

CULTURAL HERITAGE AND PRO-POOR TOURISM
DEVELOPMENT CASE STUDY:
BAN PA AO, MUEANG DISTRICT,
UBON RATCHATHANI PROVINCE

มรดกทางวัฒนธรรมและการพัฒนาการท่องเที่ยวเพื่อ
สนับสนุนคนยากจน กรณีศึกษา บ้านปะอาว ตำบลปะ
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วิชาการจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร
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บทคัดย่อ

ในขณะที่อุตสาหกรรมการท่องเที่ยวได้มีบทบาทสำคัญต่อเศรษฐกิจของประเทศไทย ผู้วิจัยได้มีความสนใจประชากรคนยากจนในประเด็นที่ว่า การท่องเที่ยวมีบทบาทอย่างไรต่อการดำเนินชีวิตของพวกเขา โดยเน้นหนักในเรื่องเศรษฐกิจ ผู้วิจัยจึงได้ศึกษาบทบาทของการท่องเที่ยวในหมู่บ้านเล็กๆ แห่งหนึ่งในภาคตะวันออกเฉียงเหนือของประเทศไทย ซึ่งเป็นถิ่นกำเนิดของตนเอง การศึกษาระดับของรายได้จากการท่องเที่ยวต่อคนยากจนเป็นหนึ่งในวัตถุประสงค์ของการศึกษาในครั้งนี้ โดยได้ทำการติดตามห่วงโซ่เงิน(Money chain) โดยทำการวิเคราะห์ห่วงโซ่อุปทานและห่วงโซ่เงิน อันจะช่วยให้เห็นพบวิธีการสร้างรายได้จากการท่องเที่ยวแก่คนยากจน วัตถุประสงค์ในการศึกษาต่อมาคือ เพื่อศึกษาบทบาทของมรดกทางวัฒนธรรมในอุตสาหกรรมการท่องเที่ยว และวัตถุประสงค์สุดท้ายได้แก่ ศึกษาการจัดสรรรายได้จากการท่องเที่ยวภายในหมู่บ้าน

ผู้วิจัยได้ทำการศึกษาประวัติความเป็นมาของการท่องเที่ยวเพื่อสนับสนุนคนยากจน (Pro-poor tourism or PPT) และมรดกทางวัฒนธรรม การศึกษาค้นคว้าครั้งนี้เกิดขึ้นภายใต้กรอบแนวคิดของการท่องเที่ยวเพื่อสนับสนุนคนยากจนจากสามแหล่งหลักๆ ได้แก่ the Pro-poor tourism partnership, SNV (the Netherland Development Organization) และ the International Council on Monuments and Sites (ICOMOS) กรณีศึกษาสี่แห่งในทวีปแอฟริกาและในประเทศลาวที่ซึ่งการท่องเที่ยวได้เชื่อมโยงระหว่างเศรษฐกิจและวัฒนธรรม ได้ถูกนำมาเสนอในส่วนของการศึกษารวมกันที่เกี่ยวข้อง โดยพบว่าห่วงโซ่คุณค่า (Value chain) ได้ถูกพิสูจน์ว่าเป็นเครื่องมือที่มีประสิทธิภาพในการส่งเสริมและพัฒนากการท่องเที่ยวเพื่อสนับสนุนคนยากจนได้ เนื่องจากมันช่วยให้เราเข้าใจบริบทของการพัฒนาในแง่มุมที่กว้างขึ้น ซึ่งทำให้เราสามารถวางแผนการพัฒนาการท่องเที่ยวได้อย่างยั่งยืน ห่วงโซ่คุณค่ายังเป็นหนึ่งในโลกที่ช่วยให้เราแน่ใจว่ากระบวนการผลิต รายได้และการจ้างงาน สามารถสร้างรายได้โดยตรงแก่คนยากจน นอกจากนี้ จากการทบทวนวรรณกรรมยังพบว่ามีอะไรที่ต่องานที่อีกมากกับมรดกทางวัฒนธรรมในพื้นที่หนึ่งๆ ซึ่งส่วนมากจะเกี่ยวข้องกับประเด็นการอนุรักษ์สภาพแวดล้อมทางประวัติศาสตร์ในขณะที่ต้องการส่งเสริมให้มรดกทางวัฒนธรรมเป็นสินค้าหนึ่งของการท่องเที่ยว และสิ่งที่ถูกนำมาอภิปรายมากอีกประเด็นหนึ่งได้แก่การฝึกหัดผู้สื่อความหมาย (Interpreter) และไกด์นำเที่ยวในพื้นที่ เพราะคนเหล่านี้มีผลอย่างมากต่อ

ประสบการณ์ของนักท่องเที่ยวและการประชาสัมพันธ์การท่องเที่ยวในพื้นที่

บ้านปะอาว หมู่บ้านเล็กๆ แห่งหนึ่งในภาคตะวันออกเฉียงเหนือได้ถูกเลือกให้เป็นกรณีศึกษา ผู้วิจัยได้อภิปรายภูมิหลังรวมถึงประวัติความเป็นมา งานหัตถกรรม ธุรกิจบริการ กิจกรรมทางวัฒนธรรม รวมถึงป่าชุมชน ซึ่งเป็นแหล่งท่องเที่ยวของหมู่บ้าน ผู้วิจัยได้ศึกษาและติดตามเส้นทางของเงินรายได้ที่เกิดจากการท่องเที่ยว ที่เกี่ยวเนื่องกับกระบวนการผลิตและการตลาดของสินค้าทางหัตถกรรม(งานหล่อทองเหลืองและผลิตภัณฑ์จากผ้าไหม) มรดกทางวัฒนธรรมของหมู่บ้านที่สืบทอดกันมาหลายชั่วอายุคน นอกจากนี้ยังได้ศึกษาต้นทุน รายได้ และรายจ่ายจากการขายผลิตภัณฑ์หัตถกรรม ธุรกิจที่พักแบบโฮมสเตย์ การบริการอาหารและเครื่องดื่ม การแสดงศิลปะพื้นบ้านและการขนส่ง

จากการศึกษาติดตามเส้นทางของเงินรายได้ที่เกิดจากกิจกรรมทางการท่องเที่ยว พบว่างานหัตถกรรมการหล่อทองเหลืองและผลิตภัณฑ์ผ้าไหมเป็นแหล่งที่สร้างรายได้หลักให้กับหมู่บ้าน แต่เป็นที่น่าเสียดาย เพราะมากกว่า 50% ของรายได้ได้รั่วไหลออกนอกหมู่บ้านไปยังผู้จัดหา (Suppliers) ซึ่งอยู่ในตัวจังหวัด ในขณะที่หมู่บ้านเองก็ขาดศักยภาพในการดึงดูดนักท่องเที่ยวให้พักค้างคืนในหมู่บ้านซึ่งทำให้รายได้ส่วนใหญ่รั่วไหลออกจากหมู่บ้านเช่นกัน

คำสำคัญ: มรดกทางวัฒนธรรม การท่องเที่ยวเพื่อสนับสนุนคนยากจน ห่วงโซ่คุณค่า

Abstract

Thailand has a significant tourist business and this plays a major role in the economy of the country. This researcher is interested in the poor citizens of Thailand and how might tourism play a role in their lives. This research covers the role of tourism in a small village that is located in Northeast Thailand. Since this researcher was born and raised in this part of Thailand, one of the goals of this study was to study the level of benefits from tourism to the poor, which will be accomplished by following the money chain, that is to say, through a supply and money chain analysis. This will help us to see if there is something that can be done about how tourism can benefit the poor as well as the not so poor. Another goal was to find out how cultural heritage plays a role in the tourism industry and finally to examine and study how income is distributed within a specific village.

