

**DEVELOPMENT OF MANAGEMENT MODEL FOR CULTURAL
TOURISM IN MONGOLIA BASED ON THE
MODEL IN THAILAND**

**BY
GANTSETSEG SANJMYATAV**

**A dissertation submitted in partial fulfillment of the requirements for
The degree of Doctor of Philosophy in Cultural Science
at Mahasarakham University**

October 2013

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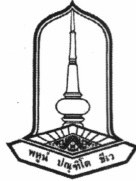
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The examination committee has unanimously approved this dissertation, submitted by Mrs. Gantsetseg Sanjmyatav, as a partial fulfillment of the requirements for the Doctor of Philosophy Degree in Cultural Science at Mahasarakham University.

Examining Committee

.....
(Asst. Prof. Dr. Songkoon Chantachon)

Chairman
(Faculty graduate committee)

.....
(Dr. Kantabhorn Sumdangdej)

Committee
(Advisor)

.....
(Asst. Prof. Dr. Surasak Khamkhong)

Committee
(Co-advisor)

.....
(Dr. Boonsom Yodmalee)

Committee
(External-expert)

.....
(Dr. Souneth Phothisane)

Committee
(External-expert)

Mahasarakham University has granted approval to accept this dissertation as a partial fulfillment of the requirements for the Doctor of Philosophy Degree in Cultural Science.

.....
(Asst. Prof. Dr. Songkoon Chantachon)
Dean of the Faculty of Cultural Science

.....
(Assoc. Prof. Thiensak Mekkapap-Opas)
Acting Dean of the Faculty of Graduate Studies



October 24, 2013

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AUTHOR Mrs. Gantsetseg Sanjmyatav
ADVISORS Dr.Kantabhon Sumdangdej and Asst.Prof.Dr.Surasak Khamkhong
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UNIVERSITY Mahasarakham University **DATE** 2013

ABSTRACT

Mongolia has a long history and wealth of culture. However the considered problems in the tourism industry in Mongolia are small numbers of the tourists, less income from tourism and short stay. The primary goal of the study is to improve the situation of cultural tourism, focusing on the issues with numbers of tourists, and to increase the tourism income in Mongolia. To meet the goal, the objectives of this qualitative research were 1) to study the historical and cultural background of cultural tourism, and the potential of the cultural tourist attractions in Thailand and Mongolia, 2) to study present circumstances and problems in cultural tourism in Mongolia, and 3) to develop a management model for cultural tourism in Mongolia based on the model in Thailand. The research focused on three different types of tourist destinations: 1) Religious sites: the Temple of Emerald Buddha in Thailand and Gandan Tegchenling Monastery in Mongolia were chosen, 2) Historical sites: The Ancient capital city Ayutthaya in Thailand and the ancient capital city Kharkhorin in Mongolia were selected, 3) Ways of life: Home Stay in Chiang Mai, Thailand, and Ger Stay in Gorkhi-Terelj, Mongolia, were selected for this study. The research data was collected from documentary review, field-trip data collection, participant observation, interviews, and focus-group discussion, with 107 persons in total, including key informants, casual, and general informants. An interview and participatory observation form were dominantly used for data collection in Thailand as the research tools. Participant observation, interviews, and focus- group discussion were used as the research tools for collecting data in Mongolia. The data were collected, classified and analyzed using qualitative analysis in accordance with the research objectives, then verified by triangulation and presented by descriptive analysis. The research results were analyzed with SWOT



analysis to identify management advantages of the Thai tourism model to be adopted into the development of cultural tourism in Mongolia. The outcomes of the SWOT analysis were used to construct a management model for Mongolian cultural tourism.

According to the data analysis result, the advantages in the Thai tourism model were adopted to solve the problems in the Mongolian cultural tourism sector, with the combination of essential advantages of cultural tourism in Mongolia. The model of the Thai tourism consisted of 1) education and interpretation, including media and learning, tourism data and training discussion, 2) natural and cultural resources, including maintenance of cultural products, management of environment and combination of business, 3) infrastructure and service, including tour routes, study route, services, food and drinks and community hospitality, 4) tourism market, including reliable market, promotion and good quality, 5) stakeholders in tourism, including state, local community and private sector, 6) community participation including local community and self-development. Tourism in Mongolia was in progress of development. It has a lot of attractive cultural heritages from their ancestors because of having long history. However, number of tourists was in a small number. Growth of the number was in the little percent last a few years. According to the SWOT analysis, Mongolia had some essential advantages, namely its tourism campaign, regional tourism development plan, and budget growth for promotion, to manage development of cultural tourism on base of these advantages in tourism sector. As the same time, under the SWOT analysis, there were explored some effective models in Thai tourism sector such as the promotional strategy, including promotional themes, brand products, MICE and recognition of cultural value, and a pleasant environment for travelling. The SWOT analysis on cultural tourism sector was focused on the exploration of Thai tourism success and furthermore finding the way how to make adoption of these successful experience into Mongolian tourism situation to solve the problems. Additionally, there was a consideration on the similarities of the cultural destinations in the scope of the study in terms of religious, historical and way of life. The strengths and opportunities in Thai and Mongolian tourism sector were fully considered to solve problematic issues, namely overseas recognition, quality service, language skill, integration management, and seasonal shortages in Mongolian cultural tourism. The reasons to adopt the Thai model were 1) Thailand is a country that has a lot of experience with impressive



successes in tourism in Asia, 2) there were some similarities in terms of religious, historical and way of life destinations. The similarities were concerned that both countries have Buddhist culture in terms of religion, historical sites were concerned on the ancient cities as the tourist attraction both in Thailand and Mongolia and the study on the way of life concentrated on the basic needs of human life.

In order to solve the problems, four main strategies with seventeen substrategies were developed for designing an effective management model for cultural tourism in Mongolia. As the Thai tourism model, increasing cultural value, which have much significance in solving lack of well-trained human resources, effective promotional strategy, that is the main tool to increase the number of tourists, friendly and responsible communication among stakeholders in tourism, domestic tourism development contributed to form the tourism development model in Mongolia. The constructed model for cultural tourism development was activated to create brand products of Mongolian nomadic culture, which has a lot of attractive activities to offer in different seasons. Organizing MICE in regional, particular destinations, and overseas would hopefully bring vital significance to establish new cultural products, to revive the existing culture, to preserve cultural heritages, and to increase the recognition of Mongolian culture both at home and at the international level. Managing cultural routes during the four seasons would reduce seasonal shortages and provide sustainable tourism in Mongolia.

In conclusion, there is a significant market demand for cultural tourism and its development as expressed through religious, historical and lifestyle destination study. This cultural tourism model as a form of social enterprise could be embraced by all stakeholders in the tourism industry in Mongolia. Finally they would all share tourism benefits in return for using strategic alliances and well-managed cultural tourism resources.



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CHAPTER I

OVERVIEW OF THE STUDY

Background of the Study

Tourism, which is generally defined as travel for recreational, leisure or business purposes, is a global phenomenon which has experienced rapid growth in the post-war period, particularly in the developed countries of the world. The late 20th century and the new millennium have witnessed the continued growth of the leisure society where people have continued to value the significance of holidays, travel, and the experience of going to see new societies and their cultures. This growth of the consumer society, with its emphasis on discretionary spending on leisure activities in the developed world since the 1950s, reflects the increased availability of disposable income to engage in leisure activities and holidays. Although this leisure society was traditionally the remit of the western developed world during the 1990s trends have emerged where there is a greater propensity now for the world's population to travel and engage in holidays in their new- found leisure time; this is reflected in new world regions such as Asia, China and the Indian subcontinent (Tourism, 2011). The World Travel and Tourism Council projects that the tourism industry will grow to an annual market of \$10.478 trillion by 2019, and market demand is strong for travel that enables the tourist to do more than view inanimate objects. A majority of travelers desire to learn more about people and their cultures. A recent study supports this trend, reporting that 62% of Americans believe it is important to learn about cultures (Nielsen, 2009).

The distinctive human way of life called “culture” did not have a single definite beginning in time any more than human beings suddenly appeared on earth. Culture evolved slowly just as some anthropoids gradually took on more human form. Unmistakably, tools existed half a million years ago and might be considerably older. Scholars have never been able to agree on a simple definition of culture. In the 1970s, the anthropologist Edward Taylor defined culture as “that complex whole which includes knowledge, beliefs, art, morals, laws, customs and other capabilities acquired



by man as a member of society¹. Taylor's theme that culture is a result of human collectivity has been accepted by most anthropologists. The Taylorian idea can be discerned in a modern definition of culture - culture is the man-made part of the environment (Culture, 2011).

From this, it follows that culture and society are separable only at the analytical level: at the actual existential level, they can be understood as two sides of the same coin. Culture, on one hand, is an outcome of society and, on the other hand, society is able to survive and perpetuate itself because of the existence of culture. Culture is an ally of man in the sense that it enhances man's adaptability to nature. It is because of the adaptive value of culture that Herskovits states that culture is a screen between man and nature. Culture is an instrument by which man exploits the environment and shapes it accordingly (Culture, 2011).

Another definition of culture comes from sociologists ZviNamenwirth and Robert Weber, who see culture as: "a system of ideas" and argue that these ideas constitute "a design for living" (Definition on Culture, 2009). Definitions of M.J. Herskovits, Zvi Namenwirth and Robert Weber are followed by viewing culture as a system of values and norms that are shared among a group of people and that when taken together constitute a design for living.

In showing affection, the Maori rub noses, the Australians rub faces, the Chinese place nose to cheeks, the Westerners kiss, and some groups practice spitting on their loved ones. Or, consider this: American men are permitted to laugh in public but not to cry, while Iroquois men are permitted to do neither in public, and Italian men are permitted to do both. It seems as if physiological factors have little to do with when men laugh or cry, and when they do neither. The variability of the human experience simply cannot be explained by making reference to human biology, or to the climate and geography. Instead, there should be a consideration of culture as the fabric of human society all over the world in the era of globalization.

At the time of world change, the growing relationship between tourism and culture has become a major driver of destination attractiveness and competitiveness. Cultures are very rich and diverse. Culture is an important factor that determines the overall attractiveness of a tourism industry. The development of cultural factors within

¹ HerveVarenne- Ph.D. in anthropology from the University of Chicago (June 1972)



a nation is a means of enhancing resources to attract visitors. Conversely, tourism is an important means of promoting cultural relations and international cooperation.

In the light of this, the knowledge of both culture and tourism can help to explain cultural tourism which is arguably the oldest of the “new” tourism phenomena. Cultural tourism is not new; since ancient times it has been a motivation for travel, although only among a tiny minority of the general public. The “Grand Tour”² was once considered an essential part of a “gentleman’s” education. It is now a worldwide mass trend for people to travel to experience other cultures. But it is only since the early 1980s that cultural tourism has been recognized as distinct from recreational tourism (Gail, 1999).

The definition for cultural tourism has developed over the past twenty years to incorporate “immersion in and enjoyment of the lifestyle of the local people, the local area and what constitutes its identity and character” (Culture, 2004). Cultural tourists can be segmented according to demographics, geography, the benefits they derive from the experience, and level of engagement. According to the ATLAS³ survey, as reported by the OECD⁴ (2009), spending on cultural holiday is the highest among all other types, and the percentage of tourists who perceive themselves as cultural tourists has risen steadily over the past ten years. This increased interest in cultural tourism is stimulated by a number of demand and supply factors such as a desire for direct forms of experience (“life seeing” rather than sightseeing), aging populations in developed regions on the demand side, and public sector motivations to develop cultural tourism as a way to stimulate jobs and income on the supply side (Christine, 2001).

The history of cultural tourism, especially during the rapid development stage of tourism in general, has been one of permitting tourism to become the dominant stakeholder and then trading off cultural values to maximize tourism benefits. The tourism industry in general and destination marketers in particular, who are primarily interested in maximizing visitation numbers, often have little knowledge of or regard for the impacts of tourism activities on the cultural assets they are promoting (Mckerner, 2002).

² Grand Tour is travelling through Europe by wealthy young men for educational purposes, to enable them to experience European art, architecture and manners, in the 18th century.

³ Australian Travel Leisure Automated System

⁴ Organization for Economic Co-operation and Development



Likewise, the history of conservation management, especially in mature destinations or in the developed world, has been one of trying to reassert cultural heritage management as the dominant stakeholder and in doing so to reduce or limit visitor numbers. David Lowenthal (1998) raises this issue when he observes that cultural heritage managers can sometimes take their stewardship of assets so seriously that they become overly possessive or selfish in their treatment of such assets when challenged by other stakeholders whose requirements for using such assets may differ or ultimately overlap. Host communities may also have conservation requirements that initially clash and then overlap with that of tourism (Mckerner, 2002).

Until the 1950s, tourism management focused on material, natural, financial, and human potentials. There wasn't enough realizing the importance of information which is referred to a sector of economic value. Today, host community and tourists in cultural tourism industry have linked through information to get cultural knowledge. Cultural tourists admire and learn about local culture and traditions during their cultural packages and finally they have cultural knowledge and memorable feeling from the travelling. On the other side, the participation of local community in the development of management for cultural tourism is considerably important of conserving local culture and environment. Iconic buildings, temples, strong presence of historic heritage, mega events such as festivals, ceremonies, and vibrant cultural life at a destination all are cultural tourism resources. A demand of these resources in cultural tourism is related to the need for learning and experiencing the creative process. In order to provide the cultural needs effectively, there are some issues on the management for cultural tourism resources in each level of cultural tourism industry. Within the system of tourism, the government, tourism authority, entrepreneurs and local communities all have a role with the responsibilities for the contribution to develop nations' economy. The government intervenes in tourism development to provide Nations Development policy. Tourism authority manages many cultural resources and promotes through destination marketing. Management of tourism development is implemented according to the Nations development policy and under the cultural and tourism law. The private sector, while managing some cultural tourism resources, also makes up the vast majority of the intermediaries and suppliers of support services (Leslie, 2005).



Today, cultural tourism is becoming the main driving force for cultural exchange with a need to present unique features of each nation to the other peoples of the world. According to the research of the World Tourism Organization, trend of world tourist flow is directed to the region of Asian and Pacific Ocean region in the 21st century. One of the best known country in the region is Thailand which has developed tourism strategically as an industry. The cultural history of Thailand is reflected in the visual and performing cultural remains and exists today in the life and habits of the people. Those cultural heritages provide tourists with impressive historic and religious sites, beautiful beaches and unique features of lifestyle.

The official statistics for 2011 have just been released by the Department of Tourism, showed that there was an increase in foreign tourists to Thailand of 19.84%. In 2010, there were 15,936,400 tourists in Thailand. This number increased to an amazing 19,098,323 in 2011 (TAT, 2011).

Thus Thailand has enough experience in tourism to share its achievement to other countries, such as Mongolia. It is a pleasant environment for Mongolian tourism development to cooperate with Thailand, which tourism is more progressively developed and as well as to exchange cultural pleasures through tourism. Comparing with Thai tourism, Mongolia has small tourism market, although Mongolian cultural heritage, including historical sites, traditions of folklore, storytelling, customs associated with worship, festivals, life-cycle rituals and other expressions of cultural tradition, is an important source to develop cultural tourism. Yet even those with some experience in the tourism in Mongolia, there were some problems to find ways to increase the number of tourists and tourism income.

Learning cultural experiences from successes of tourism in Thailand would bring a great opportunity to the Mongolian cultural tourism development by solving the occurred problems in Mongolian tourism industry.



Problem Statement

Mongolia has a long time history and wealth of tangible and intangible values and cultural heritages. However, cultural tourism in Mongolia is not successful. According to the statistical information of the Ministry of Nature, Environment and Tourism, 2011, the small number of cultural tourists, less tourism income and short stay are still the considered problems in the Mongolian tourism industry. These problems were discussed critically at the National Tourism Assembly among stakeholders, on 23 March 2012 (Statistics, MNTC, 2012). As a result, this research attempts to find the ways to solve the problems and improve the cultural tourism in Mongolia by using the tourism management model in Thailand as a guideline.

Research Purposes

Thailand is one of the first Asian countries to develop international tourism strategically as an industry, and has become the third largest tourist-visited country in the Asia-Pacific region. As this reason, the primary goal of this study is to investigate how to develop cultural tourism in Mongolia based on the tourism model in Thailand. To meet the goal, the objectives of the study are as follows:

1. To study the historical and cultural background of cultural tourism in Thailand and Mongolia.
2. To study the current circumstance of cultural tourism in Thailand and Mongolia, focusing on the management of three cultural destinations: religious sites, historical sites, and sites for learning about the way of life.
3. Development of management model for cultural tourism in Mongolia based on the model in Thailand.



The Research Questions

1. What is the cultural and historical background of Thai and Mongolian cultural tourism?
2. What are the current situations of cultural tourism in Thailand and Mongolia?
3. What is a suitable management model for the development of Mongolian cultural tourism?

The Significance of the Research

Designing a new management model for cultural tourism and its effective utilization in the market would bring significant successes to Mongolian cultural tourism leading to the increase in the number of tourists, more tourism income, and the length of longer staying periods of foreign tourists in the country.

Definition of Terms

Cultural tourism is meaningful traveling with the aim to get the cultural experience on religious sites, historical cities and way of life that helped to shape authentic lifestyle in Thailand and Mongolia, including food, clothing, and housing.

Management model is the set of choices about how executives define objectives, motivate effort, coordinate activities, and allocate resources to handle development.

Cultural destination is a place to which tourists are visiting in the forms of special interest focusing on the religious, historical, and authentic lifestyle experiences.



Conceptual Framework

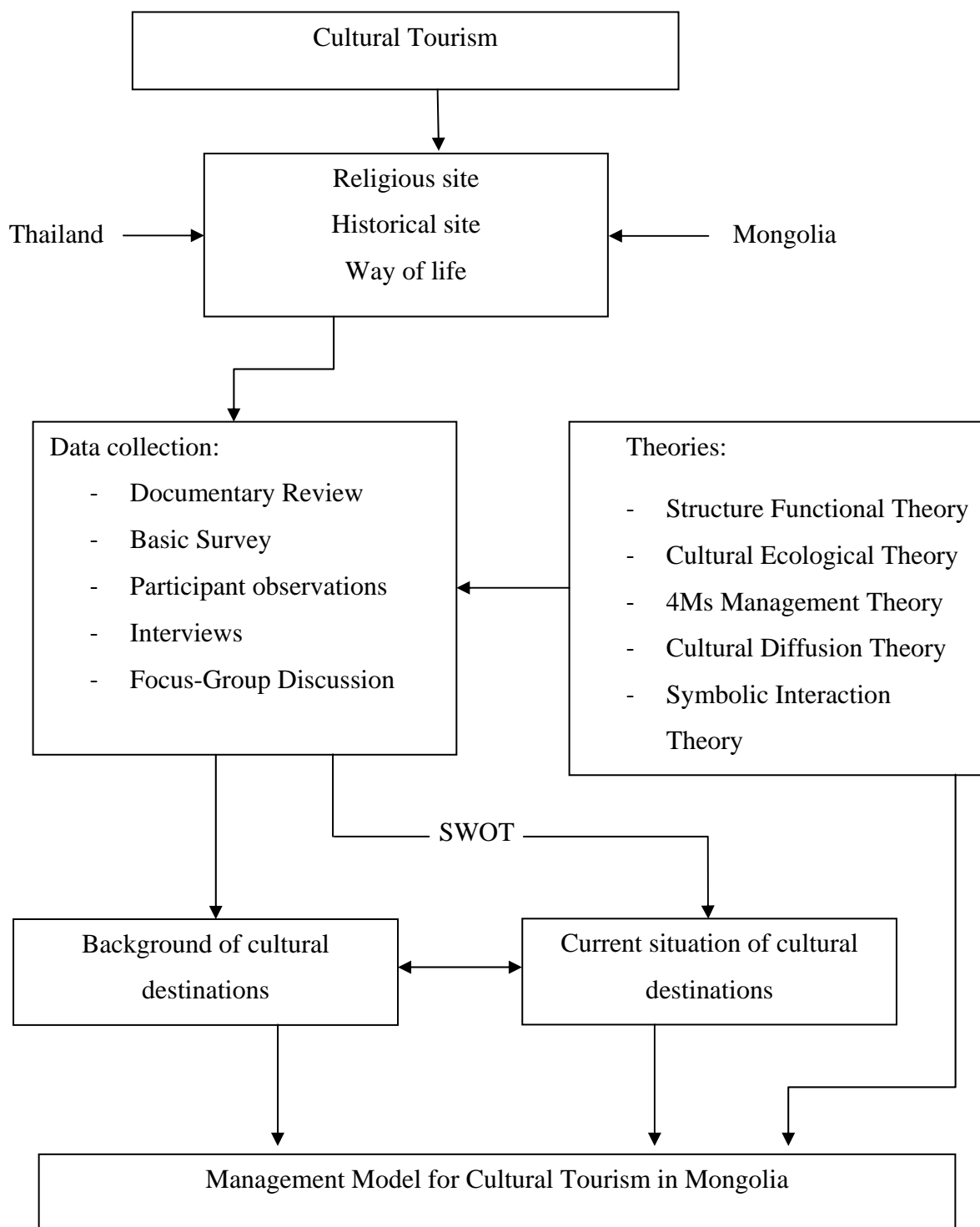


Figure 1 Research Conceptual Framework



CHAPTER II

DOCUMENTARY AND LITERATURE REVIEW

This chapter explains the relevant research to make this study clear using theories in relation between applied researches and the study as follows:

1. Cultural Tourism, its historical and cultural background in Thailand and Mongolia
2. Overview on Management Model of Cultural Tourism.
3. Policies Involved in Thai and Mongolian Tourism Market
4. Context of Research Areas
5. Concepts and Theories
6. Related Research Done in Thailand, Mongolia and Other Countries

Historical and Cultural Background of Cultural Tourism in Thailand and Mongolia

This section intends to demonstrate and emphasize the historical and cultural backgrounds of Thailand and Mongolia in terms of religious and historical sites, the way of life in Thailand and Mongolia, and social and economic benefits in both countries.

1. Overview on Cultural Tourism

Cultural tourism is concerned with a country or region's culture. It includes the traditions of indigenous cultural communities and their values and lifestyles in urban and rural areas. There are many different types of definition on cultural tourism by many researchers and individuals who are interested in culture and tourism study.

Cultural tourism has been defined as Greg Richards¹ “The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs” (Richards, 1996).

¹A European Executive Member of the Association for Tourism



There is preference of the definition that Stebbins² (1996) uses. He writes, "Cultural tourism is a genre of special interest tourism based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional, or psychological" (McKerchev Bob, 2012).

The Creative Nation document from the Commonwealth cultural Policy of 1994 describes cultural tourism as

“embracing the full range of experiences visitors can undertake to learn what makes a destination distinctive –local lifestyle, its heritage, its arts, its people -and the business of providing and interpreting that culture to visitors” (Culture, Arts and Heritage).

The Tasmanian document Strategies for Growth notes that cultural tourism covers products which authentically reflect the culture of the destination and visitors who seek an understanding of that culture (What is a Cultural Tourism, 2006).

There was found a simple definition, as it incorporates a variety of cultural forms, including museums, galleries, festivals, architecture, historic sites, artistic performances, and heritage sites, as well as any experience that brings one culture in contact with another for the specific purpose of that contact, in a touring situation.

Cultural tourism can be defined as a destination of living cultural areas, where a geographic region and time sequence /age area/ is characterized by substantially uniform environment and culture, including historical sites, modern urban districts, theme parks and country clubs, coastal or island ecosystems, and inland natural areas.

As defined cultural tourism has such interesting cultural resources, it is becoming more popular. There is a greater amount of people traveling in search of meaning rather than recreation. According to the recent survey by the Travel Industry Association of America proves that more than 70 per cent of the almost 300 million total US travelers have made cultural trip in 2008 (Lord, 1999). Cultural tourism gives tourists an opportunity to know about the other traditions, values and lifestyle of indigenous communities. From the another side, traditions, customs, traditional art and techniques and other cultural inheritances now have a greater chance of surviving; there

²Robert A. Stebbins-Ph.D. in sociology in 1964 from the University of Minnesota



may even be a revival of them because local people can make money from their cultural resources.

Cultural regions can benefit from having a diversity of tourist attractions which is an essential and diverse component of tourism systems. Tourist attractions comprise a wide range of manmade and natural features appealing to either mass tourism audiences or small sectorial interests. The local communities living in regions with tourism potential develop a vision for what kind of tourism they want to facilitate, depending on issues and concerns they want to be settled or satisfied.

Natural resources are naturally occurring and used by visitors as places to consume tourism or as resources during a visit to a destination. The history of tourism is based on the discovery, and recognition of the potential and exploitation of natural resources as tourist attractions, most notably the exploitation of spa waters. In a similar vein, development in the 19th century was based on the recognition of the attraction of landscapes and resources as attractions.

Cultural resources are attractions that have emerged as a response to the developing tourism market in a locality, and often build upon natural attractions. However, the rise of mass tourism and of demand for leisure environments saw the development of purpose-built resources to exploit the opportunity of rising visitor spending. The developments of environments by entrepreneurs and the subsequent growth of the theme parks have highlighted the leisure potential of man-made environments.

There are the main categories of natural and cultural tourist attractions in the following figure.



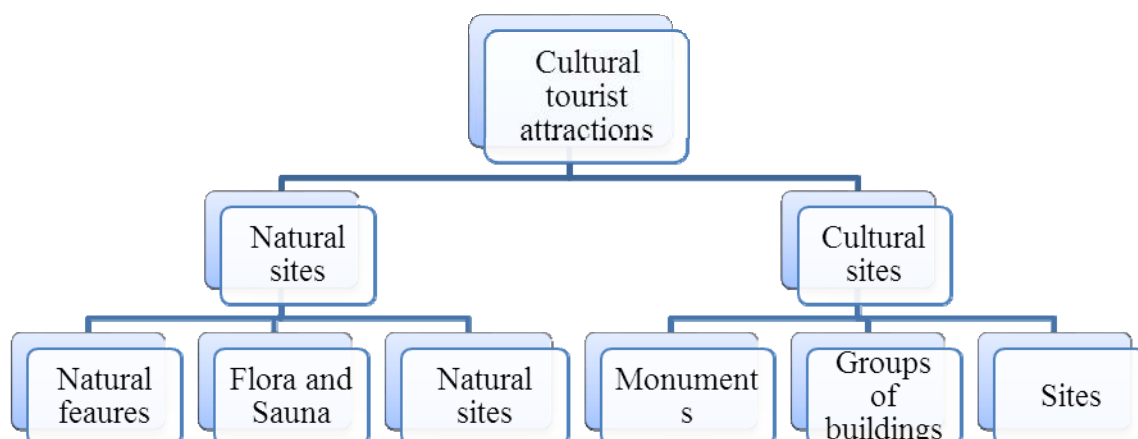


Figure 2 Classification of Major Cultural Tourism Forms (Janos, 2012)

Natural features consist of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view. Flora and sauna constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation. Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty (Janos, 2012)

Monuments include architectural works, sculpture, painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science. Groups of buildings consist of groups of separate or connected buildings, which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art and science. Sites include works of man or the combined works of nature and man and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethological or anthropological point of view (Janos, 2012).

In this research work the cultural heritages focusing on the religious, historical sites and way of life in Thailand and Mongolia were chosen to study in depth which were mentioned next paragraphs.



2. Historical and cultural background of cultural tourism in Thailand

“Thailand” literally means "Free Land" or "land of the free people."

The country is unique in Southeast Asia in that it never was subjected to European colonial domination.

Thailand, centrally located in the Indochina Peninsula, is one of the most developed and wealthiest countries in Southeast Asia. Thailand is adjoined to Laos and Burma (Myanmar) to the north, Cambodia and the Gulf of Thailand to the east, Burma and the Andaman Sea to the west, and Malaysia to the south. The total area of Thailand is 513,115 sq. kms (Thailand).

The total population of the country is 67.091.089 million (2012) with a population density of 132.1 persons/sq. km (Thailand, 2012).

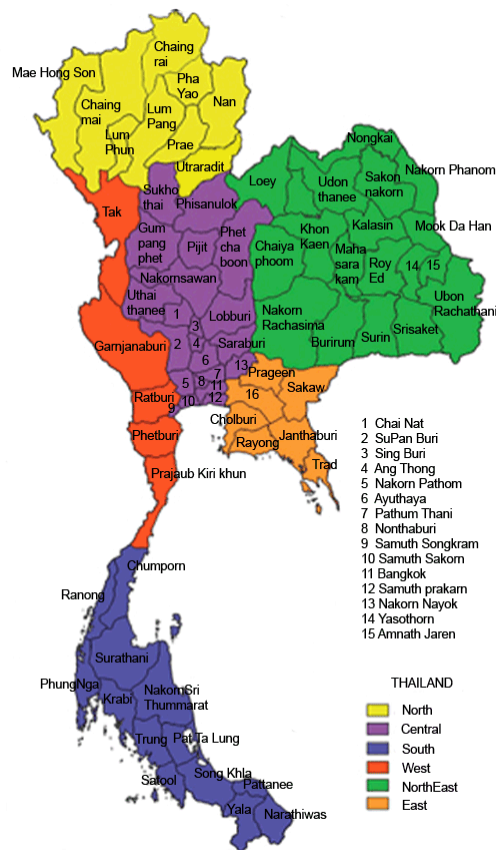


Image 1 Map of Thailand (2012).



Thailand has humid tropical climate which is influenced by the seasonal monsoon and the local topography. There are two distinct types of climate which recognized as tropical rain forest and tropical savannah. The tropical rain forest climate is characterized by high temperature and heavy rainfall throughout the country. The tropical savannah climate, on the other hand, is characterized by less precipitation. Such climate condition is the main factor to the agricultural land in Thailand. The agricultural land supports rice paddies, upland crops, Para rubber, oil palm, and perennial crops which is influenced to form the Thai way of life (Thailand, 2012).

The uniqueness of the geographical location, climate condition and the lifestyle are the main factors to form the Thai culture.

Thailand is a country which has a great variety of natural and cultural attractions to offer both foreign and domestic visitors. The beauty of nature like diving sites, sandy beaches, hundreds of tropical islands, exceptional flora and bird life, become amazing attractions with the combination of people's culture such as historical and archaeological sites, museums, a huge amount of Buddhist temples and several World Heritage sites, palaces, hill tribes, and varied ceremonies.

Thailand's national religion Theravada Buddhism is central to modern Thai identity and belief. 94.6% of Thais are Buddhists according to the Population and House Census of 2010 (Census in Thailand, 2010).

Buddhism in Thailand has become integrated with folk beliefs such as ancestor worship as well as Chinese religions from the large Thai-Chinese population. The temple is a sacred religious place, important to the Thai Buddhist. Currently, there are a total of 40,717 Buddhist temples all over Thailand as of 31 December 2004, of which 33,902 are in current use, according to the Office of national Buddhism (List of Buddhist Temples, 2013). They are home to more than 300,000 monks.

More recently, the temple has adopted a new role in tourism. The Buddhist temple is the major feature of most villages. These temples are used not only for religious ceremonies, but also for festivals and tourist attractions.

Thailand's temples showcase much of the country's artistic and cultural prowess. The most frequented and best-known temples that now play a vital role in tourism include Temple of Emerald Buddha (Wat Phra Kaeo), Wat Phra Chutupon or



Wat Pho, Wat Arun, Wat Sutat and Wat Benchamabophit. These temples showcase the best of Thailand's fine arts, and are masterpieces in their own right (Smith, 2013).

Many Buddhist temples also are served as the historical sites, because of carrying long history of the country. The World Heritage, ancient capital city – Ayutthaya has many temples which shows the culture of 12th century of Siamese Kingdom. Ayutthaya is now an archaeological ruin, characterized by the remains of tall *prang*³ and Buddhist monasteries of monumental proportions, which give an idea of the city's past size and the splendor of its architecture to the cultural tourists.

The best way to comprehend Thai social values is to focus on the basic unit of the lifestyle. The way of life in the rural village, where most Thais live, is always attracted by many visitors. The basic needs to form the lifestyle are housing, dressing and food.

The Thai housing is an integral part of Thai culture. The housing style and architectural aspects depend on the regions which are divided into North, Northeast, Central, South areas. Each region has its own particular architectural aspects. The method of raising a platform on poles is common to all parts of the country. It offers protection from dirt, hostile wildlife, thieves, and most importantly from the monsoon floods which affect all of Thailand. In a typical village, the average home is usually a simple, wooden house raised on post. Domestic animals like buffaloes, pigs, and chickens are kept below and the family lives above, often in single room though larger structures may consist of several rooms around a common outdoor platform. The traditional Thai house is ideally adapted to its environment. The open high-pitched roof facilitates air circulation. Open windows and walls in combination with a large central terrace provide ideal ventilation and offer relief from the hot and humid climate. Wide overhanging eaves protect the house from sun and rain. Rainwater runs off the steep roof quickly and falls through the permeable terrace and house floors. The use of wood and bamboo reflects the once abundant forests that provided these materials ubiquitously and cheaply. In the past, an agricultural society existed in relative harmony with its natural environment (Knierim, 2003).

³ Prang- is a tall tower-like spire, usually richly carved. They were a common shrine element of Hindu and Buddhist architecture in the Khmer Empire. They were later adapted by Buddhist builders in Thailand, especially during the Ayutthaya Kingdom (1350–1767) and Rattanakosin Kingdom (1782–1932). In Thailand it appears only with the most important Buddhist temples.



Clothing throughout history reflects the various cultures of different nations in the world, and Thailand has its own rich history of wearing apparel that has been adopted to suit the people who inhabit this interesting country. Thai clothing has an almost Asian feel in many of its various styles, and one can trace different influences through the ages. Traditionally Thai clothing has been made of textiles that are woven from mainly hemp, silk and cotton. History has shown that weaving was done with the use of clay tools as far back as 4000 years ago. Archaeologists have found evidence of weaving in what is now known as Thailand which proves that the weaving of textiles and creation of clothing has been a tradition for thousands of years. Although hemp was traditionally used in those days, silk was introduced in approximately 500 B.C.E and cotton was later introduced during 300 B.C.E (Traditional Thai Clothing). These three materials are still woven traditionally in many villages today, helping families to supplement their income. Traditionally Thai clothing, especially in regards to women, is designed for modesty. A traditional Thai dress style for women consists of a long tube style skirt called a Pha Sin⁴, which is pulled up to just below the breasts. Historically women were topless, but western cultural influences dictated that a shawl or piece of cloth be used to cover the upper torso. For work women wear mostly cotton, and silk is used for ceremonial occasions (William, 2000). As history has shown, in time a blouse has replaced the wrap. For special occasions a sash can be added over the blouse and pha sin. The finely woven textiles of the Thai workers are still today a prized skill that is much in demand. Thai women favour brightly coloured clothing - which compliments their incredible skin colouring. The silks are vibrant and alive, enhancing the beauty of Thai women. Their grace and charm are further enhanced by the graceful lines of the clothing. The traditional dress of north-eastern is the sarong. Women's sarongs most often have an embroidered border at the hem, while men's are in a chequered pattern. Men also wear a pakama⁵ - a versatile length of cloth which can be used as a belt, money and document pocket, as headwear protection from the sun, a hammock, or as a bathing garment (William, 2000).

⁴ Phi Sin, or tube skirt is the traditional lower garment for women of the various of the ethnic groups of lowland Thailand

⁵ Pakama -a versatile length of cloth which can be used as a belt



Originally, Thai cooking reflected the characteristics of a waterborne lifestyle. Aquatic animals, plants and herbs were major ingredients. With their Buddhist background, Thais shunned the use of large cuts of meat. Thus big cuts of meat were shredded and laced with herbs and spices. Traditional Thai cooking methods were stewing and baking, or grilling. Chinese influences saw the introduction of frying, stir frying and deep-frying. Culinary influences from the 17th century onwards included Portuguese, Dutch, French, and Japanese. Chilies were introduced to Thai cooking during the late 1600s by Portuguese missionaries who had acquired a taste for them while serving in South America. Thai cuisines vary depending on traditional agriculture, geography, climate, and influence of neighboring countries. Thailand is accurately described as having four regional cuisines: Northern, Northeastern, Southern, and Central. The rice is the main dishes for each region (William, 2000).

All those traditional customs, cultural heritages, historical and religious sites are the main resources of successful cultural tourism in Thailand. Therefore, Asian tourists primarily visit Thailand to wonder natural and cultural attractions in Bangkok and its vicinity. The tourists travel to the southern beaches and islands, as well as to the North. The North is the main region for trekking and adventure travel with its forested mountains, and its diverse ethnic minority groups, who are known for their hospitality and traditional way of life. The "Sunday Evening Walking Street Market", located on Rachadamnoen road inside the old city, must be the shopping highlight of a visit to Chiang Mai up in northern Thailand. It attracts many locals as well as foreigners. The "Night Bazaar" is Chiang Mai's more tourist orientated market, sprawling over several city blocks just east of the old city walls towards the river (Tourism Authority of Thailand, 2012).

In the vicinity of Bangkok one can find several visually stunning floating market such as the one in Damnoen Saduak. Major destinations in Thailand are Grand palace, which is the must-visited place for every tourist who visits Thailand, Ayutthaya ancient capital city, which has historical, religious, and cultural attractions for tourists and Chiang Mai Province, in which wonderful ways of life are combined with natural beauty, and a comfortable climate condition (Cohen, 2001). The region receiving less tourists is the north-east. The cultural characteristic of the people, coupled with the physical evidence of earlier periods, provides an attractive incentive to international



travelers - especially those who travel for leisure rather than business (Tourism Authority of Thailand, 2012).

The Thai tourism industry has played an important role in the country's economic development. The prospect of substantial tourism-derived direct and indirect revenue, such as taxation revenue, integration of service, employment and commercialization, has been the most compelling incentive for destinations to attract tourism activity.

The Tourism Promotion Organization Ordinance was established in 1959, and was upgraded to the Tourism Authority of Thailand in 1979. As a result of this government action, greater attention was placed on tourism as means of generating foreign capital and, most recently, on distribution of income as a focus of domestic tourism. Among the reasons for the increase in tourism in the 1960s were the stable political atmosphere and the development of Bangkok as a crossroads of international air transportation (Tourism Authority of Thailand, 2012).

The Thai government has implemented policies to spread the benefits from tourism to the provinces as widely as possible. As a result, the number of tourists making trips outside of Bangkok has grown at a faster pace than total visitor arrivals to the country and the trend suggests that these numbers will continue to grow.

The Tourism Organization of Thailand, an independent government agency, has the responsibility to encourage, through appropriate publicity and promotion, both international and domestic travel throughout the country. It is the official government travel agency, and performs other functions such as research and planning, technical assistance, surveys, training and travel offices, both domestic and international.

To attract foreign tourists Thailand has utilized market promotion through having a strong international marketing slogan: "Amazing Thailand". However, in reaction to the 2009 tourism crisis, it was relaunched as "Amazing Thailand, Amazing Value" (Thailand).

Thai society is benefited by such cultural products through domestic and international tourism including the promotion of cross-cultural understanding, the incentive value of tourism in preserving local culture and heritage, and the promotion of social stability through positive economic outcomes. The development of cultural tourism also has helped preserve local customs and culture and has spurred the work of



restoring ancient monuments since these are of interest to tourists. By causing a demand for various handicrafts, tourism has also helped keep alive many traditional occupations which would otherwise have died out. The result of all this activity is that the public is more aware of the nation's long history. Seeing tourists coming to admire their country and what it has to offer has made Thais even prouder of their cultural heritage.

3. Historical and Cultural Background of Cultural Tourism in Mongolia

Mongolia is situated in the central part of the Asia. The country is bounded on the north by Russia and on the east, south, and west by China. It has a total area of 1,565,000 sq. km (604,250 sq. mi) which is the most sparsely populated country. Cattle-breeding, which has the population of 31 million according to livestock Census of 2010, plays a vital role in the Mongolian economy (Mongolia, 2011).



Image 2 Map of Mongolia (2010).

Total population is 2.834,206 million persons according to the State Census in 2010, with a population density 1.8 persons sq/km. The capital city is Ulaanbaatar.

The country is having mountains, hills and wide steppe topography. The greater part of the highlands consist of mountainous areas with gentle to steep slopes, which are placed western, northern and south-west part of Mongolia. Eastern and southern parts of Mongolia are wide plan steppe and Gobi desert area. Steppe vegetation covers large area due to dry climate (Mongolia, 2011).

The climate of the Mongolia is characterized by short dry summer and long cold winter season. Mongolia has four distinct seasons: winter (end of November to April), spring (April to beginning of June), summer (June to middle of August) and autumn (end of August to end of October). The temperature ranges between -15°



and -30°C (-5° and -22°F) in winter and 10° and 26.7°C (50° and 80°F) in summer. Winters are dry, and summer rainfall seldom exceeds 380 mm (15 in) in the mountains and 125 mm (5 in) in the desert. The rainy season lasting from mid of June to the end of August limits the potential productivity of Mongolian land resources. (Mongolia, 2011)

Historical development of tourism in Mongolia is originated from the ancient Khunnu period. The word “alkhinch” was found in lexicology of Hunnu, Sianbi, Nirun Period. The meaning of the word was considered as “Tourist” by Dr.Prof. G.Sukhbaatar (Г.Сүхбаатар, 1992). Ancient people visited each other to provide their primary needs and sauntered throughout the country. During the Period of Great Mongol Empire, campaign war was considered as a great geographical trip and discovery according to Dr. J. Zaankhuu (Заанхүү.Ж, 2007). There were a lot of trade and peace negotiations with other countries and made many trips to for those purposes.

