyse data of existing tourism routes of Surin with these issues has indicated the weak points and strong points of the Surin tourist routes as follows:

Weak Points

- The tourism routes provided only overview information of the tourist attractions: position, and the number of the main roads.
- The tourist routes do not provide details along the routes such as waypoints, service stations, and stopovers which would support the route more.
- The design of tourism routes is showing tourist routes in the whole province, and it is not providing specific content of the routes.
- The tourist routes do not have separate routes as the themes or a single route for the particularly interesting groups.
- The tourist routes do not incorporate designs using stories to make creative routes.

Strong Points

- There are various of tourist places for the visitor can design their trip.
- Indicated the number clearly number of the road and the main roads associated with a border of the neighbouring country and province.
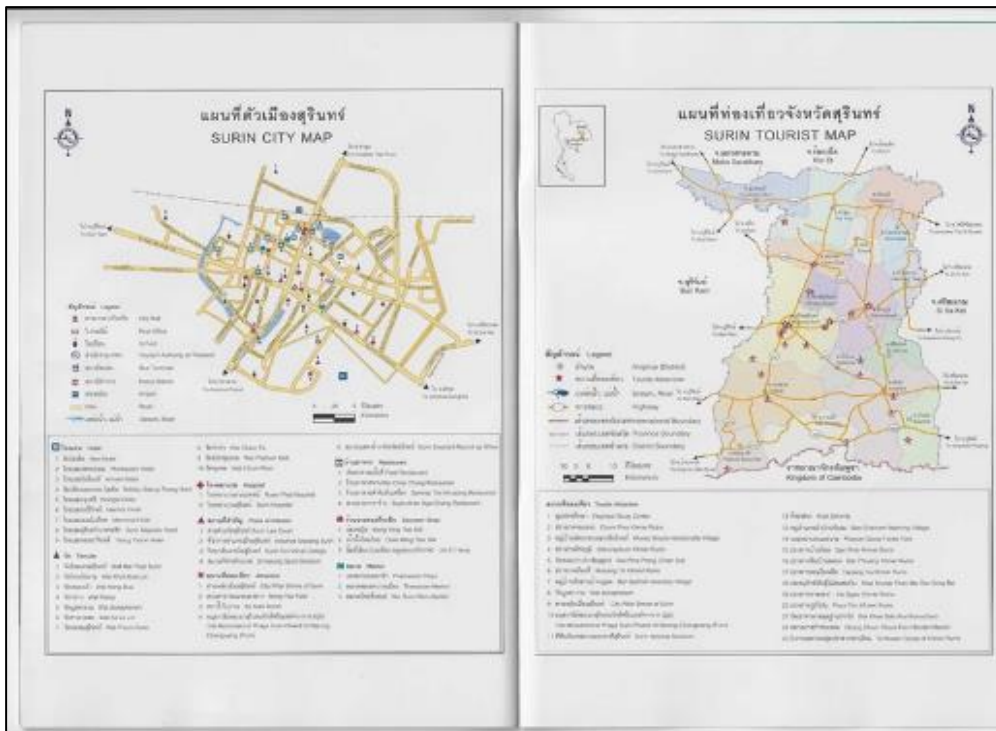
Figure 114 Map of Surin City and Tourist map
Source: Surin tourist guidebook
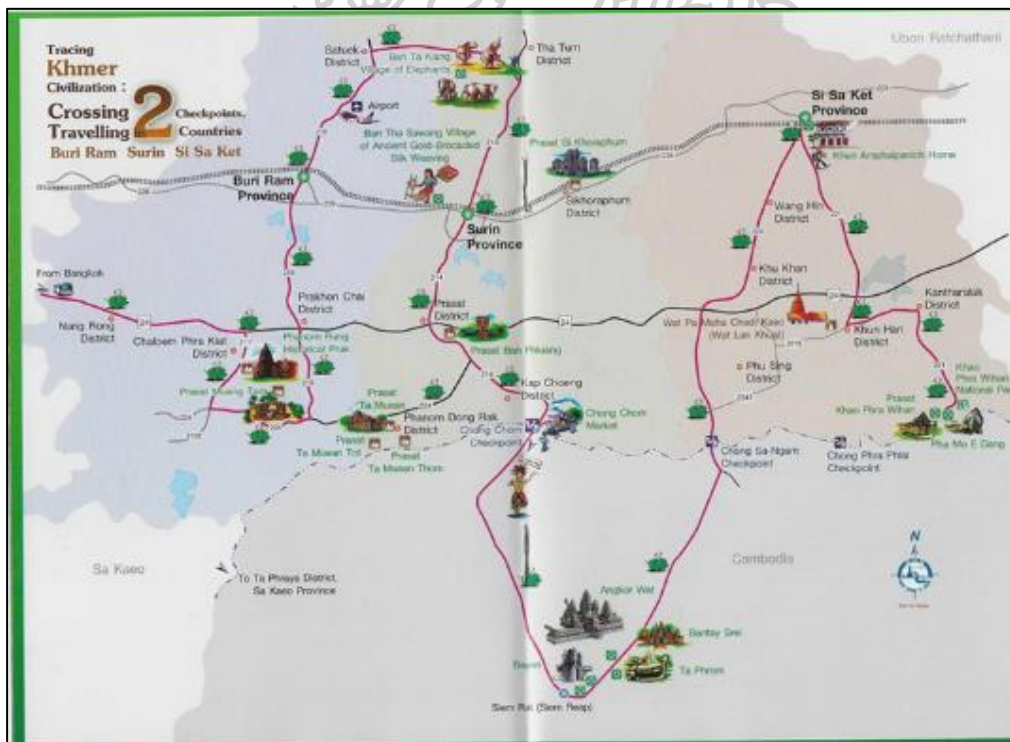
Figure 115 Map of Tracing Khmer Civilization:
Transition route through Burriram, Surin, and Sisaket provinces
Source: Surin tourist guidebook

Figure 116 Surin local communities map for tourists
Source: TAT Surin Facebook

Existing Service Stations and Landmarks along the Routes

All of these waypoints, service stations and landmark, the researcher collected the information by driving car and motorcycle and using GPS application to the direct the ways and take a note of every point along the route (see figure 117). The researcher drove in the circle, which start from the Surin city through the planning and end of the route the starting point, the researcher also time calculate for each route. Therefore, it is helpful to include these waypoints and stop points in the tourism routes to easily lead visitors to make decisions and activities for their trip. It will be shown in the route creation in chapter six, and the details of the existing Service Station and landmark along the routes will be listed in Appendix C.

1) **Service station and waypoints:** Gas stations, Coffee Shop, restaurants, hotels

2) **Landmarks along the routes:** Kawo Sara Temple, Chon Chom Market, Huai Saneir, local forest markets, Janrom weaving village, Lamdua water Park, Pajiang Temple, Museum of Farmer, and Jasmin rice factory.

From the finding the waypoints, and landmarks, some route has less the service along the routes. Some landmarks are not available for the tourist to visits even they are on the list of tourist attractions. Most of the service stations are Gas station; it has provided facilities such as toilets, coffee shop, restaurants, and mini marts. These services are not provided in every gas stations. The local shops do not have in every route; especially the places are not the highlight points. However, all the services and landmarks need to improve and develop to responding to the tourist's demands.

In conclusion, after collecting information by field survey, all information is analysed and carried out the point of views the tourism resources then sort out the cultural destinations which share the similar characteristics for generates the cultural tourism route by thematic routes and use the tourism resources as highly beneficial to make it new different for the tour route in Surin. At this stage, it is responding to the first objective of the dissertation. The study of existing tourist routes' problems and plan to use cultural heritage resources to generate the cultural tourism routes for boosting the tourism industry and gain income for the local communities sustainably.
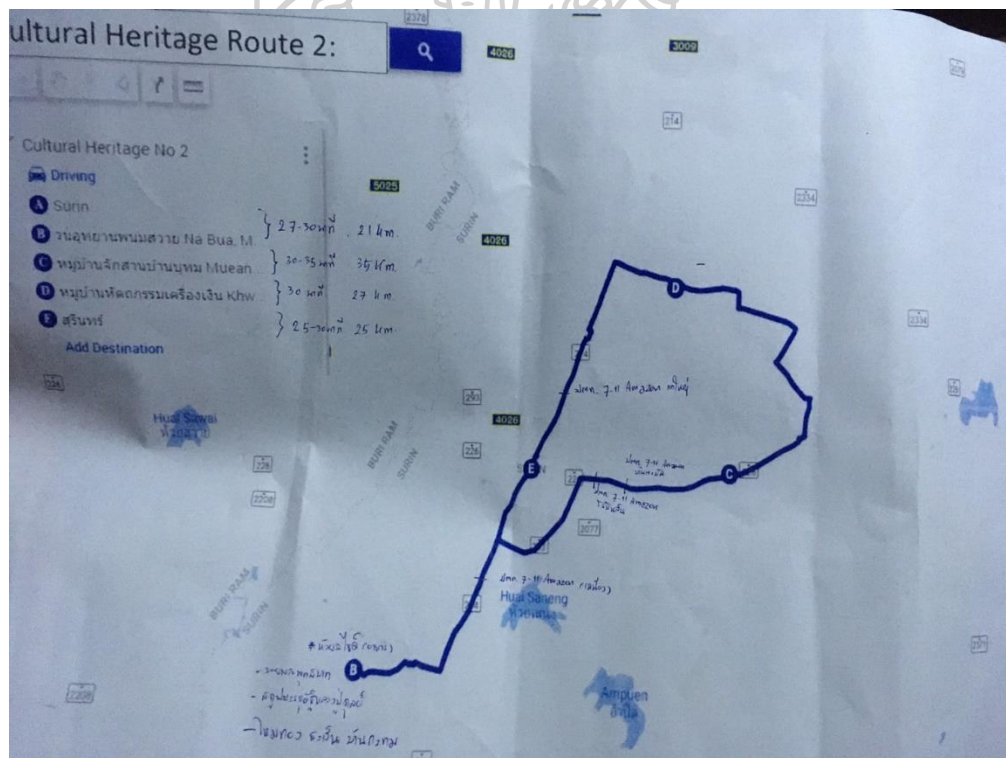
Figure 117 Example of filed survey map
The researcher has created for using to survey and proof all the routes in the case study.
Source: by the author

Part Six: Stakeholders responsible for the Conservation and Development of Cultural Attractions in Surin

There are departments and communities involved in conservation and tourism development. They are a crucial element in contributing to the province's advantages and disadvantages such as balancing the development and conservation of the area's authenticity. Surin is an area in a state of development; therefore, it cannot avoid change. Therefore, these departments have the primary role in drawing up an effective plan and management including developing the cultural heritage resources as tourism products for distributing income to the local people and communities to improve the quality of life for the local people. However, the confusion of the target, it may cause deterioration to the heritage sites, which is possibly the primary problem. It is necessary to concern the level of power and individual management limitation, including their concept of heritage innovation. At this point, the guideline to management and conservation for their cultural heritage assets may be required. There are main four groups involving conservation and tourism development in Surin as following:

1) **The Tourism Authority Thailand, Surin Branch**
    The leading role of the Tourism Authority Thailand department, Surin, focuses on tourism promotion and tourism marketing and cooperates with the local authority to promote tourism and provide the marketing plans including advertising and public relations about the tourism in the area. The deputy of Tourism Authority of Thailand, Surin stated that they work as a marketing planer and cooperate with involving authority, the leader of the communities and local communities for marketing and promotional planning. He also mentioned that the TAT department could not be involved in making decisions for the communities. The department cannot get involved in development if that community does not request it. In addition, TAT has another role in providing marketing promotion, tourist packages, and tourist routes. TAT is also generating tourism campaigns and advertising through mass media and other channels such as YouTube, websites, and other on popular applications such as Instagram and Facebook. Moreover, this department has to keep updated overall statistics of tourists in Surin. TAT is also a counsellor to recommend to the local authorities to utilise tourism budgets more efficiently in managing their involving areas or the communities.

2) **The Local Authority**
    Government policy and all the power of administrative have been decentralised to the municipality. In Surin, the local authorities have the primary role-taking responsibilities in their tourism development area. They will get supporting from TAT in promotion and marketing strategies in their areas. Surin is a developing state, and most places are still rural, and the local

people earn their living with agriculture such as rice fields, husbandry, and farming. Therefore, the budgets are geared toward priority projects because many regional developments need more concerns about heritage conservation. Thus, the funds are used for the primary construction, such as roads, pathways, and landscape improvement in the province area. However, the funds have been used for the heritage places, and improve the landscape, maintenance, and repair. It takes quite a long time for any projects involving the heritage sites. In other words, the local authorities have the primary duty to support and involving in the development plans in the local community such as providing the weaving expertise to improve the local people skills for preparing to be the tourist attractions. For example, the tourism project is 'OTOP INNO-LIFE TOURISM-BASED COMMUNITIES' which invited visitors to tour the local communities following the 20-Year National Strategy (2018-2037) has a conceptual framework for building competitiveness. Focusing on developing the manufacturing and service sectors to be competitive, people have the quality of life and gain more income. The local authorities have the primary role in managing and understanding the local community from all perspectives. However, it is relatively unsuccessful because of a lack of promotion and specific purpose to increase tourism.