The author covers the history and background of “Pro-Poor Tourism” (PPT) and Cultural Heritage. The conceptual framework of Pro-Poor Tourism was applied in this research and is outlined from three sources: first, the Pro-Poor Tourism partnership, second the SNV (the Netherland Development Organization), and third the principles and guidelines for managing tourism at places of cultural and heritage significance of the International Council on Monuments and Sites (ICOMOS) International Cultural Tourism Charter.

Four case studies on Pro-Poor Tourism are presented in the literature review, on tourism in Africa and Laos. Here the economic and cultural links between the tourist sites are presented. The value chain approach was examined and has proven an effective way of supporting pro-poor development, because it helps us to understand the wider context of development issues, so that we can design interventions for sustainable tourism development. The value chain approach is also one of the vehicles to ensure that the production,

income and employment can be increased for the direct benefit of the poor. The literature search also deals with cultural heritage which implies the natural environment as well as the cultural heritage. Cultural heritage has a lot to do with the sense of belonging to an area. Programs are discussed to preserve the environment of historical sites as well as how to promote cultural heritage in support of the drawing of visitors to tourist attractions. Discussed are the training of interpreters and guides thus improving the tourist experience and promotion programmes to help promote tourism.

A small village in Northeast Thailand was selected for this study. This researcher discusses the background and history of the Ban Pa-Ao village, which is located in Northeast Thailand, and details the handicrafts that are produced plus the cultural events and environmental forests located nearby. All of these contribute to the income of the villagers.

Finally, this research examines and follows the ‘money trail’ that is involved in producing and marketing the village handicrafts of brass and silk products. In addition to the costs, expenditures and sales produced to support the tourist housing, food, beverages, food catering, cultural entertainment and transportation are examined. The results of this money trail analysis give a clear picture that the two big income producers were the two crafts but that each craft spent more than 50% of their income outside of the village for supplies. It was easily concluded that there was a lack of good housing for tourists leading to the possibility that most tourists stay overnight in the larger city of Ubon Ratchatani (Ubon). Hence much of the tourist related village to this village ‘escapes’ to outside its community - the inescapable implication is that this pattern of ‘income escape’ may apply throughout the poor communities of Thailand.

Keyword: Pro-poor tourism, cultural heritage, value chain

Introduction

This study is concerned with the distribution of the economic benefits of tourism. Many studies of tourism tend to focus on tourism promotion, emphasizing economic values but neglecting to look deeply into the income distribution and poverty alleviation in rural areas. Economic benefits from tourism development may be unequally distributed among members of local communities because revenue from tourism often does not reach local people, but is concentrated among a small number of people with an ever-increasing gap between the rich and the poor. This leads to intergenerational conflicts and may affect gender relationships, increasing inequalities and relative poverty in local communities. In addition, sudden loss of income and jobs can be experienced in times of downturn. But tourism itself is still believed to play a significant role in addressing the poverty issue. This study first aims to increase the knowledge and understanding of pro-poor tourism as well as examining the extent to which tourism development in this case study benefits the poor. It also aims at gaining knowledge and understanding on how developing tourism affects the cultural heritage and the poor both positively and negatively.

The second aim of this study is to examine how cultural resources are employed in attracting tourism, paying particular attention to their potential in a tourism development strategy that emphasises poverty reduction and the equitable sharing of the benefits from tourism. At the same time, these cultural assets have to be maintained for the social and tourism sustainability of the village. Accordingly, the study will consider how cultural assets can be conserved and protected while being employed by a village to provide economic benefits. Ban Pa-Ao is the village that this researcher selected because of its history and full cultural heritage, with brass craftsmanship, silk weaving, a community forest, a museum and folk performances. However, the

main attraction of the community is the ancient brass craftsmanship which has passed from generation to generation and is the outstanding cultural expression of the village.

Aims

The broad aim of the study is to understand who, in a local community, enjoys the benefits from tourism and to explore the structural conditions that underlie this distribution of benefits. By implication, there is a concern with the question of how the benefits stream to a community might be augmented and how the equity of its distribution might be enhanced. This wider interest can be broken down into three more specific objectives or research tasks:

1. To measure the level of benefits from tourism to the poor (to follow the money chain by using the supply chain analysis).
2. To explore the use of cultural heritage as a tourism asset in order to generate income in the village and to investigate the consequent issue of how cultural heritage is being protected.
3. To examine potential strategies for income distribution and to ensure that income generated from tourism is fairly distributed in the village.

Materials and Methods

This study is conducted on the basis of a qualitative research methodology, which employs the literature review; examines a wide range of sources, documents and publications relating to the case study. Included are the field studies such as site visits, site surveys, photography, participant and non-participant observation, including in-depth interviews with key persons in the community. This is designed to investigate the current conditions of the community, together with internal and external factors which influence the livelihood or the way of life of individuals, groups, communities and businesses.

The case study aims to i) understand recent tourism development in the village ii) understand the scope, scale and mechanism of tourism impacts on local communities and people and iii) identify how to help bring benefits to the poor. The research questions specific to the fieldwork are i) what is the current tourism situation in the village? ii) how have the villagers experienced cultural tourism? iii) has tourism in the village benefited the poor? iv) can cultural heritage be used as a tourism asset to generate income in the village while ensuring its protection? v) how can we fairly distribute income from tourism in the village?

In conclusion, the tourism industry is a large sector in the world's economic system. Many are influenced by the development of this industry. Included are a village's cultural heritage and its life. We often see the cultural heritage being commodified to feed the villager's livelihood, and the result is an inequitable sharing in tourism benefits. Truly, the tourist industry has had a rapid growth with its constant development, but local people - especially the poor who live in tourist destinations - are still poor. Why do these problems still remain? Have these problems been taken into the authorities' consideration? Yes, in one sense they have; however, these problems provide continuing challenges for both local and national government to solve. Although poverty elimination in rural areas and cultural heritage conservation by using tourism as a mechanism are at the heart of this study, yet for some limitations such as timing and budgeting, this study will only examine and explain tourism development in the single case study of Ban Pa-Ao, a cultural village in a district of Ubon Ratchathani Province. Hopefully, this village will be a good exemplary case for pro-poor tourism development and the linked issue of cultural heritage conservation in the northeastern part of Thailand.

Results

1. Settlement and Population

Ban Pa-Ao is settled on a plain and there are no mountains around it which suited for growing agricultural crops such as rice and vegetables. This has resulted in many rice paddy fields surrounding the village and rice farming is the basic industry. [1]The village was established around 200 years ago. It is located in Tambon Pa-Ao, Muang district, about 20 kilometers from the provincial town of Ubon Ratchathani. Ban Pa-Ao comprises four sub-districts, namely *Mu* (the local administrative term, subdivided from Tambon), which are Mu 3, Mu 4, Mu 5 and Mu 6. There are 776 households in Ban Pa-Ao. Its population is 3, 007 people divided into 1, 494 male and 1, 513 female

The main occupations of the population are agriculture, government and private enterprise. Almost all of the population is Buddhist. [1]Overall, 75% of the income for the community is derived from the agriculture sector, 20% is derived from selling crafts and hospitality services, while 5% is derived from working in the private sector. There is one primary health care center, one school, two temples, one sacred place and three public ponds in Ban Pa-Ao.

[2]There were two ethnic groups in Ban Pa-Ao. One group was the Laotians who moved from Viengchan of Lao PDR in the age of Phra Wor and Phra Taa during the Thonburi period, in the reign of King Taksin the Great (2310-2325 B.E or 1767-1782 A.D). One can notice that their accent is still very close to Laotian. Another ethnic group is *Kula* (Thai Yai, the minority in Burma who actually tramped for trading purpose in the north-eastern part of Thailand). There is no accurate evidence about this group. It can be assumed that this group came after the establishment of Ban Pa-Ao.