Religious trip was dominated in the 15th - 17th centuries. People also travelled far from their own place to another with the purposes of praying, and caravan for trading. All those activities were the ancient kinds of tourism in the early centuries of Mongolia.

The foundation of Mongolian modern tourism business has been developing since 1954, when the first tourist agency “Juulchin” was established in Ulaanbaatar, under jurisdiction of Trade Ministry. The first agency “Juulchin” was established with a hotel ‘Altai’ with 60 beds, restaurant, 21 vans, and there were 20 units in administration and 87 employment positions in service sector, and activities of the agency have been extending domestically. Mongolia has engaged in tourism business with other foreign countries since 1956, when Mongolian first delegates participated in conference between communist countries’ in Prague on “Tourism management”. In the beginning of 1960s, Mongolia has made contracts about 10 foreign countries to deal with tourism business. Gavril Reiner, the president of “Cosmos Travel” company, made a business trip in 1962 and discussed about developing tourism business in Mongolia. It was the starting point of Mongolian tourism business cooperated with Western countries (Historical development of Mongolian Tourism, 2009).



Since 1990 many private enterprises, communities have been engaged in tourism business and incorporated the discovery, revitalization and maintenance of special places. In the recent a few years, because of conservation of cultural heritage and balancing cultural products in the era of globalization, the state is making some direct policies to promote tourism and developing master plan of sustainable tourism, which is coordinated with the world tourism business.

In Mongolia, cultural tourism development has characterized by authentic nomadic life, historical cultural heritage and natural beauty. Especially authentic lifestyle, which is surviving through natural harshness and adaptation into the natural environment, is at the core of almost all cultural identity in Mongolia and constitutes the largest attraction.

Mongolian is lucky nation because of inheriting such valuable cultural and natural heritages from their ancestors. Today, the 121,967-ha Orkhon Valley Cultural Landscape encompasses an extensive area of pastureland on both banks of the Orkhon River and includes numerous archaeological remains dating back to the 6th century. The site also includes Kharkhorum, the 13th- and 14th-century capital of Chinggis Khan's vast Empire. The valley itself is an exceptional illustration of several significant stages in human history, reflecting its role as the center of the Mongolian Empire, a special Mongolian variation of Turkish power, the Tuvkhun hermitage monastery as the setting for the development of a Mongolian form of Buddhism, and Khar Balgas as the capital of the Uighur Empire (Discover Mongolia, 2012).

Collectively the remains in the site reflect the symbiotic links between nomadic, pastoral societies and their administrative and religious centers, and the importance of the Orkhon valley in the history of central Asia. The numerous rock carvings and funerary monuments found in the three sites of Petro glyptic. Complexes of the Mongolian Altai illustrate the development of culture in Mongolia over a period of 12,000 years. The earliest images reflect a time (11,000 - 6,000 BC) when the area was partly forested and the valley provided a habitat for hunters of large game. Later images show the transition to herding as the dominant way of life. The most recent images show the transition to a horse-dependent nomadic lifestyle during the early 1st millennium BC, the Scythian period and the later Turkic period (7th and 8th centuries



AD). The carvings contribute valuably to our understanding of pre-historic communities in northern Asia (Discover Mongolia, 2012).

Kharkhorin, former capital of Chinggis Khan, was founded in 1220 in the Orkhon valley. It is considered one of the historical sites by World Genius center which has attracted many foreign tourists. The city was strategically located at the crossroads of traditional routes, creating a staging post for migrating nomads and merchants caravans. Foreign envoys and prominent clerics travelled to this city. The city existed as the capital city for 44 years, until Hubilai Khaan moved the capital to Beijing in 1264. According to historical resources and note of famous travelers such as Marco Polo⁶ and Plano Carpini⁷, in that time ancient capital city was attractive place for foreign visitors and traders. Kharkhorin was razed to the ground by Manchu soldiers in 1391. Today, ruin of Kharkhorin remains and many tourists come to see how the capital of Great Empire was at that time (Ayan trails, 2013).

In the ruins of the capital city Kharkhorin, the first Buddhist monastery in Mongolia Erdenezuu was founded in 1586. It is surrounded by fortress wall sized 420m each side, with 108 stupas. In 1792, it housed 62 temples, Mongolian lords tried to have own named temple inside of wall of monastery because it means they have high reputation (Erdenezuu, 2012).

Buddhism came to Mongolia from India more than 2000 years ago. Since its first spread, Buddhism came to this day through a series of declines and revivals. In the 16th century, the Buddhist Nalanda⁸ tradition, particularly the Gelukpa⁹ tradition developed in its complete and genuine form throughout the Mongolian territories among the upper and lower social classes (Report, 2010).

Buddhism became the most dominant religion accepted by all the commoners by the 20th century. Ikh Huree¹⁰ was built on the model of Nalanda University. It was recognized as the main and most important religious center in Mongolia, which provided the entire country with scholastic resources regarding all the

⁶ Marco Polo- an Italian merchant traveler from the Republic of Venice who met Khubilai Khaan of Mongolia in Beijing, China in 1266.

⁷ Plano Carpini is one of the first Europeans to enter the court of the Great Khan of the Mongol Empire.

⁸ Nalanda – an ancient higher – learning institution which was devoted to Buddhist studies, but it also trained students in fine arts, medicine, mathematics, astronomy, politics and the art of war.

⁹ Gelukpa is Yellow Hat sect of Tibetan Buddhism, the chief religion in Tibet since the 17th century.

¹⁰ Ikh Khuree is capital of Mongolia which was founded in the mid-17th century as the residence of the bodgo-gegen, the high priest of Tibetan Buddhism.



fields of the five minor Buddhist sciences; science of poetics, science of synonymy, science of prosody, science of drama and science of astrology and five major Buddhist sciences; science of fine arts, science of medicine, science of linguistics, science of philosophy and the inner science. Mongolia had more than 100 000 monks in 1250 Buddhist temples and many Buddhist volumes. Mongolia was referred to the one of the greatest Buddhist centers in Asia (Report, 2010).

However, during the communist purge, thousands of great Buddhist heritages almost entirely disappeared due to a strong propaganda of the communist ideology. This dark time for Mongolians had been lasted for 70 years.

Thanks to the democracy in 1990, religious freedom was recovered in Mongolia. More than 400 Buddhist temples and monastery were reconstructed throughout the Mongolian territory. Today, out of the Mongolian population, 91.6 per cent is Buddhist, about 3 percent is Islam and Shamanism respectively and others, according National Census 2010.

The extreme climate and geography as well as the landlocked condition greatly influenced the Mongolians way of life that has always lived close to the animals and close to the steppes. The best way to comprehend Mongolian cultural values is to focus on the basic unit of the lifestyle, including dwelling, dressing and national food.

Mongolians live in a ger¹¹ is the traditional dwelling and, in general, that of nomadic people in Central Asia. Gers have been in use at least since the 13th century, and there are indications that the design is much older. Ancient gers were not collapsible and had to be wheeled from one location to the next sometimes pulled up to 22 yaks. The Italian merchant Marko Polo was the first Westerner to visit the Mongolian Empire in the 14th century. He wrote,

“...They (Mongolians) have circular houses made of wood and covered with felt, which they carry about with them on four-wheeled wagons wherever they go. For the framework of rods of so neatly and skillfully constructed that it is light to carry. And every time they unfold their house and set it up, the door is always facing south.” (2008)

¹¹Ger- the large, white felt tent of nomadic people, Mongolia



Mongolians, one of the last remaining nomadic people in the world, are still roaming the vast grasslands with no fences and living in the traditional felt covered gers. For 3,000 years, the “five animal” people of the steppes have adopted a pastoral way of life moving in the search of best pastures and in step with seasonal changes. But nomads need to move across the country in all four seasons. So gers that could be packed onto the back of their livestock were designed and are still used. The Mongolian ger has key components: wooden frame is known “khana”, the central support columns as “uni” the smoke hole is called “toono”. There are 88 separate wooden poles each measured around 1.5 metres are used for ger frame, with just two central columns supporting the entire structure without its felt and canvas covering the naked frame. Once the framework has been erected it is covered with felt and mounted onto a wooden floor sometimes the ger goes directly on the ground and then overlaid with felt. The door is always on the southern side facing the sun. Many urban Mongolians prefer to spend their holiday time in gers and enjoy the beautiful Mongolian nature, away from the crowded urban apartments (Architecture of Mongolia, 2013).

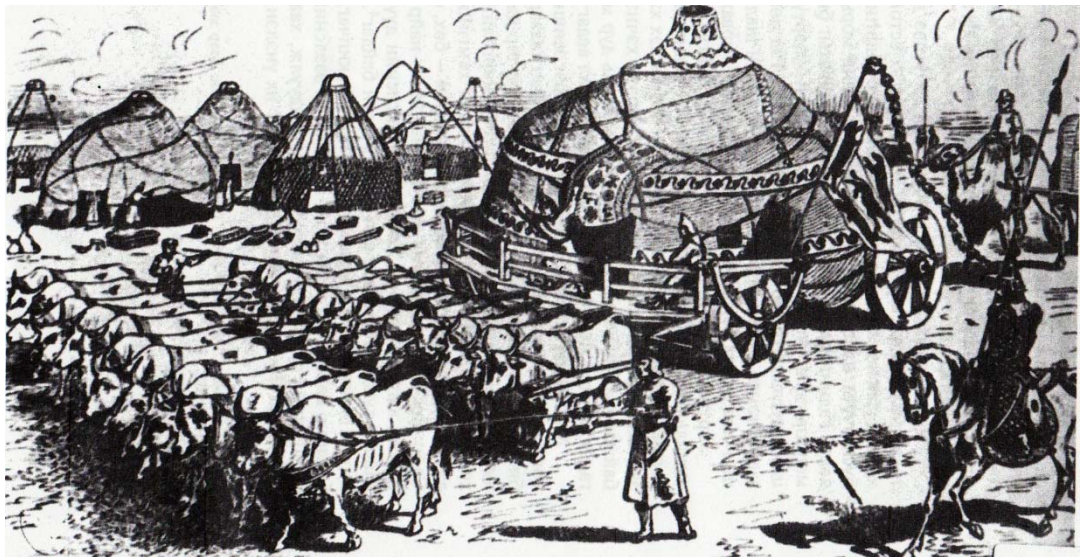


Image 3 Ox-cart Ger in the 13th century, Mongol Empire ([www.gercart](http://www.gercart.com))



Mongolians live by their livestock known as the five domestic animals that include horses, camels, sheep, goats, and cows. Mongolians use a lot of products from those animals for their daily food, such as airag or the fermented mare's milk is praised for its benefit for health and the digestive system. Some airag from certain areas are more famous than the others depending on the grazing grounds and the skill of the maker. Airag holds the same cultural and social value in Mongolia as wine in France. Yaks and cows bring meat, leather and milk used for making a variety of dairy products such as yoghurt, cheese, and aaruul or dried curds that constitute the main diet of nomads during the summer months. Aaruul, cheese balls of different shapes and sizes dried on the roof of the ger, is used year round. Sheep is the most common livestock used for meat, a basic staple of nomad's diet. The skin and wool are used for clothing and making felt to insulate the gers. Goats are raised for their valuable cashmere (goat's down), the highest quality cashmere in the world. In Gobi regions, the two-humped Bactrian camels are used for meat, milk, and wool as well as for riding and transportation (Oyunbayar.N, 2007).

The traditional dress of the Mongols has a rich history spanning many centuries. It is closely connected with the Mongolian way of life and the country. The costumes are used in different situations, for example; for daily life and at national festivals. The conditions of climate influence to the kind of dress, the costumes for the seasons of the year. In summer the Mongols wear a light coat or frock, in spring, autumn and winter a wadded coat (row cotton), in winter they wear a sheepskin dress reminding of a fur coat. The costumes of elderly people are, as a rule, modest and plain. The female dress shows differences between the attire of the girls and that of married women. The latter is decorated and adorned more splendidly with ornaments and jewelry. The materials from which the dresses were sewn were either produced by the people themselves, such as "leather, wool, and fur", or dresses have been made from silk, cotton, wool, and brocades and were richly decorated with jewelry and ornaments of gold, silver, corals, pearls, and precious stones. (Traditional costumes of Mongolia, 2006).



All those traditional cultural customs, nomadic way of life and cultural heritages are the main resources to attract foreign earnings to Mongolia.

Tourism gives rise to different benefits and costs and the nature and scope of economic impacts tend to depend on geography and socio-economic structures of the particular country. For this reason, economic situation in Mongolia is positively gaining nowadays. The transition into the free market economy catapulted the Mongolian government to look to tourism as a possibility for social and economic development.

Management Models on the Cultural Tourism

For cultural tourism, the core of its development is to design an appropriate management model arranging cultural products in the integrated decisions at the different level of administration. In this research the management model of cultural tourism focused on the integrated operation of tourist attractions, such as the cultural heritages, historical and religious sites and ways of life. This study also incorporates a management model for cultural tourism which is concerned with the integrated categories as follow:

Education and interpretation: the education and training of tourism personnel as well as of host communities should be given the highest priority. Since tourism is a service industry which requires a high degree of human integration, people involved in this industry must have good public relations skills. They must also be able to interpret the culture of the destination in a meaningful way so that the visitors understand and appreciate the cultural values of the destination. In this connection, tour guides should be given intensive foreign language training. In the absence of qualified foreign language guides, it was suggested that foreign tour operators be allowed to field their own guides in the destinations being visited to ensure that the cultural tourism experience is of a very high quality. This proposal was made in view of the liberal and global economic system prevailing in the 21st century. Education and training should be experienced- based; interdisciplinary in nature; and customer-focused. It should emphasize foreign languages, cross-cultural understanding and skills, the ability to solve problems, comfort with technology and a high sense of ethics (WTO, 2001).



Natural resources and environment: In UNESCO's view tourism can be tremendous development tool and an effective means of preserving the cultural diversity of our planet. In this context , the following selected examples of UNESCO's action can be seen as a contribution to the harmonious combination of economic development and safeguarding of the cultural and natural heritages: a) the program of UNESCO Chairs in cultural tourism for peace and development, which involves the establishment of a university network offering training to future decision-making in the principle of sustainable cultural tourism; b) a project for integrated development and safeguarding of the cultural heritage by the local communities in Asia and the pacific; c) a project for enhancing heritage related to historic memory, such as the slave Route project; d) the organization of and participation in seminars at national and international levels, and publications on the theme of "culture, tourism and development (Herve, 2000)."

Infrastructure and services: The development of tourism infrastructure for more benefits to be harnessed in the area, such as travel agencies, transportation, accommodation, and intermediaries is one of the important issue in tourism development /see figure3/.

More than any other tourism industry sector, travel agencies are associated with origin regions. Their primary function is to provide retail travel services to tourists for commission on behalf of various tourism industry principals, including carriers, hotels and tour operators. Travel agents also normally offer ancillary services such as traveler's cheques and travel insurance. As such they are an important interface or intermediary between tourists and other tourism businesses (Page, 2003).

With growing accessibility to tourist destinations, the number of undeveloped, remote and unknown locations is fast running out. To reach these destinations, the tourism industry is dependent upon the critical element of transportation. Various forms of transport such as land-based transport, water-based transport, air transport, have been associated with the development of tourism. Technological developments in transport combined with the rise in personal disposable incomes, have led to the expansion of both domestic and international tourism. It is evident that technological changes in transport have led to major innovations in the accessibility of specific tourism resources and the development of resorts and locations for tourism activity (Page, 2003). Without the transport mode, access would be very limited and restricted. It is really the post-war



period that has seen the greatest revolution in the transportation making tourist destinations more accessible to a much greater population as living standards and income has increased per capita.

The transport sector is one where innovation and new technology will continue to shape the scale of tourist flow and the cost of travel. Notwithstanding the importance of transportation, the vast majority of stay-overs who do not stay in the homes of friends or relatives use commercial tourist accommodation (Page, 2003).



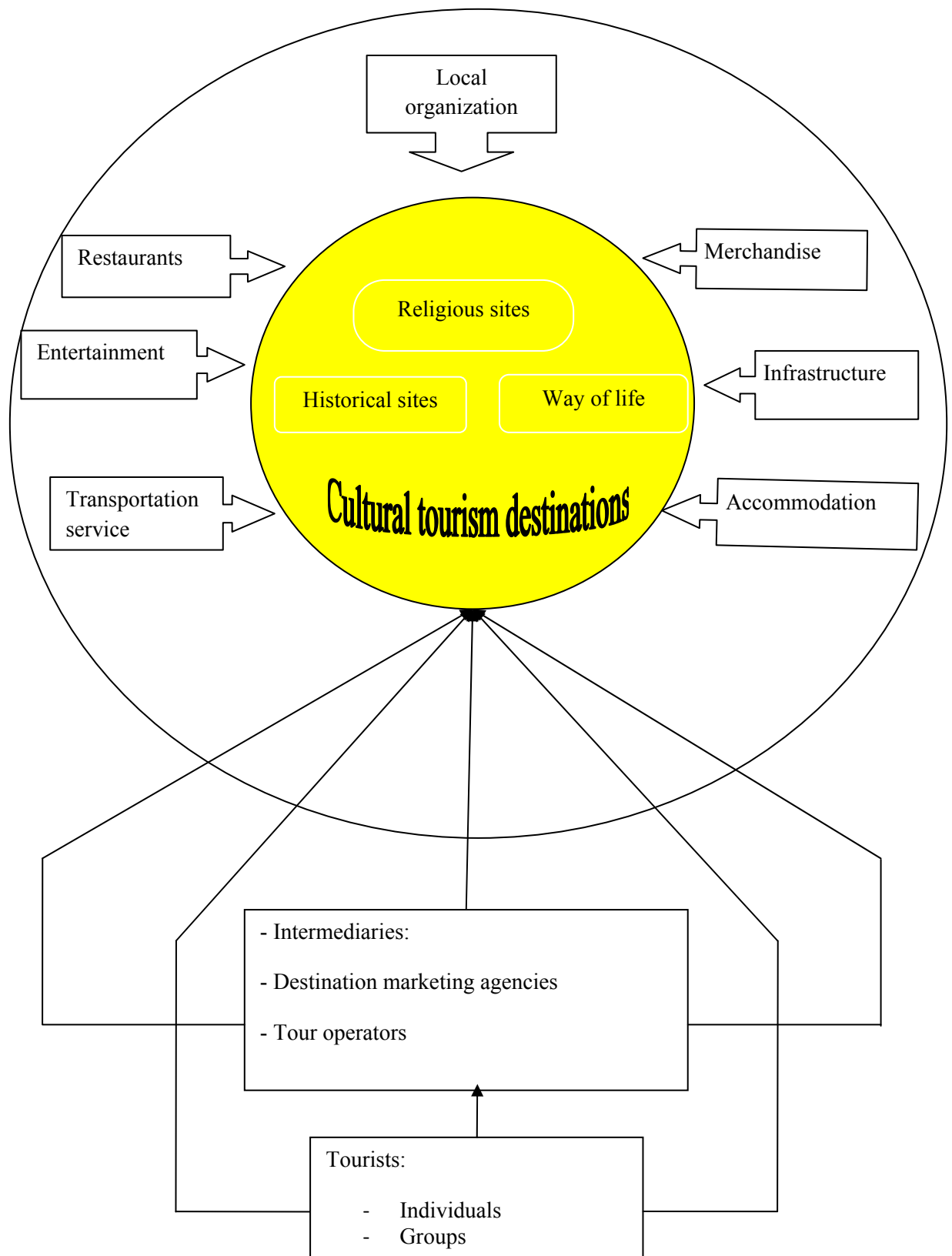


Figure 3 System of Cultural Tourism (Mill, 2012)



Accommodation performs a vital role in many countries' tourism sector: in addition to providing the basic infrastructure to accommodate visitors as tourists and business travelers, it is a focus for meetings, conferences and entertainment. For many resort areas, accommodation comprises the key element in attracting the visitor for a holiday for a week or longer.

Accommodation is also the focal point of short - break holidays and is often packaged as part of an experience of a place. It is the significance of hotels in the rise of resorts which may be planned leisure environment that becomes the containing context for the holiday. For example, on many Pacific Islands, hotel chains and individual companies have built resort complexes with the hotel/accommodation complex as the key element, around which a beach, leisure facilities, restaurants/ hospitality services, activities, and events are structured. The result is that visitors can visit the resort and never leave or experience other areas on the island. Conversely, accommodation in towns and cities is a significant sector of the tourism industry due to the employment it generates, as well as its ability to host large number of visitors. Therefore the accommodation sector is a vital element in the supply of services and products for visitors, a feature which is as old as tourism itself (Page, 2003).

Stakeholders: The policy of cultural tourism must be closely linked with action to safeguard the cultural and natural heritages and to enhance the tourist value of that heritages so that the local populations can enjoy not only the economic benefit but also the associated cultural and social advantages. Conservation of cultural and natural heritages should be priority issue. To do that strengthening the partnership between public and private sector partners is very important. The goals of such a partnership should be to transfer high technology skills and training in the field of tourism and to ensure that local communities living in the area surrounding the sites derive greater benefit from the earnings of tourism, in the form of business creation and income generation. The commitment of civil society in tourist destination countries and in tourist –generating countries to cultural tourism is one of the main principle in development of cultural tourism. Programs to raise awareness of cultural tourism should be encouraged especially amongst young people (Herve, 2000).



Tourism market: tourists who travel to experience the culture of the destination they visiting are looking for rich experiences which require interaction with local communities. This characteristic of the cultural tourist implies that the tour operator who is packaging the cultural experience must customize the tour to suit the needs of the clients. Information technology and e-commerce are useful tools for marketing cultural tourism. Detailed information can be given out electronically to enable tourists to make informed choices about the destinations they are visiting and to choose the activities they want to participate in. Cultural tourism products are distributed through specialized channels such as cultural associations, museum mailing lists, arts and culture patrons, ecotourism societies, archaeological societies and universities. Cultural tourism may be promoted by using the thematic approach, such as the Silk Road. Cooperative marketing programs at a regional level, such as Greater Mekong Sub-Region, which promotes the cultural jewels of the region, is another model (WTO, 2001).

Community Participation: Management of cultural tourism has traditionally been concerned with the identification, interpretation, maintenance, and preservation of significant cultural sites and physical heritage assets as well as intangible aspects of heritage. These cultural heritages are constantly reinterpreted by the people in a particular cultural region. That's why understanding the traditional cultures of all peoples is essential in sharing their cultural experiences, creating cultural knowledge. It also has an economic and political importance that mitigating the adverse impact of the development and ensuring that intervention by more developed nations (McKercher, 2002).

Influence of visitor behavior to attract tourist spending highlights the significance of on-going investments for the attractions to be viable. It should also emphasize that attractions also have a market within the local community. This community value has been a frequent argument for the management and maintenance of the attractions by the public sector, though there is increasingly a trend towards management by the private sector or a management company to commercialize or profit from tourism. The need for constant investment and innovation is also in apparent in order to maintain competitive advantage. The rapid development of technology is likely



to lead to the introduction of new forms of attraction, quite possibly virtual reality parks on a much wider scale (Page, 2003).

In the field of cultural tourism management, all stakeholders can also obtain a career as part of the local government and work with planning agencies, social service agencies, local museums, libraries, or educational institutions, cultural organizations, and the local public. They cooperate through contributing their participation in the tourism industry development.

Policies Involved

1. Overview on Tourism Policy

Managing cultural tourism encourages the cooperation of the policy-makers, implementation agencies, the local community and the cultural sector. This approach promotes conservational awareness to the cultural tourism sector and encourages cultural tourism to pay more attention to keeping the environment of cultural tourism sites in good condition as well as the local people's way of life, sustainably. To prevent and conserve the environmental and cultural resources for the next generation, all stakeholders involved in the tourism industry have to manage the use of resources in a sustainable manner. The stakeholders have to create tourism development to reduce the negative impact of tourism upon the socio-culture, the environment, and economy of the local community (McKercher, 2002). All stakeholders follow up Article 3 on the Global Code of Ethics of Tourism¹² as below (The Global Code of Ethics of Tourism):

1. All the stakeholders in tourism development should safeguard the natural environment with a view to achieving sound, continuous and sustainable economic growth geared to satisfying equitably the needs and aspirations of present and future generation.

2. All forms of tourism development that are conducive to saving rare and precious resources, in term of natural resources particular water and energy, as well as avoiding so far as possible waste production, and cultural resources, should be given priority and encouraged by national, regional and local public authorities.

¹² Global Code of Ethics for Tourism (GCET) is a comprehensive set of principles designed to guide key-players in tourism development.



3. The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought so as to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy.

4. Tourism infrastructure should be designed and tourism activities programmed in such a way as to protect the heritage composed of natural and cultural. The stakeholders in tourism development, and especially professionals, should agree to the imposition of limitations or constraints on their activities when these are exercised in particularly nature and culture sensitive areas.

5. Nature tourism and cultural tourism are recognized as being conducive to enriching and enhancing the standing of tourism, provided they respect the both of cultural and natural heritage and local populations and are in keeping the carrying capacity of the sites (McKercher, 2002).

Cultural tourism, as the foremost vehicles for cultural exchange, is increasingly appreciated as a positive force of cultural conservation. Cultural tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community, and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully (Nigel Evans, 2005).

Approaches, taken by governments can greatly influence tourism development. Examples include exchange control, currency export prohibition, taxation of tourists and residents, and visa regulations. Bull¹³ (1995) shows that government fiscal and control policies can change tourist flows and specific destinations can gain or lose potential profitability (Nigel Evans, 2005).

2. Policy Statement on Tourism, Thailand

In realizing the importance of the tourism industry which is experiencing prosperity, the Royal Thai Government under the leadership of Prime Minister Yingluck Shinawatra established a policy to use it as a major device in attracting foreign currency into the country. This policy intends to enhance the wellbeing of the people as well as ameliorate the national economy and manage national assets, such as

¹³ Adrian Bull created the book "Economics of Travel and Tourism" in 1995



government assets and local cultural capital (including traditional knowledge and ways of life and culture), in order to maximize the country's benefit and economic security, consider establishing funds, such as sovereign wealth fund, national petroleum reserve fund, and food security fund to facilitate better national assets management are found in Macroeconomic Policy (Policy on Economy: 3.1, 2011).

Policy on Income Generation covers promoting tourism including domestic tourism by Thais; attract foreign and domestic tourists by developing tourism and tourist destinations and ensuring traveler's safety under all circumstances; support ecotourism, cultural tourism, medical tourism and spas with high quality and value addition; and, set a target to double tourism revenue within five years (Policy on Income Generation: 3.2, 2011).

Economic Restructuring Policy pays attention to the Development of Tourism on the following issues (Economic Restructuring Policy: 3.3.3, 2011):

1. Promoting the development of infrastructure to support tourism,
2. Developing, restoring, and reviving existing natural, historical, and cultural tourist destinations;
3. Raising and maintain the standard for tourism services to meet international standards;
4. Promoting the market for quality tourists, both inbound and domestic, through proactive marketing strategies targeting various groups in Thailand and abroad;
5. Promoting tourism activities to add value to the tourism sector;
6. Promoting inter-agency cooperation to provide quality service to tourists;
7. Improving marketing and public relations in Thailand.

The Thai government established a separate tourism policy with offices in the major tourist areas to facilitate foreign visitors. The Office of Tourism Development shall have duties and responsibilities on the development of servicing standard in tourism and tourist attraction site, including the support of standard touring businesses and tour guides, in order to initiate economic, social and cultural advantages, and sustainable tourism (Tourism Authority of Thailand, 2012).



Other tasks as specified by law as authorities and responsibilities of the Office, or as assigned by the Ministry or Cabinet.

The objective of the National Tourism Development Plan, which was established by the Office of the Tourism Development, is to move Thailand's tourism competitiveness up at least 15 places, which would put it among the top five destinations in Asia. The plan also intends to increase tourism income by at least 5 percent during the five-year period (Department, 2011).

In order to achieve this aim, five strategies have been set for implementation: to develop infrastructure and logistics, linking with domestic and international tourism, to involve the development and rehabilitation of tourism sites and improvement of various rules and regulations to enhance the country's potential for accommodating more tourist arrivals, emphasis will be placed on the development of the creative economy, which is the focus in the 11th National Economic and Social Development Plan, 2012-2016. New products and services will be launched, incentives for tourism trade and investment will be offered and human resource development will be emphasized. This will create confidence in Thailand's good image among visitors, so that the country will welcome a greater number of tourists who will spend more in Thailand and call for the participation of the public sector, civil society, and local administrative organizations in tourism management (Department, 2011).

Tourism Authority of Thailand (TAT) is the main body to implement tourism policy. TAT has objectives to successfully carry out other relevant matters as follow (Task of Tourism Authority of Thailand , 2008);

1. promote tourism and the tourism industry, including occupation of Thai people in this industry
2. disseminate Thailand's beauty, ancient remains, antiques, history, arts and culture, sports, technology evolution, including other activities which attracting traveling
3. provide convenience and safety for tourists
4. promote better understanding and hospitality among people at the international level through tourism
5. initiate development of tourism in order to develop infrastructure and facilities for tourists.



TAT shall have authorities to conduct any affairs within its objectives' boundary stated in Section 8 which includes the following authorities (Task of Tourism Authority of Thailand , 2008):

1. Advice and suggestion including to cooperate and coordinate with government sector, organizations, institutes, juristic persons, and private sector are given domestically and internationally
2. Various academic studies are promoted, cooperated or conducted training and provided in order to create standard and sufficient personnel in the tourism industry.
3. Data and evidences from government sector, organizations, institutes, juristic persons and private sector who running the tourism business are surveyed and compiled in order to develop statistics on the tourism industry.
4. Areas, tourist attraction sites and tourism resources that shall be preserved for the State and controlled by TAT by promulgating a royal decree are surveyed and located.
5. Tourist attraction sites including tourism resources and quality of environment are surveyed, conducted, constructed, promoted, conserved, rehabilitated, restored or developed in accordance with such specific laws.
6. Activities in the tourism industry as deemed necessary including investment or co-investment are carried out in order to initiate the development of tourism or the development of infrastructure and facilities for tourists.
7. Internal or external loans are issued.
8. Loans that a guarantee could be done by a person or asset are provided in order to enhance tourism industry
9. Bond or any financial document for the investment or co-investment in the tourism industry's affairs is issued.
10. Proprietary right or tenure or property right are owned purchase, provide, sell, distribute, rent, lease, hire, purchase, provide a hire purchase, borrow, lend, be a pawn broker, mortgagee, exchange, transfer, be an assignee, or conduct any matters regarding internal and external assets as well as donate assets (Task of Tourism Authority of Thailand , 2008).



Cooperation of policy-makers, agencies in implementation level and local community are essential parts of many national and regional economies and important factors in development, when managed successfully.

3. Policy Statement on Tourism, Mongolia

Accordingly, the Government of Mongolia has recognized tourism as a priority sector with great potential to contribute to the socio-economic development of the country. One of these steps was the approval of the "Basic Guidelines for the Development of Tourism in Mongolia for the period of 1995-2005" and the "Implementation plan from 1995 to 1996" both adopted by Government Resolution No. 167 with the aim of developing the tourism sector based on state planning and regulation. The implementation of the "Development of Tourism in Mongolia" project during 1998-1999 within the framework of the EU supported TACIS program, has resulted in restructuring efforts of the sector and the establishment of the Tourism Board as a government implementing agency. Moreover, it facilitated the formation of a legal framework for the development of the tourism industry in Mongolia. Additionally, the development vision and strategies of the tourism sector up to the year 2015 were formulated, and the specific priority programs and projects were identified based on the "Master Plan on National Tourism Development in Mongolia", which was developed with assistance of the Japanese International Cooperation Agency (JICA) (Tourism sector, 2007). As MPRP, a ruling political party in Mongolia has declared the tourism sector a priority sector of the economy. The Government has initiated a broader range of measures and promised to provide sufficient support to promote the tourism industry in Mongolia. Therefore, the Government Action Plan for 2000-2004 and Basic Guidelines for Socio-economic Development have included a specific set of measures to promote tourism and to implement the Tourism Law (Government policy and development plans for tourism sector, 2013).

The Tourism Law of Mongolia was enacted in May 5, 2000, for the first time, since Mongolia shifted to the market oriented economy. Its purpose is to regulate all relationships between state, private citizens, and economic entities engaged in tourism business. The law outlines a definition for tourism, responsibilities and obligations of the state, tourism organizations, special permission requirements, structure, rights and responsibilities of state administrative, overseeing organizations for



the tourism sector, arrangements for the development of tourism related infrastructure, and penalties in case of violation of the law. The Tourism Law was then amended in November 30, 2001, by enacting the classifications and grading of tour guides, operators and hotels as mandatory. The Government explains that these regulations are necessary to improve the quality of services provided by tourism and related entities. In connection with this law, several regulations were adopted including the following: "State Monitoring Regulation for Tourism" by the Government Resolution dated November 8, 2000. "Regulation of Classification and Grading of Tour Guides" by the Order No. 149 of the Minister of Infrastructure dated on May 15, 2002, "Regulation of Classification and Grading of Hotels and Tourist Camps" by the Order No. 150 of Minister of Infrastructure dated May 15, 2002, and "Temporary Regulation of Classification of Tour Operators" by the Order No.229 of Minister of Infrastructure dated July 31, 2002 (Myagmarsuren, Laws and regulations, 2011).

The Mongolian Law on Special Protected Areas (1 April 1995) regulates the use and procurement of land for special protection, and consists of 39 articles divided into eight chapters. Special protected areas are broken down into strictly protected areas, national conservation parks, nature reserves, and monuments. Included are descriptions and protection regimes for each category, including prohibited activities and financing. Also reflected in this law are the plenary rights of state organizations regarding special protected areas, the provisions, terms, and conditions of land use, research and investigation activities in special protected areas, state control, and liabilities for violation of special protected areas legislation (Mongolia: Law of Mongolia on special prtected Area, 1994).

In Mongolia, there are government and non-government organization which deal with the tourism development sector.

The Ministry of Nature, Environment and Tourism is in charge of policy formulation and coordination of the following sectors, namely roads, transport, railway, marine and civil aviation, postal service and tourism. The Ministry has 6 departments including the Department of Tourism, which is currently responsible for the formulation and coordination of tourism policy and strategy, formulation and updating of sector standards and regulations, marketing and promotion, development of tourism



infrastructure, human resources, and tourism products (Myagmarsuren, Ministry of Nature, Environment and Tourism, 2011)..

The creation of new jobs is increasing as a result of supporting tourism activity and the tourism supply sector, such as local tourism development and new resort establishment. Statistics from the Mongolian Ministry of Nature, Environment and Tourism reports that over 250 travel companies are invested by 32 countries in Mongolian tourism industry. In June 2007, the Mongolian National Tourism Organization (MNTTO) was formed. Conceived and run by Western educated industry professionals, MNTTO was designed to promote Mongolia as a unique and viable international tourist destination. In March 2008, the MNTTO along with Mongolia's Ministry of Roads, Transport and Tourism held its first United States press event to promote Mongolia as the next emerging travel destination for American trendsetters. There is a state policy to stimulate the preservation or restoration of historical sites, through the allocation of general tourism which is influenced effectively by the economy.

Mongolian National Tourism Center has responsibilities to implement the policy on developing the tourism sector reflected in the National Development Strategy, providing Mongolian businesses and citizens running the tourism activities with information and service, and promotes them. Its main objectives are implementing the measures highlighted in the National development strategy and Government Action Plan as a guidance, arranging a cooperative data base on the Mongolian tourism nationwide and abroad, setting up the incorporative data base on the Mongolian tourism and make it generally available through website and in publication forms, conducting permanently the specialized training so as to increase the capacity of the tourism sector's personnel, doing research and analyze the domestic and foreign markets and provide the decision making instances with information. In collaboration with foreign contributors, projects and programs are implemented for developing the tourism products and improving the service quality, covering activities, those the Center will put up forth it's all strength in order to publicize Mongolia's tourism abroad as well as improve the service of the sector in the country and provide its sustainable development. For these purposes, Mongolian domestic tourism companies have been



participated in the annual international tourism fairs such as WTM¹⁴ - London, ITB¹⁵ - Berlin, KOTFA¹⁶ - Seoul, JATA¹⁷ - Tokyo, CITM¹⁸ - Beijing and ITF¹⁹ - Taipei. In the future, open new market or coordinate with tendency of the UNWTO²⁰. Mongolian tourism sector has domestic purpose that will organize continuously the International Tourism Fair in Ulaanbaatar in every December, and expand and regularize its activities. Also, it is planned to set up the incorporative data base on Mongolian tourism to conduct permanently the specialized trainings so as to increase the capacity of the tourism sector's personnel (T.Myagmarsuren, Mongolian National tourism center, 2011)

Non-governmental tourism organizations that operate for tourism development are expanding and involving many people in Mongolia. These are over 30 non-governmental and non-profit organizations. Mongolian Non-governmental tourism organizations council is established in May of 2009. The council have been co-operating with Ministry of Nature, Environment and Tourism since it was established. Meeting is organized every year between Ministry of Nature, Environment and tourism and tourism Non- Government Organizations (NGOs). They share their ideas during meetings. NGOs participation is important for development and improvement of Mongolian tourism department. Different NGOs which are depending on the service sector are in Mongolian tourism industry. NGOs organize many kinds of activity such as conferences, meetings, competitions, exhibitions, events, nature conservation activities, trainings (T.Myagmarsuren, Non-governmental Tourism Organizations, 2011).

The Mongolian Tourism Association (MTA) is the main private sector umbrella organization and represents about 80 of the larger Mongolian tour operators. MTA aims to promote Mongolia as a culturally, historically and environmentally unique destination of international tourism. In addition, MTA is trying to increase the quality of tourism facilities and services through networking of its members and cooperation with government agencies. MTA works close to its members (private

¹⁴ WTM World Tourism market

¹⁵ ITB International Tourism Bourse

¹⁶ KOTFA Korean World Travel Fair

¹⁷ JATA Japan Association of Travel Agent

¹⁸ CITM China International Travel Mart

¹⁹ ITF International Travel Fair

²⁰ UNWTO United Nations World Tourism Organization



companies) and the government, trying to bring private sector suggestions to the tourism policy and decision making level. MTA members of the Board of Directors are all representatives of important private tourism companies (The Mongolian Tourism Association, 2011).

The Community Based Tourism Network of Mongolia; (the CBTN) is a nonprofit and non-governmental organization (NGO) that aims to make tourism contribute to rural communities, without disrupting their culture or environment. The goal of CBTN is to contribute to the development of nature conservation, tourism, and sustainable livelihoods in the Mongolian countryside. The Tourism department within the Municipality of Ulaanbaatar carries out the tourism development planning and implementation actions for the capital city (Community-based tourism network of Mongolia , 2011).

The Mongolian Tourist Guides Association is established in 2003. The Association represents the interest of Tour guides and focuses on the professional of Tour Guides through training activities.

“Sustainable Tourism Development Center” was established under the initiation of some foreign and domestic young people who are professionals in tourism with respect to the 800th year anniversary of the Great Mongolian State in 2006 (Sustainable Tourism Development Center, 2011).

Mongolian Hotel association is established in 1997. Missions of the association: Develop international cooperation learn from experience abroad invite to work advisory professionals Make a database Organize comprehensive research of tourism development Organize trainings of professionals (Mongolian Hotel Association, 2011).

The Mongolian Ecotourism Society (MES) is established in 1995. It is a non-profit organization regenerated in 2010 that promotes sustainable development, the conservation of biological diversity and natural ecosystems and the wise and ethical use of natural resources (Mongolian Ecotourism Society, 2011).

Tourism Teachers and Researchers Association of Mongolia is established in March of 2007 as nongovernmental organization. Mission of the association is to cooperate and share their knowledge and experiences to each other (T.Myagmarsuren, Tourism Teachers and Researchers Association of Mongolia, 2011).



All these government and NGOs conduct research on tourism development to provide tourist information, promote tourism products abroad, and cooperate with international destination markets.

Context of Research Areas

The research area is focused on

1. Religious site “Temple of Emerald Buddha” in Bangkok
2. Historical site “Ayutthaya” in Phra Nakhon Si Ayutthaya Province
3. Way of life in Chiang Mai Province as the candidate places in Thailand.

These destinations were selected according to the research survey about the top destinations in Thailand.

The study area in Mongolia is concentrated on

1. Religious center “Gandan Tegchenling Monastery” in Ulaanbaatar city
2. Historical city “Kharkhorin” in Uvurkhangai Province
3. Way of life in Gorkh Terelj, Tuv Province, which has a few ethnic groups

that have kept their nomadic tradition alive, and according to the similarity of the destinations in Thailand, were chosen to improve the current situation.

Under such conditions, this study focused on the documentary review of the state policy, long and short- term planning, field work reviews on tourism and cultural authorities, and cooperation of the tourism business sector and the local community in the implementation level in the target areas in both Thailand and Mongolia.

1. Research area in Thailand

1.1 Religious sites in Bangkok, Thailand

Bangkok is the capital city of and largest urban area in Thailand.