3) **The Provincial Government**
   The Provincial government plays the primary role on top of the pyramid, all the local authorities are responsible and under the power of this department. It is the government administration following the principle of concentration for sharing empower. The department looks at the overview of the driven tourism sector in Surin, which shares empowers following the level of responsibility. This department will support and promote tourism projects strategies by cooperating with the stakeholder, local authorities, SAO, tourism business owners and TAT to manage all the festival events and tourism events. Moreover, this department also promotes, supports, and provides joint services among government agencies as a joint service centre. For example, the 'Elephant Round-Up' festival is a famous fair in Surin where the provincial administration requests the involving people to drive this festival smoothly, by cooperating with all the state agencies and communities such as ordering managing safety the area of performance, and the local shops in the festival events. On the other side, the TAT department is in charge of the public relation, promotion and mass media, cooperating with the provincial government.

4) The Local Community Leaders

Surin has a diversity of cultural traditions, the identity of the way of life of the local communities and outstanding culture (Ngamchuen, 2018). The local communities are still tenable in their tradition, culture and convey their heritage through the generations. The cultural tradition events exsit until the present such as the Khmer marriage, the healing ceremony (Lao), the Khmer exorcise ceremony, and the Pra-Kam Spirit House propitiating ritual (Gui) ceremonies. Local communities still conserving these in their communities. Thus, the local communities are quite a strong conservative and holding to the old lifestyles. From the observation, the local people from the old age to the young generation are popular to wear silk sarong when they go to the temples or any formal events that can conservatively reflect their lives. However, Surin has a unique way of life. The overview of the local people's situation in Surin has indicated that the proportion of poor people is higher than the national average (Surin Province Statistic Office, 2017). Most local people are still earning a living with agriculture such as rice fields, husbandry, and farming. They are busy earning more than being concerned with tourism development or conserving heritage sites. Thus, the local authorities would like to manage and develop tourism, and it is necessary to be concerned about local people's comprehension. The interview with the local people in tourist attractions showed that they knew that their products are attracting tourists and that they can get money from their skills but do not understand ' how cultural tourism can improve their quality of life? Alternatively, what is good tourism development for them? Therefore, it is not strange if they overlook a good point of cultural tourism, and they could not understand and realise beneficial from sustainable tourism development.

5) The Fine Art Department, Surin Branch

The Fine Arts Department plays the leading role in heritage conservation which all the rule and regulations are carried out through this department. Its primary responsibility is to conserve registered heritage sites in good conditions and preserve them for the next generation. In addition, the maintenance work approval must be authorized by this department as well. The Surin national museum officer interview stated they are responsible for maintaining all the Khmer monuments, archaeological, and antique in the Surin field survey as needed when they are notified of the heritage sites' problems. The Fine Art Department also preserves all the objects under reasonable control and well managed; therefore, it is necessary to strictly control heritage conservation that it may engage in more trouble. There is a need for more officers of heritage sites who can effectively address anti-heritage problems. The Fine Arts Department does not provide significant

restoration funding to repair or maintain heritage sites or hire additional staff to develop structural conservation models for heritage restoration. Additionally, another obvious issue is the bureaucratic system, which complicated constraints. Due to the lateness of the process, it may reduce the efficiency of local governments, communities, and state agencies. Tourism projects, in particular, have a specific deadline; if the Fine Art department's official decision-making process takes too long, their plan will expire. It is necessary for the tourism industry; a suitable operating schedule is critical. Otherwise, they risk missing out on opportunities to increase revenue and the number of tourists.

Part Seven: Existing Management Plans in Surin

Document reviews and in-depth interviews with the local authority about the existing management plan in Surin. Following the relevant government policies as a guideline for preparing the Surin Provincial Development Plan 2018-2022 review edition 2020. It develops to create a coherent in solving the problems of the area. It also increases the capacity in the competition appropriate to the opportunity and potential of the province. This management plan is emphasised to develop local economies, local products and agricultural in the area for improving the quality of the local products. This management also focuses on the strategy sustainable management of natural resources and environment of Surin (Surin Provincial Administration Organization, 2017) and following the standards for assessing the potential and conservation of tourism resources.

Moreover, Surin is in the Tourism development in south Isan civilisation, which consists of five provinces: Nakhon Ratchasima, Buriram, Surin, Sisaket and Ubon Ratchathani. This department is under the Tourism Authority of Thailand that it is in charge of the south Isan zone. The main target is to develop and upgrade the tourism in south Isan and the cultural corridor of the neighbouring countries such as Laos, Cambodia, and Vietnam. This department leads to proceed development guidelines, including infrastructure development, management plans and generate tourism routes. To promote the creation of outstanding and valuable OTOP products and services and develop agricultural products. It also focuses on community products to the tourism service industry instead of importing and consuming products from abroad. According to strategy two, to promote the development of tourism products and services directly related to Surin by using the geospatial development strategy to prepare spatial readiness for supporting tourists (Ministry of Tourism and Sports, 2015)

According to content analysis of the existing management plans in Surin, most of the management plan is focused on the province development, local community, local

economic and quality of life in the local people, including agriculture and resources. In terms of tourism, the relevant management plan is emphasised to upgrade local products in communities, services, cultural corridor to the neighbouring countries and manage resources into sustainable development. However, the management plan for conservation cultural heritage in both tangible and intangible does not have clear plans yet in this province. At this point, it needs to be concerned and should have effective guideline plans. All these plans need to support and cooperate with all provinces to reach the target effectively.

5.3 SWOT Analysis of Surin Province

This dissertation focuses on the current state of Surin in cultural tourism, tourist routes, promotion strategies, management plans and conservation, which theses respond to the study's objective. It also analyses some conditional views of the local community, cultural and natural resources potentials as tourism products and access to culturally significant values for conserving their cultural heritage sustainability. Therefore, applying the illustrates SWOT model framework evaluating them when analysed all the information collected indicates the problem's clear state. It can be provided an effective route to the case study from all perspectives.

5.3.1 Strengths

1) Surin has identified cultural heritage resources, both intangible and tangible heritage. These are reflected in the diversity of ethnic groups and culture such as Gui, Lao, Khmer and Thai.
2) The local traditional culture is still vital that it appears until the present such as the traditional of Khmer marriage (Khmer), healing ceremony (Lao) and Pra-Kam Spirit House propitiating ritual (Gui).
3) The intangible heritage such as silk weaving, making silverware, basketry and rice fields is still distinct local wisdom in Surin.
4) Surin has well-known traditional festivals attracted to the Thai and foreign visitors to travel to the area such as Elephant Round-up, Walking Up Phanom Swai and Elegant Elephant Ride Wedding Ceremony.
5) The cultural and natural tourist attractions are still in the right condition and integrity.
6) The local communities are still conservative of their way of life, friendly and robust.

5.3.2 Weakness

1) Lack of activities in the cultural tourists' attraction, for example, some of the villages, do not have activities for the visitor to participate or only show the making local products process. This makes the visitor lack interest, and not stay longer in the villages.

2) Lack of variety of tourism routes that most of the existing tourism routes when lack details of stopover points or service stations along the route. Moreover, the tourism routes provide only the overview routes around the province.

3) The local communities of the tourist attraction still lack knowledge and understanding about tourism. It is difficult for them to cooperate or participate in the operation and the lack of availability of services to the visitors.

4) Accessibility of the tourist attraction, the tourist has to have a private car or the public bus to service access the tourist destinations. They cannot access all the cultural tourist attractions because they are quite far from each other. Visitors cannot travel to some intangible village without permission or informing the community leaders, although they are a tourist attraction.

5) Lack of effective promotion strategies and management plans for developing tourism in the area. The management plans emphasis on developing the landscape more than with sustaining conservation and development.

6) Lack of tourist information in English to provide for foreign tourists and lack of English-speaking local guides.

7) Lack of standard safety systems for tourists, it is essential for tourists to have this information in their travel itinerary, and it helps them decide whether visit the province.

5.3.3 Opportunity

1) It can increase the number of tourists and upgrade Surin to be a main tourist destination in the south Isan area or the north-eastern region.

2) The boosting of the local tourism by providing new ideas with new tourism routes. It creates an opportunity to gain a wider variety of tourists into the area.

3) Improve and upgrade the cultural and natural tourist attractions in Surin.

4) Increase people awareness for cultural heritage and conserve for heritage assets.

5) Surin can be a new destination for ecotourism in the south Isan.

5.3.4 Threat

1) The management plan cannot be adequately implemented due to the limited conditions of the area.
2) When tourism is fast-growing, local authenticity may be lost.
3) Risk damaging the integrity of natural tourist attractions.

5.4 Conclusion

The following qualitative data collection process is the documentation, in-depth interviews, observations and field surveys. It has indicated and analysed the problem, potential, issue, and challenge for developing and boosting cultural tourism in Surin province. This dissertation has emphasised promoting cultural tourism and presenting cultural tourism routes and setting up guideline sustainable management plans and province's policies. At this stage, the data collection has followed the objective of the study for responding to the research questions. It can be a summary of all the information are collected data as issues as follows.

Surin has a rich diversity of ethnic, valuable cultural heritage, historical sites, distinct local wisdom art and crafts (intangible heritage) and abundant natural tourist attractions. However, this province has low tourism and many tourists, both Thai and foreigners (see figure 91-92). It has variables that it makes this province to be the non-principal destination for the tourists such as the long distances to travel, uncomfortable transportations, and lack of tourism activities and adequate tourism information has provided to the tourists. These problems and issues should be avoided in tourism developments, helping Surin the second destination and overlooking the neighbouring province.

The cultural tourist attractions in Surin have indicated that it has four primary identities of tourism resources such as Khmer monuments, cultural heritage, natural attractions, and traditional festival events. These are indicated the potential of tourism products in Surin. The cultural resources are unique and reflect through the diversity of ethnic groups life in the province. The field survey has indicated many problems in destinations such as the problems of accessing tourist destinations, tourism information, promotion, direction signage, safety, and long-distances between tourist spots. It needs to improve and solve the necessary problems. Besides, existing tourism routes' problem carried out a lack of various styles, themes, and details along the routes. It cannot respond to various styles of the tourist in both general interest and particular interest. It is matched to the first objective of planning cultural tourism for the tourists. The researcher uses an idea from the cultural route concept to develop the route that is a possibility and useful to Surin. It will discuss further details of the cultural tourism route in the next chapter.

The cooperation between the local stakeholders, local authorities and local people is quite a good relationship. The local community participates in any activities, meeting and involving development plan for their community. Most communities are quite strong and conservative, which can be seen from the traditional ceremonies, and way of life-based on tradition belief. It reflects through the ethnic groups in each area of Surin. Therefore, the stakeholders or local authorities must understand their way of life and find the same agreement to develop and improve their quality of life. However, the local communities lack understanding about conservation and sustainable tourism, questioning how tourism can improve their quality of life? Alternatively, why they need to conserve their cultural heritage assets? It is challenging for the cultural heritage practitioners and tourism managers for how to respond to their questions.

The current tourism situation in Surin has started to step into growing up stage due to the public sector and local authorities; it has provided the opportunity for the non-principal destination provinces and play more role in the tourism sector boosting the tourism. It can be led to improve their quality of life in the low tourism area. It also encourages Thai people to travel to their country after the COVID-19 pandemic and boosting tourism economic sector. However, the Surin still needs effective management plans for both sustainable tourism and provincial developments. Especially, cultural tourism in Surin needs adequate management plans, the cultural tourism route development, and facilities to service the tourists. It is led to set up the management plans guideline to support sustainable tourism in this province. In next chapter will provide the model of the cultural tourism and guideline of management plan, including the conclusion of this dissertations.