2. Tourist Attraction of the Village

There are five tourist attractions in Pa-Ao village. The first is the making

of brass handicrafts using local raw materials. It is a manifestation of folk wisdom and ancient handicraft, and the main cultural heritage that has been promoted as the tourism attraction of the village. The handicraft is notable nationwide which generates both a good reputation and an income for the village. Brass craftsmanship of Ban Pa-Ao has been a family tradition for five generations; the products they produce are totally developed by the local talent. [3] This is also significant in terms of its history because there is evidence that the design of brass crafts was similar to the bronze bracelets that were excavated in an archeological site of Ban Chiang, the world heritage site in Udonthani province. From this point, it can be assumed that the brass work process has a history dating back more than 4, 000 years and that the people of Ban Pa-Ao were related to Ban Chiang's civilization. The second things that make Ban Pa-Ao well known is its silk products. Originally, silk textiles were produced for only household use. Every household in the village had to weave clothes for their family members. It is still evident that almost all of the households of Ban Pa-Ao have their own silk weaving machines. Just as most regions of Thailand have their own typical silks, so does Ban Pa-Ao. But the elaboration of the typical silk product patterns and designs made it unique. In addition, the use of traditional techniques of weaving, which is produced through local talent as well as the creation of signature designs makes the weaving more outstanding and distinguished. The products are entirely from natural material, where the colors used are made from parts of trees such as bark, lacquer, leaves, the root or heartwood. In addition, the entire production process is a thriving example of true handicraftsmanship using real silk. The third tourist attraction is Don Chee community forest that exhibits the full ecological system of a public forest and had been founded in the same period as the village settlement. Presently, the Don Chee community forest is a botanical diversification forest. There are various kinds of trees and floras, and some parts are used for animal food while

other parts are used for animal shelter. Apart from that, there are a number of animals that have been domesticated, both caged and running wild such as ostriches, wild boars and barking deers. The charm of the forest is a phenomenon that has persisted, with the changing dynamics of the forest, while the coexistence of man and forest in a reciprocal manner is an intangible effect that attracts people who want to study the forest. Now the infrastructure has improved for tourists who want to enjoy the beauty of the tangible products of the forest. Fourth is the performance of *Morlum*, a traditional singing performance, is still in existence and attractive. *Morlum*, part of the Isan performing arts and a traditional form of song, means expert song, or expert singer, referring to the music or artist respectively. The characteristic feature of *lum* singing is the use of a flexible melody which is tailored to the tones of the words in the text. Traditionally, the tune was developed by the singer as an interpretation of *gon* or poems and accompanied primarily by the *khene*, a free reed mouth organ, but the modern form is most often composed and uses electric instruments. Contemporary forms of the *Morlum* are also characterised by quick tempi and rapid delivery, while tempi tend to be slower in traditional forms. Some consistent characteristics include strong rhythmic accompaniment, vocal leaps, and a conversational style of singing that can be compared to American rap. Besides the *Morlum*, the *Serng Pong Lang* is also performing. Actually, *Pong Lang* is the name of a musical instrument from Northeastern Thailand. The instrument is a wooden xylophone used in traditional folk music of the Isan. *Serng* is a type of Isan dance that is unique to this region; it not only depicts the fun-loving nature of the Isan people but also reflects the life of the people in an agriculture-based society, who dance to entertain themselves during the harvest season. The *Serng Pong Lang* of Ban Pa-Aao is usually performed for welcoming tourists, where the performers are school boys and girls. The last tourist attraction of the village is the village museum where many

heritage objects of the village such as the fishing and weaving instruments, ancient jars and other kinds of utensils that were used in the ancient times but are now donated and collected for the museum. Further, the museum has become a cultural learning center because each item tells a story of how their ancestors lived and who they were and had become. Therefore, the significant reason for establishing the museum was to preserve the village's traditional cultural heritage.

Besides the five main tourist attractions above, there are also the twelve months of cultural events throughout the year that play a part in attracting tourists. Since the villagers' way of life is very much related to agriculture and the Buddhist religion, as are other villages in Isan. Unsurprisingly, almost all of the cultural festivals, events and beliefs are part of the faith in Buddhism and related to agricultural cultivation. On the other hand, those yearly cycle festivals are sometimes the by-product of the tourism industry in the village. Although the festival is not categorized as a main tourism asset, it is sometimes employed for tourism activities in the village. However, it does help to encourage the homestay business in the village, since those cultural festival events attract tourists to stay overnight during the festival. The cultural festivals and ceremonies of Ban Pa-Ao are based on Isan culture and have been performed on a yearly cycle. Actually, a yearly cycle is based on the lunar calendar which is 'faster' than the Western calendar by almost a month. This cycle consists of twelve months. Each of those months has its particular cultural festivals and religious events which is called "*Heet Sip Song*". "Heet" is abbreviated from the Thai word "Ja Reet", meaning traditional practice, but northeastern people use the alphabet "H" instead of the "R". Heet Sib song is therefore the set of practices that are traditionally performed in each month of the twelve months cycle ("Sib Song" means "twelve").

3. Cultural Significance of Ban Pa-Ao

According to Australia ICOMOS (1999, p2), each site has its own intrinsic values and cultural significance. Each village has aesthetic, historic, scientific, social or spiritual values for past, present and future generations. Cultural significance is embodied in the place itself, its fabrics, settings, land use, associations, meanings, records, related places and related objects, likewise Ban Pa-Ao.

Aesthetic Significance

The aesthetic significance of Ban Pa-Ao consists of both tangible and intangible values. Aesthetic significance in terms of tangible values is related to those elaborate brass and silk products which require local wisdom in the techniques used to produce the crafts. The local techniques used in brass work production are very difficult to imitate because they totally rely on craftsmanship and skill. Further, the Don Chee community forest is one of aesthetic significance. The forest still maintains its ecological fertility and provides good practices in forest foundation and management. This forest is also significant in term of intangible values, resulting from the coexistence between villagers and their community forest. Villagers are now subconsciously guarding the forest because they feel that the forest is an invaluable asset of their community and should be maintained for the next generation. Lastly, the simple life style of the villagers is also aesthetic in term of intangible values. Villagers' characters are hospitable and friendly. In addition, the religious practice of food offerings to the Buddhist monks early every morning is one of the most significant attractions.

Historical Significance

Ban Pa-Ao is an agricultural village with a long history related to the prince of Viengchan or Vientiane in Laos. The brief story about the village is that during the Thonburi period, in the reign of King Taksin the Great (2310-2325 B.E or 1767-1782 A.D.), [4]there was a war in Viengchan which was the capital of Laos. “Phra Wor” or Prince Wor was the older brother of “Phra Taa” or Prince Taa; both were ministers of Sri-Sut-Ta-Na-Ka-Na-Hud State or Viengchan in the reigns of King Chaiyachethathiraj II and King Siribunsan. Later on, those two princes had severe conflicts with King Siribunsan about the position of viceroy of the state, and their conflict became a battle. The result of the battle was that the two princes and a number of people escaped from Viengchan into the Siamese Kingdom. They later founded a new city at Dong U Phueng, close to the Mun River. In 1780 A.D., King Taksin the Great named the city “Ubon Ratchathani”. A number of people who followed Prince Wor and Prince Taa then migrated to the west of Ubon Ratchathani and settled in a small village named Ban Pa-Aao. It can be assumed that the ancestors of this village are Laotians, and one can notice that their accent is much like Laotian. These historical story make the village has the historical significance

Scientific Significance

Brass and silk production are scientifically significant in the context of Ban Pa-Ao. Dating back to about 200 years ago, at that time there was no technology or modern instruments for brass and silk production and all the products were created totally by local talent. We can certainly be left wondering how they produced brass and silk crafts in those ancient times. Some might come up with questions. What methodology or procedures did they use to establish and produce these products? How did they know how to produce brass and what portions of copper and zinc must be used to create the brass

that can be used in functional products such as pots and bowls? How did they come to know what parts of a tree are good for what colours? Further, colour was very important in the production of silk and these are scientific questions that indicate the scientific value of the craft products.