Bangkok was a small trading post near the mouth of the Chao Phraya River during the Ayutthaya Kingdom in the 15th century. Because of its strategic location in Southeast Asia, Siam (later Thailand) acted as a buffer-zone between the French and British colonial empires. Bangkok itself has gained a reputation as an independent, dynamic and influential city (Bangkok, 2013).



The Bangkok city proper covers an area of 1,568.737 square kilometers (605.693 sq mi), ranking 69th among the other 76 provinces of Thailand. The city's urban sprawl reaches into parts of the six other provinces, namely Nonthaburi, Pathum Thani, Chachoengsao, Samut Prakan, Samut Sakhon and Nakhon Pathom (Bangkok, 2013).

Bangkok has an official population of 8,249,117 residents, while the greater Bangkok area contains some 14,565,520 (Census 2010). The capital is a center of 20 million people, situated in a heavily urbanized triangle of central and eastern Thailand, which stretches from Nakhon Ratchasima to the heavily industrialized eastern seaboard (Bangkok, 2013).



Image 4 Map of Bangkok, Thailand (Thailand Maps Net)

The city of Angels, Bangkok, is very famous and appreciated by visitors for its versatility and multiple points of interests. From the various Royal residences to the temples and other religious sites all the way over to the recently opened Bangkok Art and Culture Center, as well as numerous smaller galleries and museums (Bangkok).



As having such valuable cultural wonders, Bangkok is one of the world's top tourist destination cities. It is ranked third in international visitors in MasterCard's Global Destination Cities Index, after London and Paris, with 12.2 million visitors projected to arrive in 2012. It also ranks third in international visitor spending, with 19.3 billion dollars projected for 2012, after London and New York (Yuwa, 2012). Bangkok has also been named "World's Best City" by Travel & Leisure magazine's survey of its readers for three consecutive years since 2010 (Matthew, 2012).

As the main gateway through which visitors arrive in Thailand, Bangkok is visited by the majority of international tourists to the country. Domestic tourism is also prominent. The Department of Tourism recorded 26,861,095 Thai and 11,361,808 foreign visitors to Bangkok in 2010. Lodgings were made by 15,031,244 guests, who occupied 49.9 percent of the city's 86,687 hotel rooms (TAT, record number of tourists, 2011).

Bangkok's multi-faceted sights, attractions and city life appeal to diverse groups of tourists. Royal palaces and temples as well as several museums constitute its major historical and cultural tourist attractions. The city's many cultural landmarks and attractions in addition to its nightlife venues have made it synonymous with exoticism. Its rapid modernization, reflected in the cityscape and the urban society, has left untouched the historic Grand Palace, Temple Arun, Vimanmek Palace Complex and hundreds of Buddhist temples, including the Temple of Emerald Buddha, one of the most important tourist attractions. Tourists visiting Thailand usually have a taste of Thai culture by visiting temples (Suzanne).

The Temple of Emerald Buddha is the most important Buddhist Temple in Thailand. It enshrines Phra Kaew Morakot²¹ (the Emerald Buddha), the highly revered Buddha image meticulously carved from a single block of jade. Raised high on a series of platforms, no one is allowed near the Emerald Buddha except HM the King. A seasonal cloak, changed three times a year to correspond to the summer, winter, and rainy season covers the statue. A very important ritual, the changing of the robes is performed only by the King to bring good fortune to the country during each season. The temple of Emerald Buddha is beautifully decorated and has a great sense of peace about it. The Emerald Buddha (Phra Putta Maha Mani Ratana Patimakorn) is a Buddha

²¹English name of the Emerald Buddha.



image in the meditating position in the style of the Lanna school of the north, dating from the 15th century AD (Temples in Bangkok).

The temple “Wat Arun²²” has flourished throughout the Rattanakosin Period. The beauty of the architecture and the fine craftsmanship declare its status as a temple of the first grade and one of the most outstanding temples in Thailand. The spire (prang) of Wat Arun on the bank of Chao Phraya River is one of Bangkok's world-famous landmarks. It has an imposing spire over 70 metres high, beautifully decorated with tiny pieces of coloured glass and Chinese porcelain placed delicately into intricate patterns. Although it is known as the Temple of the Dawn, it's absolutely stunning at sunset, particularly when lit up at night (Temples in Bangkok).

Wat Mahatat or more precisely 'Wat Mahathat Yuwarajarasit Rajaworamahavihara²³' was built during the Ayutthaya period. It is one of the ten royal temples of the highest class in Bangkok, used for royal ceremonies thanks to its strategic location between the Grand Palace and the Royal Palace. Located within the temple grounds is the oldest higher education institute for Buddhist monks in Thailand and an important centre for the study of Buddhism and meditation. Wat Mahatat has become a popular place to learn the Vipassana²⁴ Meditation with some classes undertaken in English. (Temples in Bangkok).

Built on an artificial man-made hill which called Wat Saket, the Golden Mount is the temple's most well-known landmark and is a sacred pilgrimage site during the weeklong worshipping period in November. The top requires a climb up some 300 steps, which encircle the chedi like a loosely coiled snake. Before beginning the climb, an unusual cemetery built can be founded into the base of the Golden Mount. Covered in vines and overgrown trees, it emits a rather spooky out-of-era vibe. Perhaps this is because in the late 18th century, Wat Saket served as the capital's crematorium and the dumping ground for some 60,000 plague victims. (Temples in Bangkok). Every year, Wat Saket hosts an enormous temple fair during Loy Krathong²⁵, usually in November, following an annual Buddha relic worshipping ceremony. During this period, the golden

²² Wat means temple in English. Arun is one of the famous temple in Bangkok.

²³ Official name of Wat Mahathat

²⁴ Vipassana, which means to see things as they really are, is one of India's most ancient techniques of meditation.

²⁵ Loi Krathong is a festival celebrated annually throughout Thailand and certain parts of Laos and Burma.



chedi²⁶ is draped in massive bright-red cloth, and a candlelit procession up to the top marks the opening of the weeklong fun fair. This is a rare opportunity to experience a large-scale temple fair like how it once was. Coloured lanterns, decorative flags, food vendors as well as fairground games and rides bring the place to life. Crowds of worshippers, families and fair-goers pack the temple grounds from early evening to midnight for the entire week (Temples in Bangkok).

It's daunting to visit all the temples, so some famous temples are mentioned above sections those in the 'must- visit' category, according to their beauty, cultural significance and high regard in Buddhism.

Furthermore, many must-visited temples are served as cultural attractions to the cultural tourists. As well as, there are many interesting religious rituals and cultural festivals to attract foreign tourists at those temples.

The traditional Thai New Year, Songkran²⁷ Festival, which is held on the 13th -15th of April, is an occasion for merriment all over the city, but most notably at Sanam Luang²⁸, near the Grand Palace, where the revered Phra Phuttha Sihing²⁹ image is displayed and bathed by devotees. Songkran means “movement” or “changing” since according to Thai astrology, the sun will move into a new sign of the Zodiac on this day. Songkran is also called the “Water Festival”. Water is believed to flow and wash away all bad omens during this time. Thus, it is a time for cleaning; houses, villages, temples and spirit houses. In the Thai tradition, the New Year begins early in the morning when faithful Thai Buddhists give alms to Buddhist monks. After that, they release caged animals, especially birds and fish. Elders and parents will be visited and respected by their children and grandchildren. The young pour scented water over their elder's hands, they in return, wish them good health, happiness and prosperity. This tradition of paying respect is called “Rod Nam Dam Hua”. People believe that water will wash away bad luck, and splashing water over friends or anyone will give them a New Year blessing (Songkran Festival, 2546).

²⁶ Chedi is alternative term for a Buddhist stupa, mainly used in Thailand.

²⁷ The Songkran festival (literally "astrological passage") is celebrated in Thailand as New Year.

²⁸ Sanam Luang is an open field and public square in front of Temple of Emerald Buddha and Grand Palace, Bangkok, Thailand.

²⁹ The Phra Phuttha Sihing or Phra Sing is one of the most important Buddha images of Thailand.



In the Wisutkasat area, a Miss Songkran beauty contest is held and accompanied by merit-making and entertainment. Khao San Road, in the Bang Lamphu area is also one of the high-spots in the city where locals and tourists play water by the water-throwing activities. The Royal Ploughing Ceremony May, an ancient Brahman ritual, is conducted at Sanam Luang, in which farmers believe they are able to forecast the abundance of the next rice crop. The event is a result of a series of ceremonies that are conducted by Phraya Raek Na, portrayed by a high-ranking official from the Ministry of Agriculture and Cooperatives who wear colourful traditional costumes. This ceremony was re-introduced in 1960 by King Bhumibol Adulyadej and is considered the official commencement of the rice-growing season (Songkran , 2013).

Around the city of Bangkok tourists can find an array of celebrations, festivals and events, a number of which are celebrated all over Thailand, such as the colourful dragon parades during the annual Chinese New Year Festival. Further events are specific to Bangkok and include Film Festival in February, the International Bangkok Motor Show in March, and the International Fashion Fair (BIFF) each August. Many events and concerts are held at Bangkok's popular Thailand Cultural Centre along Ratchadapisek Road, and within other notable entertainment venues around the city centre. Those staying in Bangkok during the summer months will be lucky enough to find plenty of things to do, such as the two International Festivals of Dance and Music, as well as the Chinatown Food Festival, the Moon Festivals and also the Amazing Thailand Grand Sale Fair (Bangkok Events and Festivals, 2013).

The Queen's Birthday Celebration on the 12th of August, is to display their loyalty and to honour Queen Sirikit on the occasion of her royal birthday. On this holiday, the Thai people decorate their houses and public buildings. Around Bangkok, Ratchadamnoen Avenue, the area around the Grand Palace, and other well-known locations are bedecked with coloured lights and magnificent adornments (Bangkok, 2013).

The arts in Bangkok have well developed almost exclusively and anonymously in the services of Theravada Buddhism since the golden age in the Ayutthaya period and have continued to the present day by incorporating Western elements. It is now called the Rattanakos in or Bangkok style. Nowadays, the modern art scene is centered on around Bangkok as the capital of contemporary art in the



region, while traditional art can be found in many commercial areas in the old city as well as within temples and palaces. There are also a number of artists who prefer to live and work outside the metropolis. The number of artists is constantly on the rise, so an increasing variety of works are available in the art market. Many art galleries in Bangkok tend to sell work restricted to traditional rural motifs. The artists creating this type of art are often influenced by traditional Buddhist beliefs and motifs, and are popular among the general Thai public. Nevertheless, some Thai artists are breaking away from these norms by addressing more controversial issues in their work, for example the loss of traditional values and the obsession with money in today's society (Bangkok, 2013).

Bangkok is one of Asia's most important air transport hubs. In 2005, more than ninety airlines served Don Mueang International Airport. It was the 18th busiest airport in the world, second busiest in Asia by passenger volume, 15th busiest in the world and fourth busiest in Asia in international passenger volume. On 28 September 2006, Suvarnabhumi Airport became Bangkok's official international airport (Bangkok, 2013).

1.2 Historical site, Phra Nakhon Si Ayutthaya Province, Thailand

Phra Nakhon Sri Ayutthaya, shortly called as Ayutthaya is one of the central province in Thailand.

The city is geographically located at the junction of the Chao Phraya, Lopburi and Pa Sak rivers. Total area is 2,556.6 km² (987.1 sq mi). Ayutthaya has 787,653 population (2011 census) with the density 310/km² (800/sq mi). Ayutthaya, the city was founded by King U-Thong in 1350 and kept its status as the nation's capital until it was sacked by the Burmese in 1767. Ayutthaya was once one of the richest cities in Asia by the 1600s, as its vast array of temples still testifies (Phra Nakhon Sri Ayuttaya Province, 2013).





Image 5 Map of Phra Nakhon Si Ayutthaya Province, Thailand (Thailand Maps Net)

There are a few important organizations which support tourism in the Phra Nakhon Si Ayutthaya Province which are named the Ayutthaya Tourism center, Ayutthaya Historical Study, and Chao Sam Phraya National Museum to serve both Thai and foreign visitors.

The Ayutthaya Tourism Centre is established by the Fine Arts Department and was developed into a tourist information centre by the Tourism Authority of Thailand (TAT). The center has high reliefs of 6 great kings and queens from the Ayutthaya Kingdom on the facade of the building, which remained in their original positions. The center is home to the TAT information center, an exhibition on Phra Nakhon Si Ayutthaya's tourism, and a contemporary art gallery (Chaiwat, Ayutthaya Historical Study Center, 2003).

Ayutthaya Historical Study is a national research institute devoted to the study of Ayutthaya, especially during the period when Ayutthaya was the capital of Siam. The Centre is responsible for the museum of the history of Ayutthaya. The museum exhibits reconstructions from the past. The Centre also supports an information service and a library containing historical materials about Ayutthaya (Chaiwat, Ayutthaya Historical Study Center, 2003).

The construction of Chao Sam Phraya National Museum was funded by the proceeds from the sale of votive tablets discovered in the underground crypts of the principal Prang tower of Wat Ratchaburana. Since the temple was built by King Borommachathirath II (Chao Sam Phraya), the museum was named after him. The opening ceremony of this museum was held in 1961 and was presided over by



Their Majesties the King and the Queen. It was the first museum in the country to present a new form of exhibition, displaying artifacts unearthed from the archaeological excavations as well as restoration of ancient monuments (Chaiwat, Ayutthaya Historical Study Center, 2003).

Many visitors to Ayutthaya experience the traditional Thai lifestyle, Thai-style dwellings, canal-side scenery, and the peaceful atmosphere by way of 'homestay'. Two popular places for this kind of accommodation is at Khlong Rang Chorakhe, which is home to a 400-year-old image of Luangpho To at Wat Rang Chorakhe, and Bang Sai which is a community on the Noi River in Amphoe Bang Sai (Chaiwat, Ayutthaya, 2544).

Most visitors come to explore The Ayutthaya historical park, which contains most of the magnificent ruins of the ancient city and was declared a UNESCO World heritage site in 1992. Over 400 hundred temples were originally built in Ayutthaya, and the fact that they were built by various rulers means that they comprise an interesting range of designs and styles. Many of the temples from Ayutthaya's glory period still exist today, although in various states of preservation. Temple Mahathat is by far Ayutthaya's most photographed temple, made famous by the head of a large Buddha statue which has become entangled in the roots of a giant banyan tree. Ayutthaya's temples cover an area of several kilometres, and many people choose to explore the area by hiring a bicycle or a tuk-tuk for the day.

The ancient city of Ayutthaya is a key destination for anyone interested in history, culture and architecture. This former capital of Thailand is steeped in history and is a great place to spend a couple of days.

1.3 Way of life in Chiang Mai Province, Thailand

Chiang Mai is the largest and most culturally significant city in northern Thailand. Chiang Mai Province was a former capital of the Kingdom of Lanna³⁰ (1296–1768) and was the tributary Kingdom of Chiang Mai from 1774 until 1939 (History of Chiang Mai, 2011).

Chiang Mai is located 700 km (435 mi) north of Bangkok, among the highest mountains in the country. Chiang Mai valley averages 310 metres (1,027 feet) above sea level, and the province covers 20,107 square kilometres (12,566,910 rai).

³⁰ In the 13th century the Lanna Kingdom covered most of Northern Thailand.



The city is on the Ping River, a major tributary of the Chao Phraya River. Chiang Mai means "new city" and was so-named because it was the new capital, founded in 1296, succeeding Chiang Rai in the capital of the Lanna kingdom (Chaing Mai Facts).

Chiang Mai has a tropical wet and dry climate, tempered by the low latitude and moderate elevation, with warm to hot weather year-round, though nighttime conditions during the dry season can be cool and are much lower than daytime highs. The maximum temperature ever recorded is 42.4°C in May 2005 (Chaing Mai Facts).

Chiang Mai Province has a population of some 1,600,000 of whom 172,000 live in Chiang Mai city. 80% of the people are locals by birth and speak kam muang³¹, which is a language close to standard Thai but which has its own distinctive script, some different vocabulary and tones. The other 20% is made up of southern Thais, Chinese, Indians and an increasing number of foreigners (Chaing Mai Facts).

Evidence from archeological remains has shown that early inhabitants used iron tools in the valley at least two thousand years ago. These early people, who came to be known as the Lawa, were later supplanted by the Mon³² of the Dvaravati period³³ (6th - 10th centuries). Drawn by trade along the river, the Mon chose the wide, fertile valley to found Hariphunchai³⁴ (Lamphun), in the eighth century. It was the first city-state with a "high culture" in the valley.

³¹ Kam muang is dialect spoken in the regions in the extreme north of Thailand.

³² Mon is an ethnic group from Burma living mostly in Mon State and along the Southern Thai-Burmese border. One of the earliest peoples to reside in Southern Asia, the Mon were responsible for the spread of Theravada Buddhism in Burma and Thailand.

³³ Dvaravati Period lasted from the 6th to the 13th centuries. Dvaravati refers to both a culture and a disparate conglomerate of principalities.

³⁴ Hariphunchai was a Mon kingdom in the north of present Thailand in the centuries before the Thais moved into the area. Its capital was at Lamphun, which at the time was also called Hariphunchai. In 1292 the city was besieged and captured by the Thai kingdom of Lanna.





Image 6 Map of Chiang Mai, Thailand (Thailand Maps Net)

The rich valley also attracted King Mangrai, a powerful Thaileader, who captured Haripunchai and then founded his "new capital" - Chiang Mai - in 1296. He chose a site typical for a Thai city - at the foot of a mountain that provided both water and timber (Chiang Mai).

Chiang Mai was the capital of the kingdom of Lanna, which enjoyed a golden age throughout the 15th century. During this age the powerful inland kingdom came to control most of what now constitutes northern Thailand, north-western Laos, the eastern Shan states of Burma and Xishuangbanna³⁵ in southern Yunnan³⁶. The religion of the kingdom was Theravada Buddhism and gave rise to a cultural wealth, the influence of which was to be felt beyond the kingdom's boundaries down the centuries (History of Lanna).

For over two centuries (1558-1774) Chiang Mai was under Burmese control. The fortunes of Chiang Mai declined for the Burmese exploited the city-state for military purposes in their wars with Ayutthaya. Rebellion brought suppression. Eventually northern Thai forces allied with the Siamese to drive the Burmese out, but Chiang Mai was so weak that it was totally abandoned (History of Lanna).

³⁵ Xishuangbanna Is one of Region of southern Yunnan

³⁶ Yunnan is one of the region in southern China.



Siamese help, Chao Kawila³⁷ of Lampang³⁸ repopulated Chiang Mai with local people and with Thai Yai (Shan), Thai Khoen from Kengtung, and Thai Yong from Muang Yong east of Kengtung, and he formally re-established Chiang Mai in 1796. To this day many of the people of Chiang Mai and Lamphun find their ethnic origins in the Thai groups who came here under Kawila. During the 19th century increasing Western interests in the teak forests of the north, however, forced King Chulalongkorn (Rama V) of Siam to take over the administration in 1892. In the second half of the century, the first Westerners as well as large numbers of overseas Chinese established themselves in the valley (The Ruling Prince of Chiang Mai).

In recent years, Chiang Mai has become an increasingly modern city and has been attracting over 5 million visitors each year, of which between 1.4 million and 2 million are foreign tourists (depending on a year). Chiang Mai gained prominence in the political sphere in May 2006, when the Chiang Mai Initiative was concluded here between the ASEAN nations and the "+3" countries (China, Japan, and South Korea). Chiang Mai is one of three Thai cities contending to host the World Expo 2020. It has also recently positioned itself to become a Creative City and is considering to apply for Creative City Status with UNESCO. Chiang Mai's historic importance is derived from its strategic location on the Ping River and major trading routes. The city is subdivided into four wards (khwaeng): Nakhon Ping, Srivijaya, Mengrai, and Kawila. The first three are on the west bank of the Ping River, and Kawila is located on the east bank. Nakhon Ping district comprises the north side of the city. Srivijaya, Mengrai, and Kawila consist of the west, south, and east respectively. King Mengrai founded the city of Chiang Mai in 1296, and it succeeded Chiang Rai as capital of the Lanna kingdom. The ruler was known as the Chao. The city was surrounded by a moat and a defensive wall, since nearby Burma was a constant threat. Chiang Mai is now growing in cultural, trading and economic importance, living up to its current status as the unofficial capital of northern Thailand, second in importance only to Bangkok (Chiang Mai, 2013).

³⁷ Prince Kawila was one of the ten sons of Chao Fa Chai Kaeo, the ruling Prince of Lampang, and a descendent of Phya Sulavaruchai Songram. Prince Kawila's mother was Queen Chandadevi, and his royal consort was Princess Noj. The Princess had four sons and one daughter. Their second son was named Chao Nan Suriyavong, and became the sixth ruling Prince of Chiang Mai.

³⁸ Pampang is one of region in Northern part of Thailand.



Chiang Mai is ready for cultural and ecological tourism abundant with a community forest ecological system, national forest reserves and the presence of diverse ethnic groups in the highlands.

Community-based tourism in Chiang Mai takes environmental, social, cultural and economic sustainability into consideration, based on the concept of community management. Locals play a significant role in defining directions, management and improvements in order to create collective learning and development, enabling tourists and individuals from different cultures to learn. It is a process of job creation, income distribution, and the conservation of local arts and cultures, traditions and ways of life, based on sustainable tourism. The communities are good hosts, and enable visitors to learn and experience the space and knowledge management of the communities, as well as education, and recreation under the local atmosphere with local identities, sufficiency lifestyles, the conservation of folk wisdom, and a sustainable environmental balance. For instance, Mae Kam Pong Village is surrounded by natural beauty. The village way of life include offering alms to monks, coffee and tea plantations, conservation and rehabilitation of the environment, adventure tourism activities, and education based on local culture and traditions (TAT, Chiang Mai, 2012).

Eco-adventure tourism in Chiang Mai has unique characteristics due to diverse geographical and climatic aspects suitable for adventurous activities. Natural abundance together with community ways of life is the basis for creating enjoyable, exciting, challenging and adventurous activities without negative impacts on local ecosystems. On the contrary, the activities enhance better understanding and a positive attitude by the visitors towards eco-adventure tourism with a focus on enjoyment, recreation and the safety of the visitors. Tourists receive new and memorable experiences with suitable and safe adventures all year round, whether they are land, water or aerial activities. Adventurous activities on land include elephant or horseback riding, trekking, mountain bike racing, ATV³⁹, buggy, off-road sports, paint ball, rock climbing, zip line, bungee jumping, and the flight of the gibbon. Adventurous activities on water include bamboo rafting, whitewater rafting, rubber ring, kayaking, and canoeing. Adventurous activities in the air include hot-air balloon and flying. These adventurous activities incorporate new concepts, knowledge, experiences, health and

³⁹ ATV- All Terrain Vehicle



safety and happy personal encounters for the visitors. Adventurous activities in the four provinces can be organized all year round and in accordance with personal needs. The activities can be arranged for both short and long stay tourists (TAT, Chiang Mai, 2012).

Handicraft Tourism: Cultural assimilation over a long period has brought about a diversity of arts, handicrafts, and craftsmanship in the Lannaregion. Wualai Road in Chiang Mai is the origin of silverware and lacquer ware, cotton, silk, mulberry paper and umbrella production at San Kamphaeng, Borsang and Ton Pao Villages, woodcarving at Kiew Laenoi and Thawai Villages, wicker ware at Nong Khwai Village; reed mats at Khun Khong Village, and the famous hand-woven cotton in Chomthong, Hot and Maechaem Districts (TAT, Chiang Mai, 2012).

Lifestyle Tourism: Chiang Mai is the center of modernity in the upper northern region. Its history dates back over 700 years with beautiful traditions and culture as well as the mixing of simplicity with modernity. Visitors can experience a traditional and simple way of life in rural villages where traditions have been kept alive. The urban area provides visitors with a modern lifestyle including shopping malls and entertainment venues: a truly diverse and unforgettable experience. Lifestyle tourism provides an alternative to visitors who want to experience the exotic and unique identity of the Northern four provinces, namely, Chiang Mai, Lamphun, Lampang, and Mae Hong Son. It is truly an experience of a lifetime (TAT, Chiang Mai, 2012).

Long history of Chiang Mai, historical attractions and its beautiful nature with the combination of tribal way of life, cultural activities are always attract interest of many tourists and contribute to country's economy.

2. Research areas in Mongolia

Mongolia is divided into six distinct regions according to culture and geography; these are the Northern, Central, Southern, Eastern, Western and Ulaanbaatar regions. Officially the country is divided into 21 unique provinces, (known locally as aimags), with one city or town acting as the local administrative center.

The study area in Mongolia is located in the central region, including Tuv, Uvurkhangai provinces, and Ulaanbaatar city, in which the population is dense. This region is more developing, has many cultural attractions and is a convenient location to develop and upgrade cultural tourism.



2.1 Religious sites, Ulaanbaatar, Mongolia

Ulaanbaatar is capital city of Mongolia. Ulaanbaatar city was established in 1639. It was called Urgoo and was originally located at the monastery of Da Khuree (History of Ulaanbaatar, 2013).

It is located in the area of Tuv Province, in north central part of Mongolia and the city lies at an elevation of about 1,310 metres (4,300 ft) in a valley on the Tuul River. Total area of the capital city is 4,704.4 km² (1,816.3 sq mi). Population of Ulaanbaatar is 1,221,000, according to the statistical information of 2012 (Ulaanbaatar Information, 2013).

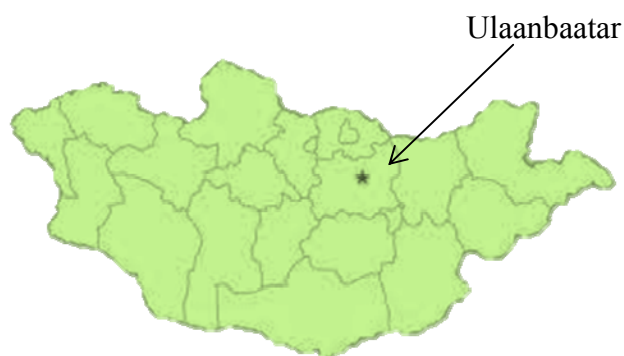


Image 7 Map of Ulaanbaatar, Mongolia

The city was founded in 1639 as a nomadic Buddhist Monastic centre. In 1778 it settled permanently at its present location, the junction of the Tuul and Selbe rivers. Before that it changed location twenty-eight times, with each location being chosen ceremonially. In the twentieth century, Ulaanbaatar grew into a major manufacturing centre (Ulaanbaatar Information, 2013).

By the early 20th century, Ulaanbaatar was named Ikh Khüree. It had a population of 25,000, of whom some 10,000 were Buddhist monks or monastery workers. The 8th Javzandamba Khutugtu was declared a ruler of an independent Mongolia in December 1911 with the title Bogd Khan. Ikh Khüree as the seat of the Javzandamba Khutugtu was the logical choice for the capital of the new state (History of Ulaanbaatar, 2013).

Since Mongolia's transition to a market economy in 1990, the city has experienced further growth - especially in the yurt quarters, as construction of new blocks of flats had basically broken down in the 1990s. The population has more than



doubled to over one million inhabitants, about 50% of Mongolia's entire population. This causes a number of social, environmental, and transportation problems. In recent years, construction of new buildings has gained new momentum, especially in the city center, and apartment prices have skyrocketed (Ulaanbaatar Information, 2013).

Ulaanbaatar is divided into nine districts: Baganuur, Bagakhangai, Bayangol, Bayanzürkh, Chingeltei, Khan Uul, Nalaikh, Songino Khaikhan, and Sükhbaatar.

The capital is governed by a city council (the Citizen's Representatives Hural) with forty members, elected every four years. The city council appoints the mayor. Bat-Uul Erdene was elected a city Mayor on 7th August, 2012. Ulaanbaatar is governed as an independent first-level region, separate from the surrounding Tuv Province (Ulaanbaatar Information, 2013).

Ulaanbaatar has numerous museums with world famous valuable exhibits and Buddhist heritage sights. There are 14 historical and cultural sights which are registered under the State Protection in Ulaanbaatar including Gandan Tegchenling Monastery, Statue of Migjid Janraisag. Among the notable older monasteries is the Chojjin Lama Monastery, a Buddhist monastery that was completed in 1908. It escaped the destruction of Mongolian monasteries when it was turned into a museum in 1942 (Buddhist Temples in Ulaanbaatar, 2012).

Most of Buddhist Monasteries in Ulaanbaatar subscribes to the yellow sect of Tibetan Buddhism- the Gelugpa. Smaller number of monasteries subscribes to the red sect –the Nyingmapa. There are also some monasteries which are considered to be mixed (Buddhist Temples in Ulaanbaatar, 2012). The ceremonial language in the monasteries is practically everywhere the Tibetan and even though the entire Buddhist canon Ganjuur and danjuur is well translated into Mongolian.

Some monasteries as Gandan Tegchenling, Dashchoilon and Pethub have their own schools, various forms of instruction, however, take place in all the monasteries. Most of the monks are not give up secular things and don't live in monasteries. They live with their family at home. Accommodations for monks are only in large monasteries. Some of the celibate monks may decide in its sole discretion, it required only if they have a higher vow and only in monasteries with stricter discipline (Buddhist Temples in Ulaanbaatar, 2012).



Monasteries have a various focus. Some are devoted only to classical reading of Sutras, Tantras and prayers of the faithful, but others have their own “specialization”. There are some temples like Nar Khajid Sum, in which deal with the invocation and exorcism of ghosts, Manba Datsan Monastery with focus on Tibetan and Mongolian medicine, or Pethub, where they have medical clinic and organizes meditation courses for the public (Buddhist Temples in Ulaanbaatar, 2012).



Image 8 Gandan Tegchenling Monastery in Ulaanbaatar

2.2 Historical sites in Uvurkhangai Province, Mongolia

Uvurkhangai Province was established in 1931. Territory of the province is 24,286 square miles (62,900 sq. km.). It is located 261 miles (420 km.) from Ulaanbaatar. Population is 112,224 according to the Uvurkhangai Statistical yearbook 2011 (Statistics of Uvurkhangai Province, 2011).





Image 9 Map of Uvurkhangai Province, Mongolia

Uvurkhangai Province is located in the central part of Mongolia.

The Khangai mountain range stretches in the North-West, and the Altai mountain range towers in the south-west. The steppe lies in the middle of the territory. The Gobi desert is located in the south (Uvurkhangai, 2012).

The annual average temperature is around 34° F (1° C), and the average precipitation is about 5 inches (135 mm.). The soil in the south of the area is semi-desert grey and steppe pale areas, in the north part of the area it is mountain type brown and black. Two percent of the area is covered with poplar, birch, pine, and larch forests. There are beautiful oases with shrubs, cargana, haloxyan, and almond growing everywhere. Wildlife includes wild sheep, ibex, wild horses, wild camels, gazelles, foxes, antelopes, snow-leopards, lynx, and birds such as swans, pelicans, snow-cocks, black grouse, and wood grouse. In the province there are majestic mountains like Khyatruun, and plain steppes like Noyokhon Dalai, Arvai, and Kharnuden, and clear-water rivers such as Ongi, Taath, Orkhon and the lakes of Khuis, Tsagaan, Sangiin dalai. The 79 feet (24 m) high waterfall of the Orkhon river Red Fall), is the major tourist attraction. Amazing places in the province include Khuis' eight lakes, Tamchi Yol khad, Yamaatiin Tsant, Khorgoi Khurem. Of the big and small springs, the most famous one is Khujirt, a popular resort. Uvurkhangai is a well-known tourist destination (Uvurkhangai Province, 2013).

Uvurkhangai is the homeland of an ancient Mongolian civilization.

There are many ancient monuments, one of them being the Maanit monument with Turk inscription. This monument was erected in 731, CE. Also, there are ruins of Kharkhot of Uighur capital city, and ruins of Kharakhorum, the former capital of the Mongolian



Empire, and Erdenezuu, the 16th century Buddhist temple (Uvurkhangai Province, 2013).

Kharkhorin is located at the lower end of the upper valley of the Orkhon River, part of the World Heritage Site Orkhon Valley Cultural Landscape. The location marks the eastern foothills of the Khangai Mountains, where they meet the rolling steppe of central Mongolia. Nearby are the ruins of the ancient town of Kharkhorin, which for a short time served as the capital of the Mongol Empire under Ogedei Khan. Another landmark is the Erdenezuu monastery (Orkhon Valley Cultural Landscape).

The main sources of income to Kharkhorin are tourism and agriculture. Water from the Orkhon River serves to irrigate the crops on the large plain east of the town. The Kharkhorin Airport has one unpaved runway and is served by regular flights from and to Ulaanbaatar.

The Erdenezuu Monastery is probably the most ancient surviving Buddhist monastery in Mongolia. Erdenezuu was allowed to exist as a museum only; the only functioning monastery in Mongolia was Gandan Tegchenling Monastery in the capital, Ulaanbaatar. However, after the fall of Communism in Mongolia in 1990, the monastery was turned over to the lamas and Erdenezuu again became a place of worship. Today Erdenezuu remains an active Buddhist monastery as well as a museum that is open to tourists. On a hill outside the monastery sits a stone phallus. The phallus is said to restrain the sexual impulses of the monks and ensure their good behavior (Erdenezuu, 2012).

At the present time, the Ministry of Nature, Environment and Tourism has been endeavoring to attract domestic and foreign investment to implement “Kharkhorin-XIII Century” project in Kharkhorin region since 2011. This project is in the implementation process of construction near the ruin of ancient city Karakorum in the Orkhon river basin. The World Tourism Organization was cooperating in the implementing process of the project, which will be finalized in 2015 (Togtokhsuren, 2012).



2.3 Way of life in Tuv Province, Mongolia

Tuv is the central province in Mongolia. The capital city, Ulaanbaatar, is located roughly at its center. Tuv Province was established in 1931, 45 kilometre from Ulaanbaatar. It has territory of 28,571 sq. miles (74,000 sq. km.). Population is 111,900 according to population census of 2010 (Development Program of Tuv Province, 2008).

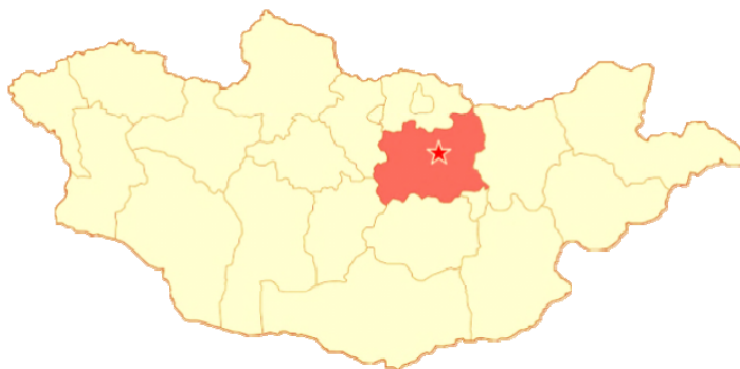


Image 10 Map of Tuv Province, Mongolia

The province includes the western part of the Khentii Mountains, the mountains around the capital, as well as rolling steppe in the south and west. The most interesting body of water is the Tuul River, which crosses Ulaanbaatar and later joins the Orkhon River. The annual average precipitation is 12 inches (300 mm.) in the main part of the territory and 16 inches (400 mm.) in mountainous areas. The province is well-known for its springs: Janchivlan, Buuruljuut, Khundgan, Estii, Yestii, and Suuj. Lakes include Dukhum, Davst, Gungaluutai, Tsaidam, and Tsakhir. The soil in the South and West of the territory is pale brown. Various trees such as Siberian cedar, larch, poplar, sallick, and pine grow in the basin of the Khentii Mountains. Common are apple manus, wild cherry, black currant, wild rose fruits, rare liquorice, hippobopae, and medical herbs such as plaintain, bergenia, rooseroot, and thorniopsis. In the province there are 16 species of endangered animals and birds, such as deer, elks, ibex, wild sheep, swans, and snowcocks. The province is rich in species such as squirrels, marmots, foxes, bears, and lynxes (Tuv Province, 2013).

Tuv Province is populated primarily by Khalkh Mongolians, a major minority group of Kazakhs. This group declined at an intercensal period of massive out migration to Kazakhstan; the rest of minority groups grew in migrations.



Tourist attractions include historic places, such as Noyon Uul, Guadov, Terelj Durvulj, Tonyukuk's grave, and the poems of prince Tsogt carved in rock in Duut, which are as old as 450 years. Impressive are the ruins of the ancient cities of Hunnu, Uighur, and Turkish Khanates. There are many deposits of coal, iron ore, lead, tungsten, rocky crystal, spar, turquoise, azurite, mica, chalcedony, tin, gold and copper. Tuv Province produces 22 percent of grain production, and 35 percent of vegetable production in Mongolia (Tuv Province, 2013)

The Gorkhi - Terelj National Park: Terelj is a deservedly popular destination. It is about 70 km to the North-East of Ulaanbaatar. At 1600m, the area is cool and the alpine scenery is magnificent, and there are great opportunities for hiking, rock climbing, swimming, rafting, horse-riding and, for hard-core extreme sports fanatics, skiing in the depths of winter. Most visited is the turtle rock and the dinosaur park. Gorkhi Terelj was first developed for tourism in 1964 and 30 years later it became part of the Gorkhi-Terelj National Park. To the north-east, the park joins into the Khan Khentii Strictly Protected Area, comprising over 1.2 million hectares of the Tov, Selenge and Khentii Province. The Khan Khentii park is almost completely uninhabited by humans, but it is home to endangered species of moose, brown bear and weasel, to name but a few, and to over 250 species of birds. Parts of the tiny section of the Gorkhi-Terelj National Park are a bit touristy: some ger camps have concrete car parks, ugly electricity poles, TV antennae, and discos at night; and locals overcharge for goods and services. Traveling on a horse is the perfect way to see a lot of the park, including Gunjiin Sum and the side valleys of the Tuul River. To travel any long distances, tourists will need to have experience, or a guide, and bring most of your own gear. Horses can be hired through any of the ger camps, but foreigners usually pay high tourist prices. Tuul River, which starts in the park and flows to Ulaanbaatar and beyond is one of the best places in the country for rafting. The best section of the river is a 40km stretch from an area known as Dorgontiin Gatsaa, North of the Terelj ger camp area, to Gachuurt, near Ulaanbaatar. In Mongolia, Tourists can stay in heated hotel and enjoy your cross country skiing around Terelj during the -30°C winter. There are no set trails, so just take your own gear and ask the locals, or any ger camps that are operating, for some good, safe areas to try (Sights of interest in Mongolia, 2000).



Concepts and Theories

During the data collect and subsequently analyzed, researchers apply some constant method and theoretical sampling to if the indicative claims from one domain have application elsewhere.

In order to support the research data, the following theories were chosen, as followed:

1. Structural- Functional Theory
2. Cultural Ecology Theory
3. 4MsManagementTheory
4. Cultural diffusion theory
5. Symbolic Interactionism Theory
1. Structural- Functional Theory

Structural- Functional Theory allows for major institutions, such as the economy, religion, polity, education and family, to be considered groups in the grandest sense. In sociological analysis the dynamic of the groups in relation to other groups and the whole systems is under study. Structure –Functional theory is originated from the work of two anthropologists: Malinowski and Radcliffe-Brown. They found that functionalism was a valuable method for analyzing societies that were ‘anthropologically strange’ and use the method in their field work (Harvey, 2012).

Structural- Functional Theory is characterized by a number of important features and there are some questions which need to be answered (Manicas, 1995).

1. Structural- Functionalists assume that society is a system. The system comprises social structures, institutions or roles. According to this concept, culture and tourism are different systems which have internal and external structures and its social roles respectively.

2. Since the elements are characterized functionally, there is a need to know what they do and how they relate to other parts of the system. This is established empirically (Manicas, 1995). At this stage, there is relationship between the two different systems, culture and tourism. The coordination of culture and tourism is explained that culture is the primary product of tourism industry, on the other hand there is not anything to lead the development in tourism without culture. Therefore functions



of different systems can relate empirically and establish new system, like cultural tourism.

3. There is another question if these functions are latent or manifest. Merton (1948)⁴⁰ defines manifest functions as “those objective consequences contributing the adjustment or adaptation of the system which are intended and recognized by participants in the system.” Latent functions are “neither intended or recognized” (Manicas, 1995). Through Merton’s influential paper “Manifest and Latent” there are indispensable functions in the society and the functional prerequisite provide the satisfaction of society by social or cultural forms. As the world continues to become globalized, people, whose backgrounds differ from each other, live and work together. They have different notions of friendliness. They talk and dress differently than do people in other countries. Because people in different culture have different attitudes towards the cultural elements such as values, beliefs and norms. Such cultural manifestations differentiate one group of people from another. They make life colorful and interesting.

4. It is often assumed that there is some condition which defines the ends or goals of the system. Parsons⁴¹ purports a stable or moving equilibrium is the goal of the system. A functionalist explains that some element is functionally necessary for the system to be in its goal-state (Manicas, 1995). Through Parsons’ explanation what is a goal for particular organization level is a function for the larger society. This research may expect to get cultural development and approval based on the importance of its function in society.