Chapter 6
Model of The Cultural Routes, Discussion, and Conclusion

6.1 Introduction

This dissertation set out to explore problems with the tourism industry in Surin and support boosting the cultural tourism in the area with a particular focus on generating the cultural tourism route model. Surin is a fascinating province since it retains many varied, tangible, and intangible heritage values. However, Surin has a wide diversity of cultural experiences; Thai and foreign tourists seem to be more interested in local traditional festivals and often ignore cultural heritage and natural attractions. Due to the lack of sufficient promoting cultural tourism in this area and low public awareness of its rich potential, it is not easy to convince local stakeholders to promote their heritage sites. Therefore, the researcher asks the research question: How can relevant cultural heritage be critical factors in developing cultural tourism routes and promoting cultural tourism in Surin? The cultural tourism routes are used as promotion tourism tools, including determining the management plan's possibility for developing and establishing sustainable tourism and conserving the cultural heritage significantly in this province. It also an essential guide to developing in the future. It is being described as cultural tourism with the diversity of culture and natural resources (see details in chapter 3 and 5). Surin can be evaluated to describe the cultural tourism routes network. The wide range of the value is dispersed throughout the province, cultural, natural, and social. It reveals an appropriate framework to assess the potential of cultural heritage and natural resources as a basis for generating cultural tourism routes. Besides the scope of the study, the cultural tourism route planning is sought for heritage conservation in terms of social and spiritual rather than economic perspectives. Therefore, the provisional conceptual framework of crucial development is based on the cultural route concept to generate the cultural tourism routes described following cultural resources and heritage conservation context.

In this chapter provide following topics contain the presenting of the model of the cultural tourism routes, a summary of key finding, and discussion of how different finding themes are associated and contribute to the study knowledge related to theory, policy, and practice (chapter two 2.2) in generating the cultural tourism routes and determining the cultural significance through this process. It also concludes and recommends future research that is developed to guide the basis for future research.

6.2 Model of The Cultural Tourism Routes

This dissertation aims to present a model of the cultural tourism routes as a powerful tool for promoting cultural tourism in Surin. This province has a rich diversity of cultural resources due to the ethnic group diversities. They still conserve their way of

life and rich culture. It also has abundant natural resources that Surin is unseen. The analysis of data from the field survey, in-depth-interview, and observation all over the tourist attractions in the province leading to formulating the cultural tourism routes. It can be divided the tourist attractions into three groups such as Khmer monuments, cultural heritage (intangible heritage: the skill of silverware, basketry, and silk weaving) and natural tourist attractions. Therefore, these are the critical elements of the tour route that presents the identity of cultural resources in Surin.

In route development, the cultural route concept is a suitable theory key for generating cultural tourism routes. The cultural route is a cooperation project of cultural heritage, education, and tourism to develop and promote an itinerary or a set of itineraries based on history route, cultural concepts, a phenomenon with transnational importance, and significance for understanding. It is used in a more conceptual and general sense to express a network of sites or geographical areas sharing a theme (CM/Res, 2013, P.66). This dissertation uses the essence of integrating tourist destinations into the cultural routes concept, which connects various resources to create a story (theme) for attracting tourists. The idea is presenting a travel route that connects tourist attractions with similar characteristics or history, perhaps with the same architectural style or the same source of production processes. The route development process will be followed as the flow chart (see figure 118) that the research has integrated based on the cultural route concept and the pattern of the model of the routes. From the flow chart of the route development process, it has analysed the model of the cultural tourism routes into the route fact sheet (see box 2) that it provides the overview of cultural tourism routes implementation.
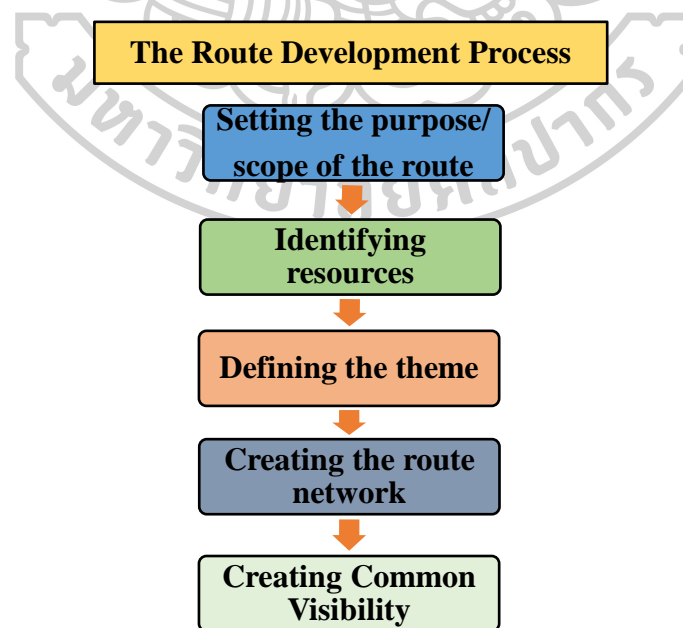
Figure 118 The Route Development Process Flowchart
Source: adapted from ECRR creation cultural Route by the author

Box 2: Routes' Factsheets: The Model of Cultural Tourism Routes in Surin

Route Proposal:
- Use as the promotional tool
- raising recognition and accessibility of cultural heritage
- making them accessible; include, engage and motivate local communities;
- Fostering local identity and pride;

Scope of the Route: Provincial and local levels

Route Planning:

Identification of Resources and Route Theme:
- Khmer Monuments (History Theme: The Time Machine)
- Cultural Heritage (Society Theme: Stay Like Local)
- Natural attraction (Geography Theme: Closer to Yourself, Closer to Nature)

Model Pattern: Network Route (see detail in chapter two:2.2)

Route's brief description: Analysis of all three main groups of resources to identify theme routes and formulate routes that share the same characteristics. Using the thematic route idea is critical to represent local cultural identity and promote tourism by creating the theme routes' slogan and persuasive writing to support its structure and make it enjoyable. Therefore, route development is a critical tool for promoting cultural tourism and tourism products for Surin province.

Management Structure:

- **The legal form of managing body**: The Provincial Government,
- **Type of Members:** Local Authorities, Stakeholders, communities' leaders Tourism Authorities Thailand and The Fine Art Department
- **Decision-making process:** centralised, hierarchic, and decentralised
- **Financing:** Government support
- **Most common Visitors:** Pilgrims, Thai tourists, Foreign Tourists, Seminar Groups, and the Caravan

Route's condition and offerings: All the instruments and elements of this cultural tourism model have created promotional tools for cultural tourism in Surin province. It also provides further development and diversification of the tourist product.

Offerings along the route: Waypoints, landmarks, service stations, some printed brochure; however, it still needs to improve and add in any part of involving.

Main contributor to success: the attachment and involvement of the local municipalities in the network of Surin. Through the shared cultural background and preserving local values.

Main challenge: construction of the tourist product culture route, construction of management plan, financing further route development and organisation. Promotional in cultural tourism in the area.

6.2.1 Model of Cultural Tourism Route 1: ' The Time Machine' (History Theme)

'The Time Machine' are the themed routes that invite visitors to imagine and go back to the ancient times during the Kingdom of Chela and Khmer Empire periods by travelling through this theme of the cultural tourism route. The routes use 'The Time Machine' to take the visitors to explore the evidence found in the Surin area, especially the abundant Khmer monuments that are scattered over the province. These Khmer monuments have reflected the development of prosperity through the civilisation culture as a way of life. It happened in the past, and it remains evidence until the present in this area. Therefore, it is a critical factor in contributes to historical sites as cultural tourism characteristics in Surin. Therefore, these theme routes will allow visitors to have Khmer's cultural heritage experiences that influence this area.

These routes will be divided into three main models adhering to the Khmer monument scattered locations, which these routes are optional for the visitor to select the route suitable for their trip. All these themes will select the Surin downtown as the starting point or the centre, and the route extends to the furthest destination and returns to the starting point (see box 3-5).

Box 3: Model of Route 1

Model of Route 1: Route Association and Timing (see figure 119)

Surin downtown - (25 Minutes / 28 km) - Prasat Chang Pee - (15 Minutes/ 16 km) - Prasat Sikhoraphum - (35 Minutes / 39.4 km) Prasat Chom Phar - Surin downtown

Landmarks: Chang Pee Temple, Ban Nong Kuhn local weaving group, Satom Organic Farm and Hom Ma Li Factory coffee shop.

Box 4: Model of Route 2

Model of Route 2: Route Association and Timing (see figure 120)

Surin downtown - (1 hours and 15 minutes / 61 km) - Prasat Phum Pon - (20 Minutes/ 14 km) Prasat Yay Ngao - (24 Minutes / 24 km) Prasat Tabieng Tient - Surin downtown

Landmarks: Chan Rom silk weaving village and Lamduan water park

Box 5: Model of Route 3

Model of Route 3: Route Association and Timing (see figure 121)

Surin downtown - (1 hours and 35 minutes / 75 km) - Group of Prasat Ta Meaun - (58 Minutes/ 49 km) Prasat Ban Plung - (19 Minutes / 14 km) Prasat Ban Pliah - Surin downtown

Landmarks: Prasat Ta Muean Thot, Prasat Yai Gream, Farmer Museum and Sericulture Learning centre
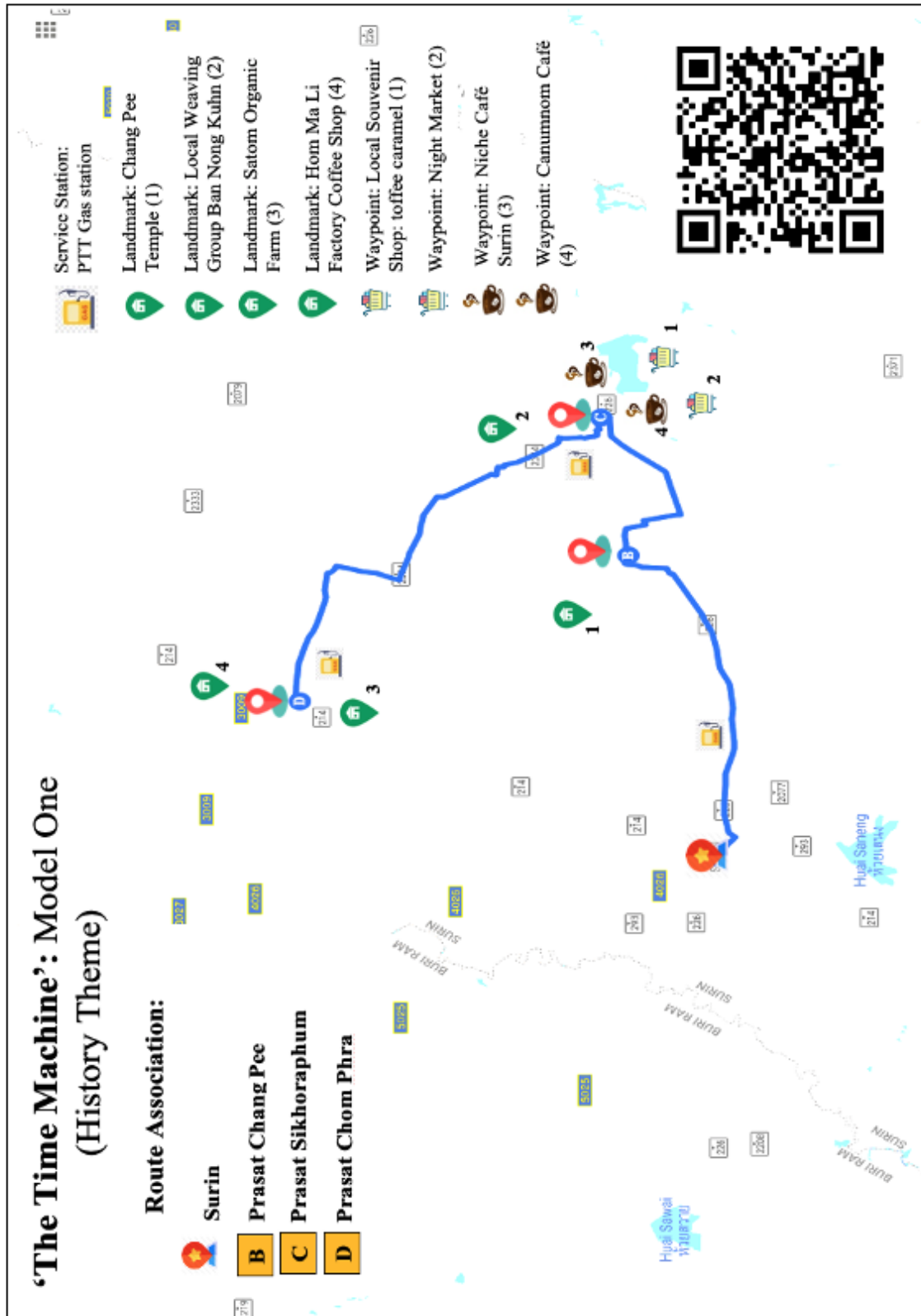
Figure 119 The Time Machine: Model One
Source: by author

'The Time Machine': Model Two
(History Theme)

Service Station:
PTT Gas station

Landmark: Chan Rom
Silk Weaving Village (1)

Landmark: Lamduan
Water Park (2)

Local Restaurant: Sangkla
Barbecued Shrimp (1)

Local Restaurant: Nongrak
Barbecued Shrimp (2)