Social Significance

The Don Chee Community Forest:

The forest has been a major resource for the villagers and has been associated with the villagers' livelihood for over a century. From 1811 through to these more recent days, villagers exploited the forest by harvesting the forest crops and, in particular, picking the wild food - vegetables and fruits, cutting timbers for housing, gathering fire wood, using timber for coffin making and finally the forest was a crematorium or graveyard. This over utilization of the forest to create wood products basically caused the destruction of the forest over time.

After 30 years of little environmental control, the villagers realized that the factors stated above had eroded the forest's fertility. They began to find a method to resolve the problem. They set up some ground rules and procedures for the utilization of the forest. After that, most of villagers turned to pooling their efforts in conservation. Included in these efforts was a villagers' core leader, an abbot who dedicated himself to seek conservation approaches in the primary stage. This was strongly supported and the villagers participated and worked with the abbot in the conservation approach. After a while, the primary conservation methods were implemented and included the idea to plant new trees as they consumed older trees.

At present, the Don Chee community forest is a botany diversification forest, where there are various kinds of trees and flora, and some parts are used for animal food while other parts are used for animal shelter. Apart from that,

there are a number of animals that have been domesticated, both caged and running wild. For example, ostriches, wild boars and barking deer are just a few to be mentioned here.

The items discussed above demonstrate that the Don Chee community forest has high social significance within the village. However, outside the village, the forest's major attraction is as a learning centre role for those who would like to study community forests such as researchers, students, tourists and people from the wider community nearby.

4. Conservation Context

Responsibility for Conservation Activities

The responsibility for conservation activities of the village is not structured. Rather, conservation activities have been implied in the form of their cultural festival practices. Villagers have been encouraged to practice their cultural festival events in accordance with the ancient tradition or culture. Meanwhile, the traditional techniques are still used in brass production as there have been no new technologies employed. In addition, the author discovered that the most interesting conservation method of Ban Pa-Ao is that both brass and silk craftsmanship are contained in Pa-Ao school's curriculum, a school of Ban Pa-Ao. It is an elective course provided for students who are the new generation of the village, while the instructors in these courses are the brass and silk artisans from the village. The operational and conservation expenditures such as the cost for hiring the instructors and buying instruments were provided by the local government administrative organization.

Objectives and Standards for Conservation

The conservation method which has been applied in cultural festival performances is to maintain the ancient form of their traditional cultural events.

Villagers are always encouraged to practice the traditional form of the cultural festival event. The main reasons for maintaining the primitive form of the cultural festival are: (a) they would like to conserve their culture for present and future generations and (b) the primitive form of their cultural festival can generate a good reputation and attract the tourists. Some instances of this type of festival may be seen in *Fon Klong Tum* (a local performance that uses only drums as the music instrument) or in the *Boon Bung Fai* festival. At present this Fon Klong Tum performance is rarely seen in this festival but it is still active in Ban Pa-Ao.

5. Tourism Value - The Money Chain Analysis

The idea of the value or money chain is used to describe the full range of activities which are required to bring a product or service from conception, through the different phases of purchasing supplies, production, delivery to consumers, and final disposal after use. Value chain analyses focuses on the inter-linkages between elements of the value chain and usually address economic flows between levels. The author follows the money chain by assessing the five sub-chains of Ban Pa-Ao. After studying on the supply chains and the money trails of the five tourism-liked businesses of Ban Pa-Ao, the author then views the yearly income and expenses which tell us how much money is generated from the businesses relative to how much for its expenses, how much money flows outside and how much money remains in the village.

Brass Handicraft

The author discovered that the brass handicraft business of Ban Pa-Ao is organized into groups. There are two groups with twenty-two people involved in the brassware handicraft business. The income generated from selling brass products of the two groups is 102, 400 baht a month. That means a group member will get 2, 914 baht per month or roughly 34, 968 baht per year. The

supply chain analysis shows that the total of 38,290 baht is spent each month or 459,460 baht each year in the village for supplies that are needed to produce the brass products. Only 5,200 baht each month, which are for charcoal (2,200 baht) and firewood (3,000 baht), or 62,400 baht each year remain in the village, while the larger amount of the cost, namely 33,090 baht per month or 397,080 baht per year, goes to the suppliers in downtown of Ubon Ratchathani (Ubon). Only a little over 13.5% of the money spent on supplies stays within the village, while the total sales were 1,228,800 baht per year which represents 32.3% of all gross income from outside the village.

Silk Handicraft

The silk handicraft business of Ban Pa-Ao is organized into a cooperative. The cooperative comprises 27 members who actually weave silk cloth in their homes. Silk products being sold in the cooperative come from two sources: those made in Ban Pa-Ao and those imported from other provinces of Thailand. Therefore, the monthly cost is split accordingly. The supply chain analysis shows that the monthly total expenses of the cooperative are 111,900 baht which are for the following; (a) buying the raw materials and supplies for making their own products 35,950 baht per month, (b) importing the finished silk products outside the village 59,950 baht per month and (c) hiring labor in the production process 16,000 baht per month. When considering how much money from the total supply cost monthly remains in the village, the researcher found that only 16,000 baht for labour and 6,000 baht for yarn or 22,000 baht per month, or 19.66 % of the monthly cost for supplies, goes to the villagers while the larger amount of 89,900 baht per month or 80.34 % of the monthly cost flows outside for purchasing the raw materials and importing finished silk products from other provinces. The head of the silk cooperative reveals that the reason for buying the silk yarns outside the village is because the sericulture of the villagers is not

consistent. The cooperative cannot rely on the silk yarn of the villagers and therefore they have to buy from outside the village. Another reason is that the silk thread from the factory is more elaborate than the one from villagers.

The silk cooperative makes gross sales from selling their products at 139, 000 baht per month or 1, 668, 000 baht per year, while the monthly cost is 111, 900 baht or 1, 342, 800 baht yearly. When we subtract the total monthly cost from the monthly gross sales, we observe that the silk cooperative makes a net profit from selling their products of 27, 100 baht a month or 325, 200 baht a year. The profit that is generated from selling goods will be divided into two parts; 40% is reserved as the cash flow for maintaining the cooperative while the other 60% will be divided among the members as their net income. Thus 60% of 27, 100 baht is 16, 260 per month and split by 27 members is about 602 baht per member per month or 7, 224 per member per year. However, only 5 of the 27 members who are labouring in the weaving process and who get 2, 000 baht as their additional income; in the mean time these five members also get 602 baht a month from the profit made by the silk cooperative, which means that this group of members actually get about 2, 602 baht per month while the remaining 22 silk cooperative members get only 602 baht a month.

Excluded from the silk cooperative that was mentioned earlier, the author also found that there are seven households in Ban Pa-Ao that have been producing silk cloths at home individually and they are not the cooperative member. Their products are not available in the silk cooperative but sold only in their home. Their silk cloths are totally handmade since they do all the processing from the sericulture to the weaving. The author found that the income generated from selling silk cloth outside the silk cooperative of Ban Pa-Ao remaining in the village is about 21, 000 baht per month or 252, 000 baht per year. Total gross income is $3,350 \times 7 \times 12$ or 281, 400 baht. Net income is 3, 000

x 7 x 12 or 252, 000 baht and this group of people made around 3, 000 baht per month as net profit. However, the total expenditure outside the village for supplies was roughly 7 x 350 baht or 2, 450 baht per month or 29, 400 baht per year and the total sales were 281, 400 baht per year which represents 10.44% of all gross income being spent outside the village.