2. Cultural Ecology Theory

The Cultural Ecology theory considers how environmental forces influence humans and how human activities affect the biosphere and the Earth itself (Kottak, 2011). The study of the environment’s effects on humans was especially prevalent in the 1950s-1970s when Julian Steward founded the anthropological theory of Cultural Ecology (Cultural ecology theory in brief, 2012). Cultural Ecology focuses on how cultural beliefs and practices help human populations adapt to their environments and live within the means of their ecosystem. It contributes to social organization and other human institutions (Joe). Cultural Ecology also interprets cultural practices in terms of

⁴⁰ Merton R.K “Manifest and Latent functions” written in 1948.

⁴¹Parsons- a group of philosophers who support Parson’s idea who developed structure functional theory.



their long-term role in helping humans adapt to their environment. Human behavior and its culture response to a changing environment is happening all over the world (Cultural ecology anthropology, 2012). For example, a lot of domestic animals such as camel, yaks live in Mongolia and are therefore commonly used in Mongolian culture for transportation and subsistence needs. Cultural Ecology views culture as evolutionary - the cultural adaptations have come as the result of a changing environment. However, Steward looks that culture is multi-liner process in the society which has a main goal to create civilization. Therefore, it is sociocultural integration in Steward's overall "theory of culture change" (Marquette, 1998). It recognizes that each environment requires different adaptations and that not every culture is working towards the same "norm". Also, on the conceptual as well as methodological level, cultural ecology has steadily made an effort to combine both the ideas and the approaches of the natural and social sciences. In this way, cultural ecology seeks to explain the social sciences by the means of the natural sciences. It uses the environmental pressures as explanations for cultural change. It therefore recognizes the ways in which different societies adapt differently not as a result of intelligence, but as a result of their climate (Joe).

3. 4 Ms Management Theory

Management theories are implemented to help increase productivity and service quality at each level of administration. Many different kinds of management theories are used for implementing strategies and managing business effectively. Managers commonly use a combination of a number of theories, depending on the workplace, purpose and workforce (Madison). Modern management theories concentrate on a combination of related aspects in business. In modern time the systems theory has had a significant effect on management science and understanding organizations. A system is a collection of part unified to accomplish an overall goal. If one part of the systems is removed, the nature of the system is changed as well (Yasin, 2004).

The 4 Ms is a term of the any business situation and provides a simple but effective way of looking at any task the businesses need to do. They are men, money, machine and materials.



Man is the important in management. The right personnel for the right position is the most important for the business effectiveness and efficiency. Man is referred to the human resource in a business. Human resources manage money, materials and machines to achieve goals and objectives of a business. With the right men in the right job, a large portion of effective business management will have been achieved (5 M's of management, 2013). In cultural tourism, people who are educating, stakeholders in tourism, community participation are all referred to the men because of their responsibility to manage other tourism market, attraction development and investment.

Material is a basic ingredient in management be it a service industry. Without materials, human resource is made redundant. Thus every right thinking and right planning organization knows that materials needed for any business or service must be in place before 'man' can be of use in any business activity. Natural and cultural tourism camps grew out of this thinking and have been a very profitable and effective aspect of business management. If there are not any cultural attractions, may have nobody to visit for as long as the attractions do not develop. Even if an attraction development is in poor quality, the satisfaction of tourists is certainly doomed for a loss. Quality compromised is business pauperized. Poor quality of materials potentially ruins entrepreneurship. This is an indisputable fact (5 M's of management, 2013).

A significant part of most process plant assets or service industry is a machinery management. Its implementation enables better business decisions to be made about how machines and plants are operated and typically results in rapid, substantial financial returns. In tourism industry the machinery management represents a new approach, one that enhances the ability of marketing activities to contribute to tourism development and revenue generation, as efficiency and reliability are increased, and unemployment is minimized along with overall operation and maintenance costs. Good marketing and promotional activities dictate that all machinery should be managed. To proactively manage machinery and optimize its performance along with the process; an effective marketing management system is required. Marketing management systems offer decision support by providing prioritized actionable information to operators, maintenance personnel, plant management, and others (5 M's of management, 2013).



Without money, no venture or enterprise can motivate workers, get quality and sufficient materials, get the right machines and maintain them or even ensure that time is properly managed. Money management, when not properly organized has been the most known factor involved in collapse of enterprises in history. The quantity and quality of money expended in ventures have a direct bearing on the fruitfulness of same over time. Accounts department have been revolutionarized over the years, by man, to ensure maximum operations of surviving business organizations. Where there is not enough money, no good workers, materials, or machines can be employed or purchased or acquired (5 M's of management, 2013).

Long-survived and high-profitable operation of any business depends on how to manage those 4 Ms more effectively in real situation.

4. Cultural diffusion theory

Cultural diffusion refers to the spread of cultural elements such as ideas, styles, food, religions, technologies between individuals and groups within a single culture or from one culture to another (Yargo). The effect of culture diffusion is changing local cultural features and traditions, creating new products, services and jobs, changing beliefs and ideas and improving the quality of life. In tourism culture diffusion refers either to the tourist or the host populations who spread and adapt cultural elements of one another. The cultural elements that are spread through tourism can be gastronomy, dress, language, traditions, art and music, handicrafts, architecture, religion and leisure activities.

Origin of cultural diffusion theory was first used by Franz Boas⁴². From his archeological fieldwork in the American Northwest, Boas decided that the two concepts of diffusion and modification explained many cultural phenomena, such as how Native American culture and religion was affected by their location and proximity to other countries. His student Alfred L. Kroeber⁴³ popularized cultural diffusion theory (Cultural diffusion, 2010). Diffusion can occur in three major ways: directly violently, directly non-violently and indirectly. When an idea or item is diffused directly, it might be

⁴²Franz Boas is a German geographer and physicist. He established academic anthropology in the United States in opposition to this sort of evolutionary perspective.

⁴³ In cultural anthropology and cultural geography, cultural diffusion, as first conceptualized by Alfred L. Kroeber in his influential 1940 paper *Stimulus Diffusion*, or trans-cultural diffusion in later reformulations, is the spread of cultural items—such as ideas, styles, religions, technologies, languages etc.—between individuals, whether within a single culture or from one culture to another. It is distinct from the diffusion of innovations within a single culture.



introduced violently or non-violently. For instance, forced diffusion is when one culture conquers or invades another culture, bringing with it many of its beliefs, artifacts and concepts. Direct, non-violent diffusion is when an idea or item moves from one group to another, because of the unmitigated contact between the cultures. Indirect contact is when an artifact or item moves through an intermediary (Cultural diffusion, 2010). Theories of Diffusion Scholars of cultural diffusion, including J.P. Mallory and Clark Wissler, developed distinctions between theories of cultural diffusion. There are various cultural diffusion theories such as Heliocentric diffusion theory which argues all culture originated from one culture, but evolutionary diffusion theory assumes that societies and their cultures are influenced by other societies and their cultures (Cultural diffusion, 2010). The cultural evolutionary diffusion theory states that new cultural items appear simultaneously and independently in several different places when certain items are diffused to the respective communities. Although the concept of cultural diffusion is often used to explain similarities among cultures, it has been criticized for implying that various cultures would not be capable of development if it were not for cultural diffusion. Also, diffusion is difficult to prove; it can be proved only when it leaves some tangible traces, such as archeological traces. In addition, the theories of cultural diffusion fail to explain why some cultural elements have not been diffused between countries and continents.

5. Symbolic Interactionism Theory

Symbolic Interactionism Theory describes the family as a unit of interacting personalities. This theory focuses attention on the way that people interact through symbols those words, gestures, rules and roles.

The symbolic interactionism perspective is based on how humans develop a complex set of symbols to give meaning to the world (Larissa, 1993). Meaning evolves from their interactions in their environment and with people. These interactions are subjectively interpreted through existing symbols. Understanding these symbols is important in understanding human behavior. Interactions with larger societal processes influence the individual, and vice-versa. It is through interaction that humans develop a concept of larger social structures and also of self- concept. Society affects behavior through constraints by societal norms and values. Self- concept also affects behavior. Symbolic interactionism's unique contributions to family studies are families are social



groups and that individuals develop both a concept of self and their identities through social interaction. Symbolic interactionism is the way we learn to interpret and give meaning to the world through our interactions with others.

George Herbert Mead⁴⁴ is often cited as the main contributor to symbolic interactionism but he never published his theory (Crossman). After his death, his student Herbert Blumer⁴⁵ is credited with the term “symbolic interactionism.” He also summarized the basic assumptions of symbolic interactionism from Mead’s earlier work. Meaning evolves from gestures (an action which produces a response in another); Language is a set of shared meaning. Taking the role of the generalized other defined as the ability to extend interpersonal meanings to an entire group.

“Major Assumptions” about Self and Family (Larissa, 1993) explain that individuals are not born with a sense of self but develop self-concepts through social interaction. Self-concept is developed through the process of interaction and communication with others, is shaped by the reactions of significant others and by our perceptions of their reactions, is once developed, provides an important motive for behavior. Self-fulfilling prophecy is the tendency for our expectations, and/or other’s expectations of us to evoke expected responses. Humans interact and develop roles in the family according to symbols used to describe the family. These roles are based on the symbolic meaning attached to each role. How family members react to a situation is determined by how they interpret the situation. So, it is important to understand the symbols the family uses to understand their interactions and behaviors. In a family, complicated sets of meanings are transmitted through symbols that permit each member to communicate with each other and share experiences (Larissa, 1993).

The Major Premises of Symbolic Interaction Theory are followed:

1. Human beings act toward things on the basis of the meaning they have. These things do not have an inherent or unvarying meaning. Rather, their meanings differ depending on how people define and respond to them, how people define, or give meaning to the things they encounter, will shape their actions toward them. Therefore, if people wish to understand human behavior they must know how

⁴⁴ George Herbert Mead contributed to create the major publications which are famous until today those “The Philosophy of the Present” (1932), “Mind, Self and Society” (1934), “The Philosophy of the Act” (1938).

⁴⁵ Herbert George Blumer was an American sociologist whose main scholarly interests were symbolic interactionism and methods of social research.



others define the things-objects, events, individuals, groups, structures-they encounter in their environment (Scott).

2. The meaning attributed to those things arises out of social interaction with others. People are not born knowing the meanings of things. People don't learn these meanings simply through individual experiences, but rather through the interactions with others. The language is the vehicle of social interactions with one another which creates the meaning. As children interact with family, peers, and others, they learn language and, concurrently, they learn the social meanings attached to certain words. As human beings there is a unique ability to name things. In Mead's view, social life and communication between people are possible only when people understand and can use a common language (Scott).

3. These meanings are modified through an interpretive process. The meanings of the things people encounter, though formed by social interaction, are altered through our understandings. An individual's interpretation of the meaning will guide and determine action. This process is led through thought or mind of individuals which is defined as an inner conversation with oneself. It is a reflective pause through which people modify their interpretation of symbols (Scott).

Culture and tourism have a symbolic relationship. Arts and crafts, dances, rituals and legends which are at risk of being forgotten by the younger generation may be revitalized when tourists show keen interest in them. Monuments and cultural relics may be preserved by using funds generated by tourism. In fact, those monuments and relics which have been abandoned suffer decay from lack of visitation. On the other hand, culture can be commercialized and simply become a commodity to serve tourists. In the process, it gets despoiled and degraded. Culture and tourism must be mutually supportive of each other to make the relationship sustainable. The nurturance of this relationship needs the full cooperation of the public and private sector working side by side with local communities (WTO, 2001).



Related Research Done in Thailand, Mongolia and Abroad

In this study, literature review of relevant researches and field work were studied in order to be updated with current trends and situations to ensure long-term benefits from tourism to the country and the research results will be analyzed with the grand and supporting theories. The most of literature reviews suggest that, many countries should seriously search for alternative forms of economic growth, tourism is almost inevitable, assuming that international tourism continues to grow and that these states need export earnings beyond minimal levels. But tourism development is carefully planned and integrated into the local system. This suggests that every country needs to act simultaneously on two fronts to maximize benefits and minimize environmental, economic, and socio-cultural costs.

Researches in Thailand

In the relevant researches, there are some outlines on Thai tourism, its management, marketing, operation, cultural tourism attractions and tourist behavior. Tourism Authority of Thailand has conducted research in various sites mostly covering a wide range of topics such as development of cultural attractions, studies on impact of tourism, development of service sector and significant statistics on tourism, growth of tourism, trends in the future.

Tourism Authority of Thailand has developed manuals for developing sightseeing attractions so as to ensure proper development with environmental concerns in mind. The manuals are classified according to various types of sightseeing attractions namely in the nature category, manuals were prepared for caves, waterfalls, hills and beaches; whereas, in the history and religion category manuals were classified into historical sites, temples in the North, temples in the South and temples in the North-East (TAT, record number of tourists, 2011).

Studies on the impact of tourism aim to present the types of impact, the causes and solutions as well as institutions related to those problems. Examples of studies that have been conducted on this topic are the impact of tourism on culture and society: A Case Study of Chiang Mai and study on the Impact of forest- trekking on the environment and local population (TAT, A trail of treasures, 1998).



Studies on the Extent of Capability of Development: in order to motivate a sustainable development of tourism, it is necessary to emphasize the extent of development capability. Tourism Authority of Thailand has tried to promote this concept and encourage it to materialize by conducting studies in main tourist areas such as Samui Island, Pee Pee Island, the province of Krabi, the beaches and Islands of Trad province and Koh Tao and Koh Nangan in Surat Thani (TAT, A trail of treasures, 1998).

Studies to develop the service sector another component in which Tourism Authority of Thailand is greatly interested in is the service sector i.e. restaurants and guesthouses. Tourism Authority of Thailand has consequently conducted research so as to determine concepts for developing restaurants and guesthouses as well as to set up standards for budget price types of accommodations.

Tourism Authority of Thailand has conducted several projects on these topics for example the Guesthouse Business in Chiang Mai and Bangkok Research Projects as well as studies on improving services in restaurants and guesthouses (TAT, A trail of treasures, 1998).

Linkage with neighboring countries in Indochina: as a result of the growth in tourism in this region and trends of astronomical growth in the future, Tourism Authority of Thailand has, therefore, conducted studies on the feasibility of developing tourism between Thailand, Myanmar and Southern China, as well as Thailand and its Indochinese neighbors; Laos, Cambodia and Vietnam.

In the case of Laos and Vietnam, Tourism Authority of Thailand has conducted several research projects such as the Project on the Feasibility of Investment for Development of Tourism in Champasak District in Laos, a study of a pilot plan for Tourism in Luang Prabang District in Laos and the Research Project on the Potential of a Tourism Route between Thailand, Laos and Vietnam.

In the frame of studies on the Significant Statistics on Tourism, numbers of tourists, length of stay, money spent and income from tourism are significant statistics collected by Tourism Authority of Thailand. The figures disseminated to the public have been through the process of computation that guarantees the highest levels of accuracy as realistically as possible. Statistics on accommodation (only those of main



tourist cities), international conventions and the spreading of tourists in different regions have also been collected and analyzed quarterly and annually.

In 1970s some research works were introduced on tourism in the city or urban areas like in Bangkok, were implemented some projects according to the research, as a result many tangible and intangible cultural products were promoted to the public and restored some temples, historical places, run some management development of conservation them.

The research entitled "Ancient Communities of Korat Native Land: Guidelines for management on Cultural Tourism in Nakhon Ratchasima Province", was studied by Tipakorn Ploysomboon, 2009, focused on finding appropriate guideline for management on cultural tourism in Nakhon Ratchasima Province (Tipakorn, 2009). The research found that ancient communities of Korat Native Land that had their backgrounds obtained from the former time and had changes of their ways of life that nicely reflected problems about livelihood. The problem was a lack of coordination, a lack of knowledge maintaining and managing problems about archeological cities in communities and transportation. Finally the research has found that conservation culture, development and management processes must be allowed community participation in all processes of management as in thinking, planning, operating, gaining benefits and evaluation.

The research done by Thanat Yuntong "The Potential for Community Participatory Development of Cultural Tourist Attractions in the River Basin around the World Heritage Historical City of Ayutthaya" was conducted with the main aims concentrating on the development of tourist attractions in the river basin around the world heritage historical city of Ayutthaya and designing potential of a cultural tourist attraction development model in the river basin around the world heritage historical city of Ayutthaya by community participation. (Thanat, 2012)

The research which titled "Lamphraya Floating Market: The management of community participation for cultural Tourism Development" by Mrs. Bangon Thapraoet, 2009 has concentrated on floating market administrative operation, conservation of culture through tourism which is managed by community participation for the cultural tourism latency of Wat Lamphraya Floating Market Community in Nakhon Pathom Province, Thailand. (Bangon, 2009) Wat Lamphraya floating market



community has still had the traditional ways of life, with many points of reason that the pattern of life in the area has still kept and the community has the latency in the arrangement of the cultural tourist attraction well. The Wat Lamphraya Floating market management for cultural tourism development by the community participation must be affected network with the nearby tourist attraction for extended way of marketing chance, lending a hand with the other tourist attraction in the same other provinces.

The research work of Thanom Kaewpakdee which is titled “The Potential Development of Cultural Tourism in the Department of Local Administration: The Middle of Tachine River Basin” was conducted with the study of identification of culture in the middle of Tachine river basin, management of cultural tourism is led by the department of local administration in the middle of Tachine river basin the development model for cultural tourism managed by the department of local administration in the middle of Tachine river basin. (Thanom, 2011) The researcher recognized that there was a need to study the potential development of cultural tourism in the department of local administration: the middle of Tachine river basin. The researcher also recognized a need to examine the outstanding characteristics of the middle of the Tachine river community: history, historical sites, antiquities, lifestyle, natural resources and public places. The importance of cultural tourism must be recognized with the environment changing owing to development of the city and rural areas and the ambiguity of the cultural tourism promotion model. The study the Potential Development of Cultural Tourism in the Department of Local Administration: the Middle of Tachine River Basin is interested in by many researchers in Thailand and abroad.

Another interesting research is titled “Temples Tourism in Central Thailand: Strategic Development for Tourism Promotion on Paying Homage to 9 Temples Project Arranged by Bangkok Mass Transit Authority”, was studied by Sakon Phu-Ngamdee, 2010 (Sakon, 2010). The research paper focused on examining the history and the operation of 9 – temples paying homage tourism project of the Bangkok Mass Transit Authority, Investigating the problematic conditions of them, developing the promotional activity of them. The finding was the 9-temple paying homage tourism project of the Bangkok Mass Transit Authority was a good and useful project for Buddhists who were interested in travelling and making merit in the same trip.



The research work was done by UNESCO titled, Thailand: The development of Cultural Tourism by Bunji Kobayashi, Robert R. Garvey. Jr, UNESCO, 1968, aimed to undertake a survey of the principle sites and monuments of Thailand, evaluate the possibilities of their development as tourist attractions, suggest the programmes and procedures to be followed in the conservation and restoration of the sites and monuments, consider the infrastructures and recommend to the authorities concerned a programme for the “mise en valeur” of sites and monuments in terms of the economic development programmes of the country. (Bunji Kobayashi, 1968)

“Factors Affecting Selection of Songkhla Lagoon of Thailand as a Cultural Tourism Destination” Saensak Siriphanich Rajaphat Songkhla University, Songkhla, Thailand, Radesh Palakurthi, Oklahoma State University, US, aimed at studying the factors for tourists to make a decision to select Songkhla Lagoon of Thailand as a cultural tourism destination using marketing mix approach and examining the determinant factors. (Saensak, 2009) The major findings indicated the tourists have different important level of marketing mix factors to make decisions to select cultural tourism in Songkhla Lagoon of Thailand. The development of marketing strategies for cultural tourism in Songkhla Lagoon of Thailand should regard the potentiality of the destination in being a cultural tourist attraction.

“Rural Tourism - the Impact on Rural Communities II, Thailand” Nuchnard Rattanasuwongchai, Department of Career Sciences Kasetsart University Bangkok, Thailand, 1998, discussed rural tourism in Thailand and both its negative and positive impacts on rural communities. (Nuchnard, 1998) It considered government and private programs in Thailand to develop tourism in rural areas, and gives several case studies of successful projects. The importance of sound planning procedures is emphasized, including a realistic assessment of carrying capacity, development of infrastructure, zoning, the involvement of local people, and education of both local people and tourists.

The researches in Asian and other countries on cultural tourism are concerned providing the global needs of tourism, recognizing the role and contribution of cultural tourism attractions, conservation of the cultural and natural heritages, historically significant places and evolution cultural villages, ethnic minorities and their ways of life, hospitality of local communities. The article on the title “A Tourism Model on Thai-Saek Cultural Home stays for Sustainable Economic Development: a Case



Study at Ban Art-Samart, Art-Samart Sub-district, Muang District, Nakhon Phanom Province” created by Weerasak Juladalai, Panitha Yongpithayapong, Jeeraporn Ratanakosum, Faculty of Liberal Arts and Science, Nakhon Phanom University which is paid attention on the problem of lack knowledge about tourism management by local community to make decision themselves. (Weerasak Juladalai, 2006). In the past, Thai tourism management was a top down management. Plans and policies came from the outside so the people in this community could not participate in decision making and management. They cannot organize, integrate local tourism for sustainability. It is an inspiration for the researchers to run a research project on “A Tourism Model on Thai-Saek Cultural Home stay for Sustainable Economic Development :a Case Study at Ban Art-Samart, Art-Samart Sub-district, Muang District, Nakhon Phanom”.

An article on Silk-Cloth Weaving Development of the Mon-Khmer Ethnic Group in Lower-Isan was created by Wira Phansuwan implicated Silk cloth weaving culture of the Mon-Khmer ethnic group in Lower-Isan has a specific identity which should be handed down to future generation. This study examined the body knowledge concerning silk clothes of the Mon-Khmer ethnic group in Lower-Isan region, the process of production or silk-cloth weaving of the Mon-Khmer ethnic group in Lower-Isan region and development of silk-cloth weaving of the Mon-Khmer ethnic group in Lower-Isan region (Wira, 2010). Silk-cloth weaving is a very important cultural heritage of Mon-Khmer ethnic group. It accumulated and adhered from ancestors and been transacted through social recognition in each period. All of production processes of each period are scrupulous such as growing mulberries, raising silkworms, producing fibers and dyeing fibers. The development of identity, patterns, weaving technique, production equipment, transmutation equipment and marketing are caused of a sequence of changes and development of the process of silk-cloth production or weaving from weaving for household use to commercial production.

“Suitable Management Model for Economic, Social and Cultural Development Derived from Beliefs and Rites on Pra Buddha Southern in Chachoengsao Province” was researched by Phrakhrusutawisutthikun Phad, Wisanee Siltragool and Terdchai Panthachairaised the management model in Wat Sothornwararam Vorawiharn for economic, social and culture development in terms of beliefs and ceremonies on Pra Budhda Sothorn figure (Phrakhrusutawisutthikun, 2010). The research argued that



beliefs and religious ceremonies can contribute to the social, economic and cultural development by making merit of the public in the region.

The research work on “The Developmental Model of Cultural Tourism-Homestay of the Lao Vieng and Lao Songe Ethnic Groups in the Central Region of Thailand” was done by Supon Chaiyaporn examined way of life of Lao Songe ethnic groups for the development of the cultural tourism. The lifestyle of that ethnic group would be promoted through the homestay service to foreigners. Appropriate facilities should be provided along the journey including restroom and clean drinking water. Sufficient information and internet service and some architectural ground would be appropriately organized by supporting and providing for villagers from government (Supon, 2010).

Researches in Mongolia

Cultural tourism researches have been studying last recent a few years in Mongolia. In this light, Doctor (PhD), Associate Professor J. Dolgorsuren undertook a study which was titled “Cultural Tourism in Mongolia” on the present situation and means of improvement of cultural tourism in Mongolia (Dolgorsuren, 2004). The primary aims of the study were to identify how and in what forms Mongolian nomadic culture is presented to foreign tourists by Mongolian tour operators, and to evaluate the possibility of developing cultural tourism as an independent form. The research work was conducted a series of surveys to obtain an idea of what foreign tourists think of Mongolia; to identify the travel purposes and interests of foreign tourists; become familiar with tour operators and the current state of their business; and identify the extent to which cultural and arts organizations participate in tourism activities, and how and in what forms they might further collaborate in the future.

Equally important research, which was titled “Current Issues on the development of Cultural Tourism in Mongolia” (*Соёлын аялал жуулчлалын өнөөгийн байдал, тулгамдаж буй асуудлууд*), was focused on some issues of present situation of cultural tourism in Mongolia. Doctor Professor N. Galiimaa raised some urgent issues of the management in cultural tourism development. She noted that there is not operational coordination between tourism and cultural industries. On the base of this situation, there were some recommendations to implement in cultural tourism development including government intervene to control tourism supply, regional



tourism development, community based tourism, defining historical and cultural ruins to conserve cultural heritages, parking, signs (N.Galiimaa, 2011).

Research on history of Mongolian tourism development was developed by Batbold. D was conducted to clarify historical periods of Mongolian tourism development focusing on the features, types and goals of the ancient tourism in historical stages. His research was based on the historical documents including notes of the ancient travelers and historic facts. According to his findings there were six stages in terms of historical periods in Mongolian tourism development. The research noted that there was a great chance for European tourists to travel safely through the Euro-Asian countries thanks to the Mongolian conquest in the 13th-15th century (D.Batbold, 2011).

The research titled “The Establishment of the World Capital by Mongolians” (Монголчууд Дэлхийн Нийслэлийг Байгуулсан нь) by Doctor. PhD D. Khoroldamba was conducted on issues on history of Mongolian ancient capital city “Karakorum”, its social and historical role and Mongol Empire (Хоролдамба.Д, 2002). Issues on future trends of Kharkhorin city were considerably conducted in the research work.

Wishing to expand tourism on a planned basis, the government undertook a tourism planning program with UNDP and WTO assistance, resulting in the National Tourism Plan for Mongolia (Shankland, 1991). The planning project was comprised of four parts: 1) a national tourism plan; 2) policies and strategy for implementing plan; 3) a development or action program; and 4) detailed planning and conceptual design of three tourism demonstration projects which were expansion of an existing Gobi Desert tourist camp, planning of a new tourist camp, and planning of visitor facilities at an historic site.

Today, young researchers are conducting cultural tourism researches focusing on issues city tourism, religious tourism, art tourism, nomadic tourism and historical tourism in Mongolia. Many considerable issues in tourism are researched and discussed through Tourism Teachers and Researchers Association of Mongolia.



Researches Abroad

Cultural tourism has been identified as one of the most important areas of global tourism demand. The importance of this market has created a need for information on the characteristics, behaviour and motivations of cultural tourists.

The research titled “Characteristics and the Economic Impact of Visitors to Heritage and Cultural Tourism Attractions in North Dakota”, by Nancy M. Hodur, focused on search authenticity, heritage and uniqueness. She has noted that rural communities have begun to realize that their communities and attractions match well with what visitors are demanding (Nancy, Hodu. M, 2010). Because of interest in the economic development potential and the lack of appropriate estimates of economic impacts of heritage and cultural tourism in North Dakota, this study was undertaken to make a transparent estimate of the direct economic impacts and the economic contribution of heritage and cultural tourism in North Dakota.

This study provides an assessment of North Dakota’s heritage and cultural tourism expenditures, direct and total economic impacts and economic contribution, as well as visitors' characteristics and attributes, motivation for visiting, visitation patterns, and expenditure patterns based on motivation for visitation. Further, this study makes a defensible transparent estimate of the economic impact and the economic contribution of heritage and cultural tourism in North Dakota. A quality study is critical to make a fair assessment of the current and potential economic development opportunities associated with heritage and cultural tourism. In addition to quantifying the economic impact and economic contribution of heritage and cultural tourism, this study provides various constituent groups with an understanding of visitor characteristics, motivations for visiting and visitation and expenditure patterns. The estimate of the total economic contribution of visitors to North Dakota heritage’s sites and cultural tourism attractions demonstrates that while all expenditures are not "new dollars" to the larger state economy, they are an important part of economic activity in rural communities where heritage and cultural tourism attractions are often located.

The study on a “Cultural Tourism Research Model: Creating a Market Feasibility study for ‘Living Museum’ in Portugal” by Christine Sarah Nielsen in the University of Baltimore demonstrates the integral role of cultural research in designing a tourism business plan for a social business enterprise, the ‘Living Museum’ of



Portuguese guitars and other string instruments in Lisbon, Portugal. A cultural tourism model is presented that can be applied to the development of other sustainable business plans across cultures and geographic areas. In the study there were two main issues such as firstly, in-depth grounding Portuguese culture as expressed through traditional music in order to define the cultural product offering; and cross cultural market research to gauge the degree of cultural affinity and attraction between potential market segments and Portuguese culture, stringed instruments, and traditional folk music (Christine, 2001).

The thesis “Aboriginal Tourism in the Southern Interior of British Columbia: Identities, Representations and expectations” by Jessica Francis, Toronto, Ontario, 2011, relies on the analysis of tourism reports (Jessica, 2011). The findings indicate that tourism has opened up new lexicons of identity formation and cultural renewal, as well as new practices for the reclamation of space and place in this region. Strategies employed by the various bands were found to control the 'tourists' gaze, recognize colonial history, and assert a strong Aboriginal ownership of place. However, the findings of this research also indicate that many challenges face those involved in community-based Aboriginal tourism, particularly the perpetuation of stereotypical and essentializing images of Aboriginality, and the reinforcement of neo-liberal and oppressive narratives by tourism organizations such as the Canadian Tourism Commission and the Aboriginal Tourism Association of BC.

There is also a case study on the effects of tourism on culture and the environment Nepal, Chitwan-Sauraha and Pokhara-Ghandruk, by Ram Niwas Pandey, Pitambar Chettri, Ramesh Raj Kunwar and Govinda Ghimir (Ram Niwas Pandey, Pitambar Chettri, Ramesh Raj Kunwar and Govinda Ghimire, 1995). Research on culture and tourism in Asia is devoted to the effects of tourism on culture and the environment in Nepal.

The cultural heritage sites, performing arts, crafts and natural resources have all been exploited in attracting tourists. This approach, however, reduces the cultural heritage and the environmental assets to an economic commodity minimizing or sometimes completely ignoring their socio-cultural values. Moreover, converging of a large number of tourists of different backgrounds on a historic monument or site and location of tourists facilities on the cultural heritage sites have often resulted not only in



altering of the original features but also in all kinds of pollution damaging or even destroying the fabric of the monuments and works of art. The zeal of collecting mementoes, particularly from the archaeological sites, has also led to vandalism of many sites. Tourism, viewed from another perspective, is also a factor of acculturation which affects attitudes, alters popular beliefs, changes mentalities and spreads new concepts relating to work, money, and human relationships. Sometimes it also destroys the ties that bind people to their faith, religion, and aesthetics. In the wake of accumulation of restaurants, bars, discos, and other entertainments come disturbing public behaviour, drunkenness, vandalism, crime, indecency, etc. The youth in many cases emulate the visitor's behavior and social conflicts brew. On the other hand tourism, by bringing people of different cultures together, provides a direct contact between them and thus serves as a powerful means of diffusion of world cultures. It provides an opportunity of friendly and peaceful dialogue leading to better understanding between people and nations. It can build bridges and create friendship between nations leading to the establishment of peace the ultimate goal of the United Nations.

Sporadic studies on various aspects of tourism have been carried out previously, but there are still serious gaps in existing knowledge on tourism in Asia. There is a need to review these studies and evaluate their impact. The project aims at assessing the present state of tourism, and studying its impacts on culture and the environment in participating countries in Asia. The findings of the case studies are expected to lead to the formulation of practicable guidelines which will promote sustainable tourism: a tourism that encourages better understanding of a people and respect for their cultures, and protects the natural and social environment of the host country. The present volume is the result of the researches undertaken in Nepal.

Cultural Tourism in Europe Edited by Greg Richards, Originally published by CAB International, Wallingford, UK 1996, Re –Issued in 2005 in electronic format by the Association for Tourism and Leisure Education (ATLAS) 2005, further aims to analyze the meanings and significance of cultural tourism in a rapidly-changing Europe (Greg, 2005). It examines cultural tourism within the context of the major social, economic and political processes which have influenced its development and the causes



and implications of the growth of tourism demand and cultural supply in historical context.

“Cross- Cultural Training for Hospitality and Tourism: Improving service encounters through industry-targeted Critical Incidents”, by Morris A. Shapero, Comparative Cultures Collegium, Eckerd College, found that significant growth in international travel over the next decade will heighten the importance of cross-cultural service encounters and reward companies who have trained their workers to a higher level of intercultural sensitivity (Morris A.Shapero , 2010).

Training programs that use critical incidents specifically designed for hospitality and travel-related businesses will improve service delivery and reduce cultural misunderstandings between the organizations’ employees and the customers they serve. Multinational firms in all industries have included cross-cultural training and critical incidents in their training programs for middle and upper-level managers in the past. However, frontline employees who actually make contact with the firm’s customers are seldom prepared for encounters with customers from other cultures. The purpose of this study is to suggest ways that firms in the hospitality and travel industry can better prepare their frontline employees for successful service encounters with people from foreign cultures.

By narrowing down the coverage of the research area, this study will realize the facts based on both literature review and field work in the context of the study area. Tourism development in Thailand and Mongolia can be studied from three perspectives: Recognizing the needs of different groups who are affected by a tourism development strategy, destination management (which includes a number of core components including attractions, amenities, accesses and ancillary services in the cross- cultural context), and the impacts of tourism and challenges of its creativity.

The existing literatures are found to provide helpful knowledge to policy-makers and community leaders to preserve cultural resources, and promote them to attract tourists as a means of development to the tourism industry.



CHAPTER III

RESEARCH METHODOLOGY

This study investigated three categories of cultural tourist attractions including religious sites, historical sites and way of life in both Thailand and Mongolia.

The research methodology of the study was divided into two categories, research scope and research administration.

Research Scope

1. Research Content

Three objectives were carried in this research work in order to develop the management model for cultural tourism in Mongolia;

1. Study historical and cultural background of Cultural Tourism in Thailand and Mongolia.
2. Study present situation of Cultural tourism in Thailand and Mongolia.
3. Design Management model for cultural tourism in Mongolia based on the model in Thailand.

In order to reach the objectives, the scope of the research was limited in the following frame:

1. Education and interpretation: a) media and learning, b) tourism data, c) training discussion
2. Tourism market: a) promotion, b) reliable market, c) high quality
3. Natural resources and environment: a) maintenance, b) management of environment, c) combination of business
4. Infrastructure and services: a) tour routes, b) study destinations, c) services, d) food and drink, e) community service
5. Stakeholders: a) state, b) local community, c) private sector
6. Community Participation: a) local community, b) self-development

This research limitation was concentrated on the cultural attractions namely religious, historical sites and way of life in Thailand and Mongolia.



2. Research Procedure

This study examined development of management model for cultural tourism in Mongolia based on the model in Thailand, which was objected on the following three cultural tourism attractions;

1. Religious sites
2. Historical sites
3. Way of life.

The research data in Thailand were collected to find out advantages of the tourism model in Thailand and collecting research data in Mongolia was focused on finding out the reason of the problems and solutions for the development of cultural tourism in Mongolia. Data collection in both research areas was carried out through the objectives and expected results of the study. This study was focused on assuming the fieldwork information by the supposition of the theoretical concepts.

The research data were collected from the stakeholders in tourism according to research objectives in Thailand and Mongolia.

1) Information on the background of cultural destinations in Thailand and Mongolia Religious destinations:

1. Temple of Emerald Buddha in Thailand
2. Gandan Tegchenling Monastery in Mongolia

Historical destinations:

1. Ayutthaya – ancient capital city in Thailand
2. Kharkhorin – ancient capital city in Mongolia

Way of life destinations:

1. Homestay in Chiang Mai Province in Thailand
2. Ger Stay in Gorkhi Terelj district in Mongolia

2) Present situation of the target destinations in Thailand and Mongolia

Religious Destinations:

1. Management of the Temple of Emerald Buddha in Thailand
2. Present circumstance of Gandan Tegchenling Monastery in

Mongolia

Historical Destinations:

1. Management of Ayutthaya –ancient capital city in Thailand



2. Present circumstance of Kharkhorin – ancient capital in Mongolia

Way of life Destinations:

1. Management of the Homestay in Chiang Mai Province in Thailand

2. Present circumstance of Ger camping in Gorkhi Terej District in Mongolia.

3) Design development model for cultural tourism in Mongolia based on the model in Thailand

1. Background of the Cultural Tourism in Thailand and Mongolia

The background of the cultural tourism in Thailand and Mongolia was concentrated on the following scope;

1. Education and interpretation
2. Tourism Market
3. Natural and Cultural Resources
4. Infrastructure and service
5. Stakeholders in tourism
6. Community participation

These matters were studied through the Government Policy on Tourism and Development Strategic Plan of Tourism Authority in the target areas of Thailand and Mongolia.

Documentary reviews on the government policy on tourism and development strategic planning of tourism authorities were used as the main techniques for gathering data to explore background of the target areas both Thailand and Mongolia.

Questionnaire application, participant observation, interviews, focus-group discussion were objected on government officials in the tourism industry and target areas to support present situation of cultural tourism in Thailand and Mongolia.

The information in figure 4 expresses that how research procedure was designed to study background information of cultural tourism in Thailand and Mongolia in the scope of research.



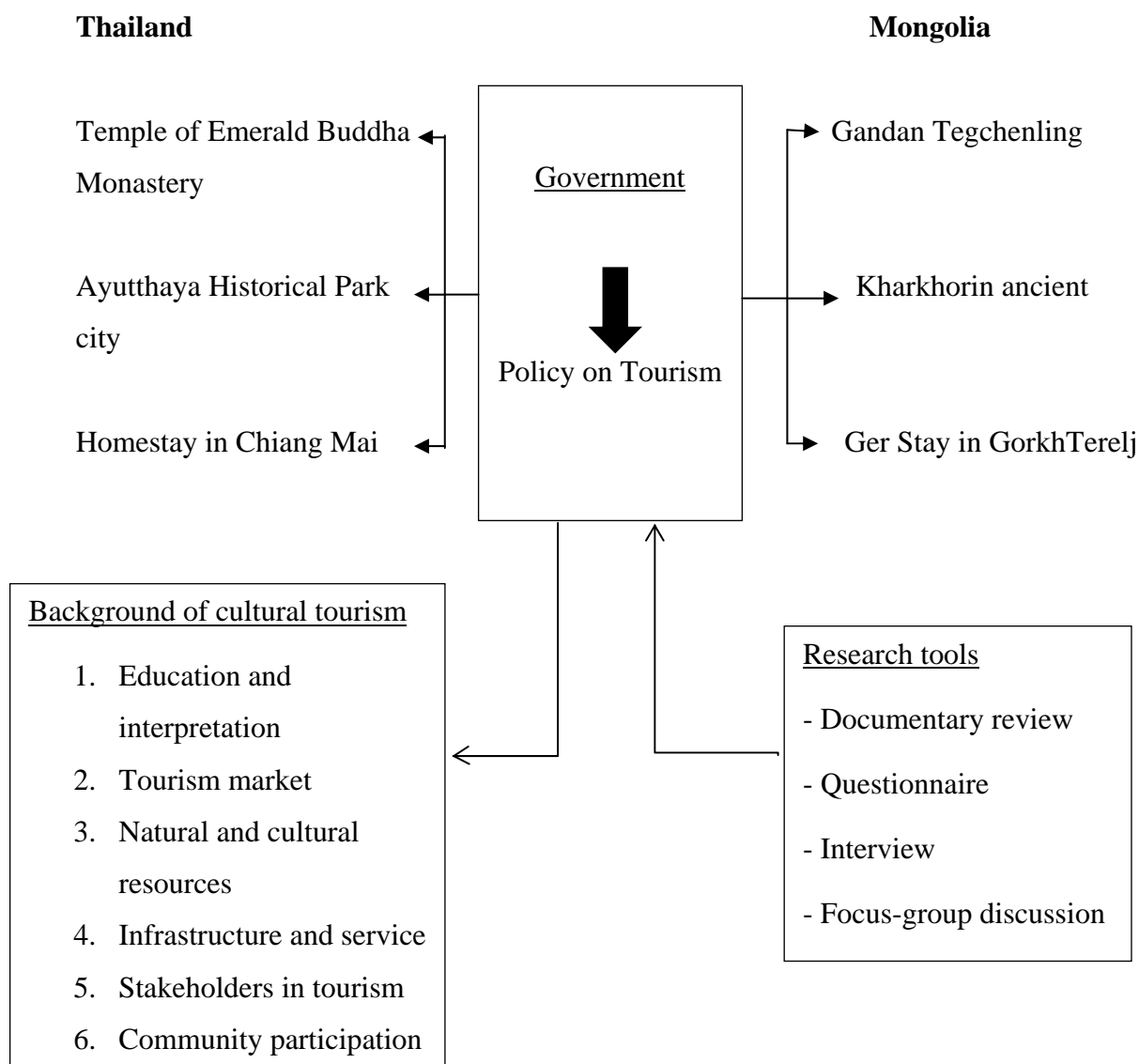


Figure 4 Research Procedure of Cultural Tourism Background

2. Present Situation of the Cultural Tourism in Thailand and Mongolia

For the research in Thailand, management of successful tourism was studied focusing on human resources, financial resources, cultural attractions, and marketing in the target areas to find out advantages to be adopted for the development of cultural tourism in Mongolia. Basic surveys, participant observation, and interviews were used as data collection tools in Thailand.