Route Association:

Surin

Prasat Phum Pon

Prasat Yay Ngao (The
castle of lonely lady)

Prasat Tabieng Tient
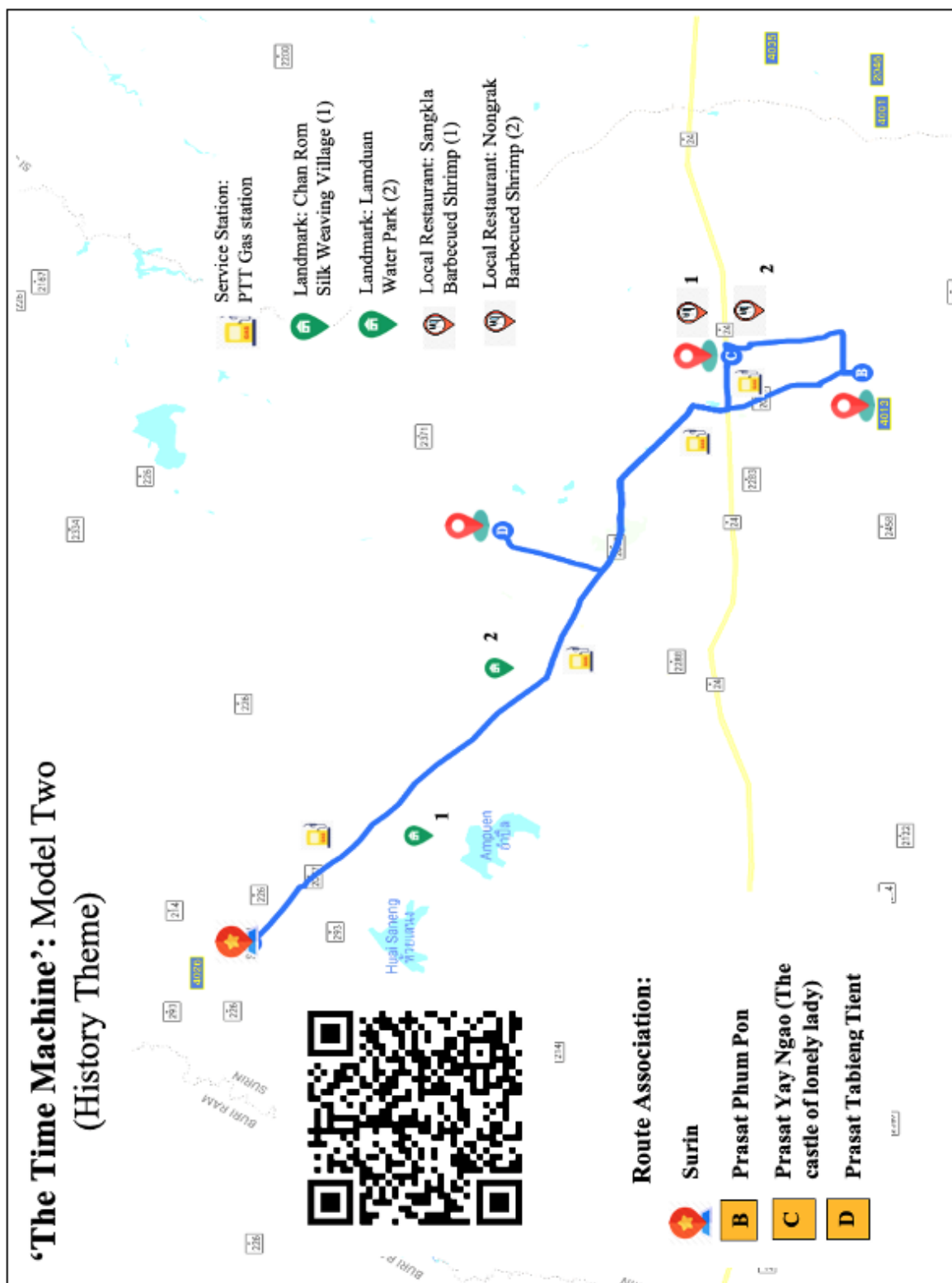
Figure 120 The Time Machine: Model Two
Source: by author
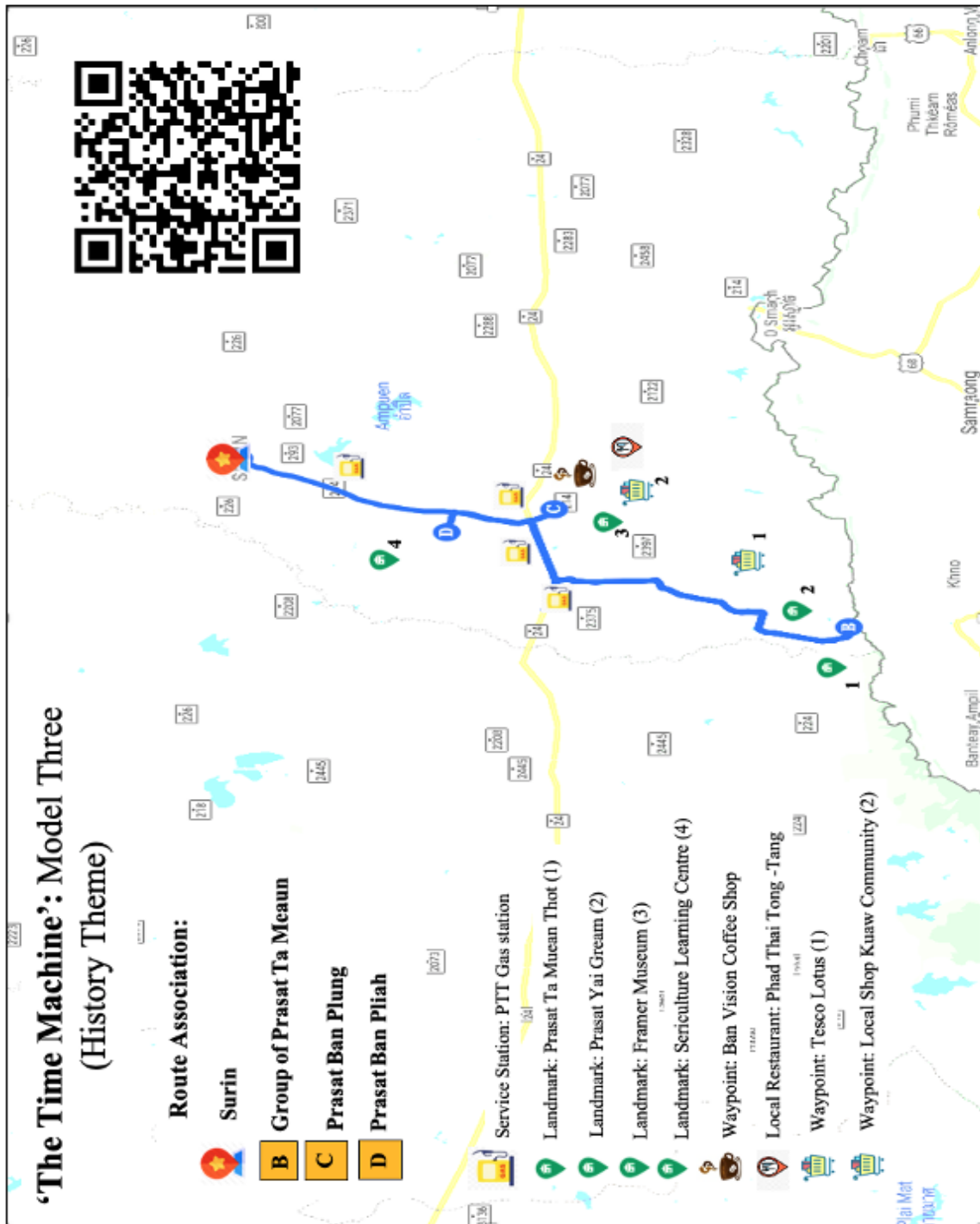
Figure 121 The Time Machine: Model Three
Source: by author

6.2.2 Model of Cultural Tourism Route 2: 'Stay Like Local' (Society Theme)

'Stay Like Local' is a theme route to allow visitors to see and have cultural experiences like local people with an identity way of life. It still conserves their cultural heritage combined with their daily lives. This theme route will provide valuable experiences for the tourist to get closer to the local people. It also provides enjoyable hand-on activities and shopping point in different cultural heritage villages such as silverware handicrafts, basketry, and silk weaving; all these three local skills are identities of cultural heritage resources (intangible heritage). Moreover, it will take the visitors to understand elephant raising and learn how to live with the elephant in the elephant village, which is the significant symbol of the Surin province. The visitor will be close to the local people and the group of elephants, including enjoyable activities such as elephant bath, elephant taking, and elephant performance. The visitors receive valuable opportunities to be part of the local way of life, besides paying respect to the main principal Buddha image (Phra Surintharamongkhon), which established on the extinct volcano at Phanom Swai forest park during the way.

These routes will be divided into three main models due to the cultural heritage village are scattered location and long-distance position. These routes are optional for the visitor to pick the route suitable for their trip. All these use the Surin downtown as the starting point or the centre, and the route is pined the place that is the most extended destination and return to the downtown. The details of the route association will provide information about 'Stay Like Local' theme routes as follows (see box 6-7).

Box 6: Model of Route 4

Model of Route 4: Route Association and Timing (see figure 123)

Surin downtown - (27 Minutes / 21 km) - Phanom Swai Forest Park - (35 Minutes/ 35 km) - Ban Buthom Basketry Village - (30 Minutes / 27 km) Khwao Sinarin Silverware Village - Surin downtown

Landmarks: Buddha' footprint, Religious Mountain, Ka-Thom village and Sa-Rent Silk weaving village, and Huai Saneng reservoir.

Box 7: Model of Route 5

Model of Route 5: Route Association and Timing (see figure 124)

Surin downtown - (56 Minutes / 56 km) - Elephant village - (42 Minutes/ 42 km) - Ban Tha Swang silk waving village - (18 Minutes / 18 km) Surin National Museum (open hour: 9 a.m-4 p.m.) - Surin downtown

Landmarks: Ban Suan Rim Mun Park, Thung Kula lake, Khumtraph Elephant Community, and Community rice centre Ra-Sai Village.
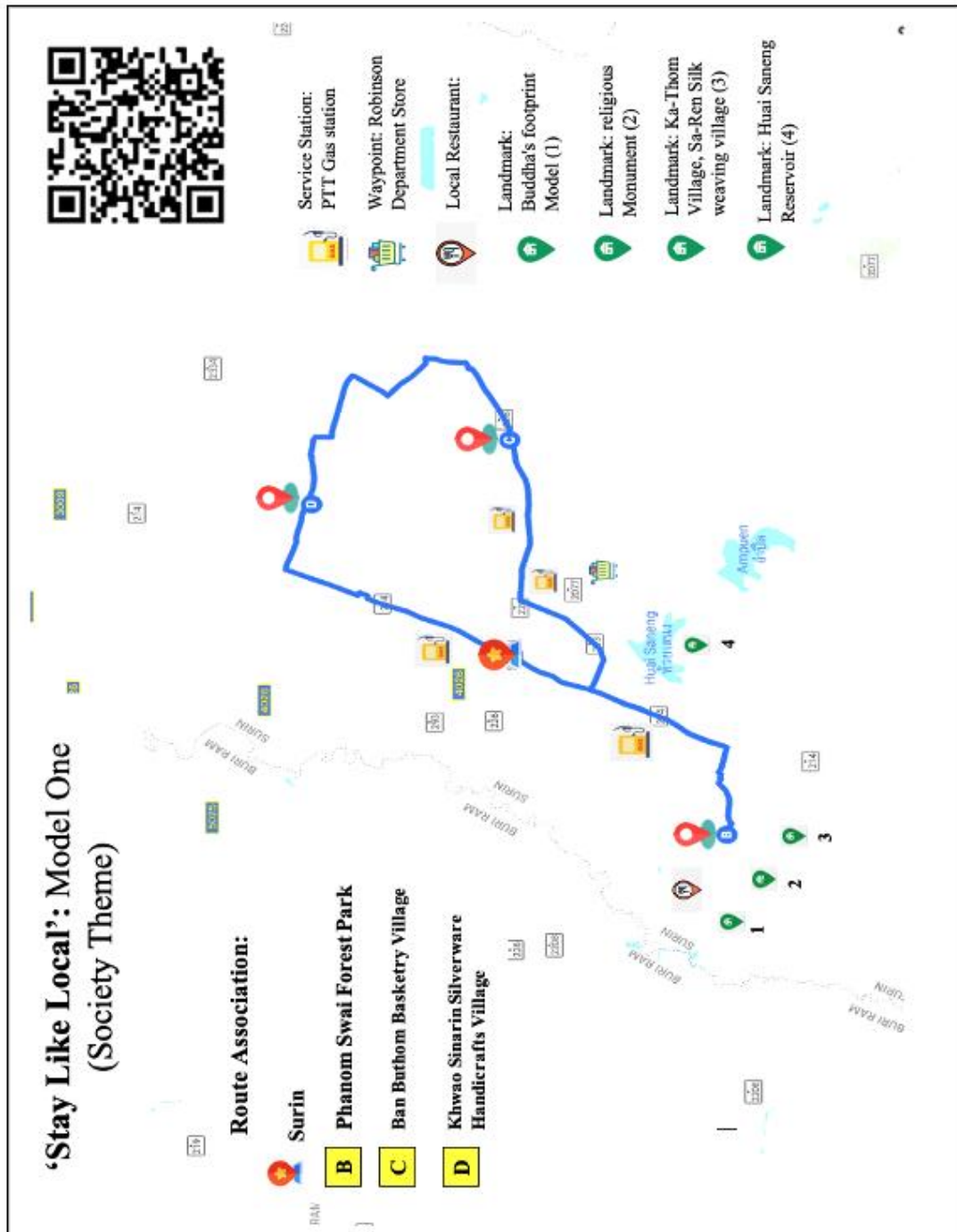
Figure 122 Stay Like Local: Model One
Source: by author

Figure 123 Stay Like Local: Model Two
Source: by author

6.2.3 Model of Cultural Tourism Route 3: Closer to yourself, Closer to Nature (Geography Theme)

'A park, a garden or even a single tree can deliver a heavy dose of nature therapy into your life, as long as you bring a sense of purpose to the experience

(Joni Sweet, 2018).'