Homestay

The author found that most of the villagers that join in the homestay business in Ban Pa-Ao are living in Mu 5. There are now ten proprietors who are providing one or more rooms of their house for accommodating tourists; all ten houses are certified by the Ministry of Tourism and Sports of Thailand. A pioneer of the Ban Pa-Ao homestay business indicates that, initially, there were more than ten homes that had been submitted to the office of tourism development in the Ministry of Tourism and Sports for setting the standards of the homestay business in Thailand. But there were just ten homes that have been certified and have received the sign of the Homestay standard of Thailand. Presently (July 27, 2011), a host family usually charges 350 baht per tourist per night. Three meals per day are included in this price. The price can be broken down as follows: the first 200 baht is for bedding, the last 150 baht is for breakfast, lunch and supper (50 baht for each). A housewife of the host family is actually a cook. Meanwhile, the food suppliers are both from downtown and local because only local food that is actually found within the community is provided. Normally local food such as bamboo shoot, mushrooms and fish are favorite foods. The bamboo shoots are very easily found in the rainy season because villagers like to grow bamboo for making their basketries, while mushrooms are easily found in the community forest. Besides the local food, other menu items such as meat, pork, chicken or shrimp are usually bought from the fresh food market in the downtown area of Ubon Ratchathani province. A host family

spends 1,395 baht a month for buying food supplies. We can see that 36.92% of the monthly cost (515 baht) for supplies flows outside the village to the suppliers in downtown Ubon, while 63.08% (880 baht) of the monthly supply cost remains within the village.

The touring activities provided for homestay guests are dependent upon their wishes. Basically, there are five main activities for a tourist to experience. These are:

(1) to participate in religious events by offering food to the monks on the cultural road of the village in the early morning;

(2) to visit the local museum in the late morning. Here the tourist will get to know the history of Ban Pa-Ao and will be pleased with the beautiful paintings that informs them on how the villagers lived in the past as well as their evolution;

(3) to participate in the Don Chee community forest tour. At this point the tourist can become intrigued with the full ecological system of public forests that was founded in the same period as the village settlement itself;

(4) to visit the brass product center. Here again the tourist will have a chance to study the whole process of brass work production and have the chance to shop for the elaborate brass work products of Ban Pa-Ao;

(5) to visit the silk product center. Most tourists will not want to miss the chance to shop for the elaborate silk products from the silk weaving group of Ban Pa-Ao. There are various kinds of local silk products for tourist to purchase, such as shirts, blouses, loincloths, skirts, scarf and other items of clothing including those presented by the bride to her parents-in-law after marriage. The host will be a tourist guide for the guests in their own house. If tourists want to travel to the village nearby, transportation will also be provided at a price of 50 baht per tourist by the host, or if tourists want to cycle around

village, a bicycle will also be provided. Guiding fees and transportation fare rates are not fixed; it can be negotiated, although it is normally 100 baht per tourist per trip.

The price in the touring activities will vary. It depends upon the number of tourists. For instance, if the number of tourists is less than five, each tourist will have to pay 100 baht per person but if the number of tourists is more than five, they will be charged 80 baht per person. Normally, a homestay proprietor generates a net income of 3,005 baht per month or 36,060 per year. Currently, the money that is directed to outside the village is only from the food supply which is 515 baht per month or 6,180 per year.

The gross income on a yearly basis is 54,000 baht while the costs are 17,940 baht per year. The money spent outside the village is 6,180 baht per year and this represent 11.4% of the gross income that is spent outside the village while 89.6% of the gross income remains in the village.

Food and Beverages Catering

When considering the food supply process, the author found that the suppliers are very similar to those in the homestay business. This was because almost all of the customers in this business are local and domestic. So almost all of their favourite dishes are Thai foods and are obtained locally. One of the food and beverages catering business proprietor reveals that her customers are actually from the government sector that come to Ban Pa-Ao to study, visit or have a seminar at the learning center of Ban Pa-Ao. Normally there are around 50-100 people per group. When there is a group of people visiting for a seminar or study tour, she will be informed one day in advance by the local administrative officer to purchase food supplies and plan the steps to cater the food and beverages. Food supplies are actually found in the village, local food such as

bamboo shoots, mushrooms, fish and vegetables are the favorite dishes of her customers. When she received an order, her team will plan the steps involved from the start until the end of the catering process. For instance, if the customer would not like a local dish, they have to go to the fresh food market in town to get food. She will be the cook and the four employees will be her assistants in preparing beverages and dessert. Beverage and dessert ingredients are actually found in their village such as lemon grass, pandanus, taros and potato. After cooking the food, the dishes of food will be placed on serving tables in the courtyard of the temple or in the assembly hall. After the tourists finish their meal, they will all clean up the dishes and cooking utensils. Her employees are paid 200 baht for one catered meal. The supply chain analysis shows that a proprietor of the food and beverage catering business spends 6, 165 baht a month for the food supplies. More than half of the cost that the catering business proprietor spends monthly for supplies goes to the citizen villagers (3, 700 baht or 60.02% of total cost) while the remainder of the monthly costs for supplies is spent outside the village with the suppliers in downtown Ubon (2, 465 baht or 39.98% of total cost).

The author also found that the price of food and beverage per person is around 100-150 baht (beverage and dessert are included), while the average number of clients per month is around two groups or about 80 persons and there are four employees working with a business proprietor, each making 200 baht per month. At this point, we can see that the food and beverage catering business proprietor generates 3, 035 baht a month or 36, 420 baht a year for net income. We can see that 2, 465 baht a month or 29, 580 baht a year from the food supplies cost goes outside the village while the large amount of money that flows in the business stays in the village.

When looking at yearly income, business proprietors have the gross income at 10, 000 baht per month or 120, 000 baht per year. From this, an

amount of 2, 465 baht per month or 29, 580 baht per year is spent outside the village. This represents 24.64 % of the gross income being spent outside the village.

Transportation: Inter City Transportation via Buses

The author discovered that when tourist landed at the Ubon Ratchathani International Airport or arrived by bus at the bus terminal or got off the train at the railway station in downtown Ubon Ratchathani (Ubon), they have the ability to take an inter city bus from downtown Ubon to Ban Pa-Ao. There are two buses that are owned by the villagers of Ban Pa-Ao. These two buses provide a daily shuttle between Ban Pa-Ao and Ubon. The fare is 40 baht per person per one round trip. The fuel they use is diesel oil. When looking at the cost of providing transportation by way of buses. The author found that the cost that the bus owners spend monthly is 6, 500 baht and these costs are completely spent outside the village, with the suppliers in downtown Ubon. The bus owner actually gets around 300 passengers per month. Therefore, income generated from the transportation business could be 5, 500 baht per month or 66, 000 baht per year for its net income. All the expense monies, namely the 6, 500 baht (54% of the gross income) for operating and maintenance of the buses, are completely spent outside of Ban Pa-Ao village. Forty-six percent remains in the village.