Research work in Mongolia focused on examining reasons of problematic issues in cultural tourism, and finding the way to adapt available advantages from the tourism model of Thailand to develop the situation in Mongolian cultural tourism. Research tools to gather the information were questionnaire application, participant observation, interviews and focus – group discussion in Mongolia.

The situation at the present time was examined by SWOT analysis to explore internal and external factors to the development of cultural tourism. The following figure illustrates the research procedure that how to explore the present circumstances of cultural attractions in the scope the following six categories in Thailand and Mongolia, and what kinds of research tools were used for the data collection.



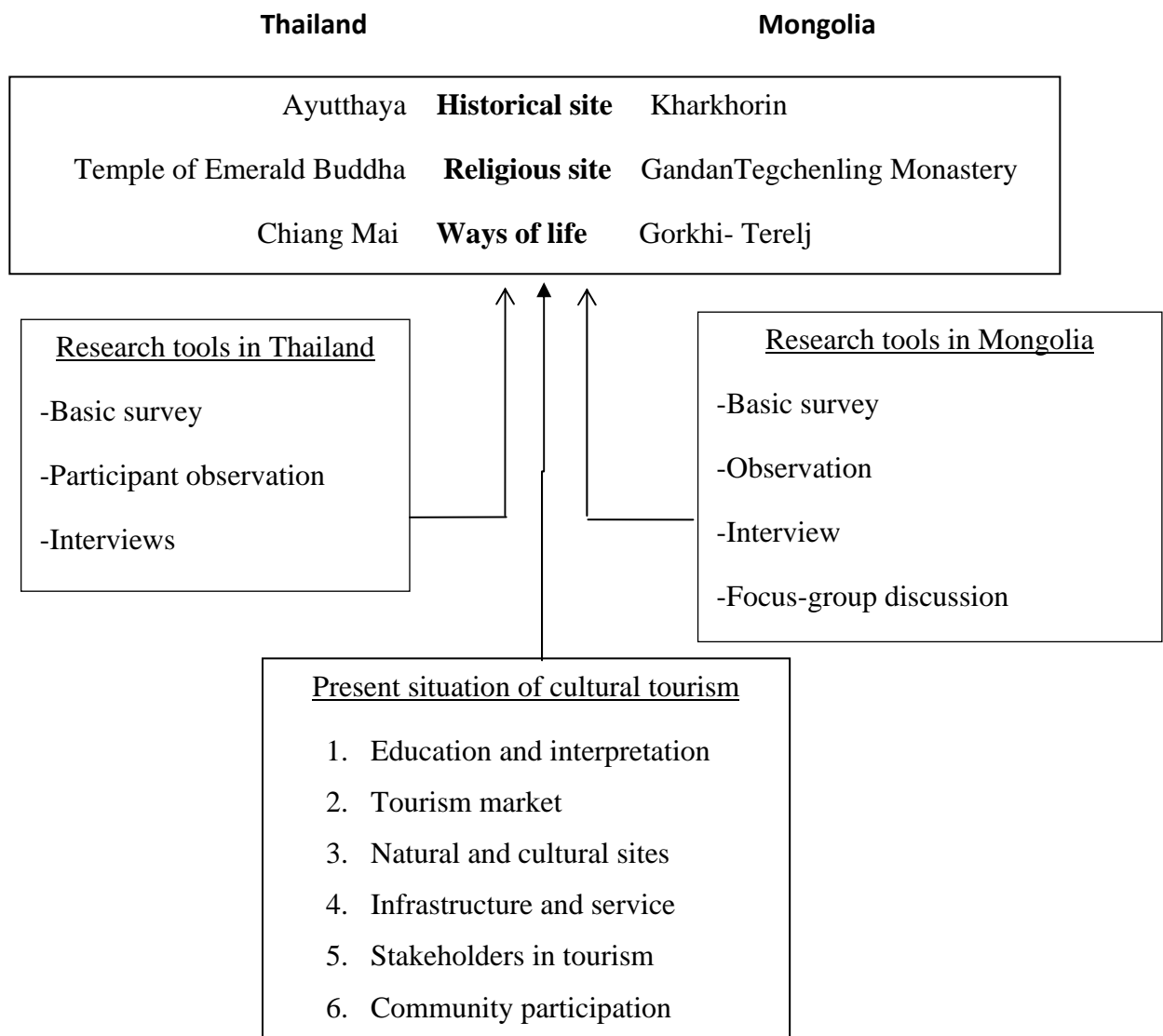


Figure 5 Research Procedure for Present Situation of Cultural Tourism

The above six categories were studied in the following conceptual scopes:

1. Education and interpretation which include media and learning, tourism data and training discussion, research surveys.
2. Tourism marketing activities include placing, pricing, producing and promoting cultural tourism products.
3. Natural and Cultural Resources include, tourist attractions, cultural products and preservation, restoration and transferring them.



4. Infrastructure and services comprise tour routes, study destinations, services, food and drinks and community services.

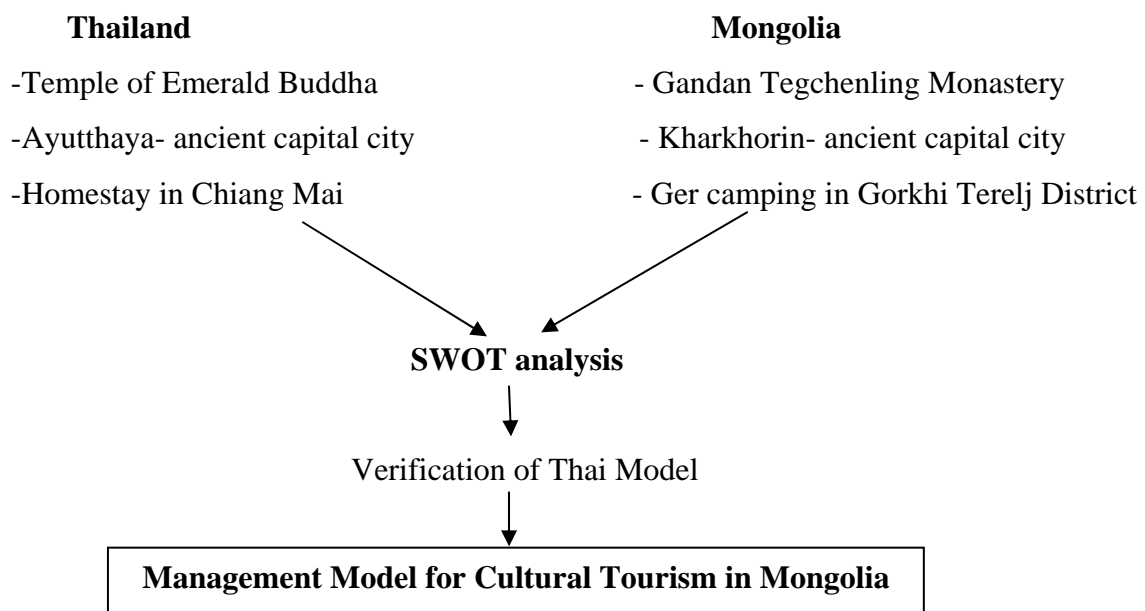
5. Stakeholders in tourism, are studied in terms of cooperation in each level of decision making and planning to develop tourism effectively.

6. Community participation includes investment for tourism, revenue from tourism and distribution of the benefits from tourism.

3. Design Development Model for Cultural Tourism in Mongolia

Based on the Model of Thailand

The results were drawn with SWOT analysis to define the detailed consideration and needs for development, and to find methods for improving the present situation of cultural tourism in Mongolia. The advantages of Thai tourism successes, that to be adopted into resolution of Mongolian tourism obstacles especially in the target areas, were explored with SWOT analysis through basic survey, participatory observation, and interviews. The advantages of Thai tourism and disadvantages of Mongolian tourism were categorized into internal and external factors in order to solve the problematic issues. On the base of SWOT analysis result, the management model was done for the experiment in Mongolian cultural tourism field.



3. Time duration

The time duration was spent for this research from November 2010, to December 2012. Time table is as follows:

Year	2010	2011	2012	Location
Documentary Data collection	Nov	Jan- Mar Jun-Oct		Thailand Thailand
Field data collection		Oct- Dec	Jan- March March-June	Thailand Mongolia
Data analysis			June-November	Thailand
Data report			December	Thailand

4. Study Area

This research focused on three different tourist attractions in both countries.

1. Ayutthaya- ancient capital city of Siamese Kingdom in Phra Nakhon Si Ayutthaya Province, Thailand and Kharkhorin /Kharakhorum/- ancient capital city of Mongol Empire in Uvurkhangai Province, Mongolia were selected

2. Temple of Emerald Buddha in Bangkok, Thailand and Gandan Tegchenling Monastery in Ulaanbaatar , Mongolia were selected

3. Homestay in Mae Kam Pong Village, Chiang Mai Province, Thailand and “Ger” camping in Gorkhi-Terelj district, Tuv Province, Mongolia were selected for this study.



5. Population and Sampling.

Selection of research population was focused on three groups in the research sites in Thailand and Mongolia and sampling method was used.

The samples, collected from 107 persons, for collecting data were conducted from three similar target places in Thailand and Mongolia. The officials in TAT 3, public officials 1 and private scholars 3, and community scholars 1 in Thailand and MNTOT 5 and others 8 in Mongolia respectively, had 21 persons as the key informants, businesspeople in private enterprise in tourism, associations 8 and 14 and tour-operators 12 and 20 in Thailand and Mongolia respectively, in total were 54 persons as the casual informants and researchers in cultural tourism 6, tourists 14, local residents 12, were amounted 32 persons as the general informants. Table which shows number of research population was enclosed in the appendix page table 6.

In the study, the main research population included government officials, executives in tourism services (such as officials in NGOs), professional associations, and provincial authorities, local municipalities and communities, and tourists in both countries, Thailand and Mongolia. List of informants was enclosed in the list of informants of appendix page.

1. Key informants, consists of 3 representatives from the part of government service, private and community scholars.

1.1 *Government scholars* - 10 persons

- 1) Officer in Tourism Authority of Thailand
- 2) Head of the Department of TAT, Bangkok
- 3) Officer in Mongolia tourism sector
- 4) Minister of Nature, Environment and Tourism
- 5) Mongolian Ambassador to Thailand
- 6) Marketing manager of Mongolian National Tourism Center
- 7) Public officer

The government scholars in Thailand were 5 persons who were responsible for the setting development strategic plan of tourism throughout the country and in the provincial authorities in the implementation level. They all were asked and interviewed to get information which focused on the scope of study. In Mongolia, 5 officials were asked as the key informants namely the Prime Minister, and the Minister



of Nature, Environment and Tourism, as members of the group discussion in the national Tourism Assembly in Mongolia. One of important official from Mongolian National Tourism Center, who is responsible for the marketing operation of tourism in Mongolia, and Mongolian Ambassador in Thailand were interviewed on tourism situation in Mongolia and the relationship between Thailand and Mongolia, respectively.

1.2 *Private scholars*- 5 persons

- 1) Culture conservation officer in Thailand
- 2) Private company owner in tourism
- 3) Museum curator in “Kharkhorin Museum” in Mongolia

1.3 *Community scholar* - 6 persons

- 1) Head of Public Relations of Gandan Tegchenling Monastery
- 2) Municipal Authority of Kharkhorin Province in Mongolia
- 3) Leader Ban Mae Kam Pong village in Chiang Mai

2. Casual informants - 54 persons of entrepreneurs

- 2.1 Director of TAT Phra Nakhon Si Ayuttaya Office
- 2.2 Director of TAT Chiang Mai Office
- 2.3 Director of TAT Khon Kaen Office
- 2.4 Managers of tourism business industry in Mongolia (18)
- 2.5 Tour – operators (12)
- 2.6 Guide in Ayutthaya Historical Park
- 2.7 Head of the Tourism Authority of Gandan Tegchenling Monastery
- 2.8 Abbot of Puntsog Darjai Choinhorling Monastery
- 2.9 Teachers in Mongolian University of Art and Culture
- 2.10 Teacher in the college of Folk Art and Drama, Chiang Mai
- 2.11 For the casual informants 34 were Mongolians and 20 were Thais

out of 54 casual informants. Information from those informants was concentrated on exploring present situation of cultural tourism, what the problems were and how to find solutions. Because, they were the representatives of the main line division in the tourism industry. National Tourism Assembly was organized by Mongolian Government, Ministry of Nature, Environment and Tourism and Mongolian National Tourism Center among stakeholders. Government Officials, Minister of Nature, Environment and



Tourism, representatives of tourism organizations, managers, guides, local representatives, researchers and students all discussed issues on tourism development in Mongolia. Some government officials participated in the questionnaire in Mongolia.

3. General informants - 32 persons, randomly chosen, 20 in Thailand and 12 in Mongolia

Occasional tourists

Residents in study area

Local people

Tourists who visited those target places in Thailand were asked for interviews and some of them were given questionnaires. The questionnaire form was given to some tourists who were travelling by bus during their long trip, for example, to Chiang Mai, and waiting for their flight at the airport. List of informants was enclosed in the appendix page.

Research Administration

The study conducted interviews and observations in each study area in order to form the research questions. The data of research were collected from both documentary reviews and the field trip observation. In the first step, the documentary reviews were studied in the following scopes;

1. Education and interpretation focused on the integration of state policy and educational fields
2. Marketing plans and implementation, promoting and conserving cultural heritages for the tourism development
3. Tourist sites which focused on particular tourism destinations with religious and historical sightseeing, authenticity of way of life
4. Infrastructure and service focused on investments in tourism to provide financial situation to earn benefit with less expense, and distributing the profits
5. Stakeholders in tourism who are having united goal for the integrated development of tourism
6. Community participation to implement legal resolutions for the tourism development



In the second stage, the fieldwork of the study was conducted through basic surveys, participant observation, structured and non-structured interviews, and focus-group discussions in the target areas. The field work was focused on exploring the present situation of cultural tourism in Thailand and Mongolia. The main aim of the fieldwork in Thailand was concentrated on finding out the principle reasons of the successful management of cultural tourism and explored the tourism management advantages to be adopted in the Mongolian cultural tourism situation. The research was done in Mongolia was focused on examining the critical issues in cultural tourism and find the right way to solve the problems at the present time in Mongolia. The research techniques were shown in the appendix page.

1. Research Tools

The research was conducted by document reviews, field trip data collection using formal and informal interviews, participant observation, and focus-group discussion with the sample population in the target areas.

Basic Survey

In this study, distances between historical periods, locations of cultural attractions, areas of research work and volumes of accumulated knowledge were determined from the data of basic surveys to take into account the true shape of cultural tourism. Questionnaires were prepared for tourism officials with 12 questions and for tourists with 14 questions to collect data in the target areas of the study. There were 15 persons in Thailand, 25 persons in Mongolia out of 40 informants involved in questionnaire. The forms of questionnaire were enclosed in the appendix. The basic survey was the main tool for collecting data in the target areas. Most officials were given information through the questionnaire in Mongolia. The researcher gave them plenty of time to fill in the questionnaire. The questions were in Mongolian language. It was easy to complete for informants and needed less time.

Participant Observations

The participant observations were carried out to gain a close and intimate familiarity with a religious group, historical cultural heritage, its architecture, particular communities and their practices through an intensive involvement with people in their natural environment, usually over an extended period of time.



The aim of participant observation in this study was exploiting the natural setting of cultural attractions in the scope of research areas, such as religious sites, historical site and ways of life in Mongolia and Thailand. During the observation session, attention was focused on different kinds of cultural tourist attractions, their views, attractive mood, and all stakeholders in tourism such as employers and employees who offer and take care of cultural products to visitors, and the attitudes and satisfaction of foreign tourists and local communities. Participant observation dominated in the fieldwork in Thailand. The fieldwork guides were very helpful for doing the research work in the field in Thailand. Thai language communication of researcher was quite limited. Fieldnotes were a self-evident part of the study. The notes were written down at the site of participant observation, for instance direct quotation of what was said or just some key words that will help to remember the events and impressions. Then the notes were supported by theoretical knowledge of the literature or other studies dealing with the same research topic. Taking photos of the cultural activities, events which show present circumstances of the attractions at the research sites was one of the important tools to keep memory about the observation processing.

Staying in the Thai family was helpful to get a lot of information about their living style, and working in the rice field was the most impressive experience during the research work in Thailand. Many cultural activities were expressed by the action of the local people.

On the other side, communicating in English with local people was a little problematic. So a lot of body language communication, for example, facial expressions, body gesture, formal and informal dressing were used to understand during the fieldwork. Much help was given by teachers to find good guides for collecting research data in the target areas in Thailand. After doing observation, the collected data were assured with documentary reviews and through discussion with teachers, educators and provincial tourism officials.

Interviews

The objective of interviews was to study the bedrocks of the social life, conversations, as they occur in their natural contexts(Alasuutari, 1995).

Interviews were conducted as follow two types, of interviews. 5 persons were attended in formal interviews, 62 persons were conducted in informal interviews



in the study. Interview questions were dedicated to three different informants. Each interview form was, formal and informal, listed in table 2, 3, 4 of appendix page.

Formal Interviews

Formal interviews were taken from 2 members in Thailand, 3 persons in Mongolia, including Government scholars, Directors of Provincial Tourism Authority of Thailand, Head of Tourism Organization in Mongolia, private scholars, specialists in culture conservation, and private entrepreneurs in tourism in order to find answers to the research purposes. The questions of interviews were focused on the tourism policy, policy on conservation and development of cultural attractions and its management and the role of communities.

Informal Interviews

Open interviews to allow unlimited answers in order to discover issues and analyze their meaning using theoretical aspects. In depth interviews with casual and general informants including domestic and foreign tourists, monks, public officers and guide and tour operators were applied to this study. There were 31 interviewees in each countries out of 62. In formal interviews were done in the target areas mostly concentrated on getting information from tourists in both countries and local people in Mongolia during the field work. Interviews in local areas in Thailand were needed some help of people who speak English. In Chiang Mai, Local village Mae Kam Pong was the place which fieldwork was done and English of the leader of the village was quite limited to communicate. A student of Rajabhat Chiang Mai University, who was excellent at English, was a guide to translate the information. In Ayutthaya Historical Park, there were many group tourists with a guide or translator. It was helpful to get historical information by joining those groups. Dr. Thanat Yuntong student in Cultural Science in Bangkok branch, who works in Ayutthaya Technical College as a teacher, helped to visit the important places and finding homestay in Ayutthaya. His English was enough to give the key information that was helpful to get key knowledge about the historical place. In the Temple of Emerald Buddha, language problem wasn't occurred much. Because there were mostly foreigners to communicate and had interview. The officials can speak English good enough to communicate and get information.



Recording techniques were the most important tools for interviews to remind conversation between interviewers and interviewees. Then the data of interviews were supported by theoretical knowledge of the literature or other studies dealing with the same research topic.

Focused-Group Discussion

There is a focus group discussion to ask a group of people's perceptions, opinions and attitudes towards a cultural tourism management, its benefits and ideas on development of cultural tourism in the target areas. Questions are asked in an interactive group setting where participants are free to talk with other group members. The issues on management development, the most demanded tourist attractions which need to be more developed, tourist behavior to cultural tourism, and the tourism benefit to country's economy, were more significant to shape the problems that needed to be solved in the field study, through focused- group discussion.

In combination with participant observation, they can be used for gaining access to various cultural and social groups, selecting historical and religious sites to study, sampling of such sites, and raising unexpected issues for exploration. Focus groups have a high apparent validity - since the idea is easy to understand, the results are believable and also the resolution is achieved relatively quickly, and the groups can increase the sample size of a report by talking with several important people at once.

Because of the research problems in the Mongolian tourism sector, focus-group discussion was managed in Mongolia to reach better solutions for the development of tourism, and included all stakeholders in the tourism industry. The focus –group discussion was divided into three major groups, which were concentrated on the issues of;

1. Human development and labor;
2. Foreign market promotion and marketing;
3. Infrastructure and investment.

The group discussion on tourism development was organized under the National Tourism Assembly with more than 500 delegates including representatives of government, tourism authority, business sector in tourism industry and local people. After the separate group discussion, the consolidated discussion and reached to the



united understanding to overcome the obstacles in the tourism sector in table 5 of the appendix page.

Otherwise, the researcher paid attention to learning advantages of the tourism situation in Thailand through basic surveys, interviews, and mostly participant observation.

2. Data Collection

This study was completed to provide data on management decisions. The gathering and interpretation of the research data assisted the cultural tourism industry in developing more dynamic cultural attractions, information sources accessed by tourists in decision making, managing those attractions in more effective ways to maximize benefits and the consequent development of an appropriate management model. The data were collected from government scholars, directors and managers of tourism authority and general public in the scope of getting information from different level of administrative positions such as decision making, executive and community participant. Data collection was scoped in the frame of issues of cultural destinations those are religious, historical and way of life in Thailand and Mongolia. Four different research tools were used in this research paper, which include basic surveys, participant observations, interviews, and focused-group discussion, including population in the research sites and three main groups of informants in both countries Thailand and Mongolia. Data from participant observation and interviews such as in Thai family lifestyle contributed to establishing rapport with the key informants to formulate rules. Face-to –face data collection provided the greatest opportunity for establishing rapport with respondents. A lot of data were collected through attending in local cultural shows and seminars, Trade Fair and international conference. Some of data were collected through archival sources to explore historical and cultural background information of the target areas in both countries. Network data collection methods also were used for collecting data, because of space limitation from Mongolia, such as mail-out, phone survey (Borgatti, 2013).

Because of Thai language limitation of researcher, a lot of body language communication and real actions of the situation in fieldwork were used for collecting data in Thailand, for example how to plant and harvest rice, take care buffalo and cook Thai food.



The research data in the fieldwork were collected during eight months which was planned from October to March in Thailand and from mid of March to May in Mongolia in the scope of the study area under the methodological context.

3. Data Analysis

Data were collected at a variety of times, in different locations and using a range of persons. Whereas the triangulation of theories method involves developing research to test whether the theory proposed in one discipline can be defended in another and application and combination of several research methods which are used in the study to increase the credibility and validity of the data.

A package of cultural scope for analyzing data was described as follows:

Acts: events, situation or practices, which are in the state of reality or real existence. It includes cultural and natural attractions at the research sites.

Activities: events, situations or culture and ritual practices, which are in the state or quality of being active. For example, religious ceremonies, seasonal festivals.

Meaning: People explain and provide a meaning in the communication and activities. It relates to semiotic sense such as vision, beliefs, value and norm.

Relationship: The communication between host community and tourists through activities. It was studied in term of hospitality.

Participation: Tourists participate in the activities and are able to adapt in any situations.

Information from concrete cultural attractions including some historical artifacts, religious events, cultural heritages and ways of life was required in both countries, in this study. For example, the communal daily activities, ritual practices, festivals which contain traditional beliefs, bring stakeholders together in tourism industry to exchange the cultural experiences, and continue the conservation of local cultural resources. For the issue of indigenous knowledge edification, the researcher studied and found out cultural communication which gives much knowledge focusing on cultural attractions intellectually and creatively. With this technology, we have tried to answer the following questions: 1) what are main characteristics of cultural heritages in Thailand and Mongolia; 2) what are the successes of cultural destinations in Thailand and reasons of the success; 3) what kinds of model of Thai tourism can be suited to



Mongolian tourism development; 4) how to design new management model for cultural tourism in Mongolia, and for whom is the model offered.

With the analysis techniques, the data was categorized as religious and historical sites and way of life in terms of typologies. Those classifications, conceptual tools and explanations on the different kinds of phenomena were imported into group discussions and observations, interviews as preset alternatives and used the explanations offered in interpreting the distributions and correlations in the data (Alasuutari, 1995).

The observed and interviewed data were analyzed through SWOT analysis comparably at each religious, historical and way of life destinations both Thailand and Mongolia to explore a model of Thai tourism which can be fitted in Mongolian tourism development.

Structural Functionalism developed by Radcliffe Brown and Malinowski would be conducted in order to analyze that cultural tourism is an integral part of tourism industry. In other side cultural tourism is a whole system which includes education, infrastructure, stakeholders, tourism market, community participation and many interesting cultural attractions namely local beliefs and the role of local people, their ways of life, and relation with religion, history and culture.

4. Presentation of Data Analysis

This chapter presents a descriptive analysis of the sample. The analysis aimed to provide an overview of the cultural tourism process and insight into the behavioral patterns.

The investigation processes were described from introduction part of the research to the findings were concluded, by supporting with the documentary and literature review, formulating data through research methodology. This set of research process was a logical and sounded a whole in terms of macrostructure.

An analysis in tourism development provided data to answer the research questions. The study provides a description of the cultural groups, including hosts and host communities, and cultural tourism attractions, destination marketing and management to develop tourism between Thailand and Mongolia. In order to inspect and generate the research, this study used “grounded theory” refers theory that was developed inductively from a corpus of data.



The basic idea of the grounded theory approach is to read a textual database (such as a corpus of field notes) and “discover” or label variables (called categories, concepts and properties) and their interrelationships. The ability to perceive variables and relationships is termed “theoretical sensitivity” and is affected by a number of things including one’s reading of the literature and one’s use of techniques designed to enhance sensitivity (Borgatti, 2013).

The data analysis was supported by the background knowledge which was mentioned in chapter two. The data presentation was focused on the current situation based on the data from three informants using some statistic information and result of data analysis under the research methods.



CHAPTER IV

RESULT OF DATA ANALYSIS

Research Context

This study was focused on three cultural destinations: namely religious destinations: Temple of Emerald Buddha and Gandan Tegchenling Monastery, Historical destinations: Ayutthaya- ancient capital city of Siamese Kingdom and Kharkhorin-ancient capital city of Mongol Empire, Lifestyle destinations: Ban Kam Pong Village in Chiang Mai and Gorkhi Terelj National Park in Thailand and Mongolia, respectively.

The target areas in Thailand were chosen on

1. the base of the survey about the top tourist destinations in Thailand
2. as being the best model of tourism in Thailand

The target areas in Mongolia were selected focusing on

1. the population density
2. potential for linking natural, cultural and local lifestyle
3. the similarity of destinations in Thailand

Research Content

Purpose 1.To study historical and cultural background of Cultural Tourism in Thailand and Mongolia.

Purpose 2.To study present situation of Cultural tourism in Thailand and Mongolia.

Purpose 3.To develop Management model for cultural tourism in Mongolia based on the Model in Thailand.



Purpose 1 The Historical and Cultural Background of Cultural Destinations in Thailand and Mongolia.

1.1 Religious Destination-Temple of Emerald Buddha, Bangkok, Thailand

According to the statistics, nearly 95% of Thailand's population is Buddhist of the Theravada school, though Buddhism in this country has become integrated with folk beliefs (Sirilai, 1994). Buddhist temples in Thailand are characterized by tall golden stupas and they consist of a number of buildings with different architecture, function, and importance. There is a whole science involved in describing the different cultural, religious and architectural aspects of different temples and Buddha images, which goes beyond the scope of their history.



Image 11 Map of Temple of Emerald Buddha, Bangkok, Thailand

One of the most sacred Buddhist Temples in Thailand is the Temple of Emerald Buddha, which is located in the historic center of Bangkok, within the precincts of the Grand Palace. The Temple of Emerald Buddha, (official name War Phra Si Rattana Satsadaram) is regarded as a “potent religio-political symbol and the palladium of Thai society” (Emerald Buddha).



The Temple of Emerald Buddha was built on the orders of King Rama I¹ along with the main Grand Palace and Rattanakosin Island² (Diskul M.).

The main purpose of Wat Phra Kaew is to house the Emerald Buddha, the most revered symbol of Thai Buddhism. Beyond the origins of the image in documented history, the Emerald Buddha has travelled widely (Eric, 1999)

The mythical origins of the Emerald Buddha were recorded in The Chronicle of the Emerald Buddha and other sources, then trace its history in Thailand beginning from its first appearance in the town of Chiang Rai. Upon its discovery in Chiang Rai, the Emerald Buddha became much coveted. The image moved throughout the region, from Chiang Mai, Luang Prabang, Vientiane, Thonburi and finally to its present location in Bangkok. More than just a spoil of battle, the Emerald Buddha was believed to bring legitimacy and prosperity to all those who possess it. Thus kings throughout the region have desired to have the Emerald Buddha preside over and bring good favor to their capitals (Eric, 1999)

According to the one of legend, the Emerald Buddha was created in India in 43 BC by Nagasena³ in the city of Pataliputra⁴. The legends state that after remaining in Pataliputra for three hundred years, the Emerald Buddha was taken to Sri Lanka to save it from a civil war. In 457, King Anuruth of Burma sent a mission to Ceylon to ask for Buddhist scriptures and the Emerald Buddha, in order to support Buddhism in his country. These requests were granted, but the ship lost its way in a storm during the return voyage and landed in Cambodia. When the Thais captured Angkor Wat⁵ in 1432, the Emerald Buddha was taken to Ayutthaya, Kamphaeng Phet⁶, and finally Chiang Rai⁷; where the ruler of the city hid it. Cambodian historians recorded the capture of the Buddha statue in their famous Preah Ko Preah Keo legend. However, some art historians describe the Emerald Buddha as belonging to the Chiang Saen Style of

¹ Phraphutthayotfa Chulalok known as Rama I was the founder and the first monarch of the reigning House of Chakri of Siam (now Thailand)

² Rattankosin Island is historic area in the Phra Nakhon District in the city Bangkok, Thailand

³ Nagasena was a Brahmin who became a Buddhist sage and lived around 150 BCE.

⁴ Pataliputra is the ancient name of Patna, the present day capital city of Bihar.

⁵ Angkor Wat is the largest religious monument with countless sculptural decorations

⁶ Kamphaeng Phet is a province of Thailand, located in the lower north of the country.

⁷ Chiang Rai is a province of Thailand, located in the north of the country.



the 15th century AD, which would mean it is actually of Lannathai⁸ origin (Emerald Buddha).

According to the history found in the chronicles, a Buddha statue was inside a large stupa at Chiang Rai in northern Thailand of the Lannathai Kingdom in 1434 (Diskul). When the stupa tumbled down after being struck by lightning, a monk noticed a Buddha image covered in gold leaf beneath the crumbled stucco. Believing that the image composed of ordinary stone, the monks of the temple placed it in the wihan⁹ along with the many other Buddhist statues.

As Chadin Flood (1978) wrote;

“Two or three months later, the plaster that covered the statue that was lacquered over and then covered with gold leaves chipped off at the tip of the statue’s nose. The head of the temple saw that indeed the statue inside was made of a beautiful green crystal. He therefore chipped out the rest of the plaster, and it was then seen by all that the statue was made of one solid piece of crystal without marks or imperfection”
(p. 66).

The population of Chiang Rai and the surrounding regions soon flocked to venerate the Emerald Buddha. At that time the town of Chiang Rai was under the rule of the king of Chiang Mai. The latter, King Sam Fang Kaen, sent an elephant to bring the Emerald Buddha to Chiang Mai, but each time the elephant arrived at the junction with the road to the city of Lampang, it ran to that town. The king sent an elephant out three times and each time the same incident occurred, so he thought that the spirits guarding the Emerald Buddha wanted to stay in Lampang. Thus, the Emerald Buddha was allowed to remain in Lampang to stay at a temple built from alms given by the people of Lampang for 32 years (Diskul).

⁸ Lannathai- the Kingdom of Lanna was kingdom centered in present day northern Thailand from the 13th to 18th centuries.

⁹ Wihan is a temple sanctuary.



According to Dynastic chronicles of the Bangkok Era, a new ruler King Tiloka of Lannathai came power. He had Emerald Buddha brought to his capital, Chiang Mai where it was kept at Wat Chedi Luang¹⁰ until 1552(Diskul). Within the wat, the Emerald Buddha stayed in Chiang Mai for eighty four years (Eric, 1999)

As Flood (1978) presented;

In 1551 the ruler of Chiang Mai was Chao Chaiyasetthathirat, the son of the ruler (Phra Chao Phothisan) of Luang Prabang. The previous ruler of Chiang Mai gave his daughter, Nang Yotkham, in Marriage to Phra Chao Phothisan. She became his consort and bore him a son Chao Chaiyaset. When the later was fifteen years age, the ruler of Chiang Mai, his maternal grandfather, passed away. There was no other descendant to succeed him. High-ranking officials and Buddhist monks therefore agreed unanimously to offer the throne to Chao Chaiyaset, the eldest son of Phra Chao Pothisan and the grandson of the late ruler of Chiang Mai (p. 67)

When the king of Laos passed away, King Chaiyaset returned to Luang Prabang, the then capital of Laos, in 1552, taking the Emerald Buddha with him, and promised the ministers of Chiang Mai to come back. He never returned nor did he send back the Emerald Buddha, so the image remained at Luang Prabang for eight years (Eric, 1999)

In 1560 King Chaiyaset could not resist the Burmese army of King Burannaung; thus he moved his capital down to Vientiane¹¹, taking the Emerald Buddha with him. The image remained in Vientiane for 218 years until 1778 (Eric, 1999)

In 1778, the Thai General Chao Phraya Chakri put down an insurrection, captured Vientiane and returned the Emerald Buddha to Siam, taking it with him to Thonburi. After he became King Rama I of Thailand, he moved the Emerald Buddha with a great ceremony to its current home in Wat Phra Kaew on 22 March 1784. Since

¹⁰ Wat Chedi Luang is an impressive ruined temple in the center of Chiang Mai, dating from the 14th and 15th centuries.

¹¹ Vientiane is the capital and largest city of Laos, situated on the Mekong River near the border with Thailand.



then, it has been a Thai national symbol, in addition to its religious relevance and is kept in the main building of the temple, the Ubosoth¹² (Diskul, 2011)

The ubosoth of the Emerald Buddha contains three small chambers on the west, twelve salas –four the northern and southern sides and two on the eastern and western sides. A tower is located on the south end of the structure and there is a small ubosoth on the south-eastern corner next to the ubosoth that houses the emerald Buddha. The ubosoth of the Emerald Buddha was constructed according to the standard plan of the majority of Thai temples with the specific purpose of housing the Emerald Buddha (Eric, 1999)

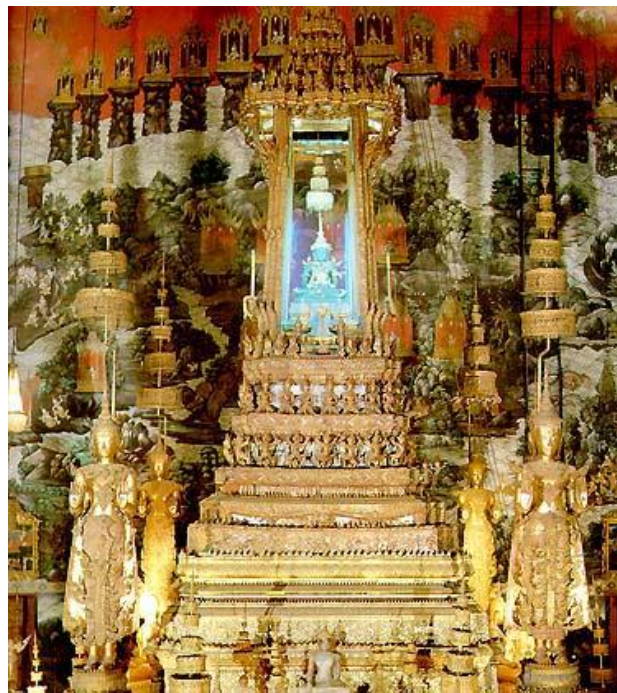


Image 12 Image of Emerald Buddha, Bangkok, Thailand (2006)

¹²Ubosoth is a building in a Buddhist temple. It is the holiest prayer room, also called “ordination hall” as it is where ordinations take place.

The Emerald Buddha rests on an elevated altar surrounded by large gilded decorations. While the upper part of this altar was part of the original construction, the base was added by King Rama III. Two images of the Buddha, which represent the first two kings of the Chakri¹³ dynasty, flank the main image. Over the years, the temple has retained its original design. However, minor improvements have been made after its first erection during Rama I's reign. The wood-work of the temple was replaced by King Rama III¹⁴ and King Chulalongkorn¹⁵ (History of the Emerald Buddha, 2006).

During King Mongkut's reign¹⁶, the elegant doors and windows and the copper plates on the floor were later additions. Rama III refurbished the wall painting (indicative of the universe according to Buddhist cosmology) and several frescoes that display the various stages of Buddha's life. Three chambers were added on the western side by King Mongkut. In the chamber known as 'Phra Kromanusorn' at the northern end, images of Buddha have been installed in honour of the kings of Ayudya and in the 19th century, In Khong, a famous painter executed the wall murals. The entry to the temple is located at the third gate from the river pier. There are twelve salas¹⁷ that were built by Rama I, around the temple. They house interesting artifacts of regions such as Cambodia and Java. One of these salas had an inscription of Ramkamhaeng, which was shifted in 1924 to the National Library. During the reign of King Mongkut, the Phra Gandharara- a small chapel on the southwest corner- and a tall belfry were new additions (Emerald Buddha).

Early in the Bangkok period, the Emerald Buddha used to be taken out of its temple and paraded in the streets to relieve the city and countryside of various calamities. However, this practice was discontinued during Rama IV's reign as it was feared that the image could get damaged during the procession and also a practical line of thinking that Rama IV held "that diseases are caused by germs, not by evil spirits or

¹³ Chakri Dynasty is the current ruling royal house of the Kingdom of Thailand, the Head of the house is the King of Thailand.

¹⁴ Nanklao or Rama III was the third monarch of Siam under the House of Chakri.

¹⁵ Chulalongkorn the Great or Rama V was the fifth monarch of Siam under the House of Chakri.

¹⁶ King Mongkut or Rama IV was the fourth monarch of Siam under the House of Chakri. During his reign, the pressure of Western expansionism was felt for the first time in Siam. He embraced Western innovations and initiated the modernization of Siam, both in technology and culture-earning him the nickname "The father of Science and technology" in Siam.

¹⁷ Sala is an open pavilion, used as a meeting place and to protect people from sun and rain. They are found throughout Thailand in Buddhist Temple areas.



the displeasure of the Buddha". The image also marks the changing of the seasons in Thailand, with the king presiding over the seasonal ceremonies. While the surrounding portico of the shrine is an example of Thai craftsmanship, the perimeter of the temple complex has 12 open pavilions. These were built during the reign of Rama I. There is plethora of monuments in the temple complex (Emerald Buddha).

The former residence of the King, the Grand Palace, adjoins the temple. The King makes use of this Grand Palace for ceremonial functions such as the Coronation Day. The King's present residence is to the north of this Grand Palace and is known as the Chitlada Palace¹⁸. The four structures surrounding the temple have a history of their own. At the eastern end is the Borombhiman Hall¹⁹, formally the residence of King Rama VI, which is now used as guest house for visiting foreign dignitaries (Planet). It has the dubious distinction of having been used as the operational headquarters and residence of General Chitpatima who attempted a coup, in 1981 (Reference, 2011). The building to the west is the Amarindra hall, earlier a hall of Justice, now used for formal ceremonies. The Chakri Mahaprasat is the largest hall in the Grand Palace, built in 1882 by British architects; the architecture is a fusion of Italian renaissance and traditional Thai architecture (Reference, 2011). Ashes of the Chakri kings (five ancestors) are enshrined in the largest of the shrines, also known as the pantheons that were rebuilt after a fire in 1903 during Rama IV's reign. Ashes of the Chakri princes who could not become kings are enshrined in an adjoining hall. The throne room and the reception hall are on the first floor, while the ground floor houses a collection of weapons. The inner palace had the King's harem (the practice was discontinued during King Rama VI's time who decreed the one wife rule), which was guarded by well-trained female guards. Another hall in the palace is the 'Duist hall'²⁰ in Ratanokosin-style, which runs from east to west. It was initially an audience hall but now converted into a funerary hall for the Royal family. Royal family corpses are kept here for one year before they are cremated in a nearby field. There is also a garden which was laid during Rama IV's reign. The garden depicts "Thai mountain-and-woods-fable" mountain scenes where the coming of age ritual of shaving the topknot of the

¹⁸ The current royal family's official residence, Chitlada Palace is a royally funded agriculture centre demonstrating the reigning king's commitment to the progress of the country's major industry.

¹⁹ Borombhiman Hall was built in French architectural design for Rama VI.

²⁰ Dusit Hall is the biggest convention center and certainly the only one with a panoramic view of the Gulf of Siam in the aristocratic beach resorts of Hin/Cha-am, was officially opened on October 1, 2005.



Prince is performed (Reference, 2011). The temple grounds also depict three pagodas to its immediate north, which represent the changing centers of Buddhist influence.

One such shrine to the west of the temple is the Phra Si Ratana Chedi, a 19th-century stupa built in Sri Lankan style enshrining ashes of the Buddha (Reference, 2011).