'Closer to yourself, Closer to Nature' theme route will take the visitors to abundant natural scenery and missing tourists' attractions. The visitors can release themselves from stress, depression and anxiety from the big city and society. Moreover, this route will take the visitors to walk into the beautiful natural scenery with the message of responsible tourism promotion to conserve Surin natural resources. Therefore, these natural attractions make the visitor closer to nature and closer to yourself and take valuable time with nature by providing camping service and trekking activities to the local waterfall, a valuable experience for visitors.

The route will pick the Surin downtown as the starting point or the centre. The route is pined the place that is the most extended destination and return to the downtown. It also provides options for the visitor that would like to camp. It has two places that are providing Song Ku Forest Park and Pha Manao. The details of the route association will provide information about 'Closer to yourself, Closer to Nature' theme routes and contact information as follow (see box 8).

Box 8: Model of Route 6

Model of Route 6: Route Association and Timing (see figure 124)

Surin downtown - (38 Minutes / 40 km) - Song Ku Forest Park - (1 hour / 50 km) - Tiger waterfall - (30 Minutes / 15 km) Trikeeree waterfall - (1 hour and a half / 82 km.) Pha Manao viewpoint -Surin downtown

Landmarks: Chon Chom Market, Khao Sala Temple, Charat Local wood artefact, and Charat reservoir

Contact Information:

TAT Surin:044-514-447

Song Ku Forest Park: 044-511-362 (Camping / Natural trail)

Pha Manao viewpoint: https://www.facebook.com/pages/ผามะนาว-อกาบเชิง-จสุรินทร์/ (camping)
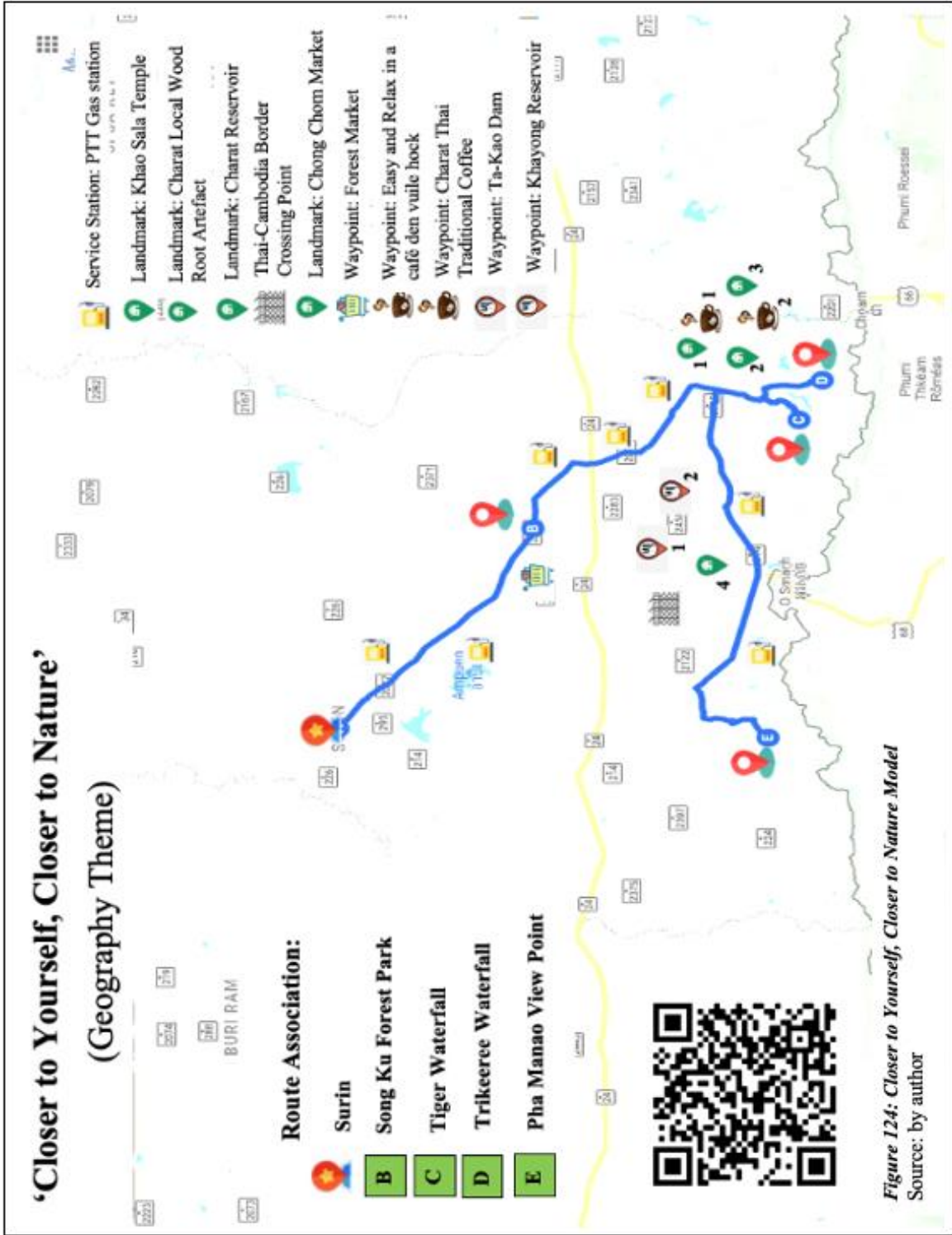
Figure 124 Closer to Yourself, Closer to Nature Model
Source: by author

In conclusion, this dissertation has applied the cultural route concept that represents systems the bare significant element of the cultural heritage and natural attraction in Surin province, requiring the planning processes different from those for single sites. It can be designed as a tool for promoting cultural tourism in Surin province and improving travelling optional to the tourist and enchantment of developing the farcicalities, boosting landmarks and main destinations leading to links with the cultural heritage of the province. In the case of the study, using the cultural route as the promotion tools in the City of Trikala, Greece (Evagelia ,2016), which use the route to promote cultural tourism in the city. It also uses a cultural route concept to accent the cultural landscape and management of cultural heritage, which applied key concepts and themes to present the tourist attraction of the city. Another case study applied the cultural concept as a tool for managing and generating route in Swaziland (Nagy, 2012). It is a clear distinction between cultural routes, and thematic trails, based on scientific background and quality assurance, by adding value, which will be one direction for further work. The discussion is about the tool kit used by cultural route managers, local authorities, small and medium-sized businesses, and their clusters. According to the route planning process for this dissertation, applied the key cultural route concept for planning route, generating route patterns, and the idea of the thematic route to approach beneficial for promoting cultural heritage in Surin province at the local level. The model of the cultural tourism routes for Surin has six different routes and categorized by themes route combine with creating the slogan and persuasive words to draw tourists' interest. It can be stated that the route approach can also ease the interpretation and presentation of the cultural main destinations through the theme that shares the same characteristics in each route. The researcher also provided the model of the cultural tourism routes planning and scanning QR code to access the brochures of each theme route for promotion techniques.

6.3 Summary of Key Finding

This section provides a summary of the key finding from the analysis of data in both primary and secondary resources, which is a summary of the topics as follows:

Theme one: Current Tourism Situation in Surin (Problems in low tourism area issues)

According to the tourism industry in Surin are driven by the traditional festival events and cultural heritage as the key elements of the tourism section. It can be stated that cultural tourism is a primary trend in the province. Surin is one of five provinces in south Isan, and it has the lowest number of tourists in south Isan. The key finding, Surin has rich cultural heritage diversities that reflect ethnic groups such as Gui, Lao, Khmer, and Thai. It still conserves its cultural heritage, and it also has Khmer stone castles that reflect the Khmer influence, including the fantastic natural places in this area. However, it has listed in the non-principal destination provinces (TAT, 2019)

and low tourism area. Most visitors pass over and stopover for a while in a short time more than stay longer in the area.

In summary of this issue, it is the found key variable to make Surin which has the lowest number of the tourists in cultural tourism, both Thai and foreigner in south Isan region, which is referenced from the Ministry of Tourism and Sport (2016-2018). The critical variable can be grouped as follows:

- **Transportation and necessary infrastructure:** Surin is far away from Bangkok, approximately 457 kilometres and the tourist has to spend more than five hours to reach the province. If it compared the neighbouring provinces like Buriram and Ubonrachathani, they have more comfortable transportation than Surin. In other words, local transportation also needs to be improved. Surin lacks sufficient local transportations such as rental cars, vans and touring vans or touring bus that is a weak point for drawing the tourist's attention.
- **Tourist activities and Tourism Routes**: Surin needs enough activities to support and attract tourists to tourist destinations. The lack of variety of tourist routes is essential to promote and draw attention to tourists. The package itineraries for the tourist lack association with the local cultural heritage identities and cannot be provided the whole year travelling.
- **Remoteness of the tourist destination:** Most of the tourist attractions in Surin are scattered all over the province, especially the Khmer monument destination. It is difficult for the tourist to manage their trip to travel in one day trip.
- **Lack of effective promotion and management plans:** Although there is a management plan, promotion in tourism and marketing, however, are not linked with the local identities. It still needs to improve management plans and integrate tourism planning. In other words, the lack of network in the tourism section for driving tourism effectively.

However, Surin is rich in tourism resources and needs extreme development and tourism support to turn Surin into a sustained and main cultural tourism destination in the lower Isan or north-eastern region. Therefore, these are the key factors to leading to Surin losing the opportunity to increase tourists' numbers.

Theme Two: Cultural Tourist Attraction Identities

The cultural tours attraction identities resources can be grouped into categories as follows:

1. **Khmer Monuments:** Surin is an area with a long history during Funan, the Kingdom of Chenla and the Khmer Empire, which are evidence to represent the ancient empire had taken power in this area. Most of the Khmer monuments are in

good conditions and under the fine art department supervision from the finding. However, the Khmer monuments' location is quite scattered over the province. Access to these destinations is a problem due to the long distancing, unclear direction signage that is difficult for the tourist to manage their trip. Therefore, the Khmer monuments are located near downtown, and tourists will visit more often than the stone castles that are far from the downtown.

2. **Cultural Heritage Tourist Attraction (intangible):** Surin has diversities of the way of life, beliefs, local language, and local wisdom caused by the diversities of the ethnic groups in the area such as Gui, Lao, Khmer and Thai. From the finding, it is carried out the tourism based on community, Surin has three main local skill villages that are quite popular for the tourist such as Ban Tha Swang (silk weaving skills), Khwao Sinarin Silverware Handicrafts Village and Ban Buthom Basketry village. All these are familiar with the tourist, and it has promoted, and the location of these three villages are closed to the downtown. However, it needs to establish activities for the tourist in each village to draw attention. Most local communities are quite conservative in their way of life; therefore, it is necessary to be concerned about the local people's sensitive and conflict issue.

3. **The Natural Tourism Attraction:** Surin has abundant natural resources such as Trikeeree waterfall, Tiger cave waterfall, Song Ku Forest Park and Pha Manao viewpoint. However, these tourist attractions are still improving and get support from the local government in the basic infrastructure such as the main road, facilities, transportation, and management plan. The natural attraction is in the development stage, and it is still to develop into sustainable.