Local Travel - when Tourists are already in Ban Pa-Ao

When tourists are already in Ban Pa-Ao, and should they not have their own transportation, they can rent a motorbike or bicycle from the villager. The rental price is not expensive. The rental price for a motorbike is 100 baht per hour and for a bicycle it is 80 baht per hour. However, this mode of transportation is rarely used. One of the villagers of Ban Pa-Ao indicated that, when tourists

come to visit Ban Pa-Ao, they usually come with their own vehicle or rental car from outside the village. Because Ban Pa-Ao is not far from downtown Ubon, many tourists would rather drive their own vehicle or rent a car or van from downtown. Another reason to do this is because the tourist destinations in the village are not far from one to another. This also allows tourists to travel within the village by walking and they choose to do so. Meanwhile, the car rental business in the village is not too apparent. The reason for this is because there is no large demand for automobiles and no one in the village that can provide a large number of cars for rental; therefore they just sacrifice the car that they own in their everyday life for rental.

Performing Arts: Serng Pong Lang and Mor Lum

The Serng Pong Lang Band

You cannot visit Ban Pa-Po without attending one of the performing arts performances. There are special events each year and visiting at least one of these events is a special treat. Here, again, it was my pleasure to talk with one of the performers of the *Serng Pong Lang*, where I discovered that the Serng Pong Lang performers consist of a school band within Ban Pa-Ao School and the band players are the students in the school. The band is led by an arts performing instructor. One of the *Serng Pong Lang* performers indicated that her band comprised ten students. The primary purpose of the school band is to encourage students to spend their free time in art and culture conservation. The band normally performs in the cultural festival events of the village such as the sky rocket festival or in special events such as when there is a very important person from the government sector or when there is a big group of tourists visiting the village. Should you wish to have the band perform for an event or for you personally, the price for the band is 3, 000 baht.

The Mor Lum Cu Performers

There is a set of performers called the Mor Lum Cu. They do special performances of customary dancing and singing for special events for the village of Ban Pa-Ao. There are two performers in this group. They do special events such as welcoming the special guests of the village, welcoming a group of tourists and performing in cultural festival events such as the sky rocket festival. And the price for their performance is 2, 000 baht.

Pinn Khene (the Isan reed mouth organ)

The *Pinn Khene* band of Ban Pa-Ao, comprising some seven performers. All performers are the elderly among the villagers. The *Pinn Khene* band is actually performing in the special events, such as in welcoming the special guests of the village, welcoming a group of tourists if they satisfy the requirements and performing in the cultural festival events such as the sky rocket festival, while the price is about 1, 500 baht.

The monthly cost or expenses of the three performing arts above is 5, 650 baht. The total expense from the *Serng Pong Lang* performance is 3, 050 baht per month, the *Mor Lum Cu* performance is 800 baht per month and the *Pinn Khene* performance is 1, 800 baht per month. That cost is for buying in the supplies such as the makeup, the costumes and the miscellaneous items such as the expense for the maintenance of their music instruments. However, more than half of the total monthly cost or 54% is spent outside the village with the supplier in downtown Ubon. The remainder of the monthly cost which is 46% of the total expenses remains in the village.

The income generation from the arts performing sector is 23, 500 per month or 282, 000 baht per year for its gross income. Total expenses are 5, 650 per month or 67, 800 baht per year. Only 3, 050 baht per month or 36, 600 baht per year of the expenses are spent outside the village. Thus 36, 600 divided by

a total of 282, 000, which is 13% of the income, is spent outside the village and 87% of the gross income remains in the village.

In conclusion, both the silk and brass businesses are fairly profitable. Homestay is the least profitable, which reflects the fact that most tours do not stay in the village. They are probably using other hotels or lodging in close-by Ubon. One should investigate what attracts visitors to stay overnight as this would be one way to expand the homestay business. Sixty-four percent of the silk cooperative's total income is spent outside the village. Here is a place to look for bringing some of these expenses back to the villagers. A good part of expenses consist of the finished silk products being purchased from other provinces for resale and this could be eliminated by increasing the production of the cooperative's silk products. Fifty-five percent of the transportation total income is spent outside the village and we know that this is because they have no service stations to service their vehicles. Whether they can afford a service station is probably out of the question at this time. Here again their total income is not that large to provide the monies needed to develop a service station for cars and trucks. However a government loan or subsidy might be the clue to help someone into a service station business thus employing a few more villagers.

Now that we have a degree of understanding of the money trail, it is time to look at the effect that heritage might play in attracting and developing tourism. Cultural heritage plays a big part in the promotion of tourism and thus the remainder of this article will be dedicated to an understanding of cultural heritage and its effect on tourism.

6. The Use of Cultural Heritage to Generate Income in the Village

One of this researcher's goals is to find out how cultural heritage can be used as a tourism asset to generate income in the village and at the same

time to investigate whether cultural heritage is being protected. To achieve this objective, the author applies the International Cultural Tourism Charter of the International Council on Monuments and Site (ICOMOS) in describing the tourism situation in Ban Pa-Ao. The charter comprises six principles and each principle comprises questions that are used in the discussion.

Encouraging the Public Awareness - Assessing the Significance of the Heritage Site

The first question is how significant is a heritage site and how do we know the significance of each site?

Physically, visitors are able to access the significant features of the village's cultural heritage in person, thus visitors can experience the place themselves and they can have a firsthand experience in the production processes of the brass handicraft and participate in some processes of the silk production process such as weaving. Visitors can also gain experience in the local museum and the community forest with or without an interpreter.

Intellectually, only visitors who go to the village for the purpose of study or to do research or as students and who inform the village head in advance can gain access to the cultural heritage significance intellectually. This is because the visitors will be welcomed by a key person who has been involved in the cultural significance of Ban Pa-Ao. In considering the question of emotive access, the visitors may be in the village just for a one day trip, they will not get much of a feeling for an old village or its historical significance because there is no historical environment for visitors to experience. The homes in this village are in the modern or contemporary architecture style like elsewhere in the town. There is nothing in the architecture to identify the property as being or belonging to an older era. The only identifiers that will be noticeable are the villagers who all have the Laotian accent. When you consider the style of dress by the

villagers, here again the visitor will not much feel the sense of being in a cultural village because the typical villagers such as the new generation are dressed in the modern style with shorts, jeans and t-shirts. Only the elders that select to do so are dressed in the traditional style with Pa-tung (a local skirt). In the meantime, should the visitors stay overnight or participate in cultural events such as the Buddhist events during the lent, they will feel much more a sense of the culture because the event will enrich their understanding that they are in a cultural village.

When considering the equality issues of accessibility, the author found that the access is equitable for both the host community and the visitor, resulting from the fact that if the local villagers would like to study or experience the brass or silk handicrafts, they can directly go to its center which is open daily. In the mean time, visitors can also access the cultural heritage of the village physically, intellectually and emotively. And when considering the forms and techniques used for interpretation of the significant sites in the village, I found that on-site interpretation is fairly poor. The only things available to the visitor are the signs to help you interpret the significance of any heritage site. However, the signs that do present the significance of a heritage site are not made for visitors to understand, especially the foreign visitors, because most of signs are only in Thai. Some of them are not in a good condition and are not easily readable. Another form of interpretation for site heritage is a brochure. One such brochure was found in the silk cooperative but here again it does not enrich the understanding of the heritage site for the visitors since it does not provide adequate information and is published only in Thai.

The visitor will be informed of any differing cultural values that may be ascribed to the place when they go to the village as a researcher or for the purpose of study; the head of the village will act as an interpreter and will provide adequate information that will help you to measure any differences in

the cultural values. That is to say, a typical visitor will not be provided such information or will not be informed of any difference in cultural values. This occurred when the author was participating in one of the Buddhist events. There was a dharma practicing event held in an evening at the ordination hall one day. An abbot was praying in the Laotian language which was standard for the village. The author was informed that only the priests of the Ban Pa-Ao temple can pray in the Laotian language while the priests of other temples actually pray only in the Pali-Sanskrit language. This is because the ancestors of the village are Laotian and the villagers as their descendants must follow the traditional form of practicing dharma. This traditional form of practicing dharma differs in accordance with local cultural values and the typical visitor will not be informed of this.