Rama I also built a library in Thai style, in the middle of the complex, known as the "Phra Mondop". The library houses an elegantly carved in Ayutthaya-style mother-of-pearl doors, bookcases with the Tripitaka²¹, human-and dragon-headed nagas (snakes), and images of Chakri kings (Diskul M.). During the 19th century, the Royal Pantheon was built in Khmer style to the east of the temple, which is kept open for only one day a year, in the month of October to commemorate the founding of the Chakri dynasty. The temple complex also contains a model of Angkor Wat (the most sacred of all Cambodian shrines), that was started by King Mongkut and completed by King Nangklao (Rama III) (Reference, 2011). The memorial of Angkor Wat and Kingdom of Cambodia were occupied by Siam for many hundred years until the colonization of Kingdom of Cambodia by France. A hermit's bronze image, which is believed to have healing powers, is installed in a sala on the western side of the temple. It is near the entry gate. It is a black stone statue, and is considered a patron of medicine, before which relatives of the sick and infirm pay respects and make offerings of joss sticks, fruit, flowers, and candles. On the eastern side of the temple premises there are nine towers. They were erected during the reign of Rama I. Each tower is affixed with glazed tiles, with different colours for each tower, supposed to denote colours of the nine planets. Statues of elephants, which symbolize independence and power, are seen all around the complex (Reference, 2011). As Thai kings fought wars mounted on elephants, it has become customary for parents to make their children circumambulate the elephant three times with the belief that that it would bring them strength. The head of an elephant statue is also rubbed for good luck. This act of the people is reflected in the smoothness of the surface of elephant statues here (Reference, 2011).

²¹ Tripitaka is sacred Buddhist manuscripts.



Many ceremonies are performed throughout the year on the grounds of the Grand Palace, which enclose Temple of the Emerald Buddha, most of these only briefly acknowledge the presence of the Emerald Buddha. One such ceremony is Chakri Day, which allegedly began April 6, 1782. On this national holiday honoring the founding of the Chakri dynast, the king takes a leading part in the ceremony. Rama IX, the present king of the Chakri dynasty is accompanied by the Queen, members of the royal family, the Premier, and officials in the Ministry of Defense and other government departments (Eric, 1999).

According According to Kenneth Wells²² (2011), the king and queen first pay homage to the Emerald Buddha, the palladium of the Chakri dynasty, in Wat Phra Keo. They then visit the pantheon, also on the grounds of the Grand Palace. It is at the pantheon where both the king and queen pay their respects to the images of previous Chakri rulers that have been enshrined there. Opened to the public only during the annual Chakri day commemoration, the small building is thronged by visitors throughout this day. Next, the Royal family stops at the statue of Rama I to pay their respects and lead a procession of dignitaries who leave wreaths at the site. The ceremony closes with the king lighting candles and paying homage to Buddha and his ancestors (pp. 199-204).

Quaritch Wales²³ (1931) also notes a brief appearance by the Emerald Buddha in the coronation ceremony. As part of his description of the coronation of Rama VI (King Prajadhipok), Wales records the Acceptance of the Headship of the Buddhist Religion (pp. 89-90, 193):

During the coronation ceremony the king is carried in procession to the Chapel Royal (Wat Phra Keo). He wore a Great Crown while seated on the palanquin, but when on foot before mounting the palanquin, after leaving it, and while on his way to enter the Temple of the Emerald Buddha, he wore a Royal Hat. On entering the Chapel Royal the king made offerings of gold and silver flowers and lit candles before

²² Kenneth Wells was a teacher at Prince Royals College in Chiang Mai and published his PhD dissertation, "Thai Buddhism: its Rites and Activities" in Bangkok, 1939.

²³ Horace Geoffrey Quaritch Wales embarked on a career in Southeast Asia. He formed the basis of his pioneering study *Siamese State Ceremonies* in 1931, which remains a work of unrivalled insight into the Brahmanical rituals and Buddhist accretions of Thai kinship.



the Emerald Buddha and the images of Buddha representing the earlier kings of the dynasty. Then in full congregation of the higher clergy of the kingdom, he made a formal declaration of his religion and his willingness to become Defender of the Faith (Eric, 1999).

The Emerald Buddha's mystical origins, its desirability by past rulers seeking to legitimize power, and the powers attributed to older Buddha images, have all allowed the Emerald Buddha to become a potent religio-political symbol and the palladium of Thai society. The Emerald Buddha also serves to legitimize the power of the Chakri dynasty as well as its present king. The current king of Thailand, King Bhumibol Adulyadej, has recently celebrated the fiftieth year of his reign. His legitimacy is reflected in his ability to defuse major crises in his country. In the recent past, the king has intervened to end crises between the military and students in October 1973, and most recently, in May 1992. Near the end of that May, the king ordered General Suchinda crawl on his knees in front of him, the media, and all the world, to shame Suchinda publicly. Broadcast over international television, this dramatic disgracing of an important military leader allowed the rest of the world to see the immense power the king of Thailand is still able to yield (Eric, 1999).

Although the king does not have any political or administrative power under the system of constitutional monarchy, his role in times of political crises has been crucial. The Thai people view him as a sacred and spiritual leader who serves as a symbol of unity. Because of this, the monarch remains above all conflicting political groups. Support from the monarchy remains an indispensable source of political legitimacy. A political leader or regime, even a popularly-elected government, cannot be truly legitimized without the king's blessing. The king is the caretaker of the Emerald Buddha, and the possession of the image itself symbolizes the legitimacy of the king. In turn, the Emerald Buddha brings prosperity to the land in which it is kept (Eric, 1999).

As Chairman of the Board of Directors for the Restoration of the Temple of the Emerald Buddha and the Grand Palace for the Ratanakosin (Bangkok) Bicentennial Celebration in 1982, H.R.H. was personally responsible for all the restoration works that included artistic aspect as well as engineering and architecture procedures.



The Terrestrial Photogrammetric was used in the restoration process. Artists and craftsmen from all branches of traditional Thai arts and crafts were rounded up from all over the country. After the restoration works were completed many of the artists and craftsmen were retained and formed the core of the new division in Traditional Arts and Crafts in the Department of the Fine Arts, Ministry of Education. Many have become members of Support Foundation set up by H.M. the Queen to provide a source of supplementary income for the rural people; as well as conserve the traditional arts and crafts (Her Royal Highness Princess Maha Chakri Sirindhorn). The Museum of the Temple of the Emerald Buddha has been set up in the Grand Palace compound to display the modern process of restoration as well as the fragments of the original objects which had to be replaced because of the degeneration of the materials. The Museum, the largest golden teak building in the world built by King Chulalongkorn was originally a residence Palace. The Museum displays the objects of Thai life style during King Chulalongkorn's period.

In recognition of her personal interest in culture and cultural conservation H.R.H.'s Birthday, April 2, has been declared the National Heritage Conservation Day and celebrated annually (Her Royal Highness Princess Maha Chakri Sirindhorn).

1.2 Religious Destination- Gandan Tegchenling Monastery, Ulaanbaatar, Mongolia

Buddhism came to Mongolia from India, its country of origin, more than 2,000 years ago and its three- fold spread has been recorded in Mongolian Buddhist history. Since its first spread, Buddhism came to this day through a series of declines and revivals (Batsuren, 2011).

In the 16th century, the Buddhist Nalanda²⁴ tradition, particularly the Gelukpa²⁵ Tradition, developed throughout the Mongol territories among the upper and lower social classes and became the most dominant religion accepted by all the commoners by the 20th century.

The Gandan Tegchinlen Monastery was founded in 1838 as the religious center of Sutra-Tantra Buddhism at the site of Dalkha hill. It grew into a complex of colleges including a college of basic Buddhist teachings, Departments of Astrology and

²⁴ Nalanda was an ancient center of higher learning in Bihar, India. it was a religious center of learning from the fifth century AD to 1197 AD.

²⁵ Gelukpa is Yellow hat sect of Tibetan Buddhism, the chief religion in Tibet since the 17th century.



Medicine, and as such was the largest center of the Mongolian Buddhism (Khangaisaikhon, 2011).

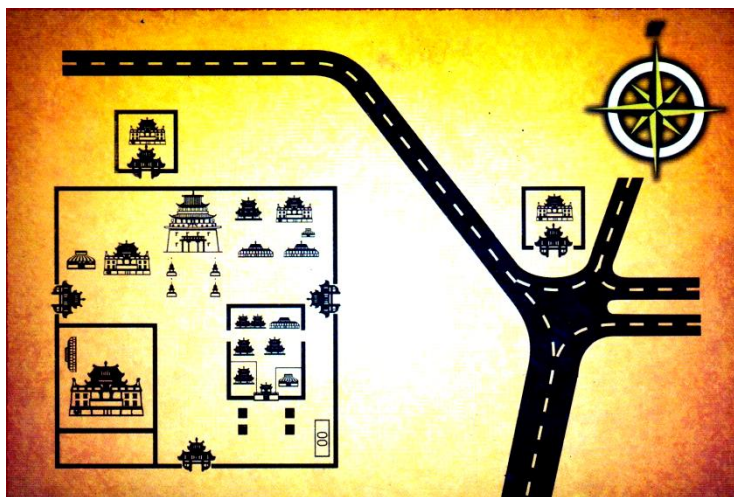


Image 13 Map of Gandan Tegchenling Monastery (multicoloured frog).

The first temple of the Monastery was built at the initiative of the Mongolian living Buddha, the Fifth Incarnation Bogdo, Chultem-Jigmid-Dambijantsan²⁶. It was constructed by Mongolian masters and made mostly of wood and earth following Mongolian national architectural designs, with gold plated roofs and topmost Buddhist symbolic - decorations. Many of the Bodhisattvas²⁷ statues and images established in Gandan Tegchenling Monastery are of significance. In the monastery,

²⁶ Chultem-Jigmid-Dambijantsan is name of Mongolian living Buddha, the Fifth Incarnation Bogdo

²⁷Bodhisattva: Literally, “enlightenment being.” A holy being or saint who has become enlightened and who enlightens others, but is not yet a Buddha. Sometimes Buddhas will transform back into Bodhisattvas to help living beings. There are small and great Bodhisattvas based on the their determination or mind set to save living beings. If one does not have this mindset and uses a mundane mindset to view problems, then one is not a Bodhisattva. A Bodhisattva is a living being who possesses supernatural powers, such as the power to transform into other forms. He possesses wisdom, great compassion and great bodhichitta. He does not mind sacrificing himself for the benefit of all living beings. He teaches the Buddha-dharma to living beings so that they may become accomplished. In mahayana Buddhism, a Bodhisattva is a being who seeks buddhahood through the systematic practice of the perfect virtues (paramitas) but who renounces complete entry into nirvana until all beings are saved. A Bodhisattva is above the level of an Arhat. A Bodhisattva cannot be distinguished as being either male or female. Some Bodhisattvas are with you every day and may appear as an ordinary being.

there is a bronze statue of the Lofty Noble Rimpoche Zanabazar²⁸- the Mongolian living Buddha of the First Incarnation sculpted by himself at the behest of his mother; the collection of the Buddha's fundamental teachings, the Tripitaka²⁹ (Gangiur) in 108 volumes; the silver statue of the famous Tsong³⁰ (Khapa) of Amdo³¹ made in XVI century in Western Oirat Mongolia (Khangaisaikhon, 2011).

Vajra-Tara³² temple was built in 1840-1841 of stone and brick with ceramic roofs and goldplated decorations. The main altar in this temple is the Vajra Tara's statue crafted by the Noble Rimpoche Zanabazar in 1683. The main altar of Zuu temple is a statue of the standing Buddha with his two disciples made in Dolon Nuur Inner Mongolia, in the early XIX century (Museums: Gandan Monastery, 2011). The

²⁸ *Rimpoche: As used in Tibet, literally means “precious guru” or lama and is usually applied to tulkus (reincarnated lamas). However, not all rinpoches are tulkus nor are all lamas considered rinpoches. A rinpoche is someone who saves living beings, carries out the responsibilities of a vajra master (acharya), educates people, expounds the dharma, and has been recognized as such by an appropriate source. Rinpoches are venerated by their disciples since they are authentic embodiments of the Buddhas’ teachings.

**Lofty Noble Rimpoche Zanabazar in Mongolian is a holy person who has come back by choice, but it can also refer to an ordinary lama who has achieved the level of Rinpoche Master in a given lifetime.

²⁹ Tripitaka represents the teachings of the Buddha; also regarded as the Buddhist canon or scriptures. Literally, the Tripitaka means the three baskets. The first basket, the Vinaya-pitaka, contains accounts of the origins of the Buddhist order of monks and nuns as well as the rules of discipline regulating the lives of monks and nuns and is primarily concerned with the teaching of morality. The second, the Sutra-pitaka, is composed of the discourses of Shakyamuni Buddha and his eminent disciples and primarily teaches samadhi or concentration. The third, consists of commentaries or shastras including the Abhidharma-pitaka, a compendium of the extracted and systematized philosophy implicit in the teachings and primarily teaches wisdom or prajna. The Pali, Chinese and Tibetan collections are organized somewhat differently. For example, the Pali Canon only contains the Abhidharma and does not include other commentaries or the mahayana sutras, while the Tibetan Canon is divided into the Kanjur (vinaya, sutras, and tantras) and the Tenjur(commentaries).

³⁰ Tsong (Khapa) is Tibetan Dharma King and founder of Geluk school of Tibetan Buddhism. A manifestation of Manjushri Bodhisattva, he came to this world to correct the errors that had evolved from earlier transmissions.

³¹ Amdo is one of the traditional regions of Tibet which is located on the northeast corner of the Tibetan plateau.

³² Vajra-Tara is Secret and more advanced aspects of mahayana that include all of exoteric Buddhism, including hinayana Buddhism.



two-storey building "Didinpovran" was built as a library for the Fifth Incarnation of the Mongolian living Buddha, Chultem-Jigmid-Dambijantsan, with ceramic roofs and goldplated topmost decorations. The fifth building now serves as the library of the Gandan Tegchenling Monastery containing over 50,000 books (Gandan Monastery, temple of Mongolia).

However, during the communist purge, the monastery was severely damaged and thousands of Buddhist scholars and sanghas were executed due to a strong propaganda of the communist ideology. By the beginning of the twentieth century, Mongolia had 583 monasteries and temple complexes, which controlled an estimated 20 percent of the country's wealth. Almost all Mongolian cities have grown up on the sites of monasteries (Mongolia-Buddhism Religion, 1989). Over the centuries, the monasteries acquired riches and secular dependents, gradually increasing their wealth and power. Some nobles donated a portion of their dependent families -people, rather than land, were the foundation of wealth and power in old Mongolia - to the monasteries. Some herders dedicated themselves and their families to serve the monasteries. In the 1920s, there were about 110,000 monks, including children who made up about one-third of the male population although many of these lived outside the monasteries and did not observe their vows. About 250,000 people, more than a third of the total population, either lived in territories administered by monasteries and living Buddhas or were hereditary dependents of the monasteries (Mongolia-Buddhism Religion, 1989).



Image 14 Prayers at Gandan Tegchenling Monastery in the 1920s. (Andrews)



When the revolutionaries took power and determined to modernize their country and reform its society, they confronted a massive ecclesiastical structure that enrolled a larger part of the population, monopolized education and medical services, administered justice in a part of the country, and controlled a great deal of the national wealth. The Buddhist temples, moreover, had no interest in reforming itself or in modernizing the country (Mongolia: The Suppression of Buddhism, 1989). The result was a protracted political struggle that absorbed the energies and attention of the party and its Soviet advisers for nearly twenty years. As late as 1934, the party counted 843 major Buddhist centers, about 3,000 temples of various sizes, and nearly 6,000 associated buildings. The annual income of the church was 31 million tugrugs³³, while that of the state was 37.5 million tugrugs. A party source claimed that, in 1935, monks constituted 48 percent of the adult male population. The communist purge matched the phases of Joseph Stalin's persecution of the Russian Orthodox Church and many monasteries were destroyed, their properties were seized and many monks were secularized, interned and executed (Mongolia: The Suppression of Buddhism, 1989).

But by the power of its virtue, Gandan Tegchenling Monastery, known as the only functioning religious center under strict supervision of the communist government, was reopened as a temple of prayers with 100 monks in Ulaanbaatar in 1944. It was the country's sole monastery and was more for international display than functionality (Gandan Monastery, 2012). A few of the old monasteries survived as museums, and the Gandan Tegchenling Monastery served as a living museum and a tourist attraction. Buddhism had played so large a part in the country's history, and traditional arts and culture, that total extirpation of knowledge about the religion and its practices would cut modern Mongols off from much of their past, to the detriment of their national identity.

Buddhism, furthermore, played a role in Mongolia's foreign policy by linking Mongolia with the communist and the noncommunist states of East and Southeast Asia. Ulaanbaatar was the headquarters of the Asian Buddhist Conference for Peace which has held conferences for Buddhists from such countries as Japan, Vietnam, Cambodia, Sri Lanka, and Bhutan; published a journal for international circulation, and maintained contacts with such groups as the Christian Peace Conference, the Afro-

³³ Tugrug is Mongolian official currency.



Asian People's Solidarity Organization, and the Russian Orthodox Church. It sponsored the visits of the Dalai Lama to Mongolia in 1979 and 1982. The organization, headed by the abbot of then Gandan Tegchenling Monastery, advanced the foreign policy goals of the Mongolian government, which were in accord with those of the Soviet Union (Buddhism in Mongolia, 2012).

Since 1992 the Supreme Leader of the Centre of All Mongolian Buddhists and Abbot Lama of Gandan Tegchenling Monastery is His Eminence Khamba Lama, Gabju Choijamts Demberel.

Gandan Tegchenling Monastery has been organized some religious festivals, rituals such as Tsam and Maitreya festivals in the beginning of the 20th century. The Tsam and Maitreya festivals which are the focus of the exhibition Dancing Demons: Ceremonial Masks of Mongolia were among the most important of the Mongolian religious calendar. Although attaining their most elaborate and spectacular form in Mongolia, they were Tibetan in origin and were practiced in many of the regions in which Tibetan Buddhism was influential (Festivals).



Image 15 Maitreya ceremony at Gandan Tegchenling Monastery (Festivals)

The festival of Maitreya was first held in Tibet in 1049 and introduced into Mongolia by in 1656 (Festivals). It came to be held as a day-long event at each monastery, often at the lunar New Year, and sometimes more frequently. Like the Tsam festivals, it provided an opportunity for the usually dispersed Mongols to congregate not only in order to receive religious blessings, but also to engage in trade through the



temporary markets that sprang up. The culmination of the festival was a huge procession involving thousands of monks and lay people. It is recorded that as many as thirty thousand lamas participated one held at Urguu in 1877 (Festivals). A statue of Maitreya was placed in an enormous chariot laden with scriptures and festooned with flags and banners which was pulled by the lamas in a clockwise direction around the encampment or monastery. A sculpture of a horse's head was also mounted on the front of the chariot, giving the impression that it was actually a horse doing the pulling. While the lamas and important personages marched or were carried in the center of the procession, commoners would flank the convoy. During the procession it was believed that Maitreya descended from heaven to manifest himself in the statue. Those who participated in the procession believed that by paying homage to Maitreya in this way, they could ensure their rebirth as one of his disciples when in the future Maitreya would appear on earth (Festivals).

A Tsam ceremony was held at the beginning of the year to exorcise evil. It consisted of a series of masked dances and often had a narrative content. In the rituals of the Mongolian Tsam festival, tantric and much older shamanistic traditions of dance merged in harmonious fashion. Mongolian shamanism may have owed its great vitality and dynamism to the fact that it had already absorbed all kinds of tantric elements when Buddhism first reached Mongolia. The shamanistic influence, as it manifests itself in the Tsam festival, is therefore a multi-layered phenomenon, the different strata of which cannot always be clearly distinguished. Mongolian masks symbolizing the actual presence of a deity never have their eyes visible. The performers therefore had to look through the mouths of the masks, adding extra height to the performer. As the temporary residence of gods and demons, masks are like statues and treated as sacred objects. When not in use, they were stored in monasteries and paid homage to in daily rituals (Festivals).



1.3 Historical Destination: Ayutthaya - Ancient Capital city of Siamese Kingdom, Thailand

Thailand has its own distinctive cultural characters that distinguish it from other destinations. Many historic places in Thailand are full of foreign tourists who marvel at the architecture of what are some of the most stunning and captivating historical attractions. One of the most famous historical sites is Ayutthaya World Heritage - an ancient capital city of the Siamese Kingdom.

The ancient city of Ayutthaya, or Phra Nakhon Si Ayutthaya, the Thai capital for 417 years, is one of Thailand's major tourist attractions. During the period of Ayutthaya being the Thai capital, 33 Kings of different dynasties ruled the kingdom.



Image 16 Map of Ancient city Ayutthaya, Siamese Kingdom (Joannes van Braam)

According to the most widely accepted version of its origin, the capital city Ayutthaya of the Siamese state formed in the valley of the Chao Phraya River, which has rich floodplain, and rose from the earlier, nearby kingdoms of Lavo (at present Lopburi Province) and Suphannaphoom (at present Suphanburi Province). The Kingdom of Ayutthaya was founded by the King U – Thong as the second capital city of Siam as in 1350 at that place (Ayutthaya Kingdom). The official name of Ayutthaya was given by the King Rama I as Ayutthaya Si Ram Thep Nakhon which means Angelic City of Hero Rama. The name of the city also indicates the influence of Hinduism in the region. It is believed that the city is associated with the Thai national



epic Ramakien, which is a southeastern version of Hindu epic Ramayana (Ayutthaya Kingdom, 2011)

By the end of the 14th century, Ayutthaya was regarded as the strongest power in mainland Southeast Asia, by conquering northern kingdoms and city-states like Sukhothai, Kamphaeng Phet and Phitsnuloke. In the last of the fifteenth century, Ayutthaya launched attacks on Angkor, the classical great power of the region. (Ayutthaya Kingdom).

However, the kingdom of Ayutthaya was not a unified state, politically but rather a patchwork of self-governing principalities and tributary provinces owing allegiance to the king of Ayutthaya under The Circle of Power³⁴, or the mandala system, as some scholars have suggested. These principalities might have been ruled by members of the royal family of Ayutthaya. Some of local rulers who had their own independent armies, also had a right to rule the separate provinces to assist the capital when war or invasion occurred. However, local revolts took place, led by local princes or kings (Goutammitra, 2012).

Starting in the middle of 16th century, there were repeated attacks from Burma to Ayutthaya kingdom. The Siamese fought off repeated Burmese invasions, capped by an elephant duel between King Naresuan³⁵ and Burmese heir-apparent Mingyi Swa³⁶ in 1593 in which Naresuan famously slew Mingyi Swa. Naresuan even invaded mainland Burma up to Toungoo³⁷ in 1600 (Goutammitra, 2012).

Naresuan set about unifying the country's administration directly under the royal court at Ayutthaya. He ended the practice of nominating royal princes to govern Ayutthaya's provinces, assigning instead court officials who were expected to execute policies handed down by the king (History of Thailand).

In the mid-seventeenth century, during King Narai's reign, Ayutthaya became very prosperous (Goutammitra, 2012). Foreign trade brought Ayutthaya not only luxury items but also new arms and weapons. In the eighteenth century, Ayutthaya gradually lost control over its provinces. Provincial governors exerted their power

³⁴ The Circle of Power or Mandala system is a symbol of significance in Hinduism and Buddhism.

³⁵ King Naresuan is one of Siam's most revered monarchs as he was known for his campaigns to free Siam from Burmese rule.

³⁶ Mingyi Swa is crown prince of Burma, invaded Siam once more.

³⁷ Toungoo is a ruling house in Burma from 15th to the 18th century, whose reign is known as the Second Burmese Empire.



independently, and rebellions against the capital began. In the mid-eighteenth century, Ayutthaya again became ensnared in wars with the Burmese. In 1765, a combined 40,000-strong army of Burmese soldiers invaded the territories of Ayutthaya from the north and west (History of Thailand). Major outlying towns quickly capitulated. The only notable example of successful resistance to these forces was found at the village of Bang Rajan. After a 14 months' siege, the city of Ayutthaya capitulated and was burned in April 1767 (History of Thailand). Ayutthaya's art treasures, the libraries containing its literature, and the archives housing its historic records were almost totally destroyed, and the Burmese brought the Ayutthaya Kingdom to ruin.

Economic development of Ayutthaya was based on a large sea port and an emerging center of political power. Archeological evidence, as well as legends and historical records show that Ayutthaya developed from a community in the lower Chao Phraya River Basin into a major port that dealt in goods from many surrounding areas. Some goods purchased from neighboring countries and others were sent as tributes from all parts of the Siamese Kingdom. Many of the goods processed in Ayutthaya were exported to other countries in South and Southeast Asia, including ports on the Indian East coast. Starting in the mid – sixteenth century, ships from Ayutthaya plied the Asian seas and traded at various ports. (Amoyt, 1976).

From the thirteenth to the fifteen century, there was a remarkable transformation in Thai rice cultivation. In the highlands, where rainfall had to be supplemented by a system of irrigation that controlled the water level in flooded paddies. In the floodplain of the Chao Phraya, farmers planted a different variety of rice called floating, slender, nonglutinous grain introduced from Bengal that would grow fast enough to keep pace with the rise of the water level in the lowland fields. The new strain grew easily and abundantly, producing a surplus that could be sold cheaply abroad. Under royal patronage, slave labor dug canals on which rice was brought from the fields to the king's ships for export to China.

Trade with Europeans was lively in the seventeenth century. In fact, European merchants traded their goods, mainly modern arms such as rifles and cannons, with local products from the inland jungle such as bridge, woods, deerskin, and rice. The point where the Chao Phraya and Prasak rivers meet was an important commercial area. Looking out from Pompetch Fortress one could see busy markets both in the water



and on land, especially near Wat Mai Bangkacha Temple and Wat Phanan Choeng Temple where people were engaged in trading a wide variety of goods. Tribute from other parts of the kingdom were stored or repackaged for export. Boats from other countries docked at the port or used the repair service, and warehouses and naval arsenals were located in that area. Most of the foreign merchants coming to Ayutthaya were European and Chinese, and were taxed by the authorities (Amoyt, 1976).

Political situation of Ayutthaya was designed on the base of the historical chronicles of the country. Ayutthaya Kingdom was ruled by the King who was the supreme leader in terms of administration, laws, and politics. More importantly, the king was the spiritual center of the city. It was believed that one had to accumulate a lot of good deeds in the past life to be born King and the king was regarded as a sacred being a living God in the mundane world. This administrative system was designed to allow the king to keep the entire kingdom in order by controlling the lords, local officials, nobility, bureaucrats, peasants, and slaves, as well as immigrants and monks. The kings also worked on modernizing the military and accumulating stores of weapons to guard against attack or expand the kingdom's territory. All this reflected in the building of a capital city that was wealthy and strong, surrounded by modern forts. The palace and many stupas are testimonies of the kingdom's prosperity and stability as well as the royal and folk traditions concerned with the king's great statue. Concepts of religion and the universe such as the Traiphum, have been passed down to the present era.

However, during the 33 reigns of the Ayutthaya court, there were a lot of conflicts to gain the right to the throne. There were many power factors in the Ayutthaya court including the royal family members and the powerful court officials. The conflicts between these fractions were one of the factors which weakened Ayutthaya (Ayutthaya Historical Study , 2011).

Ayutthaya monarchs undertook foreign relation efforts along with foreign trade. Their policy was to be friendly with all other nations. They sent emissaries to other powers in Asia and Europe. Ayutthaya monarchs donated land outside the city island to foreigners and allowed them to build houses there to wait for the monsoon season. The foreign enclaves were under the direction of royal official called the kosabahn. Each group of foreign residents was allowed to select their own



leader and to try any legal cases under their own legal systems. They were also free to observe their religion. When Europeans traveled to Ayutthaya, the Ayutthaya kings were very interested in their technology, including guns and other military equipment, ships and navigational tools, astrology and architecture (Ayutthaya Historical Study , 2011).

Ayutthaya's main religion was Theravada Buddhism. Many areas of the kingdom also practiced Mahayana Buddhism and, influenced by French Missionaries who arrived through China in the 17th century, some small areas converted to Catholicism. Culture of Ayutthaya: the surviving Ayutthaya art shows most art was created for religious purposes to adorn more than 500 temples located in Ayutthaya. Apart from reflecting the beliefs in merit making, they also showed that the Kingdom was tremendously wealthy.

However, some of the arts were related to the royal court, which were evidenced by the palace architecture which reflected the noble status of the king. All temples were important religiously, but the most significant temple of the city which received the king's patronage was known as the "Wat Mahathat" temple, which was considered the religious center and the center of the universe. Buddhist cosmology believes that the highest mountain, called Mount Meru, is the center of the universe where God Indra, the ruler of the universe, resides. It is also a palace where the Buddha's relics are kept. Academics believe that to build "Prang" or "Chedi" is, in fact, to replicate Mount Meru. The Buddha's relics are housed in these structures in order to reflect the beliefs that the lord Buddha, the center of Dharma. The Lord Buddha is considered the center of significant being in the universe because he attained Enlightenment and showed the path of Enlightenment to others and therefore he should reside at the center of the universe. There are hundreds of Prangs and Chedis in Ayutthaya but the most important one which is the center of the universe and faith, and is located almost right at the center of Ayutthaya, is the Wat Mahathat Temple. There are other important temples nearby such as Wat Ratchaburana and Wat Phra Ram, which were built by Ayutthaya Kings. The Kingdom of Ayutthaya (1350-1767) saw a variety of arts created in bronze, woodcarving, stucco, and sandstone. They were influenced in periodic stages by the eras of Dvaravati, Lopburi, Sukhothai and U-Thong (Ayutthaya Historical Study , 2011).



Ayutthaya, due to its history as a previous capital of Thailand, was the former base of Thai Buddhism and home to tens of kings; it is soaked in original Central-Thai culture (Talk: Ayutthaya, 2010).

Ayutthaya's current palaces though, due to King Rama V close connection with Europe, do have a distinctive European cultural influence. Ayutthaya was the first destination of any foreigner coming to Siam way back in the days of the Kingdom of Ayutthaya. It was also the location of the first treaties ever signed between powerful European nations and Siam.

1.4 Historical Destination: Kharkhorin- Ancient Capital City of Mongol Empire, Mongolia

Kharkorin (ancient name: Khara-khorum) was the capital of the Mongol Empire in the 13th century. Its ruins lie in the northwestern corner of the Uvurkhangai Province of Mongolia, in the territory of the town Kharkhorin, which is included in Orkhon Valley Cultural Landscape. This cultural landscape encompasses an extensive area of pasture and on both banks of the Orkhon River, Orkhon Valley Cultural Landscape.

Mongolia signed the World Heritage Convention of UNESCO in February of 1992 and until recently only had one site inscribed on the World Heritage List. One of the most important suggestions for the list was the 'Cultural Landscape of the Orkhon Valley'. With the support of the World Heritage Centre this region was covered in a World Heritage application, however no management was created (Orkhon Valley Cultural Landscape).

Archaeological finds document continued occupation of the Orkhon Valley during the last 100,000 years. It is considered the cradle of central Asian nomadic civilizations. Different ancient people, like the Huns and the Uighur, settled here commencing in the 3rd century B.C (Eric, 2006).

The Orkhon Valley is home to many archaeological, historical and cultural sites that document the origin and development of central Asian and specifically Mongolian city building. Extensive urban centers were developed that served as military, commercial and administrative corner stones of each empire. The most important of these was Karakorum, the capital of the Mongolian Empire in the 13th



and 14th century, erected by Chinggis Khan in 1220. From Karakorum the entire empire was ruled and the Silk Road trade was controlled (Eric, 2006).

The choice of the location for Kharkhorin was no accident because it was a combination of a favorable environment for political considerations, steppe tradition and local beliefs – all important factors for the Mongolians. For many centuries, the Orkhon Valley was viewed as the seat of the imperial power of the steppes. The ancient city was situated on a grassy plain a short distance from the Orkhon River where it emerges from the gorges of the Khangai Mountains and flows northward to meet the Tuul River. A favorable micro-climate makes the location ideal for pasturage, and a Chinese traveler in 1247 remarked on the cultivation of grain and vegetables. Ata-Malik Juvayni, an important historian and official under the Mongols, who spent time in Kharkhorin in the early 1250s, relates how hail destroyed the grain crop in one year, but the following one saw a bumper harvest. ('Detail from one of the Orkhon Turkic inscriptions') Kharkhorin also is strategically located on the most important east-west route across Mongolia. This central part of the Orkhon River valley was considered a sacred homeland by steppe peoples who earlier had laid claim to universal dominion and had placed their capitals there.

In 1220 Great Chinggis Khan declared Kharkhorin as the capital city of his vast Empire in Orkhon Valley, initially to serve the country as a military outpost, but soon to become the most important town for Mongolians. After death of Chinggis Khan, his first son Ogedei Khan (Ugedei Khan) erected city walls around the place and built a settled palace. Under Ogedei Khan, and his successors, Kharkhorin became a major site for world politics. Munkh Khan (Möngke Khan) had the palace enlarged, and the great stupa temple completed (Academy of Mongolian Science and History, 2004).

William of Rubruck, a Flemish Franciscan missionary and papal envoy, lived in Kharkhorin in 1254. He has left one of the most detailed, though not always flattering, accounts of the city. He described the town as a very cosmopolitan and religiously tolerant place, and he also described the silver tree, which was the symbol of Kharkhorin as part of Munkh Khan's palace. He described the city wall as having four



doors in the four directions, two quarters of fixed houses, one for the "Saracenes" ³⁸ and one for the "Cathai"³⁹, twelve pagan temples, two mosques, as well as a Nestorian church.

Kharkhorin was besieged, raided, plundered and burnt down a few times, but it remained a stronghold of the Mongolian Empire until the late 14th century. Back then, the Mongolian ruler Kubilai Khan claimed the throne of the Mongol Empire in 1260 and moved the capital to the town of Dadu (today Beijing). It was also the period in which the Mongolian Empire was slowly falling apart in the west Russian areas. Kharkhorin lost its importance and more and more people left the town. 1388 was the year when the Chinese invaded Kharkhorin and burnt it down once and for all. However, Kharkhorin was inhabited at the beginning of the 16th century, when Batmunkh /Batu-Möngke/ Dayan Khan made it a capital once again. In the following years, the town changed hands between Oirads and Chinggisids several times, and was consequently given up permanently.

The remains of the capital that stood at the crossroads of the Silk Road are extensive underground archaeological assets, and there are two granite turtles that once stood at the main gate to the city. Four of these turtle sculptures used to mark the boundaries of ancient Kharkhorin, acting as protectors of the city (turtles are considered symbols of eternity). In 1586, Erdenezuu, the first Buddhist monastery in Mongolia was built under the order of Abatai Khan on the ruins of the 13th century capital. Various construction materials were taken from the ruin to build this monastery. Vast walls of 400 m in length with 108 stupas surrounding the monastery are the symbol of Kharkhorin. Time and history were not merciful to Erdenezuu monastery but it still carries the traces of its former glory and provides a great insight into the rich religious and cultural past of Mongolia.

Kharkhorin was located on the plain adjoining the monastery and to the east ('Schematic plan of Karakorum'). The town wall enclosed a somewhat irregular rectangle measuring approximately 1.5 by 2.5km. The walls were sufficient for

³⁸ Saracen was a term for Muslims widely used in Europe during the later medieval era. The term's meaning evolved during its history. In the early centuries AD in Greek and Latin it referred to a people who lived in desert areas in and near the Roman province of Arabia, and who were specifically distinguished from Arabs.

³⁹ Cathai is name by which North China was known in medieval Europe. The word is derived from Khitay (or Khitan), the name of a seminomadic people who left southeastern Mongolia in the 10th century to conquer part of Manchuria and northern China, which they held for about 200 years.



controlling access to the town but would not have protected it against a major attack. Important economic activities, merchant residences, and religious buildings were located within the walls, and at least the main street was paved in stone (Daniel, 2008).

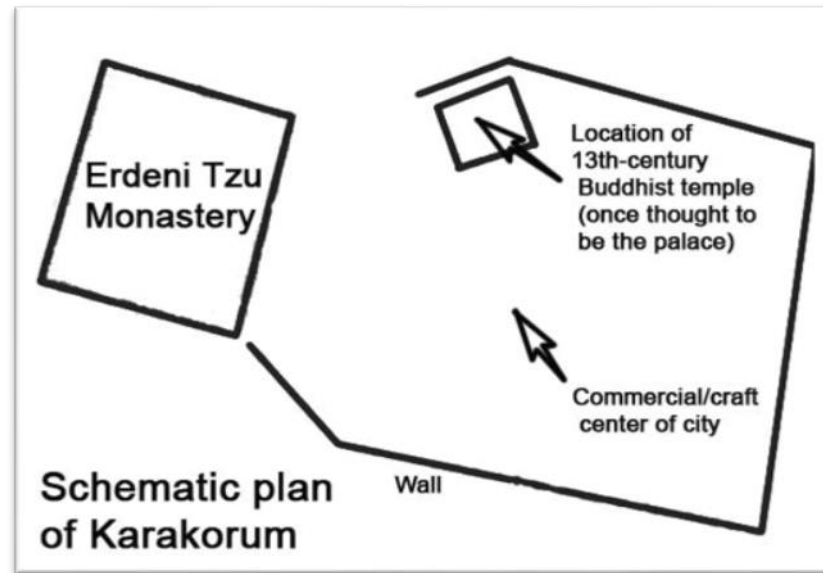


Image 17 Schematic Plan of Ancient Karakorum city, 1^{4th} Century, Mongol Empire (Karakorum, 2008)

The Franciscan William of Rubruck in 1253-1255 was the first European to provide an eyewitness description of Kharkhorin (Daniel, 2008).

Rubruck's description of the Mongol capital was:

It contains two quarters: one for the Saracens, where the markets are and where many traders gather due to the constant proximity of the camp and to the great number of envoys; the other is the quarter of the Cataians, who are all craftsmen. Set apart from these quarters lie large palaces belonging to the court secretaries. There are twelve idol temples belonging to the different peoples, two mosques where the religion of Mahomet is proclaimed, and one Christian church at the far end of the town. The town is enclosed by a mud wall and has four gates. At the east gate are sold millet and other kinds of grain, though they are seldom imported; at the



western, sheep and goats are on sale; at the southern, cattle and wagons; at the northern, horses (Daniel, 2008).

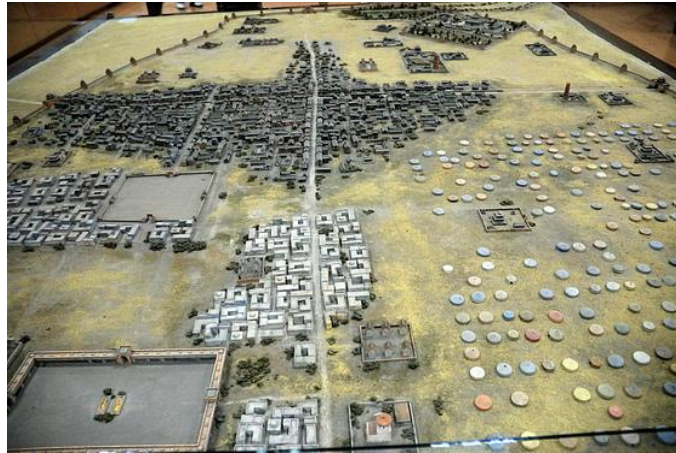


Image 18 Ancient Karakorum city, 13th -14th century, Mongol Empire (Daniel, 2008)

Kharkhorin was a center of metallurgy where water power from a canal connecting the city with the Orkhon River ran the bellows for the forges. There are iron cauldrons (used, among other things, as heating braziers), abundant quantities of arrowheads, and various decorative metal objects. Of particular interest are a substantial number of axle rings for carts, some of which must have been quite sizeable, and presumably were used both for the transport of goods and at times to move gers without their being dismantled (Karakorum).

Analogous carts are still used today in Mongolia. Local industry produced glass beads for jewelry and other decorative purposes, and their forms are of a type that was widespread across all of the Mongol Empire. Spindle weights tell that yarn was being produced - presumably in the first instance from the wool of the Mongols' own flocks. Rich silk fabrics were highly valued by the Mongol elite; some fragments of imported Chinese silk have been found. While there was limited production of grain in the surrounding region, it seems likely that the demand for grain required much of it to be imported from China. The archaeologists have discovered at least one small millstone.



Of particular interest is the production and importation of ceramics. The recent German-Mongolian excavations uncovered ceramic kilns, which produced such objects as roof tiles and finials for the Chinese-style buildings, water pipes, sculptures and a variety of table ware. The evidence suggests that the technology came from China. At the same time, the demand of the elite for high quality ceramic wares was met by imports, including good Chinese porcelain. When the famous blue-and-white porcelains began to be produced in the first half of the 14th century, they almost immediately found a market in Kharkhorin (Karakorum).

Evidence concerning commerce includes coinage. The written sources emphasize the significant role of Muslim merchants connecting Kharkhorin with Central Asia, and most of the coins which have been discovered are of Chinese origin and range in date from a few T'ang Dynasty examples up through the Yuan (Mongol) coinage would be expected. However, earliest 'documentary' evidence which has survived from Kharkhorin is a coin with an Islamic inscription minted there in 1237-1238. Excavations have also yielded a great many metal weights (Daniel, 2008).

In the Russian-Mongolian and more recently the German-Mongolian excavations, particular attention was devoted to the site of a large building which had been located on the edge of the historic center of Kharkhorin. When it was excavated in the 1940s, the Russian archaeologist Kiselev concluded that this substantial structure was the Khan's palace. It is square in plan and had rows of columns, whose granite bases are impressive for their size. Remains of a large platform were in the center ('Clay Buddhist devotional objects from the temple site'). The site is littered with evidence suggesting at some point it was a Buddhist temple. Among other finds are hundreds of small votive clay stupas and images. On the basis of the most recent excavations, the German archaeologists have raised serious doubts that the building ever was a palace; in fact it probably was a Buddhist temple from its beginnings in the second quarter of the 13th century.