4. **The Traditional and Festival Events:** this is a key main attraction for the tourist from everywhere for Surin province, especially the elephant festival, which is popular and draws tourists in these periods. However, the festival events have not to provide for the whole year, and the tourist will decrease during the non-festival events periods.

Theme Three: Existing of Promotion in Surin

In summary on this issue, Surin still needs to improve and carry out effective promotion strategies that can lead the tourist to understand and appreciate the cultural tourism products that provide in the area. It has noted that promoting attractions in Surin, which has emphasised promoting the highlighting destinations and traditional festival events, is used to attract tourists. In contrast, the natural tourist attraction in Surin seems to abandon, although it has listed as a tourist destination. The local authorities have recently urged boosting this natural attraction and started to establish the facilities, service in some area; however, it still needs efficient management, tourism routes, and promotion of these destinations. All these problems about tourism

promotion have indicated as a variable key for losing the opportunity to raise the number of tourists and make all of the heritage sites well known for the tourist. The print media, websites, social media, guidebook, or recommendation travelling websites are not available to the tourist extensively. In the other words, the existing promoting is not linked with the local identities, and it cannot pull out the potential of cultural identities and create the tourism products ineffectively.

During the COVID-19 outbreak, the impact has extended around the world, especially the tourism sector. Thus, the Tourism Authority Thailand (TAT) has launched many campaigns to boost tourism after the COVID situation. The finding has to change its purpose to emphasise boosting Thai people travel in their country by providing tourism campaigns. It focuses on traditional festival events in each period, combining with presenting the cultural heritage, local wisdom, ethnic groups, and historical sites through the festival events. Therefore, Surin has a good opportunity to restart and develop tourism and upgrade to be the main destination in South Isan.

Theme Four: Existing Tourism Routes

The existing tourism routes have noted that most tourist routes have shown the whole province's tourist destination points, and it is not linked or support the local cultural heritage effectively. The particular route or creative routes are not existing, including the tour itineraries, which are not varied and draw tourists' attention. Besides, the location of the tourist destinations is scattered over the province. It makes the visitors mostly picked the tourist destinations close to the downtown and ignore the far away destinations from downtown. The lack of tourism routes and tourism route guidelines highly affect the visitors' decision to plan their trip and lost opportunities to increase tourists' number and variety of tourist types in the province. Regarding to the waypoints, service stations, and landmarks, these need to be improved in interpretation signages, map directions, readiness in tourism services and provide promoting marketing in each landmark along the routes including facilities.

Theme Five: Local Stakeholders, Local Community and Existing Management Plan

In summary of this issue, there are departments and communities involved in conservation and tourism development in Surin. They are crucial in contributing to the province's advantages and disadvantages and balancing the development and conservation of the area's authenticity. Surin province is an area in a state of development; therefore, it cannot avoid change. Therefore, these departments have the primary role in drawing up an effective plan and management, including developing the cultural heritage resources as tourism products for distributing income to the local people and communities to improve the quality of life for the local people. In other words, the increase in the growth of cultural tourism is particularly significant for the

economy by generating a value chain in various sectors, with significant implications for creating and strengthening jobs (European Commission, 2014). However, the confusion of the target may cause deterioration to the heritage sites, which is possibly the primary problem. It is necessary to concern the level of power and individual management attitude limitation, including their heritage innovation concept. The stakeholders are responsible for the conservation and development of cultural attractions in Surin the consist of (1) the Tourism Authority Thailand, Surin Branch, (2) the Local Authority, (3) the Provincial Government, (4) the Local Community Leaders, and (5) the Fine Art Department, which all these are the main element to develop the suitable development and plans for the province.

Regarding the existing management plan in Surin, most of the management plan is focused on the province development, local community, local economic and quality of life of the local people, including agriculture and resources. In terms of tourism, the relevant management plan is emphasised to upgrade local products in communities, services, and cultural corridors to neighbouring countries and manage resources sustainably. However, the management plan for conservation of cultural heritage in both tangible and intangible does not have clear plans yet in this province. At this point, it needs to be concerned and should have effective guideline plans. All these plans need to support and cooperate with all provinces to reach the target effectively.

6.4 Discussion

A qualitative case study was developed explaining why low tourism area in Surin as the case study area. It uses focus groups, in-depth interviews, observation, and documentation as the data collection method gathered by selecting tourist attractions, local stakeholders, local authorities and local people with analysis in the previous chapter. The cultural tourism resources in this province have rich and unique because of the diversity of ethnic. It is associated with their history, social and natural aspects. All these have evolved with building up significant interrelations. However, Surin has an identity of the cultural heritage and natural heritage as the tourism products; it is still the tourist's second destination and passes over. This section has divided the result of the key finding into three main topics, which respond to the main research question and the study's objective.

- **Research Question**
  'How can relevant cultural heritage be critical factors in developing cultural tourism routes and promoting cultural tourism in Surin?'

- **The objective of the Study**
1. To study cultural heritage in Surin.
2. To analyze the current tourism situation attractions and management plans in Surin.
3. To set up a guideline for sustainable management plans and formulate cultural tourism routes for visitors.

Therefore, the data collecting links to the objective of the study. It also leads to evaluation of the result of the dissertation. It can be divided into the following topic.

6.4.1 Cultural Heritage Identities and Accessing Value

Cultural tourism is a primary trend for the tourism industry in Surin province. Thus, the study of the cultural resources in Surin is an important step to understand the potential of these resources. It can research the aim of this dissertation in the promotion of cultural tourism in this area. This point is linked with Lvanovic (2008) mentioned that cultural resources are any cultural feature in tangible and intangible resources available within the country, regions, and area; it contributes to cultural tourism. Therefore, this dissertation has emphasised studying cultural resources and the natural tourist attractions for generating the model of cultural tourism, including value access of cultural heritage significance, issues, problems, and challenges on the area leading to suitable management plan for Surin. From the finding, it can be divided the cultural resources identities into four areas: (1) Khmer monuments, (2) cultural heritage (Local wisdom Villages), (3) natural tourist attractions and (4) traditional festival events. This finding conforms to the research result of Assist. Prof. Dr Suvapat and the team (2018) study Tourism Development Linked to the Tourism Identities of the Lower Northern Part of Thailand. It has indicated that cultural resource's identity in the lower Isan or South Isan can be divided into eight areas (1) architectural and historical sites, (2) local wisdom: arts and craft, (3) religious and belief, (4) way of life and the local costume (5) local food, (6) local language, (7) festival and traditional and (8) natural resources or eco-tourism. Moreover, it also conforms to Ms Narinthip and Ms Poranee (2018), which study the Potential of Cultural, Sports and Recreation Tourism's Products and Services that can Attract Relate to Tourism in Buriram, Surin and Sisaket Province. It has indicated that these three provinces have the quality of tourism products and services which will attract the tourists to these provinces. Cultural tourism identities have been recognized, such as historical sites, local wisdom, and ethnic groups, which are primary resources in each province.

From the key finding, cultural heritage identities can be evaluated by accessing value following the Burra Charter (ICOMOS) 2013 provides the value assessment that it has the leading role for the value assessment, which has been used to help define the cultural and natural resources of an area. Cultural significance is a simple concept; its

purpose to identify and evaluate attributes that create value for our society (Kerr, 2013, p. 4). It has categorized value typologies into five main types such as (1) aesthetic value, (2) historical value, (3) scientific value, (4) social value and (5) spiritual value. The study of the cultural heritage in Surin province can be accessed the significant value as follows:

1) **Historical Values:** Surin is an area with a long history as the association centre of the ancient Khmer civilization (Seangmas, 2018, p.170), associated with the Chenla, Funun and ancient Khmer empire periods. It can be seen from the pieces of evidence of the Khmer monuments over the province. Surin has various significant Khmer monumrnts; Prasat Phum Phon presumed the oldest stone castle in Thailand. Prasat Sikhoraphum is called the most beautiful Khmer monument in Surin province (Srijonsang, 2018, p.63), and Group of Prasat Ta Muen is located in the boarding between Thai and Cambodia which is an important connection in the path of ancient Khmer civilization.

2) **Social Value:** Surin has diverse ethnic groups, such as Gui, Lao, Khmer, and Thai, together in harmony. Surin has a diversity of cultural traditions, the identity of the way of life of the local communities and culture outstanding (Ngamchuen, 2018). The local communities still retain their traditional culture and convey their heritage through the generation. In addition, the local people still conserve their way of life; beliefs and traditions of life are vigorous and conservative. It can be reflected in their daily life, such as the local women still wear silk sarong to all the religious events and formal events.

3) **Spiritual value:** Surin has been shown multicultural ways of life due to the various evidence discovered, including the many ethnic groups scattered widely in the area. It reflects the unique traditions, culture, and beliefs in the province, which is still part of their daily lives. The belief in traditional ceremonies in each ethnic groups still appears until the present such as Khmer marriage, the healing ceremony (Lao), Khmer exorcise ceremony, and the Pra-Kam Spirit House propitiating ritual (Gui) ceremonies local communities are still conserving in their communities. In other words, Surin also has unique local wisdom skills consisting of silk weaving, basketry and silverware handicraft which contributes to income and conserve their cultural heritage.

Refer to the first objective of the study: To study the cultural heritage in Surin province. It can be discussed that Surin has rich cultural resources, and it also has a diversity of cultural traditions, the identity of the way of life of the local communities and the culture outstanding (Ngamchuen, 2018). The result of accessing value by categorised with the ICOMOS (Burra Charter 2013) value assessment typologies has

indicated that the cultural heritage significance in Surin can be accessed into three main typologies such as (1) historical value, (2) social value and (3) spiritual value which be valuable to conserve their authenticity in sustainable.

In other words, the cultural heritage identities in Surin have the potential for the development of cultural tourism products such as Khmer Monuments, cultural heritage (silk weaving, silverware, and basketry handcraft skill), and natural attraction. It can add value to increase income to the local economy by promoting the production process as the cultural tourism attractions that conformed with Assist. Prof. Tonhtip (2018) and the team that has studied 'Identity Utilisation of tourist Resources bases Surin province. However, Surin has rich cultural resources and values; it still lacks support in promoting and marketing in cultural tourism, an effective tourism plan, various tourism routes, tourism association with the local cultural identity and cooperation of network in tourism.

6.4.2 Promoting in the Cultural Tourism: Model of the Cultural Tourism Routes

Cultural tourism is a particular tourism category associated with the growth of the new leisure community (Mac Cannell, 1999). It has been listed as the most rapidly growing tourism area by Holloway (2002: 206) and gaining income to the area. Surin has cultural tourism as a primary trend, and it is the main element driving the local economy. Cultural and heritage is a diverse tourism product in both tangible and intangible form for underpinning culture as an essential factor in expanding international tourism, or from one region to another, rapidly and continuously throughout the world. Surin has rich diversities of cultural resources, ethnic groups, Khmer monuments and natural resources conducive to be unique tourism products. That the introduction of social identity as a path of development creates value, as in the study of Premawit Wiwatset (2017), it can be stated that the local wisdom associated with identity as a means of identity be a factor in the tourism business. At this point, the tourists will pay more attention to identity and the site has established suitable activities that link to local cultural identities, which can gain more tourists' interest. It is an important tourism strategy that will cause sustained long-term growth (Siwarit Phongsakorn Rangsilpa and Suchart Chansaran, 2015, p. 576). It has conformed to Childs (2020) stated that the cultural heritage provides a compelling reason to visit when people travel to understand other countries, which often includes compelling human stories and provokes a sense of wonder.

From the finding, Surin has a cultural heritage, valuable and unique traditional and way of life, including it, is an area that has a long history from the ancient Khmer civilization. These are good and unique tourism products; however, the promoting and marketing lacks a link to the local cultural identities, including the tourism routes that

cannot be associated with a local cultural and pulling prominent tourist attractions for interpreting to the visitors.

Therefore, the promotion strategies in tourism are an additional vehicle for motivating travellers. Surin has the potential of cultural tourism resources in both tangible and intangible form such as Khmer monuments, local wisdom villages, diversity of ethnic groups and traditional events and festivals. The natural attraction remains unspoilt and less known to the tourist, and there are opportunities to develop as new destinations in Surin. These are learning resources. It is a problem capital and social capital which, in the view of Indira Pongnak and Supakorn Disthaphan (2015). To inspire people to pass on and share their traditions, developing a tourism program may be a practical solution (Mimar University of the Fine Arts, 2014). Thus, the thinking of the tourism routes as connecting tools between cultural and natural heritage with the tourists could be approached from the cultural tourism routes generation aspect to enchant the cultural significance in Surin. Therefore, the development of local production, diversity of tourism products and the extension of the tourist season contribute to local development (Vayionia, 2005; Holloway and Robinson, 1995; Kafouros, 2015). It can be a priority to attract the tourist to gain income and become well-known tourist destinations.