Managing the Dynamics of the Relationship

Tourism has impacted on the cultural heritage and the lifestyle of the villagers both positively and negatively. Positively, tourism helps to generate income for the village, thus improving the wellbeing of villagers. Tourism helps to broadcast the reputation of the village and this attracts further tourists. Because the local culture is the basis for attracting tourists to the village, it helps to preserve the local traditions and handicrafts. In regards to promoting the tourist industry, all infrastructures such as water, electricity, telephone and roads are well constructed and maintained in a good condition. This also helps and improves a better quality of life for the villagers. Negatively, tourism has accelerated culture distortion and this has resulted in some traditional lifestyles of the villagers being changed along with tourism development.

Tourism plan is based on a comprehensive understanding of the significance of the heritage site. This resulted in the cultural heritage of the village being properly promoted for the tourism business. For instance, the

villagers ignore new technology for producing brass handicrafts because they would like to retain the traditional method of brass production. Silk cooperative people are encouraged to use the natural colors from the tree for dying their yarn. The festivals such as Boon Bung Fai (the sky rocket festival) are still maintained in the traditional form. Moreover, the Buddhist activities such as the offering of food to monks in the morning is preserved and well maintained. An abbot of the temple of Ban Pa-Ao is playing a significant role in preserving and maintaining the traditional way of practicing Buddhist ceremonies.

How is a worthwhile visitor experience assured?

The information on the significance of the sites in the village is not presented adequately to optimize the visitors' understanding of the heritage and does not encourage them to respect it. This was verified from the brass handicraft center that provided some information about the history of brass making for the visitors. However, the information displayed is not enough for a visitor to understand the significance of the center. This was again verified on observation in that there is no information presented in other tourism sites of the village such as the community forest, silk cooperative and the cultural events. However, visitors are able to visit the cultural heritage sites of the village at their own pace, if they choose to do so. There are no specific tourist routes for visitors.

If the visitors are welcomed by a key person of the village such as the head of the village or by a local administrator, the encouragement comes from the fact that these persons have interpretation and knowledge skills which provide information about the heritage of the village and thus the visitor gains respect for the values and lifestyle of the villagers of Ban Pa-Ao. On the other hand, if the visitors come to Ban Pa-Ao individually without an advance warning to a key person, they will not be welcomed by the key people and there will

be no guide to interpret the value of the lifestyle or heritage of the villagers. The on-site facilities provided for the visitor such as the lavatory is not hygienic and not in a good condition. This has an adverse affect over the long run in discouraging the tourist business.

Visitors are allowed to participate in a process of the brass production such as molding a mold and wrapping it with wax. This activity helps to conserve the brass handicraft in terms of its automatically reinforcing villagers to conserve their cultural heritage for the tourist. On the other hand, the participation also helps to enrich a tourist's experience.

How are the host communities involved?

The host community, property owners and the typical villager do not get involved in planning for conservation or with the tourism plan of the village. Rather, all plans are launched by the local authority. Only the key persons of the village such as the heads of the brass and silk handicrafts groups, and sometimes the abbot, are invited to express and share their ideas when there is a meeting. However, after the plan is made or completed, it will be published by the local authorities to the villagers. At this time, the villagers will have a chance to express their ideas and comments about the plan. The authorities will amend the plan if necessary.

The tourism plan which is developed by the local authorities satisfied almost all of the villagers. The authorities are very careful not to offend the rights and interest of the citizen villager. The key people of the village such as the village heads, the heads of the silk and brass handicrafts groups and the abbot are always involved in establishing goals, strategies and the tourism program with the local administrator.

Benefits for the Local Community

After studying the tourism value and money chain of the village, I found that an economic benefit from tourism is flowing into the host community. When considering equity, the most part economic benefits are flowing equitably for villagers who are involved in the tourist trade. In the mean time, the number of people involved in the tourism business is very small compared to the total population of Ban Pa-Ao.

The revenue derived from tourism has never allotted to the protection, conservation and presentation of the cultural heritage of the village. All of the financial support for conservation is from the government sector through the local administration. There was once a local guide training program initiated by the local administrator of Ban Pa-Ao. But the program was not so successful because of the lack of financial support. Thus, there is now no new local guide and site interpreter training program. Local people are encouraged to take a direct interest in the care and conservation of their heritage. The abbot is playing a significant role in encouraging local people to take a direct role in conserving their heritage. For instance, villagers are encouraged to strictly practice the *Heet 12* and the *Klong 14*.

Responsibility Promotion Programs

There is no promotion program in the village. Visitors can travel to Ban Pa-Ao every day. Only the Bun Bang Fai Festival (the sky rocket festival) is actually fixed, in the second week of May. This festival is awaited by visitors because it is a festival of fun. However, if you would like to visit the brass center in a group (10 or more people), you are strongly recommended to inform the village head in advance for two or three days as they will be prepared for you to be welcomed by a key person of the brass group.

7. Examining the strategy of income distribution, to ensure income generated from tourism is fairly distributed in the village

The tourism value and money chain analysis show that, financially Ban Pa-Ao derives monetary benefits from the tourism business at the rate of 3, 778, 200 baht per year. The handicrafts sector plays a significant role in generating income for the village. While the brass handicrafts sector promotes the tourist trade for the village and is a star performer that plays a significant role in attracting tourist, nevertheless its income is slightly less than that from the silk crafts. When we look at why the brass crafts generate less income, it is easy to explain since tourist-preferred cloths and clothes are usually cheaper than brass. Further, clothes are one of life's necessities for humans, while brass crafts are a luxury product that are used for decorating and are not necessary for human life.

The technique for income distribution that is being used in the village is now quite simple. The revenue generated from the brass handicrafts is equally split among the members of brass handicrafts group, while the revenue generated from the silk handicraft is fairly divided among the silk cooperative members. Income distribution in the homestay business depends upon the head of homestay group because only he or she is a reservation center and makes the decision on which home the visitor will stay in. The value chain analysis also shows that the villagers who are directly participating in the tourism industry gain the most financially and benefit most from the tourism business. This is rather standard as there must be rewards for people who work hard.

When considering who gains the most in the supply chain, I found that suppliers outside the village gain the most income from the purchasing of supplies in the supply chain. Since 79.6% of all the money that villagers spend for purchasing their supplies goes to the suppliers outside Ban Pa-Ao, while only

the lesser amount of 20.4% goes to local villagers. Brass and silk handicrafts are the star performers that play a significant role in revenue generated to the village. Regrettably, a large amount of money in supply costs flows outside the village to the suppliers in downtown Ubon. This has resulted in 86.4% of the monthly supply cost for brass crafting and 80.3% of the monthly supply cost for the silk cooperative. In addition, 100% of the monthly supply cost of the silk home producers and 100% of the monthly cost for transportation businesses are spent on the suppliers outside Ban Pa-Ao. However, local suppliers gain the larger portion of money from the monthly cost of homestays while the food and beverage catering business resulted in 65.6% and 64.6% respectively.

No one in the village was a loser in both the economic and social aspects of tourism. In the meantime, tourism also helps cultural conservation because tourism encourages villagers to maintain their cultural heritage. The village as a tourist attraction will also bring a lot of pride to the villagers. The main barriers for those who gain the least from tourism are villagers themselves do not like to participate in tourism because they think there is not enough income from making brass or silk products. The profession is not attractive and not consistent in its rewards.