Rubruck described the royal compound in Kharkhorin as;

A large encampment, near the city walls and enclosed by a brick wall just as are the priories of our own monks. Here there is a great palace where he holds his drinking sessions twice a year, once at Easter when he passes by there and once in the summer when he is on his way back. The latter occasion is the more important, in as much as then there gather at his court all the nobles from any place up to two months' journey away; and he then confers on them garments and presents, and parades his great grandeur. There are numerous other buildings there the length of barns, where his supplies and treasures are stored (Daniel, 2008).

The Franciscan also described the quite wonderful fountain in the courtyard of the palace, made for the Khan by the conscripted Paris silversmith Guilliame Bouchier. It was described as being:

A large tree made of silver, with four silver lions at its roots, each one containing a conduit-pipe and spewing forth white mare's milk. There are four conduits leading into the tree, right to the top, with their ends curving downwards, and over each of them lies a gilded serpent with its tail twined around the trunk of the tree. One of the pipes discharges wine, a second caracomos (refined mare's milk), a third boal (a drink made from honey), and a fourth rice ale, known as terracina.... At the top, he made an angel holding a trumpet, and beneath the tree a cavity capable of concealing a man; and there is a pipe leading up to the angel through the very core of the tree ... Outside the palace there is a chamber where drink is stored and where stewards stand ready to pour when they hear the angel sound the trumpet (Daniel, 2008).



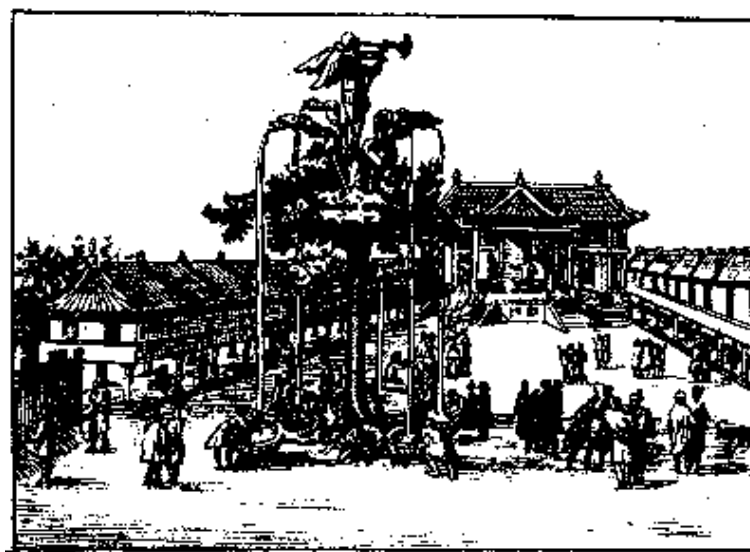


Image 19 Silver tree in ancient Kharkorum city, Mongol Empire (2011).

For all the fact that substantial Chinese-style buildings seem to have been common enough in Kharkhorin, the relatively small permanent core of the city was surrounded by a large area where the Mongols would pitch their tents or gers.

In every part of the Mongol Empire, the rulers never simply settled down in one place but rather maintained a regular pattern of nomadic movement. Thus, as Rubruck suggests, the Khan probably never spent more than a few days every year in the Kharkhorin itself. In the spring he went north along the Orkhon to a palace complex that had been built for him by Muslim architects, as Juvayni⁴⁰ put it, 'to spite the Cathayans⁴¹'. In Juvayni's words:

It⁴² was a very tall castle filled with all kinds of many-coloured, jewel-studded embroideries and carpets. In the entrance was placed a throne full worthy of the place, and in the banqueting hall were jasper vases, and ewers studded with pearls...And in front of the castle there were pools of water, wherein many water fowl used to gather, and he would watch the hunting of these birds (Daniel, 2008).

⁴⁰ Ata-Malek Juvayni was a Persian historian who wrote an account of the Mongol Empire. He visited the Mongol capital of Karakorum twice

⁴¹ Cathayans are seminomadic people who left southeastern Mongolia in the 10th century to conquer part of Manchuria and northern China

⁴² It expresses a palace complex along Orkhon River.



His winter camp was in the next river valley to the south, where there was a somewhat milder microclimate. A rather substantial array of buildings has been partially excavated at the presumed location of this camp. The khaan's ordu or court was where he happened to be residing. His officials, household staff, and guard moved with him. It was in one or another of the palace complexes that the Khaan received, as Rubruck noted during his visit, emissaries from the Caliph in Baghdad, from the Sultan⁴³ of India and from the Seljuk Sultan of Turkey. Rubruck's Franciscan predecessor, John of Plano Carpini, never made it to Kharkhorin itself, since during his visit to Mongolia the Khan was resident somewhere outside of the city (Karakorum)

For a time in the early 16th century, the region of Kharkhorin was important in local Mongol politics, but by 1585, when the very important Erdenezuu Buddhist monastery was built adjoining the southern edge of the one-time capital of much of Eurasia, Kharkhorin was only a dim memory. It was mainly because of the monastery and the favorable geographical location that the area continued to be important in the political and religious life of Mongolia. However, even today, the Kharkhorin remains one of the important symbols of Mongol identity (Karkorum, 2012)

1.5 Way of life Destination: Homestay in Mae Kam Pong village, Chiang Mai Province, Thailand

Chiang Mai owes her existence to the Ping River. The river provided the route along which the power of Chiang Mai could be extended beyond the wall of mountains that surrounded the valley; it was a channel for trade from China and Burma to the Gulf of Siam. Citation

Chiang Mai remained a quiet city until tourism brought the development boom of the 1970-1980s. The last twenty years has seen the development of the modern city and consumer work culture. The growth of the Bangkok metropolis to saturation has partly encouraged this. The present population of Chiang Mai province totals almost 1.5 million people, with well over 200,000 residing in Chiang Mai area. Plans to reopen trade routes that link Chiang Mai to its original sphere of influence as the capital of Lanna provide a bright prospect for Chiang Mai 700 years after its foundation. Citation

⁴³ Sultan of India sent a gift to Mongol Khaan incidentally, included eight leopards and ten greyhounds trained to sit on the back of a horse.



Chiang Mai is ready for cultural and ecological tourism abundant with a community forest ecological system, national forest reserves and the presence of diverse ethnic groups in the highlands.

The home-stay service has been introduced in many areas there to accommodate eco-tourists and provide them with opportunities to learn the lifestyle of local people and folk culture, in addition to exploring the surrounding countryside to appreciate natural beauty. Many communities in Chiang Mai with distinctive features in terms of culture, lifestyle, and places of interest are offering the home-stay service for visitors. The specialists in Tourism Authority in Chiang Mai said there were some good homestays in different districts in Chiang Mai. The most famous homestay was Ban Mae Kam Pong which was situated on a hill about 50 kilometers from downtown Chiang Mai.

Ban Mae Kam Pong is atypical Northern Thai village. Due to its hilly terrain, Ban Mae Kam Pong is surrounded by the forest area with the domination of hill evergreen forest. With this type of forest, the area has a diversity of tree species, including wild animals. The well-known plant specie is the terrestrial wild orchid. It is now domesticated for sale for tourists. The forest area includes forest-tea orchids. In addition, in Ban Mae Kam Pong, the community forest has been established since 1993, covering an area of 1 square kilometer. This community forest serves as a source of non- timber forest products and campsite for ecotourism (Commnutiy ecotourism Resources, 2010).



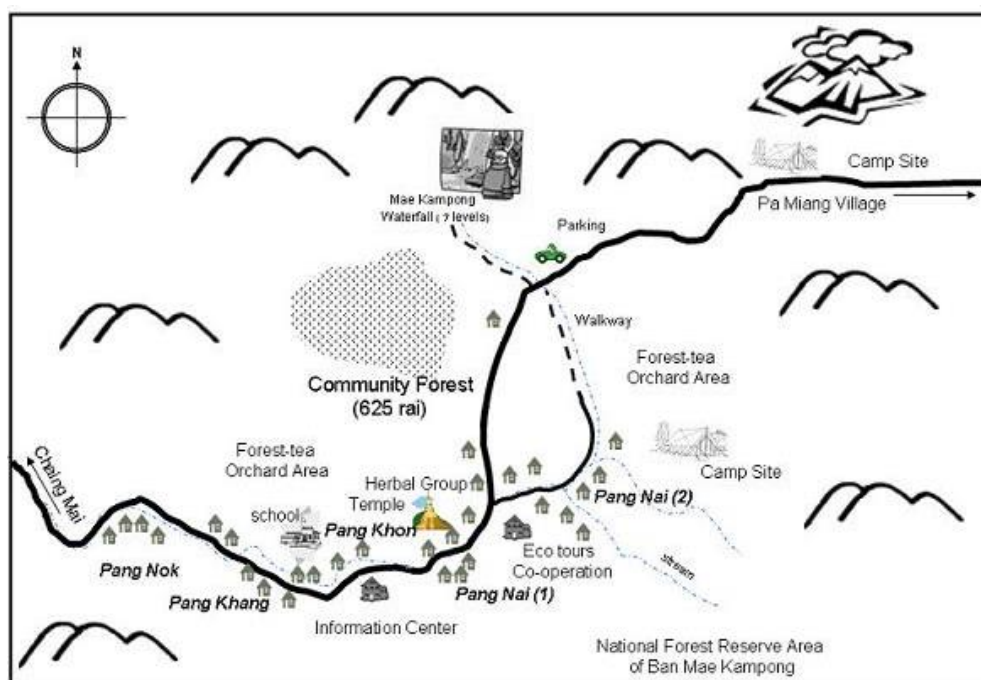


Image 20 Tourist attraction in Mae Kam Pong Village (Tourist attractions, 2010)

Ban Mae Kam Pong possesses unique Northern Thai culture. Local villagers speak Northern Thai dialect and identify themselves as Khonmuang, a separate ethnic group from the central Thai. They have their own traditional customs (Community ecotourism Resources, 2010).

Since Ban Mae Kam Pong is not far from the heart of Chiang Mai city, many tourists travel to this village for recreation and excursions. The site where the home-stay accommodations were found was the best spot to have a panoramic view of the whole village. Eco-tourism and other activities offered to visitors have been made relevant to local culture and the lifestyle of villagers. Fortunately, Ban Mae Kam Pong possesses picturesque mountain scenery, and beautiful waterfalls are also among its attractions. Local villagers have brought these natural assets into the realm of eco-tourism. Furthermore, visitors can learn local cultures and ways of life, including activities suitable for ecotourism for them to enjoy and experience. The activities will raise their awareness of and responsibility for local cultures, nature and biodiversity, with the ecological systems of natural forest, community forest and national forest reserves. They can also learn, examine and understand local ways of interdependent co-existence with nature by means of observing conservation and environmental

management undertaken by local communities. Factors for local economic empowerment would bring about a sustainable form of tourism which is acceptable at the international level (High living Ban Mae Kam Pong, 2012).

The village launched a homestay service, which is run as a cooperative, in December 2000 when some 20 families renovated their homes and opened them up to visiting tourists. This helped facilitate further development of community ecotourism in Ban Mae Kam Pong. Various training programs were organized to strengthen the management system of community tourism development. In addition, the Tourism Research Foundation sponsored the research program in identifying an appropriate model for community tourism development in Ban Mae Kam Pong. This action research helps villagers familiar with the concept of ecotourism and homestay business (High living Ban Mae Kam Pong, 2012).

The Department of Tourism is the direct agent which has responsibilities for the development of servicing standards in tourism and tourist attraction sites in order to initiate economic, social and cultural advantages and sustainable tourism in Thailand. The reason for the government to support homestay projects is to create jobs and generate income for the communities as well as to strengthen their potential of being self-sufficient. Additionally, to promote the development of homestays as a part of community-based tourism, local participation has been encouraged as well as the fair distribution of benefits from tourism has also been considered (Homestay standard, 2012).

Accordingly, the Homestay Standard Thailand 2008 was developed from the prior one launched in 2004 with the limitation of some previous homestay standard indicators. Such criteria for homestay assessments have been categorized in terms of ten standards, namely;

1. accommodation
2. sustenance services
3. safety
4. host's hospitality
5. tourism activity
6. natural resources and environment
7. culture



8. value added
9. management
10. public relations (Homestay standard, 2012).

Ban Mae Kam Pong Homestay has been involved in this project since its inception. It has continued receiving the Thai Home Stay Certification Standards with high scores for every round of assessment. For example, the results of the latest assessment showed that four aspects covering the host's hospitality, tourism activity, value added and public relations were evaluated with very high scores whilst the five standards regarding accommodation, sustenance services, safety, culture and management were also evaluated with high scores. The moderate score of assessment was on the natural resources and environment standard (Home-stay service at Ban Mae Kampong in Chiang Mai, 2010).



Image 21 Certificate of standardized Home Stay at Ban Mae Kam Pong Village
(Private collection, 2012)

Homestay development and management has been a key challenge for this community because of its prominent potential for the villagers and its resources. In terms of human resources management, to be capable homestay hosts, the villagers have been firstly provided an understanding towards both tourism and homestay contexts. The more villagers perceive the positive attitudes towards community tourism, the more offensive problems against it may be decreased. In an attempt to achieve this objective of human resources development, the government has also played an important role to support the village through many educational training schemes such as the hospitality programmes, the Basic English course and field-trips. Yet, there is an argument that the villagers have to realise that community tourism and homestay businesses should be supported as the extra income rather than the main source of it. Furthermore, the awareness of local people concerning the impacts of tourism upon the community should be taken into account. In terms of marketing and financial management, both domestic and international tourists are the target groups of Ban Mae Kam Pong Homestay.

1.6 Way of life Destination: Ger Stay in Gorkh Terelj National Park, Tuv Province, Mongolia

The Mongolians developed a nomadic form of state that had its own ways and its particular structure and organization in the global history of states. Particularly, the vast empire founded by Chinggis Khaan in 1206 has taught the nations of the world an independent concept of 'state' in the real sense of the word. For 3 000 years, the people of the steppes have adopted a pastoral way of life moving in the search of best pastures and campsites.

The nomadic way of life is based on the threefold relation of people, animal, nature and the Mongolian herders have amassed a rich knowledge of breeding selection methods, of skills to heal animal diseases and to soften the character of animals, and of ways to study nature and weather as well as territory and plants. Mongolians have created a methodology, technology and culture unique in economic world history in the area of pasture animal husbandry.



In order to share such interesting culture ger camps are served for tourists' in Gorkhi Terelj national park near Ulaanbaatar. There are 29 ger camps operating with official permission in Gorkhi Terelj National Park (Singh, 2009). Terelj Lodge ger camp is located in the area of Gorkhi terelj. It is 55 kilometres from the capital city. It offers stunning views and easy access to the area's main attractions. There are comfortable gers, modern facilities, spacious restaurant and ger museum make it popular with foreign travelers.

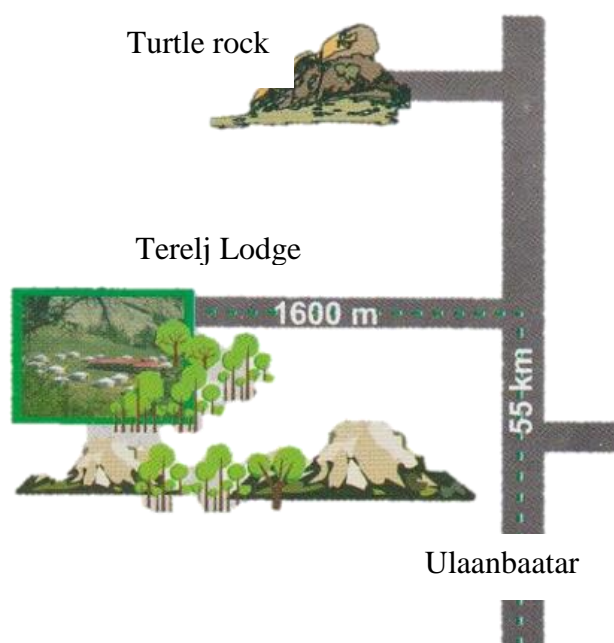


Image 22 Map of Terelj Lodge, Tuv Province, Mongolia

In recent years, Mongolians share the travel lodges of the international tourists. Ger is the Mongolian traditional dwelling which is a round, portable, wood-framed felt tent, covered in durable white canvas, provides the basic description on the traditional Mongolian home. Camps use a large ger as a restaurant and the small ones for accommodation for up to four people. Some of the camps use two attached gers en-suite accommodation with private bathroom and facilities. The number of ger camps in rural areas is growing in order to meet the increasing demand from domestic and international tourists. although the ger camps began to be established after the 1950s, it is during the last five years, in particular, that the majority of the ger camps developed in Mongolia. According to the Ministry of Road, Transportation and Tourism, the



number of ger camps in Mongolia had already reached more than 220 in 2008 (Singh, 2009).

According to the survey of Amarjargal.S (2011, pp. 61-67) totally 340 tourist camps are operating in Mongolia. As her estimation, there are 6800 gers are used in those tourist camps to run their business. There are some of local community's gers to be used for tourist accommodation. The main reasons of the ger service are 1) nomadic culture is kept in living ger, 2) ger is natural product, 3) it is cultural heritage, 4) well-arranged space limitation. According to the report of international tourism survey in 2004, 75 per cent of the total international tourists stayed in Mongol ger at least 1 and 2 nights.

Gers in Terelj Lodge are made with old traditional styles and decorated with Mongolian national colourful patterns. Terelj Lodge has 23 standard gers and 8 deluxe gers with capacity to receive guests 80-90 at once. There are 2 types of ger for the service; they are standard ger and deluxe ger. The standard ger is modernized with highest comfort. 2-4 guests can stay in a ger. Each ger is furnished with 2-3 large queen and king size beds traditionally. The deluxe gers include a private bathroom with a restroom, shower sink and other amenities (Ger accommodation, 2011).

Many tourists visit to Terelj Lodge domestically and internationally because of locating near the capital city. There are many kinds of traditional activities to attract foreigners such as the nationwide Naadam festival in summer, White Month Mongolian traditional new year celebration in spring, "New ger" celebration in the fall and snow celebration in winter. During those celebrations a lot of cultural and traditional events are organized by the ger camps in Gorkhi terelj National park. Tourists visit the nomadic family to introduce the nomadic culture and nomadic way of life.

Today, approximately half of Mongolia's population is still roaming the vast plains living in the ger and moving several times a year to select the best pasture for their animals. Nomadic life thrives in summer and survives in winter. Considering climatic conditions, especially during winter, such lifestyle may seem to the outside world to be very difficult. However, Mongolians have developed for centuries such qualities as strength and resilience that are essential for survival in this harsh nature, which is their cherished homeland.



The majority of Mongolians in rural areas, even Mongolians in urban downtown, live in these comfortable gers that nowadays are sometimes very well equipped with all "modern amenities". Gers are the universal traditional dwelling that has been adapted over the centuries to the realities of nomadic life in harsh steppes. It is incredibly warm in winter and cool in summer and is resistible to powerful winds without being fixed in the ground. It is easily dismountable and transportable, making it so important for nomads during their regular migrations (Mongolian Nomadic Life).

Mongolian daily life and special events are not possible without horses. Every single person can ride a horse for pasturing the other animals and use them as a transportation mode for moving. Also, some raw materials from horses are used for daily life. Mongolians can prepare preferred drink - "airag" which is and slightly fermented mare's milk. Mongolians like to drink airag in summer for digestive health. Airag of certain areas is more famous as compared to others. The taste depends on the grazing grounds and the skillfulness of the maker. If it is relevant to make a comparison, one can say that airag has approximately the same cultural and social importance as wine can have in France. Yaks and cows bring meat, leather and milk, which are used for making a variety of dairy products such as yoghurt, cheese and aaruul (or dried cheese) which constitute the main diet of nomads during the summer months. Aaruul, which represents cheese balls of different shapes and sizes dried on the roof of the ger, is especially popular and is consumed all year round. Sheep is the most universal animal used for meat and milk, and it provides skins and wool for clothing, as well as felt for ger covering. Goats are more difficult to raise than sheep, but they are appreciated for their meat and especially cashmere, goat's down, one of the highly valued natural fibers. Mongolia is one of the largest producers and exporters of the finest quality cashmere in the world. Two-humped Bactrian camels are used in Gobi for meat, milk, and wool as well as for riding and as a carrier for long distance transportation (Mongolian Nomadic Life).

Nomadic families often gather in groups, and move generally in the radius of 50 to 100 kilometers, at least twice a year, in spring (May) and at the beginning of winter (October). However, more significant displacements are sometimes necessary in the search of better pastures. Uvuljuu or winter camps are located in areas



that are naturally sheltered from wind and are equipped with barns for the animals to stay for the night. Nomads devote all of the day to caring after their animals.

Discussion on Background of the Cultural Tourism in Thailand and Mongolia

In the conclusion of the background of the target three destinations, the comparative historical and cultural data are shown in the following table.

Table 1 Comparative Background Information on the Target Cultural Destinations

Destinations	Thailand	Mongolia
Religious destinations	<u>Temple of Emerald Buddha</u> Established in 1240 Located in Bangkok Buddhist temple Inside Emerald Buddha Created in 43 BC in India Symbol of Thai Buddhism Theravada Buddhist culture Tourist attraction	<u>Gandan Tegchenling Monastery</u> Established in 1838 Located in Ulaanbaatar Buddhist temple Inside Migjid Janraisag Created in 1996 Symbol of Mahayana Buddhist culture Tourist attraction
Historical destinations	<u>Ayutthaya Ancient Capital city of Siamese Kingdom</u> Established 1350 Capital 417 years Ruled 33 kings World Heritage 1991 Located on the bank of 3 rivers Seaport city Invaded by Burmese 1767 Rice and fish farm Historical attraction	<u>Kharkhorin Ancient Capital city of Mongol Empire</u> Established 1220 Capital 168 years Ruled 7 kings World Heritage 1992 Located in Orkhon Valley Trade center across Silk Road Invaded by Chinese 1388 Livestock Historical attraction



Table 1 (continued)

Destinations	Thailand	Mongolia
	<u>Chiang Mai</u>	<u>Gorkhi Terelj</u>
Way of life destinations	Capital Lanna Kingdom (1296) Located beyond the mountain Natural beauty Vegetable, fruit and sea food Wooden house Rice and plant farm Ecotourism Lifestyle tourism “Homestay” Adventure tourism	District of Ulaanbaatar Located in Tuv Province Natural beauty Meat dominated, dairy product Ger Livestock Ecotourism Lifestyle tourism “Ger Stay”

Purpose 2 Study Present Circumstances of Cultural Tourism in Thailand and Mongolia.

This chapter focused on the importance of recognizing that the target tourist attractions operating within the number of interrelated internal and external environments as a major component of the cultural tourism in Thailand and Mongolia. The religious, historical and lifestyle destinations, which play a vital role in conserving and protecting the natural and cultural heritages, were chosen as the target research areas.

2.1 Management of the Temple of Emerald Buddha, Bangkok, Thailand

The Temple of the Emerald Buddha or Wat Phra Kaeo is the most important building in the complex which houses the sacred Emerald Buddha. It is the must-visited place in Bangkok, Thailand.

The fieldwork was conducted two times at the Temple of Emerald Buddha. The first trip to the fieldwork at the Temple of Emerald Buddha was in March of 2012. According to discussion with Thai people and fieldwork observation, Thai people, from local farmers, taxi drivers to high positioned people, all are proud of their



beautiful Temple of the Emerald Buddha. They all have particular knowledge about the Temple of Emerald Buddha and like to give suggestions for foreigners to visit that place. In the observation, it seemed that there was some spiritual energy which influenced to the Thai people's minds, making them happy and more talkative, when speaking of the Temple of Emerald Buddha. Thai people, who were interviewed informally, had the same reverent feelings about the Temple of Emerald Buddha, even if their locations, positions were different. At the Temple of Emerald Buddha there was a flow of visitors and tourists. At the entrance, every foreigner paid 350 baht for the visit, which seemed to be a high rate. In fact, after taking an exciting trip around the temple, the high rate for entrance was justified through the enjoyment of cultural pleasure and mental peace. It is a notable creation that includes attractive masterpieces, showcasing the skill of those people who have created such amazing wonder for others.

The first visit to the site was focused on tourist attractions and activities through the participant observation. There are detailed categories of the cultural attractions in the Temple of Emerald Buddha described in the following table to contribute to the cultural and mental knowledge of tourists, categorizing the main attractions, festivals and activities.

The Temple of Emerald Buddha is the main attraction in the Grand Palace Complex in Bangkok. The Temple and its surroundings are remarkable, like in the other temples, the art is unique and the colors are vibrant. Through the documentary review, about 10 million visitors come to Bangkok for cultural pleasure and everyone who visits, never leaves without seeing the Temple of Emerald Buddha. In the following table, there is a description of the attractions in the Temple of Emerald Buddha.



Table 2 Cultural attractions at the Temple of Emerald Buddha


#	Categories	Cultural attractions
1	Main attractions	<p>1. Temple of Emerald Buddha</p> <p>Temple of Emerald Buddha has a plethora of buildings within the precincts of the Grand Palace, which covers a total area of over 94.5 hectares (234 acres). It has over 100 buildings with “200 years of royal history and architectural experimentation” linked to it.</p>  <p>Image 23 Temple of Emerald Buddha (Private collection, 2012).</p> <p>2. Architectural design of the Temple of Emerald Buddha</p> <p>The main temple of the Emerald Buddha is very elegantly decorated and similar to the temple in the ancient capital of Ayutthaya. The roof is embellished with polished orange and green tiles, the pillars are inlaid in mosaic, and the pediments are made of rich marble. From the entrance side it amazes tourists with its architectural design.</p>



Table 2 continued


#	Categories	Cultural attractions
		 <p data-bbox="478 1025 1321 1115">Image 24 Architectural design of the Temple of Emerald Buddha (Private collection).</p> <p data-bbox="478 1191 911 1227">3. The Image of Emerald Buddha</p> <p data-bbox="478 1245 1394 1720">Inside of the Temple, in its blue-tiled sanctuary, carved from green jade the Emerald Buddha sits atop a gilded altar 10 metres high. Above it is an image of a nine-tiered umbrella. On either side are crystal balls representing the sun and the moon. The eponymous image of Buddha, in brilliant green colour, is 66 centimetres (26 in) in height with a lap width of 48.3 centimetres (19.0 in). It is carved in a yogic position, known as Virasana (a meditation pose commonly seen in images in Thailand and also in South India, Sri Lanka and Southeast Asia).</p>

Table 2 continued


#	Categories	Cultural attractions
		 <p data-bbox="478 1317 1401 1411">Image 25 The image of the Emerald Buddha at the Temple of Emerald Buddha (2007).</p> <p data-bbox="478 1482 1401 2016">The pedestal on which the Emerald Buddha rests is decorated with Garuda (the mythical half-man half-bird form, a steed of Rama, who holds his mortal enemy Naga the serpent in his legs). This motif is central to Thai Buddhism. The image is made with a circular base, and has a smooth top-knot that is finished with a "dulled point marking at the top of the image". A third eye made in gold is inset over the elevated eyebrows of the image. The image appears divine and composed, with the eyes cast downward. The Buddha has a small nose and mouth (mouth closed) and elongated ears. The hands are on the lap with palms facing upwards (Eric, 1999).</p>

Table 2 continued


#	Categories	Cultural attractions
		<p data-bbox="478 430 718 465">4. Mural paintings</p> <p data-bbox="478 481 1404 907">Standing on either side is an image of the Buddha, and these are said to personify the first two Kings of the present Dynasty. The walls of the ordination hall are decorated with mural paintings depicting the whole story of the Ramakien, or what Thais call the Hindu Ramayana. The murals were painted during the reign of Rama III (1824-1850), and were restored by his two successors. In 1932, there was a more drastic restoration that inserted some Western influences into the classic Thai style (History of the Emerald Buddha, 2006).</p>  <p data-bbox="635 1554 1244 1590">Image 26 Mural paintings (multicoloured frog).</p> <p data-bbox="478 1666 1372 1921">The entire complex, including the temples, is enclosed by a compound wall, which is one of the most prominent parts of the temple, and is about 2 kilometres (6,600 ft) in length. The compound walls are decorated with typically Thai murals, based on the Indian epic Ramayana. In Thai language these murals are known to form the</p>

Table 2 continued



#	Categories	Cultural attractions
		<p>Ramakian, the Thai national epic, which was written during the reign of Rama I. The epic stories formed the basic information to create the paintings during the reign of King Rama I (1782–1809). These paintings are refurbished regularly. The murals, in 178 scenes, starting with the north gate of the temple, and illustrate the complete epic story of Ramayana sequentially, in a clockwise direction covering the entire compound wall. The murals serve to emphasize human values of honesty, faith, and devotion. The mural paintings on the wall of the ordination hall tells the whole life philosophy and observation of them takes a few hours, if one pays attention carefully to every subjects (History of the Emerald Buddha, 2006).</p> <p>5. Buddhist cultural model</p> <p>The Temple of Emerald Buddha is one of the most respectful and exciting places to visit. Most visitors sit in silence and pray for their goodness. The atmosphere is very serene and peaceful. There is a strict rule to dress conservatively in the temple. This respectful situation shows a good example for foreign tourists of how Thai people respect their religious customs and how they follow their tradition and pass the culture to a young generation. Through the literature review, it was the most revered symbol of Thai Buddhism. It was true that every Thais know this fascinating, peaceful Buddhist place. The literature tells what a wonderful place it is and why many local people encourage visitors to visit this place.</p>



Table 2 continued


#	Categories	Cultural attractions
		 <p data-bbox="475 1115 1254 1205">Image 27 Prayers and dipping of lotus buds for good luck at Wat Phra Kaew.</p> <p data-bbox="863 1301 1401 1335">Source: <i>Photo © Sivakumar Thyagarajan.</i></p> <p data-bbox="475 1420 873 1453">6. Complex with Royal Palace</p> <p data-bbox="475 1473 1394 1895">The Royal Palace was formerly used as the center of the Thai Government and residence of the Thai King. The present King, however, preferred to reside in another palace, so this place is now used for selected royal rituals and ceremonies. Unfortunately for tourists this part of the Grand Palace is sometimes closed to the public when the palace is being used for royal rituals. The attraction would be the multi-colored temples and architectural structures inside the Grand Palace complex.</p>

Table 2 continued


#	Categories	Cultural attractions
		 <p data-bbox="478 1167 1098 1256">Image 28 Complex with Royal Palace, Thailand (Grand Palace, 2012)</p>
2	Festivals	<p data-bbox="478 1335 1407 1480">Along with this visible cultural pleasure, there were impressive ceremonies such as the Dressing of the Emerald Buddha, and the Coronation ceremonies at the Temple of Emerald Buddha.</p> <p data-bbox="478 1529 852 1563">7. Dressing Emerald Buddha</p> <p data-bbox="478 1585 1407 1839">The Buddha has seasonal costumes for summer, rainy season and winter and the costumes are changed three times a year in a ceremony presided by His Majesty the King. The image also marks the changing of the seasons in Thailand, with the king presiding over the seasonal ceremonies.</p>

Table 2 continued

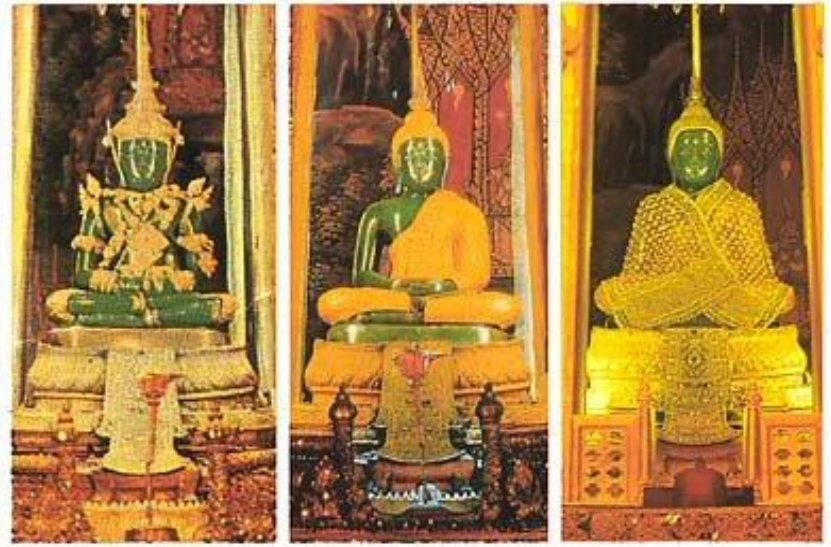
#	Categories	Cultural attractions
		 <p data-bbox="523 1055 1358 1093">Image 29 Emerald Buddha in three seasonal dresses (Yanaranop).</p> <p data-bbox="478 1167 1402 1921">Like many other Buddha statues in Thailand, the Emerald Buddha is dressed in a seasonal costume. It is a significant ritual held at this temple. In this ritual, dress of the deity is changed three times a year to correspond to the seasons. In summer it is a pointed crown of gold and jewels, and a set of jeweled ornaments that adorns the image from the shoulders to the ankles. In winter, a meshed dressing gown or drapery made of gold beads, which covers from the neck down like a poncho, is used. During the rainy months, a top-knot headdress studded with gold, enamel and sapphires is used. The gold attire in the rainy season is draped over the left shoulder of the deity, leaving the right shoulder bare while gold ornaments embellish the image up to the ankles. The astrological dates for the ritual ceremonies are in the 1st Waning Moon of Lunar Months around March, July and November (Reference, 2011).</p>

Table 2 continued

#	Categories	Cultural attractions
		<p>The costume change ritual is performed by the Thai king who is the highest master of ceremonies for all Buddhist rites. On each occasion, the king himself "cleans the image by wiping away any dust that has collected and changing the headdress of the image". Then a king's royal attendant climbs up and performs the elaborate ritual of changing garments of the image as the king is chanting prayers to the deity. On this occasion, the king sprinkles water over the monks and the faithful who have assembled to witness the unique ritual and seeks blessings of the deity for good fortune during the upcoming season. The two sets of clothing not in use at any given time are kept on display in the nearby Pavilion of Regalia, Royal Decorations and Coins in the precincts of the Grand Palace. While Rama I initiated this ritual for the hot season and the rainy season, Rama III introduced the ritual for the winter season. The robes, which the image adorns, represent those of monks and King's depending on the season, a clear indication of highlighting its symbolic role "as Buddha and the King" (2011).</p> <p>A ceremony that is observed in the temple is Chakri Day, which began on April 6, 1782, a national holiday to honour the founding of the Chakri dynasty. On this day, the king attends the ceremony. The present king Rama IX, with his Queen, and entourage of the royal family, as well as the Prime Minister, officials in the Ministry of Defense, and other government departments, are the first offer prayers at the Emerald Buddha temple. This is followed by a visit to the pantheon to pay homage to the images of past Chakri rulers that are installed there.</p>



Table 2 continued


#	Categories	Cultural attractions
		<p data-bbox="478 430 790 465">8. Coronation ceremony</p> <p data-bbox="478 481 1410 1012">The coronation ceremony, which marks the crowning of the king, is an important event of the Chakri dynasty. One such recent event took place when the present Rama IX was crowned the King. On this occasion, the King came to the Chapel Royal- the Temple of Emerald Buddha – in a procession wearing a 'Great Crown'. After entering the chapel, the king made offerings of gold and silver flowers to the deity and also lighted candles. He also paid homage to the images of Buddha that represented the past kings of the dynasty. In the presence of the assembled elite clergy of the kingdom, he took a formal vow of his religion and his steadfastness to 'Defend the Faith' (Reference, 2011)</p>  <p data-bbox="478 1836 1321 1930">Image 30 Coronation ceremony of the King Rama IX Bhumibol Adulyadej on 5 May, 1950 (Ryan, 2011)</p>

Table 2 continued


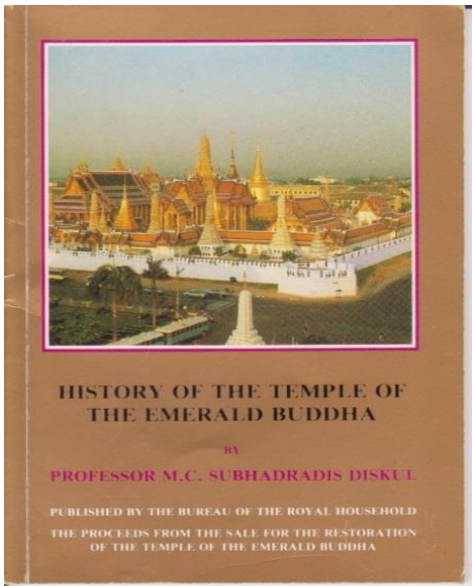
#	Categories	Cultural attractions
3	Activities	<p>9. Praying and doing meditation of local people</p> <p>Every people, who visited to the Temple, do meditation for their mental health and praying for their wellbeing. Before entering inside the temple, everyone is purified by the sacred water with a lotus which was prepared for the visitors in front of the temple. It is an important religious ritual in Buddhism to clean up one's heart before entering such sacred places. Inside the temple, some officials told people to be quiet. The environment inside was so peaceful. Local people were praying, doing meditation, and paying respect to the Emerald Buddha. Unfortunately, taking photos of the Emerald Buddha was not permitted.</p>  <p>Image 31 Purification by sacred water (Private collection, 2012)</p> <p>10. Photo Day</p> <p>There were some activities such as “Photo Day” to show attractiveness of the complex, display architectural design of the temple and the way of Buddhist culture to the public.</p>



Table 2 continued

#	Categories	Cultural attractions
4	Product	<p>11. A book “History of Emerald Buddha”</p> <p>The book which is titled “History of Emerald Buddha” was sold by official staff in front of the Temple of Emerald Buddha, which costed 20 baht per piece.</p>  <p>Image 32 A book “History of Emerald Buddha” (Private collection, 2012)</p>

During the observation, there was a very clean and tidy environment there. This provides a comfortable environment for visitors, despite being a large there crowd of people. There was a strict rule of dressing in a polite way at that place. At the entrance, there was a sign to remind visitors to be in modest wear. If not, there were some long skirts available for borrowing for a fee at the entry of the temple. It is compulsory to remove the shoes before entering the temple, as sign of respect of the Buddha, as the practice in all other temples in Thailand. While offering prayers before the Buddha image, the sitting posture should avoid any offensive stretching of feet towards the deity; the feet should be tucked in towards the back. This situation told the researcher how sacred it is. And the researcher felt to name that place -the Palace of Great Culture”





Image 33 A Long queue of visitors at the Garand Palace, Thailand
(Private collection, 2012).

After the first visit temple of Emerald Buddha, the fieldwork was continued at the Ministry of Tourism to get information to the research work. During the fieldwork, there was a problem with language in communication but the friendly demeanor of Thai people helped to continue that fieldwork with an aspiration and interest from such a nice place-the Temple of Emerald Buddha. At the Ministry of Tourism, there were two men whose English was advanced enough to communicate. They advised the fieldworker that visiting the Tourism Authority of Thailand is good to get more detailed information. At TAT, there was an interview from a Marketing manager of the Marketing Planning Division of Tourism Authority. Some information about marketing plan and budget for tourism promotion was provided by that official. Some other questions about marketing activities were asked from the Director of the Planning Division by email from Thailand during the fieldwork in Mongolia (Chattankun@tat.or.th). Questions are enclosed in the appendix page.

As discussed through email, planning cultural tourism should be a very careful stage in every tourism destination. There were four stages to develop cultural destinations such as;

1. Branding
2. Product investment



3. Marketing and,
4. Engagement and participation.

In so doing, tourism organizations are encouraged to contribute to learning about the destination's culture as well as technology or marketing methods aimed at attracting cultural visitors. As mentioned in the background of the temple of Emerald Buddha, the budget for its restoration and may supports were supplemented by the Royal family to conserve the tradition and national art to pass on to the new generations.

The second visit to the temple of Emerald Buddha was in May, 2012, and focused on getting information from tourists and some officials who were working there. Many tourists were there from China, Japan, and Europe, and even two Mongolian men were visiting there. Unfortunately, there wasn't any chance to talk with them, because of having interview with some of tourists outside the temple. This means Mongolian cultural tourists have already started to travel for cultural pleasure to amazing Thailand.



Image 34 Interview with foreign visitors in the Hall of Grand Palace
(Private collection, 2012)

According to the interviews, many tourists were excited to spend their time for such attractive view and feeling happy and lucky during their visit in such a sacred place. Some of informal interviews were taken from five tourists from different



countries, asking about their purpose of trip, satisfaction on seeing the Temple of Emerald Buddha, and any other comments.

Four of them were on holiday, one was on business in Bangkok from England, Japan and Australia and all five were very satisfied, and impressed by visiting that place, which proves that it is a must –visit place for those who come to Thailand. It is an example of Buddhist culture and architectural design. There was not a great opportunity to interview tourists because of worrying to disturb their pleasure time. There were some comments on not being allowed to take a picture of the Emerald Buddha. An official, who was selling books, was asked about the complaints of tourists and his answer was that it is a security policy to provide a safe environment for the Emerald Buddha. This is supported by the historical background of Emerald Buddha which was lost a few times. Another complaint from visitors was the high entrance fee for foreigners. ‘It is true price’ explained a tourist from Japan, because of having much pleasure both culturally and psychologically.