The tourism routes seem to be a unique opportunity for less mature areas with high cultural resources that appeal to special interest tours, short-stay visitors, long-stay visitors, and day visitors (Meyer, 2004). This dissertation has focused on promoting cultural tourism in Surin province by presenting the cultural tourism routes to boost tourism through cultural heritage and natural resources. From the findings on existing tourism routes in Surin, it has indicated that most of the tourist routes, it is showing the overview of the whole province. It does not provide details along the routes such as waypoints, service stations and stopovers. However, with this finding, it can be stated that Surin is still lacking the variety of tourism routes design and creative for responding to the tourist's demands. In other words, the route brings a variety of activities and attractions under the unified theme and stimulates opportunity entrepreneurially through the development of products and services (Miossec, 1977; Gunn, 1979; Long et al., 1990; Fagence, 1991; Lew, 1991; Greffe, 1994; Page and Getz, 1997). It is an opportunity to increase the number of tourists to visit and gain more income for the province.

After analysing data associated with the generating of the cultural tourism routes and existing tourism routes in Surin, the researcher can be seen as the opportunities by applying the cultural route concept, which is a method to promote tourism resource legacy and development and promote the local economy and cultural development (Ban, Z., Chen, F., Ban, T., & Ban, C., 2016). From the finding, the cultural tourism resources can be grouped into three main themes such as Khmer monuments cultural heritage and natural attractions; these themes are generated by applied the

thematic route is a subset of the cultural route representing a competitive network of wisdom (Klarić et al., 2013, p. 9). This route is a useful tool because the success depends on adding stories to thematic routes and how the local community is part of the tourism process (Vana M. V. and Malaescu S. 2016). It can also be a destination that tourists can travel to all year, generating income continuously and not just in high season (Weaver and Lawton, 2000). Therefore, from this route concept, the researcher presents a model of six models' cultural tourism routes. The routes are categorized into three themes routes and add the slogans in each route with persuasive wording to prompt the visitors' interesting. The six models of routes have associated with cultural heritage identities and share characteristics.

In conclusion, the tourism routes are a primary element to the tourist to decide to visit someplace around the world. The undisturbed natural and cultural significance could be approached to generate the route network to provide outdoor activities and experience the heritage. Concerning historic sites and vernacular rural characteristics dispersed throughout the province, routes reveal a linkage method for interpretation and presentation of cultural heritage with shared characteristics. Therefore, the researcher has created the map outline of each route from the six routes association with the concept of the theme. It also generated QR Code for scanning access to promoting brochures of three themes routes. These model theme routes are a guideline to generate cultural tourism routes in Surin or further research or development for use as the promoting tools in the low tourism area or promoting in cultural tourism.

6.4.3 Implementing Management Plan in Surin

The finding of the existing management plan's implementation has indicated that Surin still needs an effective management plan in the tourism section. There is still a need to develop and improve any relevant to the tourism section. It should be revised in landscape improvement, facilities for the visitor, transportation, tourist information, and accessing the tourist attractions scattered outside the downtown. To increase the tourist attraction, whether it is a tourist attraction or activities and attractions which conformed with Ms Narinthip and Ms Poranee (2018), which study the Potential of Cultural, Sports and Recreation Tourism's Products and Services that can Attract Relate to Tourism in Buriram, Surin and Sisaket provinces. The developing of various facilities that may be a natural place or something new to create for tourists. Therefore, it also focuses on learning skills and gains enrichment has been identified by Trend watching as a core global trend in travel which links to broader macro trends in consumer needs (Childs, 2020). It is also described as a culture of space and place that satisfies tourists and cultural needs and desire through learning and facilitating travel experience (European Commissions, 2016). From accessing cultural heritage

significance, it has indicated that the value of cultural heritage in Surin is classified into three types of values: historical value, social value, and spiritual value, which should be conserved sustainably. From the result, cultural tourism in Surin should be more concerned with conserve and management of the cultural heritage resources and turn into a sustainable development stage for preserving the authenticity of the area. This result conformed with Mr. Thongnak and the team (2007) which has studied the Potential of Artistic and Cultural Tourism, Lower of Isan that indicated that the tourism development in the Southern Isan should give more importance to art and culture along with sustainable tourism development. Therefore, the issues discussed above, the research can present the management plans implementing that suitable for the Surin province and upgrade the cultural tourism into the sustainable development stage as the following steps.

1. Conservation and Organization of Travel Program

1) **Organization of activities for tourists:** The environment in the area of Surin is considered as distinctive and is available for the organization of activities for tourists. With regard to the activities, it is recommended to organize the activities that allow the tourists to participate and learn the way of life of native people. Moreover, the activities should be held in accordance with various significant days of people. This is considered as a way to disseminate the indigenous culture as well as to allow people to continue to maintain aesthetic identity to be passed on for future generations further.

2) **Interpretation Management:** Surin should make signs conveying the meaning with details of tourist attractions within the province so that the tourists are aware of information related to the importance and value of such tourist sites. Furthermore, should make maps in tourism routes and its natural areas in order that the tourists can see and fully admire tourist locations in the community.

3) **Publicity:** should prepare travel guides related to tourist attractions so as to allow the tourists to get information both before traveling and during their stay. Aside from taking advantage of the convenient and basic information of Surin, the tourists can also keep such travel guides of tourist locations as souvenirs. Additionally, Surin should take part in different activities and exhibitions to publicize and promote the community to tourists, including various media that attend the events.

2. Planning for Tourism Activities and Facilities

1) **A Service Centre for Tourists should be created:** Surin should establish a Service Centre for Tourists as the focal point and facility for tourists for inquiries and contact information about travel programs in the province.

2) **Access to such Tourist Attractions:** It is recommended to ameliorate journey routes and install wayside lights, so that the tourists can enjoy the convenience as well as the safety of access to tourist attractions.

3) **Establishment of Homestay**: It should be created in the community because these establishments are useful for tourists who can learn the indigenous culture that is different from their own as well as share experiences with people in the community. This also generates income for people in the community. Moreover, some revenue from home stay related activities can be brought for the preservation of major tourist attractions in the community.

3. Conservation and Rehabilitation of the Community

Surin has various architectural heritages. In this connection, Surin should take into account the conservation that needs to be done to restore it and maintain it in good condition as it was in the past. It is required to conserve the original parts to be complete as much as possible. The modified sections or new additions can be made only partially in accordance with the requirements. But that must not change the original structure of the building, such as the scale of the building, roof lines and shapes, painting the building, and strict control of street signs and advertising.

For example, the building painting must be in harmony with the neighbouring environment and buildings so that the surrounding landscape can still retain its beauty and maintain the original uniqueness. This should be advised by experts. Additionally, the community should set the rules for the care and conservation, rehabilitation of the community as follows:

1) Use of materials and equipment that must be appropriate and arranged in a harmonious way.
2) Relevant agencies should provide support in terms of the budget.
3) There should be plan for collecting information related to the community and people in the community should be educated to recognize the value and importance of the community.
4) The Department of Fine Arts and the experts should take a look and give advice to people in the community.
5) There should be the care and conservation of the community continuously as well as preparation of plans for the conservation and rehabilitation of the community.

4. Participation

The participation of people is regarded as important because the preparation of the plan or operation in the field of tourism cannot be done by just one person or one agency. The stakeholders for participation in Surin should be:

1) Municipality in Surin which needs to care about amenities, conservation of tourist attractions as well as publicity about tourist locations.

2) Community: Local community leaders and people in the community should be responsible for tourism in the community and be involved in educating the tourists to understand the importance of the community.

3) The cultural centre of the community, the temple should be responsible for cultural tourism.

4) Schools should be encouraged and made aware of conserving the culture and cultural tourist sites in the community. As a central place for storage of academic documents that are associated with the community.

6.5 Conclusion

This dissertation has conducted a field survey, in-depth interview, studying the cultural heritage, analysis of all elements of the generating model of the cultural tourism route as the promoting tool for helping Surin to increase the number of the tourist and raise the tourists' attraction for generate income to the province. It is also presenting suitable management plans at the theoretical levels and practical application to Surin. From the result of the discussion, it can be seen that the research questions on the cultural heritage identities of Surin have the potential to generate of the model of the cultural tourism routes and it is also the good tourism products that can gain the tourist's attention from the other places.

In Consequently, the cultural model's recommendation; tourism routes as a promotion tool to boost the tourism section and may increase the number of tourists in the low tourism area. It is a suitable method for Surin; there is a lack of variety of route and suitable tourist itineraries provide to the tourists. Therefore, the tourist routes' recommendation is to respond to the tourists' demand and provide various tourist options to manage their trip. The outstanding cultural tourism routes represent the local cultural heritage and natural attraction, which has conformed to Childs, 2020, stating that the cultural heritage provides a compelling reason to visit when people travel to understand other countries, which often includes compelling human stories provokes a sense of wonder. The six routes model have formulated concerning the distance for the visitors that can manage based on one day trip. It attracted visitors by using the thematic routes and sharing distinctive identities. In addition, the creation of

the slogan and persuasive word of each route, including a QR code scan to pop up the brochures and contact information for the tourist, is suitable for the lifestyle in the present day. It is comfortable for the tourist to access the information. However, the limitation of generating the routes is about the destination location, which they are quite far from each other; it is a weak point to make the visitors have to spend more time in the private vehicles. Therefore, the generation of the routes is concerned about the activities, waypoints, landmarks, and service stations that the tourist can stopover along the route that they chose the theme.

In addition, the integrated approach to the management plan is recommended: this management plan for Surin can benefit the tourists, the local communities, stakeholders, and the local government, including concern with conservation approach of the cultural heritage in both tangible and intangible associations. The management plan is created based on the theories and create a framework for further research in the implementation of sustainable management plans which divided into the different issue for covering the management issues that Surin need to improve such as (1) conservation and organization of travel program, (2) Planning for tourism activities and facilities, (3) conservation and rehabilitation of the communities, and (4) participation. This implementing a sustainable management plan will be effective and conserve the value of the authenticity of the province or not. It needs all the involved sections to cooperate and make local the agreement on turning cultural tourism of Surin to be in a sustainable development stage.

Although Surin has a unique cultural heritage, way of life, belief, and rich cultural resources, it is a low tourism area and the second destination for the tourists, which from the key finding, it has indicated the many variables that may make Surin is a non-principal destination in the South Isan area. Lack of the variety of tourism routes, route association with the cultural heritage in the province, and ineffective management plans are significant issues that affect the cultural tourism section in Surin. Therefore, the researcher can see the opportunities to present the model of the cultural routes and suitable management plan implementing; these models can lead Surin to turn to be a main destination of the south Isan. However, Surin will be achieved in an upgrade to be the main tourist destination in south Isan. It strongly depends on the cooperation of the local communities and support from all the local governments in financial, marketing, management plans and conservation approach. Based on the research, Surin has a great potential to be upgraded as the main tourist destination with extensive and long-lasting support from all relevant departments within tourism sectors, both local and national in Thailand. Surin has more opportunity to get proper support from the relevant department, especially TAT, that it has changed the target group from the inbound tourists to the Thai tourist due to the covid-19 pandemic, and it has provided more marketing plan and promote domestic tourism. At this stage, it builds up the opportunity to other low tourism areas or the non-principal tourist destinations and Surin is well known to the tourists and gain

income to their area. However, it has to combined sustainable development and stays conserve and balance the authenticity and sustainability of the place during the world change and social life.

6.7 Recommendations for Further Research

1) The development of tourism routes should focus on developing facilities, boosting landmarks, activities, and stopovers needed to support visiting tourists.

2) Implementing an effective sustainable management plan to conserve the value of the authenticity of the province. It will require cooperation between government departments, community officials and leaders, and local stakeholders to reach agreement on turning the cultural tourism of Surin to a sustainable development stage.

3) Comparison of the current tourism routes of neighboring provinces that have similar problems will be essential to evaluating a suitable tourism performance in Surin.

4) Suitable conservation approaches and policies should be established at the development stage with a strategy to educate local communities to enable an understanding of how to conserve their cultural heritage in Surin.

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Appendix

Appendix A

Interview Questions

In-depth Interview Questions that are divided into two groups as follows

1). Interview questions to local stakeholders, authorities and communities

1. What work do you do for cultural tourism in Surin?
2. What about the conservation of heritage sites?
3. What should be improved in Surin tourism?
4. What kind of tourists did you notice?
5. How about the tourism situation in Surin?
6. What role of the government do you see in the promotion of tourism?
7. Which segment of tourists arriving here do you think is most important?
8. What about the seasonality of tourism here?
9. What roles should the local community in Surin play in tourism?
10. What do you hope for in Surin cultural tourism?
11. How do the locals have a part in the conservation of their own heritage?
12. Did they know about heritage conservation and tourism?
13. Are they interested in local tourism?
14. What was the existing promotion in Surin province?
15. What should all stakeholders do to improve cultural tourism?
16. What should be the promotional materials for tourism in Surin?
17. What is tourist behavior in these heritage areas?
18. When do the visitors normally come for traveling?
19. What was the existing management plan in Surin province?
20. Did they know about the heritage conservation and tourism?
21. How about the tourism routes in Surin province?
22. How about transportation in Surin?
23. How about safety in the tourist destinations?
24. What is the plan for natural tourist attractions in Surin?