Brass and silk handicrafts appear to be doing well; however, the village needs to encourage these two crafts to expand their business thus increasing employment. This may be accomplished via advertising the crafts on TV or by way of the Internet. The silk cooperative should stop purchasing some of their products from other provinces and make these here in the village. Remember that they spend 64% of their total income outside the village. The village leaders should look at moving toward building a hotel with food service. This will give visitors more options to stay and spend their money in the village. In addition the transportation group spends 55% of their income outside the village. This can be attributed to the maintenance and purchase of oil products

outside the village. Here again some planning needs to be done to move some of this expenditure into a more local gas station and repair facility. The homestay business needs to be expanded. From the income reported, it can be noted that some visitors are staying overnight in downtown Ubon. Why cannot we get a hotel started in the village with dining facilities and thereby bring more jobs and income into the village?

Conclusion and Discussion

The history of Ban Pa-Ao is related to the foundation of its provincial town Ubon Ratchathani (Ubon) in the period of “Phra Wor” (Prince Wor) and “Phra Taa” (PrinceTaa), the founders of Ubon Ratchathani province. [4]The notability of its brass craftsmanship whose production process relies on an ancient methodology is presumably related to the Ban Chaing civilization of the Ban Chaing World Heritage Site in Udonthani province of Thailand. This can be traced through the evidence of the bronze bracelets of Ban Pa-Ao which are designed in the same pattern and use the lost-wax casting method in their production process like the bronze bracelet which was excavated from Ban Chiang archaeological site. The Silk handicraft is also one of the local products that has generated a good reputation and income to Ban Pa-Ao. The silk products are outstanding for the pattern of their design and their natural colors. There are both international and local visitors traveling to Ban Pa-Ao due to the development of their brassware products from around 2535 B.E. or 1992 A.D. However, the village was not officially a site welcoming tourists until 2548 B.E. when it became a cultural tourism village.

In the conservation context, there are no explicit heritage conservation programs produced by the village. Rather, conservation activities have been implied in the form of cultural festival activities. Villagers have been encouraged to practice their cultural festival events in accordance with their ancient

tradition or culture. Meanwhile, the ancient traditional techniques to create brass products are still used in brass production as there have been no new technologies employed. Attracting tourists is one of the reasons that villagers would like to continue the ancient traditions in producing brass handicrafts.

Villagers are encouraged to take a direct interest in the care and conservation of their heritage. The abbot of the village *wat* is playing a significant role in encouraging local people to take a direct role in conserving their heritage. For instance, villagers are encouraged to strictly practice the *Heet* 12 and the *Klong* 14. Here we can see the significant role that religion plays in the encouragement and sanctioning of conservation. However, both on-site interpretation and information that need to be provided for the tourist's understanding of the cultural significance is poorly managed and presented, especially in the local museum. There are no local guides or formal interpretation available for the tourist in the form of brochures or signs. Interpretation must be gathered from the key persons of the village and from signs which are not in a good condition. In addition, the on-site rest facilities provided for visitors such as the lavatories are not hygienic and not in a good condition. This has an adverse affect over the long run in discouraging the tourist business.

The main source of income for the citizens of Ban Pa-Ao is still from agriculture while revenue from tourism is a second source. When one looks at who gains the most between local and non-local suppliers this researcher found that suppliers outside the village reap the most income from the purchasing of supplies in the supply chain. As a matter of fact, 79.6% of all the money that villagers spend for purchasing their supplies for tourism purposes goes to the suppliers outside Ban Pa-Ao, while only the lesser amount of 20.4% remains with the local villagers. This is a critical point because money from the tourism trade is flowing outside Ban Pa-Ao every year.

Revenue generated from tourism activities such as from selling crafts, the homestay business, food and beverage catering business and transportation is not distributed throughout the village but is clustered in only one area of the village, namely district Mu 5 which contains about 6.6% of the total population. However, most of people involved in tourism are living in the area of Mu 5 and no one from districts Mu 3, 4 and 6 are reaping any benefits from tourism. In addition, the food stalls, minimarts and grocery shops also benefit from the tourist trade of the village but to a much smaller extent. However, other benefits such as the better infrastructure and village pride are less measurable benefits to villagers in all four districts.

In the mean time, income from the tourism trade is fairly equitably shared within each group of Mu 5. For instance, income generated from selling brass or silk handicrafts is equally divided in among group members. There are about eight laborers in the food and beverage catering business and most of them are women. Income from laboring in the tourist business has satisfied all of these eight women. Meanwhile, income distribution within the homestay group is quite critical because there is no reservation center for visitors to pre-arrange a stay in advance. Almost all of the reservations are directly made with the head of the homestay group (one person); consequently, visitors are basically assigned to stay in his or her home or their relative's home first. Thus, the remainder of the group members loses out on the accommodation rental business.

At present there is virtually no information about the villages and its resources in the public domain. Better advertising via TV or brochures that can be distributed in the larger city hotels and tourist travel agencies would probably attract more tourists; increasingly the Internet is a primary source of such information and this must also be mobilized. In addition, tourism flourishes when all the tourist travel agencies know about Ban Pa-Ao. We need a planning

committee of the local community to come up with some ideas on how to sell Ban Pa-Ao. Everyone in the village must be a salesperson for Ban Pa-Ao. This can only be accomplished if all the citizens have had some training in the history and significance of the ancient sites. Basically all the citizens of Ban Pa-Ao will gain from economic growth if we can increase the number of tourists. The more tourist trade, the more money will be spent and the more crafts will be sold thus bringing in more of the less fortunate villagers to work in the market place.

The biggest problem in communication was that there were no guides or written brochures for visitors to understand the significance of the site they were visiting. Interpretation form such as signage, brochure, printed material, guide and website are strongly recommended.

Discussion

This has been a necessarily limited study, restricted by the researcher's limits of time to only one small, albeit culturally significant village. There has been an attempt here, first, to understand what, in fact, *is* the cultural heritage of the village - what might be its tourism appeal and, conversely, what damage might excessive or poorly managed tourism inflict on the village and thereby on the very assets on which its appeal rests? Second, there has been an admittedly tentative effort to follow both the money and the supply chains - who benefits and who is left behind?

In a sense, the results have been troubling, even depressing. The financial benefits are small, and they are concentrated to a small number of individuals. One could almost claim that tourism in Ban Pa-Ao is a private enterprise of just a few individuals who, however, exploit the entire community as if it is their own asset in their business enterprise. While the guiding interest of this research has been pro-poor tourism, there is little evidence here that the poor are benefiting in any wide sense. Perhaps a few families who might

otherwise have been poor without this tourism activity are now less poor; it is hard to see how the remainder of the village is benefitting. Of course it is possible to argue that everyone in the village gains in pride and self-esteem from the pleasure of seeing their community toured and admired. This, however, is simply conjecture - indeed, on the contrary, they may resent the intrusion on their privacy and their poverty and similarly resent the small financial benefit that some of their neighbours seem to be reaping.

My main claim, in relation to this project, is that its approach needs to be extended to other villages and that money and supply trails must be extended much further in order to understand where the money is going, in relation to the tourism industry more widely. Also, however, we need to understand the mechanisms or processes that enable the benefits of tourism to be captured by just a few individuals and groups. The normal method for redistributing monopolized benefits is via a system of taxation - perhaps very *localized* taxation. However, we are observing here a mostly informal and untaxed economic sector.

In the wider global community, questions of tourism and its benefits are increasingly salient. One of the most significant effects of global tourism is that social injustice, exploitation and poverty are increasingly difficult for regional and national governments to hide. It will be interesting to see, in the near future, how the Thai government and nation will respond to the withering gaze of such critical, sometimes outraged, tourism. The value of the present study has been in opening up this wider question to scrutiny.

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