25. What are the conflicting values among various groups of heritage and tourism stakeholders?

26. What the trend of tourism in Surin?

27. How to manage tourism in the communities?

2). Interview questions to local people, tourists and other people involved

1. Where do you get tourism information from?
2. How do you know this tourist attraction?
3. What is your opinion of Surin tourist attractions?
4. What kind of tourists did you notice?
5. Are they interested in local tourism?
6. What is the tourist behavior in these heritage areas?
7. When do the visitors normally come for traveling?
8. Did they know about heritage conservation and tourism?
9. How about transportation in Surin?
10. How do you sell your local products?
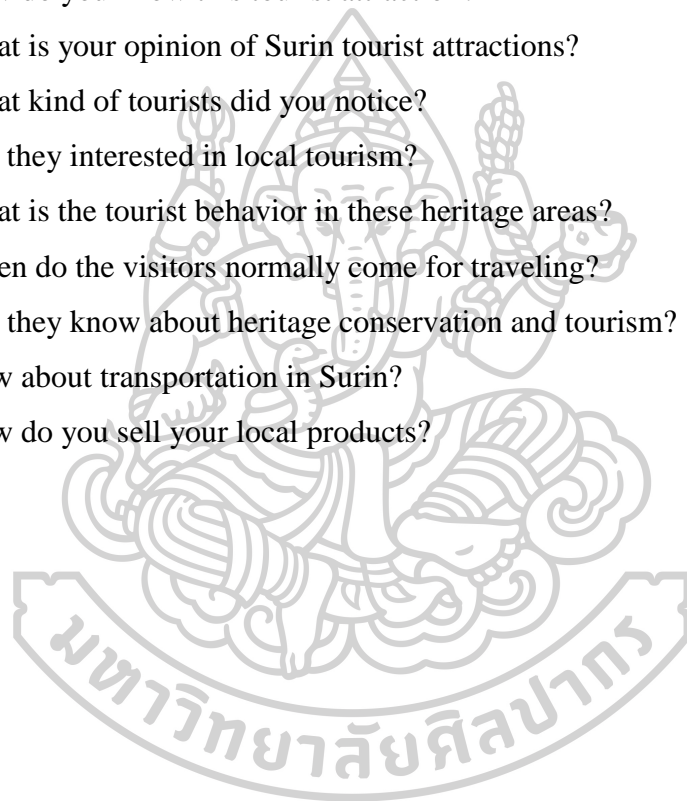
Appendix B

List of Research Focus Groups

Name	Occupation
Mr Issara Satra	The Deputy of Tourism Authority Thailand, Surin province
Ms Pronpatthama Sodsuchat	Staff at Tourism Authority Thailand, Surin province
Mr Wutthikun Namgepunya	Head of the wildlife sanctuary, Hui Theb Than
Ms Surana Deemak	SAO Ban Jarat
Mr Sumaree Dangnuge	SAO Ban Plung
Ms Naphaporn Painchai	Thai Tourists Help Center
Mr Budda Phetkra	SAO Ban Kra Pho (Elephant village)
Mr Anun Yingsuk	Leader of Ban Buthom Basketry Village Group
Mr Prarinya Sukyai	National Surin Museum Officer (Storekeeper)
Mr Sin Wattanasangkrsophon	Local Motorcycle shop owner
Mr. Phanit	Travel Business owner
Mr Kathy and her friend	Textiles designer from Scotland
Mr Watcharin Jannamge	Local community at Elephant Village
Mr Somsak Meesit	An instructor at Surindra Rajabhat University
Mr David Ross	Business owner at Surin
Mrs Thong	Local community near Prasat Chang Pee
Mr Teerasak Kaewrat	SAO Ban Phai (Academic Division)
Mr. Patcharin Tangkeaw	SAO Bukdai Officers
Khun Tom	Local Coffee shop (Vision coffee)
Mr Niyom Sirichoit	A soldier in group of Ta Muean
Mr. Thot Manpol	SAO Phom Pon members (Leader of community)
Mrs. Patkun Chuchuenbun	Professional community development
Ms. Tanyaporn Sanplem	Professional community development
Mr A Anonymous *(declined to reveal the name)*	Silverware Handcraft Business owner at Kawao Sinarin village
Mrs B *Anonymous (declined to reveal the name)*	Silk weaving Shop in Ban Tha swang
Mrs C and D *Anonymous (declined to reveal the name)*	Staff at Jan Soama Silk Weaving Mill
Ms E *Anonymous (declined to reveal the name)*	Staff at Thong Tharin Hotel

Appendix C

List of Landmarks, Waypoints and Souvenir Shops

อำเภอ	ร้านอาหาร	ประเภทอาหาร	โทรศัพท์
เมือง	กุนเชียง 5 ดาว สาขา 1	ร้านของฝาก	044511775
	กุนเชียง 5 ดาว สาขา 2	ร้านของฝาก	044513876
	จิงเฮียง	ร้านของฝาก	044512341, 0851025424
	ลิ้มอี่เฮียง	ร้านของฝาก	044512283
	เจ็กมิ้งไหมไทย	ร้านของฝาก	044511685
	เอกอนันต์ไหมไทย	ร้านของฝาก	044511441, 0864683096
	น้องหญิง	ร้านของฝาก	044511606
	ศูนย์ OTOP สุรินทร์	ร้านของฝาก	0897184074
	ข้าวหอม	ร้านของฝาก	044515857, 0894840192
	ดีวิไล	ร้านของฝาก	044513281
	สุรินทร์ไหมไทย	ร้านของฝาก	044512159
	กรีนเอาท์เล็ท	ร้านของฝาก	
	ตลาดไนท์มาร์เก็ต	ร้านของฝาก	

เส้นทาง	ร้านอาหาร	สถานที่ท่องเที่ยว	ร้านกาแฟ	ร้านของฝาก
เส้นที่ 1		วัดช่างปี่	Niche Café' สุรินทร์ โทร 088 703 5997	Night Market
1. ปราสาทช่างปี่ 2. ปราสาทศรีขรภูมิ 3.ปราสาทจอมพระ		กลุ่มทอผ้าบ้านหนองขุน โทร 08 4765 6715	ร้านกาแฟ ค่าน้ำนม โทร. 094 632 6224	ร้านของฝาก ชุมชน
		Satom Organic Farm โทร 061 165 1848		
		หอมมะลิแฟคทอรี่ โทร.087 255 5657		
เส้นทางที่ 2	**ร้านอาหาร**	**สถานที่ท่องเที่ยว**	**ร้านกาแฟ**	**ร้านของฝาก**
1.ปราสาทภูมิโปน 2.ปราสาทยายเหงา 3.ปราสาทตะเปียงเตีย	สังขะกุ้งเผา โทร. 092 624 9874	สวนน้ำลำดวน โทร. 093 192 5465	Café Amazon	
	นงลักษณ์กุ้งเผา รีสอร์ท โทร. 082 366 9417	หมู่บ้านทอผ้าจันรม โทร. 04451 4447		
เส้นทางที่ 3	**ร้านอาหาร**	**สถานที่ท่องเที่ยว**	**ร้านกาแฟ**	**ร้านของฝาก**
1. กลุ่มปราสาทตาเมือน 2. ปราสาทบ้านพลวง 3. ปราสาทบ้านไพล	ร้าน ผัดไทย โตงเตง โทร. 044 532 381	พิพิธภัณฑ์ชาวนา โทร. 044-590308,	บ้านวิชั่นคาเฟ่ โทร. 061 118 5594	ร้านของฝาก ชุมชน
		ศูนย์การเรียนรู้เลี้ยงไหม	Café Amazon	

เส้นทางที่ 4	ร้านอาหาร	สถานที่ท่องเที่ยว	ร้านกาแฟ	ร้านของฝาก
1. วนอุทยานพนมสวาย 2. บ้านบุทมจักสาร 3. หมู่บ้านเขวาสินรินทร์		รอยพระพุทธบาท	Café Amazon	ร้านของฝากหมู่บ้านหัตถกรรม
		อ่างเก็บน้ำห้วยเสนง		
		บ้านกระทมทอผ้าไหม โทร. 0 4454 6028		
		บ้านสะเร็นทอผ้าไหม โทร. 044 511 348		
เส้นทางที่ 5	**ร้านอาหาร**	**สถานที่ท่องเที่ยว**	**ร้านกาแฟ**	**ร้านของฝาก**
ศูนย์คชศึกษา	ครัวบ้านสวน โทร. 063 498 8951	บ้านสวนริมมูล โทร 084-517-9449	Maneewan Cafe'	ร้าน OTOP
บ้านท่าสว่าง		ทะเลสาบทุ่งกุลา	Café Amazon	
พิพิธภัณฑ์แห่งชาติสุรินทร์		หมู่บ้านช้างพลายชุมทรัพย์		
เส้นทางที่ 6	**ร้านอาหาร**	**สถานที่ท่องเที่ยว**	**ร้านกาแฟ**	**ร้านของฝาก**
วนอุทยานสนสองคู	เขื่อนตะเกา	วัดเขาศาลา	Easy and Relax in cafe' den vuile hock	
น้ำตกถ้ำเสือ	อ่างเก็บน้ำขยอง	กลุ่มทำสิ่งประดิษฐ์จากรากไม้		
น้ำตกไตรคีรี		อ่างเก็บน้ำบ้านจรัส	กาแฟโบราณบ้านจรัส	
ผามะนาว		ตลาดช่องจอม		

Appendix D

ที่ อว 8606/๗๗๐

บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร
22 ถนนบรมราชชนนี ตลิ่งชัน
กรุงเทพฯ 10170

๑๔ กรกฎาคม 2563

เรื่อง ขอความอนุเคราะห์ข้อมูลโดยการสัมภาษณ์

เรียน ผู้อำนวยการการท่องเที่ยวแห่งประเทศไทย จังหวัดสุรินทร์

ด้วย นางสาวประสุดา เจริญสุข รหัสนักศึกษา 58056953 นักศึกษาระดับปริญญา
ดุษฎีบัณฑิต สาขาวิชาการจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว (หลักสูตรนานาชาติ)
บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร กำลังทำวิทยานิพนธ์เรื่อง "Promoting Heritage Based on Cultural
Tourism: A Model of Cultural Tourism Route and Management Plan in Surin Province" มีความ
ประสงค์จะขอเข้าพบเพื่อสัมภาษณ์และเก็บข้อมูล เพื่อนำมาใช้ประกอบการทำวิทยานิพนธ์ดังกล่าว โดยมี
รายละเอียดดังนี้

1. แผนพัฒนาและทิศทางการท่องเที่ยวของจังหวัดสุรินทร์ในปัจจุบันและอนาคต
2. โครงการการท่องเที่ยวในจังหวัดสุรินทร์
3. ข้อมูลเส้นทางการท่องเที่ยว
4. ข้อมูลแหล่งท่องเที่ยว
5. ข้อมูลท่องเที่ยวทางธรรมชาติ

ในการนี้ บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร จึงขอความอนุเคราะห์จากท่านโปรดให้ความ
อนุเคราะห์แก่นักศึกษาตามที่ท่านเห็นสมควร ทั้งนี้ เพื่อประโยชน์ทางการศึกษาและหากท่านประสงค์จะขอ
ทราบรายละเอียดเพิ่มเติม บัณฑิตวิทยาลัย ขออนุญาตให้ นางสาวประสุดา เจริญสุข หมายเลขโทรศัพท์
089-103-5611 เป็นผู้ประสานงานโดยตรงต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ จักขอบคุณยิ่ง

ขอแสดงความนับถือ

(ผู้ช่วยศาสตราจารย์ ดร.สาธิต นิรัติศัย)
รองคณบดีบัณฑิตวิทยาลัยฝ่ายบริหาร
รักษาการแทนคณบดีบัณฑิตวิทยาลัย

สำนักงานคณบดีบัณฑิตวิทยาลัย ตลิ่งชัน
โทรศัพท์ 0-2849-7502 โทรสาร 0-2849-7503
ปรัชญา : มุ่งมั่น ส่งเสริมและสนับสนุนให้นักศึกษาบัณฑิตศึกษามีคุณภาพตามมาตรฐานสากล

VITA

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