Image 35 Interview with the Thai visitors at the Hall of Grand Palace
(Private collection, 2012)



The data on the destination of the Temple of Emerald Buddha was analyzed by SWOT analysis to find external and internal influences on having such great successes in tourism and the results of the analysis are shown in the following table:

Table 3 SWOT Analysis on Management of Temple of Emerald Buddha

	Strengths	Weaknesses
Internal factors	<ul style="list-style-type: none"> · Royal Temple in Royal complex branding · attractive architecture design with creative and craftsmanship skills · tourism policy implemented well · consists valuable library · tourism is promoted by Buddhist culture · developed and utilized as a qualified tourism attraction · promotional activities such as Photo Day · religious ceremony is reflected respectfully · restoration is carried in certain period · expanded with many attractive structures 	<ul style="list-style-type: none"> · entrance fee · not allowed to take photo of Emerald Buddha
	Opportunities	Threats
External factors	<ul style="list-style-type: none"> · full of astonishing building with amazing attractiveness · located in the city center · clean and peaceful environment 	<ul style="list-style-type: none"> · Less management for cultural trip for local young generation



The conclusion of the Temple of Emerald Buddha asserts that tourists can obtain relaxing feelings, a peaceful disposition, and an honorable desire by taking a trip around this religious place. Cultural knowledge on religious rituals psychological pleasure from such a peaceful environment in the Temple of Emerald Buddha always gives people mental energy. An attractive view was so impressive. The astonishing building with amazing ornamentation attracted visitors. In the middle of the beautiful castle grounds, surrounded by fascinating shrines and memorials, lay a masterpiece of jewel artwork. It is an important place to promote Thai Buddhist culture at both the domestic and international level, with a library which has valuable bookmaster, such as Tripitika, and attractive architectural design with creative and craftsmanship skills.

Strategically, Bangkok TAT managed promotional activities such as Photo Days, combining with the religious ceremonies such as dressing the Emerald Buddha and King Coronation ceremony.

2.2 Present Circumstance at Gandan Tegchenling Monastery, Ulaanbaatar, Mongolia

The Mongolian Buddhist center, Gandan Tegchenling Monastery is a treasure house with a valuable religious heritage, including Buddhist knowledge, unique rituals and artistic items.

As it is the main religious center, most religious activities are organized at that place, however some more detailed customs and treasures were explored during the fieldwork at Gandan Tegchenling Monastery. As is the Mongolian tradition, someone who comes back home from abroad should visit and express their thanks to that magnificent place. The fieldwork started at Gandan Tegchenling Monastery according to the tradition to greet that religious place. Unfortunately, there was a little pity for the physical dirty environment. Mongolian Gandan Tegchenling Monastery is located in the center of the capital city, Ulaanbaatar, and established on a hill which is named Dalkha. The total area of Gandan Tegchenling Monastery is 40.75 ha. It is about 20 kilometres from the researcher's home. Two weeks later, a second visit was made there to see the Abbot of the Gandan Tegcheling Monastery for getting data. In the Gandan Tegchenling Buddhist Center, there was an interview with monk Davaapurev the Head of the Public Relations Office. The interview was organized in a small old room where there were another three or four monks. They were eating some nuts and



talking, laughing loudly in the room. The room was a little dirty and untidy. The monk was interviewed on the marketing activities, and government intervention to conserve the cultural heritages at Gandan Tegchenling Monastery. This Monastery is a cultural heritage site, and the restoration and new construction were budgeted by the government. But some of the stupas were made by the public contribution. For example the image of Migjid Janraisag was built by the public charity for other's well-being. There was a suggestion to see a Head of the Tourism Authority at Gandan Tegchenling Monastery for getting more detailed information. A Monk Ishtsog a Head of Tourism Authority at Gandan Tegchenling Monastery was interviewed on the key information about the needs to develop cultural tourism at Gandan Tegchenling Monastery as it is a Buddhist Center of Mongolia both in tourism and culture of the nation. This religious center of Mongolia, which has physical and intellectual evidence of earlier periods, provides a cultural attraction to both domestic and international travelers. Gandan Tegchenling Monastery was targeted as a potential cultural destination for the following reasons: 1) It is located in the centre of the city of Ulaanbaatar; 2) It is the main centre of Mongolian Buddhism; 3) It is abundant historic and cultural monuments and heritages.

The Tourism Authority at Gandan Tegchenling Monastery was established in 2008 with the aim of introducing religious culture and preserving and transferring it to the young generations. Currently, this organization has four staff members, including the Head of the organization, one guide and two other managers. The main strategy was to provide for service tourists who visit in Mongolia, and secondly to extend Mongolian overseas relations. This organization works with the tourist companies, those such as running tour operator services in Ulaanbaatar, serving approximately 15,000 tourists per year. According to information of the Head of the Tourism Authority at Gandan Tegchenling Monastery, the most tourists were from European countries. Their interests and plans to visit Mongolia were quite fixed and mostly on time. The tourists from America were few because of long distance and psychological difference. The purpose of the tourists who visited Mongolia was to observe the real natural heritages and nomadic life culture, as well as city travel. So Gandan Tegchenling Monastery was the most important destination both in the city and religious tours. According to the speech of Head of the Tourism Authority of Gandan



Tegchenling Monastery, approximately 90 percent of tourists, who visited Mongolia, came to see the religious culture. In his opinion, the infrastructure, especially airway issues, was a quite critical problem in Mongolian tourism. And secondly, the service quality was the priority issue. There are enough cultural and religious heritages to attract tourists and increase their numbers.

Lists of visible and invisible attractions in cultural tourism at Gandan Tegchenling Monastery for domestic and international tourists are shown in the following table. The main attractions at the Gandan Tegchenling Monastery are the Temple of Migjid Janraisag in with its standing image of Migjid Janraisag Botisativa inside the temple, Mahayana Buddhist culture, and architecture of the temple and as well as Buddhist monk's daily chanting, seasonal Buddhist events, and religious festivals.

Table 4 Attractions at Gandan Tegchenling Monastery, Mongolia

#	Categories	Cultural attractions
1	Main attraction	<p>1. Gandan Tegchenling Monastery</p> <p>Mongolian Gandan Tegchenling Monastery is located in the center of the capital city, Ulaanbaatar, and established on a hill which is named Dalkha. The total area of Gandan Tegchenling Monastery is 40.75 ha.</p> <p>It is a place where highly educated monks would gradually assemble and greatly valuable collections of sacred scriptures and Buddhist articles would be preserved.</p> <p>The main attractions at the Gandan Tegchenling Monastery are the Temple of Migjid Janraisag in with its standing image of Migjid Janraisag Botisativa inside the temple, Mahayana Buddhist culture, and architecture of the temple and as well as Buddhist monk's daily chanting, seasonal Buddhist events, and religious festivals.</p>



Table 4 continued

#	Categories	Cultural attractions
		 <p data-bbox="515 1182 1123 1272">Image 36 View Gandan Tegcheling Monastery (Private collection, 2012)</p> <p data-bbox="515 1346 911 1384">2. Temple of Migjid Janraisag</p> <p data-bbox="515 1402 1385 1547">At the end of the main path of Gandan Tegchenling Monastery, there is the Temple of magnificent white Migjid Janraisig, the monastery's main attraction.</p>

Table 4 continued

#	Categories	Cultural attractions
		 <p data-bbox="549 1122 1369 1160">Image 37 Temple of Migjid Janraisag (Private collection, 2012)</p> <p data-bbox="517 1234 887 1272">3. Image of Migjid Janraisag</p> <p data-bbox="517 1290 1390 1709">Inside, there are hundreds of images of Ayush, the Buddha of longevity, which stare through the gloom to the magnificent Migjid Janraisig statue, on the walls of the temple. The most attractive cultural heritage is 26.4m statue of Avalokitesvara Megjid Janraisig at the center of temple. It is made of copper with a gilt gold covering. The hollow statue contains 27 tonnes of medicinal herbs, 334 sutras, two million bundles of mantras, plus an entire ger with furniture.</p>



Table 4 continued


#	Categories	Cultural attractions
		 <p data-bbox="517 1547 1326 1693">Image 38 Image of Avalokitesvara Megjid Janraisig at Gandan Tegchenling Monastery in Ulaanbaatar, Mongolia (Private collection, 2012)</p> <p data-bbox="517 1742 1386 1995">The statue was dedicated in 1996 and built with donations from Japan, Nepal, and Mongolian contributions. It is referred to as the tallest indoor statue in the world. As mentioned previously in the background information, the first image of Migjid Janraisag was destroyed during the communism period.</p>

Table 4 continued


#	Categories	Cultural attractions
		<p data-bbox="512 450 895 483">4.Mahayana Buddhist culture</p> <p data-bbox="512 501 1398 813">In Mahayana Buddhist culture, there is a custom before entering the temple people should be purified by the incense burning in front of the Temple of Migjid Janraisag. It is a special tradition to make their mind purely before entering the sacred place. Inside the temple there are 1000 Tsend Gods, who are keeping safety and giving people long life.</p> <div data-bbox="700 882 1272 1650">  </div> <p data-bbox="541 1727 1378 1760">Image 39 Purification by incense burn (Private collection, 2012).</p>

Table 4 continued


#	Categories	Cultural attractions
		<p data-bbox="515 450 810 483">5. Architectural design</p>  <p data-bbox="515 1025 1396 1115">Image 40 Architectural design of the main Entrance of Gandan Tegchenling Monastery (Private collection, 2012).</p> <p data-bbox="515 1167 1374 1361">The temple was constructed by Mongolian masters and made mostly of wood and earth following Mongolian national architectural designs, with gold plated roofs and topmost Buddhist symbolic decorations.</p> <p data-bbox="515 1384 687 1417">6. Visual arts</p> <p data-bbox="515 1440 1393 1966">The Mongolian Buddhist center, Gandan Tegchenling Monastery is a treasure house of a valuable religious heritage, including Buddhist knowledge, unique rituals and artistic items. The collection of the Buddha's fundamental teachings, the Tripitaka (Gangiur) in 108 volumes; the silver statue of the famous Tsong (Khapa) of Amdo were made in XVI century in Western Oirat Mongolia. Mongolians are one of the nations which decorate books with gold, silver and jewels, wrapped them in silk, and put them in places of honour. The library of the Gandan Tegchenling monastery is contains over 50,000 books.</p>



Table 4 continued

#	Categories	Cultural attractions
		<div data-bbox="598 443 1321 1030" data-label="Image"> </div> <p data-bbox="515 1106 1118 1196">Image 41 Religious book decorated with silver (Private collection, 2012).</p> <p data-bbox="515 1272 1406 1854">Additionally, the temples house the "Eight Noble Decorations", "Damdin Chojil", images of Mahayana, Hinayana Lord and Bodhisattvas and sixteen arhats crafted by Mongolian, Tibetan and Indian artists, embroidery, masterpiece images of Bodhisattvas made by Mongolian women artists as well as a number of satirical and humorous feature drawings. The Buddha Vajradhara, the five Celestial Victors, and the Eight silver Stupas made highly appreciated by the cultured countries in East and West. They belong to the world's rarest and most precious monuments of art and culture. They are the contribution of the Mongolian people the global treasure house of arts.</p>

Table 4 continued


#	Categories	Cultural attractions
		 <p data-bbox="512 1377 1066 1473">Image 42 Image of the Buddha Vajradhara (Private collection, 2012).</p>
2	Ceremonies	<p data-bbox="512 1547 906 1581">7. Tsagaan Sar /White month/</p> <p data-bbox="512 1603 1409 1966">Tsagaan Sar is one of the most important dates in the Mongolian Buddhist calendar. It is called Tsagaan Sar which translates to White Month in English. This celebration is marked with the Buddha's day when his ordained followers spontaneously gathered to hear Him give a sermon, at which he established the basic tenants of the monastic order - the Sangha. Therefore, Buddhist people visit the temple to make merit for their ancestors.</p>

Table 4 continued


#	Categories	Cultural attractions
		<p>This traditional celebration promotes Mongolian religious and national culture to the foreign market via the Media throughout the world. Mongolian nomadic culture is been kept and inherited in this ceremony.</p> <p>Tsagaan Sar symbolizes wealth and prosperity in the family. The New Year Eve in Mongolia is called Bituun – the last dinner of the old year. Beginning at noon the family begins to set up the table. There must be several dishes, a dish with boiled sheep's back tail, a dish with traditional bread biscuit, a dish with rice cooked with butter, sugar and raisins, and a dish with traditional milk products - aaruul, unsalted cheese, cream. Many people will be dressed in national Mongolian costumes.</p>  <p>Image 43 Snuffing in the 1st morning of New Year (Private collection, 2012).</p>

Table 4 continued

#	Categories	Cultural attractions
		<p>When greeting their elders during the White Moon festival, Mongolians grasp them by their elbows to show support for them. The eldest receives greetings from each member of the family except for his/her spouse. During the greeting ceremony, family members hold long pieces of colored cloth called khadag. After the ceremony, the extended family eats rice with curds, dairy products, and buuz, and drinks airag and exchanges gifts. Traditional food for the festival includes dairy products, rice with curds (tsagaa) or rice with raisin (berees), a pyramid of traditional cookies erected on a large dish in a special fashion symbolizing Mount Sumeru or Shambhala realm, a grilled side of sheep and minced beef or minced mutton steamed inside pastry, a dish known as buuz, horse meat, and traditional cookies.</p> <p>8. Maithreya ceremony</p> <p>The Maitreya ceremony, which honors Maitreya, is important in Tibetan and Mongolian Buddhism. Maitreya's role is especially celebrated in the pantheon and rituals of the reformed Gelugpa order as the next Buddha as well as the source of a significant group of tantras. Tsongkhapa, this sect's founder, named his first monastery Ganden, after Maitreya's heaven, and he and his followers "went to Ganden" when they died. Historically, Maitreya has continued to fulfill many needs, both spiritual and political. Tibetan and Mongolian monasteries usually house Maitreya images, which were used in the annual Maitreya Festival instituted by Tsongkhapa in 1409 and promulgated in Mongolia by Zanabazar in 1655. As the talk of the Head of Public Relation Office at Gandan Tegchenling Monastery, the Maitreya ceremony was recovered in recent days. After communism, this ceremony was totally stopped but nowadays, it is organized from the Gandan Tegchenling Monastery every year in the spring season.</p>



Table 4 continued


#	Categories	Cultural attractions
		 <p data-bbox="499 981 1070 1070">Image 44 Opening Ceremoning of Maitreya (Private collection, 2012).</p> <p data-bbox="499 1144 711 1182">9.Tsam dancing</p> <p data-bbox="499 1205 1422 1951">The ancient religious mask dance "Tsam" is one of the significant religious rituals reflecting Buddhist teaching through correct apostolic images and essences. Folk art and native wisdom plays an important role in the production of the one-off specific religious dance "Tsam". Song and dance, music, decorative arts and other kinds of folk art are included in the Tsam ceremony. In spite of the fact that the Mongolian Tsam dance was based on Indian folk art and was popularized in Tibet, it was highly developed in Mongolia. For this reason the Mongolian-Tibetan Tsam dance, the "Geser and Nomun Khan Tsam" and "Mil Bogdo's talking Tsam", will preserve their position in the history of world theatre and arts. Nowadays, the Tsam ceremony is organized by the Art organizations, because of having a lot of costs for organizing it at the Gandan Tegchenling Monastery, said the Head of the Public relations Office.</p>



Table 4 continued


#	Categories	Cultural attractions
		 <p data-bbox="598 907 678 1220" style="color: red; transform: rotate(-90deg);">25/07/2004</p> <p data-bbox="598 1355 1252 1400">Image 45 Tsam dancing (Private collection, 2012).</p>
3	Events	<p data-bbox="502 1444 726 1478">10.Ovoo worship</p> <p data-bbox="502 1489 1420 1982">One of the attractive events in Mongolian culture is worship to the owner of the mountain, river, and nature which is called “<i>Ovoo tahih</i>”. The ovoo is a monument associated primarily with the worship of mountains and the sky. It most often takes the form of a heap of stones, and is typically found at the top of hills and mountains and other high places. Although many ovoos are built simply as markers to show borders or mountain passes, most are considered to be sacred monuments. Mongolians never pass by a sacred ovoo without stopping, but is expected to dismount from his horse and make an</p>

Table 4 continued


#	Categories	Cultural attractions
		<p>offering of money, vodka or dairy products, or a few hairs from the tail of his horse. The passerby should also add a stone to the heap. Ovoos also play an important role in mountain-worship and similar ceremonies of offering, which generally occur at the end of summer. At the time of offering tree branches are placed on the ovoo and cloth or paper flags covered with religious writings are tied to these. Near or on the ovoo the worshippers place wood and tie khadags, and light juniper incense on a row of three stones leading from each of its four sides.</p> <div data-bbox="584 965 1334 1525">  </div> <p>Image 46 View of Ovoo (Private collection, 2012).</p>

Table 4 continued

#	Categories	Cultural attractions
		 <p data-bbox="534 1041 1385 1077">Image 47 Ceremony of Ovoo Worship (Private collection, 2012).</p> <p data-bbox="502 1137 1407 1556">Near or on the top of the ovoo, they will light a fire, and then they will make offerings of meat, dairy products, vodka and airag. Afterwards a shaman will dance or lamas will read prayers, with the worshippers sitting at the north-west side of the ovoo. Once the ceremony is over, the worshippers will divide amongst themselves the remaining meat and dairy foods, leaving the offered part on the ovoo. Naadam festivals have also long been associated with major ovoo-worship ceremonies.</p> <p data-bbox="502 1579 1407 1944">According to the talk of the teacher, who teaches Mongolian history to university students, ovoo worship originated from the shamanism during the period of Chinggis Khan in Mongolia. The ovoo worship rituals were habits in the daily life of almost every Mongolian family. It was ritual which is very close to the nature and environment friendly habit for Mongolians. The researcher's parents, who are farmers in the countryside, talked about the</p>

Table 4 continued



#	Categories	Cultural attractions
		relationship human and nature. Mongolia has many natural resources and many foreign investments are in the mining sector, nowadays. Because Mongolian ancestors have kept the right relationship with nature, the younger generation can have the benefits of it.
4	Products	<p>11. Religious shop</p> <p>Around the Gandan Tegcheling Monastery, there are a lot of shops, which sell religious items, antiques and souvenirs to tourists and general public. Every items has its symbolized meaning. People buy religious items according to their zodiac. There is a belief that different items have different symbolic meaning to make people healthy, happy and rich in their life.</p>  <p>Image 48 Religious shop (Private collection, 2012).</p>

Table 4 continued

#	Categories	Cultural attractions
		<p data-bbox="502 450 722 483">12.Making merit</p>  <p data-bbox="502 1149 1273 1238">Image 49 Feeding doves at Gandan Tegchenling Monastery (Private collection, 2012).</p> <p data-bbox="502 1312 1401 1626">People around Gandan Monastery like to buy some wheat to feed doves when they come to Tmple of Migjid Janraisag to make merit. Because, Mongolians belief that dove is a symbol of peace. Some people sell a different sized pack of wheats by different prices. It is beneficial for their life whose selling the wheat. Unfortunately, it looks untidy situation at the monastery.</p>

There are four famous religious rituals for honoring Buddha in Mongolia which refer to the four different seasons:

1) Buddhist Day (Maha Bucha Day) is celebrated in the beginning of the spring. One of the important tradition honoring the event when 1,250 of Buddha's disciples spontaneously congregated to hear is an important sermon. Buddhists carry



candle lights, joss sticks while walking around stupas at the temple three times under the full moon.

2) Buddhist Day (Visankha Bucha Day) is celebrated in the beginning of the summer. It is a religious celebration, in commemoration of the birth, enlightenment and death of Buddha. The day is appointed by the lunar calendar every year. There are a few activities organized among the public such as art performance with religious context, chanting and merit making activities and offering candle lights for honour Lord Buddha. Mongolians visit temples and make merit, donate some properties to the temple, offer food to poor people, give gifts to young children and feed some animals. This ceremony is similar as the Visanha Bucha Day in Thailand. The whole of Thailand celebrates the highest Buddhist holiday, commemorating Siddharta Gautama Buddha's birth, enlightenment and death - all in one day.

3) Buddhist Day (Asanha Bucha Day) is celebrated in end of autumn season. Ceremonies are held in Buddhist temples and family in Mongolia. Many Mongolian people make merit for their ancestors and donate offerings to temples and listen to sermons. It is one of the important religious rituals, which is marked in the beginning of the autumn season in Mongolia. The Buddhist ceremony which is celebrated at the end of the autumn season has the meaning that Buddha shows the gratitude of his mother. This is as the same as the Asanha Buch day in Thailand.

4) Buddhist Day (for the Honour Bogda Zonhova) is celebrated in the beginning of the winter season. This ceremony is only referred to Mongolian Buddhist culture. It is celebrated for the honor of Bogd Zonhova, who was the living Buddha after pass away Buddha. In the Mongolian Buddhism, there were a few Bogda Zonhova, after Buddha. The 9th Bogda passed away last year and Mongolians will honour the 10th Bogda in Mongolia.





Image 50 Inside the temple (Private collection).

In the south east of the Temple of Migjid Janraisag there is a tall red tree without any leaves. That tree is not so attractive but it can attract people's heart by complying their wish. So everyone come to the tree and whisper their wish. According to the old people, this tree tried to be destroyed during the socialist purge. But there was flooding red blood from the tree and it was left this place. The tree has a space along itself as like as ear. People whisper their wish to the space. This tree is always crowd of people there.



Image 51 Believers are at the Red Tree of Wish (Private collection, 2013)



The mentioned events and activities are managed by Gandan Tegchenling Monastery administration itself. There are numerous available activities and events at the international level to increase the number of tourists and to produce Mongolian religious brand products. According to the historical period, Buddhist culture was destroyed 3 times and now is the 4th time of recovery in Mongolia. So the situation was not active, because of not creating strong awareness of religious cultural values among the public. The head of Public Relations Office is giving his opinion about the government intervention to the budget for running activities to the public was that he considered the problem critically.

During the National Assembly of Tourism, there were a few critical issues on the dirty environment of Gandan Tegchenling Monastery and not displaying the religious visual arts to the public and ethics of some monks. The Monastery for 1080 monks is in the process of construction in the area of Gandan Tegchenling Monastery.



Image 52 Construction process of the Monastery for 1080 monks.

(Private collection, 2012).

According to the Head of Tourism Office at Gandan Tegchenling Monastery, there will be a museum to be facilitated for the displaying religious heritages and give the awareness about religious values to the public. The tourism Authority Office had a plan to have a room to display cultural heritages to the visitors in the new Monastery.





Image 53 Interview with the Abbot of “Puntsag Darjaalan” Monastery,
Dornod Province

The following table shows the SWOT analysis result on Gandan Tegchenling Monastery.



Table 5 Result of SWOT Analysis on the Management of Gandan Tegchenling Monastery, Ulaanbaatar, Mongolia.

	<u>Strengths</u>	<u>Weaknesses</u>
<u>Internal Factors</u>	<ul style="list-style-type: none"> · Buddhist center · Dominated for offering seasonal rituals · Religious creative works are kept · Religious institute offers Bachelor and Master degree Education in Buddhist Philosophy · Offering religious teaching to the public · Construction of new monastery · Tourism authority in the organizational structure. 	<ul style="list-style-type: none"> · development strategy is not appropriate to the present situation · poor promotion of Buddhist heritages in international level · less service to attract tourists · providing not unique knowledge on some rituals · critical issues on ethics of some monks · marketing plan is not effective implemented
	<u>Opportunities</u>	<u>Threats</u>
<u>External factors</u>	<ul style="list-style-type: none"> · Transfer cultural heritages to young generation · Some events are sponsored by private sector · Deal with tour operators in tourism sector · Extend foreign relation 	<ul style="list-style-type: none"> · lack of awareness about religious philosophy · Implementation of law and regulations are weak · Lack of civic awareness on heritage and conservation them. · Environment is not clean · Poor infrastructure

Conclusion: Having such a valuable religious heritage, the Mongolian Buddhist Center Gandan Tegchenling Monastery is one of the most important religious and cultural places in Mongolia. It is a special place to try to remember what really



counts in life and also feel how people are all part of the same world and need to respect each other.

A current situation of Mongolian Gandan Tegchenling Monastery is a need to look critically at the management of religious attractions at Gandan Tegchenling Monastery. Currently, the number of cultural tourists, visiting the Mongolian Buddhist center is not large. A strategy to increase tourist numbers is critical.

2.3 Management of Ayutthaya- Ancient Capital of Siamese Kingdom, Thailand

The fieldwork has been conducted at Ayutthaya two times in June and in the beginning of July. It focused on gathering field work data which were required to obtain answers for the research questions. The first visit was concentrated on getting visual information through participant observation at the Historical Park. Early morning on 24th June, the researcher left for Ayutthaya by van from a North-Eastern Bus Terminal. The trip to Ayutthaya took about an hour. Firstly, there was an interview with Mr. Pramoth Supyen, the Director of TAT at Ayutthaya about the strategy to attract customers. The Director was very proud when he talked about the historical data and lifestyle in Ayutthaya.

Ayutthaya is a city of choice for Thai and foreign travelers who enjoy cultural pleasure. There are many different attractions and tourists are able to learn about history and gain greater knowledge through participation in philanthropic activities in the city. TAT of Ayutthaya Province is responsible for taking measurements to attract foreign and domestic tourists and tracking their length of stay in Ayutthaya historical city. The TAT of Ayutthaya prefers to cooperate with the local community to coordinate many kinds of cultural activities at the provincial level to attract tourists.

Mr. Pramoth Supyen the director of TAT in Ayutthaya noticed that there are six million tourist visits in Phra Nakhon Sri Ayutthaya province to see the ancient capital city. Five millions of them are domestic tourists and more than one millions are foreign tourists. This means that the tourism sector does not only depend on foreign visitors. The number of domestic tourists actually trumps the number of foreign tourists. The domestic tourists do spend much less per day and their trips are shorter, (on average two days and a half,) on weekends or holidays. The information about the purpose of



travel here was gathered from the director of TAT of Phra Nakhon Si Ayutthaya Office. He said they manage many activities on the base of the main attraction - Ayutthaya-World Heritage- to increase the number of the tourists, such as a floating market which includes shopping, shows, travel by boat, some special festivals, Songkran, Thai boxing, and so on. Most of the tourists visit on weekends and holidays. About 80 % of the tourists spend a day there (mostly Thai tourists), and only 15 % stay overnight. Because the geographical location of Ayutthaya is near Bangkok, only 70 kilometres away.

There are many attractive sights and interesting activities in Ayutthaya Province to ensure tourists enjoy themselves. The attractions are shown in the following table.

Table 6 Cultural Attractions at Ayutthaya Province

#	Categories	Cultural attractions
1	Main attraction	<p>1. Historical World heritage</p> <p>Ayutthaya is one of the important historical attractions in Thailand because of having rare remains of a historical site and enjoying UNESCO World Heritage Site status. The historical park is full of well- preserved temples that are testament to Ayutthaya's former grandeur and importance. It naturally attracts many tourists. It is Thailand's great history about its past splendor and to learn about the Thai culture and traditions. The most significant landmark among the ruins is Temple Phra Si Sanphetare, the three tall chedis are in a row. Some called it 'stupas' since they contain the ashes of three Ayutthayan kings; King Boroma-Tri-Loka-Nat, King Boroma-Rachathirat III and King Ramathibodi II. Established during the reign of King Ramathibodi I (King U-Thong) in 15th century, the architecture of these chedies boasted the glory of Ayutthayan era with a sharp pointed pinnacle atop held by the square bottom. Serving as a royal temple, no monks resided here but they were invited to perform royal ritual or ceremony.</p>



Table 6 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="539 1211 1390 1301">Image 54 The stupas contain relics of Kings, Temple Phra Sri San Phet, Ayutthaya (Private collection, 2012)</p> <p data-bbox="539 1384 1417 1861">Aside from its legacy as a sacred place, the premises within Temple Phra Sri San Phet was also known as the 'Ancient Palace'. If tourists wander within this large site, they may find some historically import structures including the ruins of Chantharakasem (Front Palace), Phlapphla Chaturamuk, Phiman Rattaya Hall, Wanglang (Rear Palace), Palace Wall and gate. The area is a pleasant and quiet park. With a bit of walking, exploration and imagination; one may get the genuine feel of Ayutthaya's historic past.</p>

Table 6 (continued)

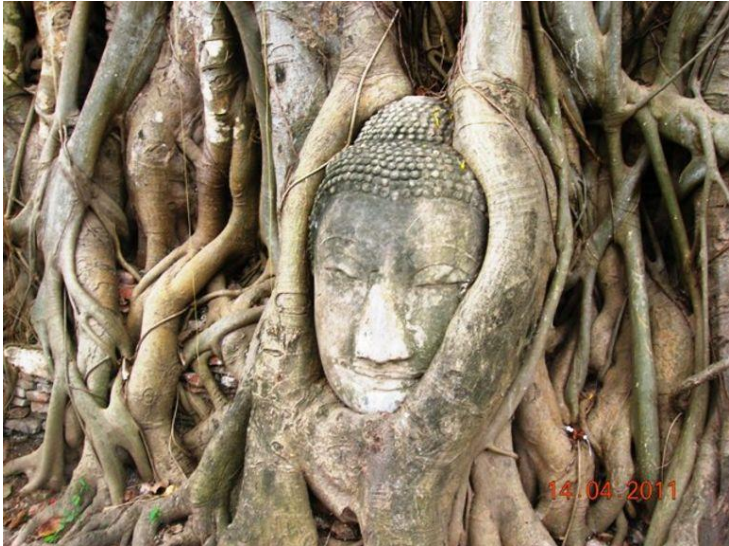
#	Categories	Cultural attractions
		 <p data-bbox="534 1189 1319 1279">Image 55 Head of Buddha in body tree, Ayutthaya, Thailand (Wat Maha That, 2011)</p> <p data-bbox="534 1355 1401 1503">According to the historical facts, there are over 500 temples, with over 400 visible to visitors, showing the history of the ancient city. Some religious festivals are organized at those temples.</p> <p data-bbox="534 1520 1422 1995">According to the guide of Group Tour there are three different kinds of temples in the Ayutthaya Historical Park, private temples, public temples and royal temples. Private temples are often built on wealthy land donated by people and they invite monks to stay in the temple. The private temple has a name which is given by the family. With public temples, people join together and make donations for building a new temple. With royal temples the king or queen and the royal family has built a temple. Temple Maha That is one of the Royal temples. “Maha That” means relic of Lord Buddha.</p>

Table 6 (continued)


#	Categories	Cultural attractions
2	Promotional theme	<p>2. “Balanced life, sustainable Living”</p> <p>Ayutthaya is a city of perfect balance – a place where the past, present and future mesh, where industry and agriculture coexist, where tradition and innovation are seen going hand in hand. It is an example of "<i>Balanced Life, Sustainable Living</i>", the designated theme of Expo 2020 Ayutthaya.</p>
3	Festivals	<p>3. Visanha Bucha -Buddhist Day.</p> <p>The time of fieldwork in Ayutthaya overlaps with the Buddhist ceremony Visanha Bucha Day. There were many visitors in the temples where the researcher visited to pay respect to the Buddha, making merit.</p>  <p>Image 56 Visanha Bucha Day Ceremony in Phra Nakhon Si Ayutthaya Province, Thailand (Private collection, 2012)</p>

Table 6 (continued)

#	Categories	Cultural attractions
		<p>Songkran celebrations will be held at various sites around the island city of Phra Nakhon Si Ayutthaya - the ancient capital of Ayutthaya. Songkran or Thai New Year festivities feature ancient customs and traditions of Songkran that have been observed through the centuries. Visitors are invited to join local residents in traditional Songkran merit-making activities to seek blessings for the New Year and to witness a range of time-honoured Thai traditions and customs, such as paying homage to the elderly. Other popular Songkran highlights include the Miss Songkran Beauty Contest and the Grand Songkran procession. The ancient city of Ayutthaya is also famous for its elephant corral. Join the elephants and their mahouts for some Songkran water- splashing fun.</p>
4	Activities	<p>4. “20 things to Do in Ayuttaya”</p> <p>Activity “20 things to Do in Ayuttaya” is organized by Provincial TAT with the responsibility to increase the number of tourists. The 20 things to do include visiting the temples to worship Buddha, worship the Royal monuments, discover the architectural masterpieces, visit museums, enjoy a ride on elephants, eat on the riverside, experience a homestay and take souvenirs back to your family.</p>



Table 6 (continued)

#	Categories	Cultural attractions
		<p>5. Floating market</p> <p>“Ayuttaya” floating market is one of the largest tourist sites in and around Ayuttaya province. The objective of this market is to help preserve and promote Thai arts and culture. The floating market gives visitors a relaxing and enjoyable experience, offering many kinds of local services. Visitors will find creative designs for the young generation such as T-shirts and all sorts of souvenirs that have ‘Thainess’ blended in to the designs and fabrics. Health products are everywhere and there are post cards, coffee shops both western and Thai style, Thai massage parlors and even a fish spa. There is also a photo studio that features old-fashioned backdrops for a typical family pose.</p> <div data-bbox="587 1232 1321 1780" data-label="Image"> </div> <p>Image 57 Ayutthaya Floating Market (Private collection, 2012)</p>

Table 6 (continued)


#	Categories	Cultural attractions
		<p>6. Eat out on the riverside</p> <p>Restaurants, especially typical noodle shops, are the mainstay of the market. Visitors can try ‘Pad Thai’, grilled squids and fresh water prawns, rice dishes, and Thai desserts.</p>  <p>Image 58 Seafood at the Floating market (Private collection, 2013)</p>



Table 6 (continued)


#	Categories	Cultural attractions
		<p>7. Folk Art</p>  <p>Image 59 Folk Art show at Floating Market Ayutthaya (Private collection, 2012).</p>
		<p>8. Drama about history of Ayutthaya</p> <p>At the floating market, tourists can enjoy their time seeing historical dramas about the history of Ayutthaya Kingdom. Thai people are proud of their heroes who gave them their present happy lives.</p> <p>.</p>

Table 6 (continued)



#	Categories	Cultural attractions
		 <p data-bbox="544 1115 1417 1153">Image 60 Performers of Historical Drama (Private collection, 2012)</p>
5	Hospitality	<p data-bbox="539 1223 1150 1256">9. Peaceful environment & friendly atmosphere</p> <p data-bbox="539 1274 1394 1420">The friendly personalities of the local people make the environment more relaxing and attractive, and gives tourists a safe atmosphere to travel within and stay longer.</p>  <p data-bbox="676 1968 1337 2002">Image 61 Friendly atmosphere (Private collection).</p>

Table 6 (continued)


#	Categories	Cultural attractions
6	Products	<p>10. Local handicraft</p> <p>Multicolored souvenirs and Ayutthaya symbolized products are displayed at the floating market.</p>  <p>Image 62 Souvenirs at Ayutthaya Floating Market (Private collection, 2012).</p> <p>Bamboo fan weaving in Amphoe Ban Phraek, Phra Nakhon Si Ayutthaya, has been inherited from the olden days. Formerly, the fans were woven with a quite simple technique into a rough design. The border was usually trimmed and sewn by hand with plain white cloth. Later, its form changed to imitate that of a Bodhi leaf or a heart shape. The border is trimmed with gold cloth while the weaving techniques and designs have become more complicated.</p>

Table 6 (continued)

#	Categories	Cultural attractions
		<p>11. Symbol product of Ayutthaya</p> <p>Palm Leaf Fish Mobile - Weavers of the palm leaf fish mobile, and other palm leaf products, in this province are Thai Muslims. The skills have been inherited for over 100 years. It is assumed that Thai Muslim spice traders who sailed their houseboats along the Chao Phraya River in the olden days were the first to have woven fish mobiles from palm leaf, out of inspiration from their affectionate bond with water and their surroundings, referring to a Thai barb with which they were familiar and using leaves from various species of palm grown locally. Originally, each woven fish mobile was not as colorful or numerously composed as in the present, using only a mixture of natural pigment and varnish for the final touch. The fish mobile, mostly in red, is usually hung above a baby's cradle so that Thai children are familiar with it since their babyhood.</p>  <p>Image 63 Producing Fish Mobile (Private collection, 2012)</p>

Table 6 (continued)

#	Categories	Cultural attractions
		<p>12. Local food</p>  <p>Image 64 Local Seafood Floating Market (Private collection, 2012).</p>

Information in the table was listed after the second visit Ayutthaya. The second visit was spent during one night and two days to collect data through observation while visiting a few important places. The data collection was done with the help of Dr. Kla Somtrakool and his student Dr. Thanat Yunthong, who was studying in the Faculty of Cultural Science in Bangkok. Dr. Thanat Yunthong was very helpful in collecting the right type of data, because his research work focused on the historical site of cultural tourism in Ayutthaya as well. His English was advanced enough to get key information about the cultural attractions there. Joining the group tour which included tourists from different countries such as America, Malaysia, China and Korea, It was very helpful to get information about the tourists' opinion. Some of informal interviews were taken from those foreigners. All of them were on their weekends.





Image 65 An Interview with a tourist from Malaysia (Private collection, 2012).

During the stay in Baifern homestay, Ayutthaya there was an interview from a visitor who was from England. She was on her weekend and had a plan to visit the historical park of ancient city. Her opinion about homestay service was excited.



Image 66 Homestay in Ayutthaya (Private collection, 2012).

In this light, the SWOT analysis was undertaken on the present situation of historical sites in Ayutthaya city, which is shown below.

Table 7 Result of SWOT analysis on the Management of Auytthaya Historical Attractions

	Strengths	Weaknesses
Internal Factors	<p>Good brand as an ancient capital city, world heritage site</p> <p>Good monitoring mechanism for promotional activities such as promotional theme.</p> <p>Manage cultural activities with the local community at the provincial level.</p> <p>Rich in long –term civilization history and Unique art of Ayutthaya Kingdom, including architecture, handicrafts: the golden age of Thai arts</p> <p>Folk entertainments, historical drama</p> <p>Friendly and hospitable communication in service</p>	<ul style="list-style-type: none"> · Poor language skill of staff · Tourist's length of stay is short · Lack of restoration cultural heritages · Promotional printed material in English is not enough, such as brochures, wall stickers · A lot of destroy because of war and flooding impacts
	Opportunities	Threats
External factors	<ul style="list-style-type: none"> · Located in the center of the country · Geographically located on the bank of the Chao Praya river basin · Good contribution of local community to shape better life · Good transportation service, traffic sign 	<ul style="list-style-type: none"> · Environmental risk such as flooding · Cultural deference problem · Competition from other cultural Destination · Withdraw of being World Heritage because of without any restoration



The conclusion of the management model in Ayutthaya historical park can be described in 4 point of views.

1. Tourism in Ayutthaya is based on the geographical location, which is on the bank of the three important rivers. It was the most important source to develop tourism successfully combined with their culture.

2. Cultural values and proud of the history was enough aware among public. The local people have realized how to promote their culture with the combination of the natural source.

3. Architectural design of the temples in Ayutthaya period, historical drama and folk art, symbolized handmade are important product in tourism service as well as they are used as tools to promote tourism.

4. The ruin of the ancient city needs some restoration to attract much earnings from foreign markets. There is some issue that Ayutthaya historical sites can be withdrawn because of without any restoration.



Image 67 Restoration of ruin of Auytthaya Historical city (Private collection, 2012).

2.4 Present Circumstance at Kharkhorin Ancient CapitalCity, Mongolia

Kharkhorin is the former capital of the Great Mongol Empire. Chinggis Khan established the capital city in Orkhon Valley. It is one of the historical sites which has attracted many foreign tourists. The city was strategically located at the crossroads of traditional routes, creating a staging post for migrating nomads and merchants



caravans. Foreign envoys and prominent clerics traveled to this city for an audience with Mongol Khan. The center of the empire existed there for more than 140 years.

Fieldwork was done in the ruins of Kharkhorin city in May. It was 360 kilometre from Ulaanbaatar, the capital city of Mongolia, and took about four hours to reach. At the ruins of the old city, there were four turtles monuments which seemed to be guardians to keep the city safe. According to history, they were guardians of the city located at the door of the city wall. Local people say the turtles are the symbol of honesty. It means that they have been standing still now for 2000 years at the same place, keeping the location of the ancient city. One Mongolian professor in historical science said that a new capital city of Mongolia would be built at that place. Those turtles are still waiting for their present duty to keep a new city. Around the stone turtles, there are remains of the city. There is a board with a picture of a turtle, which told that this was the ancient capital of Mongol Empire in the 13th century. One hundred metre from the ruins, there is Erdenezuu Temple, the Mongolian first Buddhist temple. During the field work, the researcher made the following lists of the cultural tourist attractions in the historical place of Kharkhorin city.

Table 8 Cultural Tourist Attractions in Kharkhorin Region, Mongolia


#	Categories	Cultural attractions
1	Main attraction	<p>1. Ruin of Karakorum city, a part of World Heritage site in Orkhon Valley</p>  <p>Image 68 Excavation view of Kharkhorin (Magazine Mongolica, 2012)</p>



Table 8 (continued)

#	Categories	Cultural attractions
		<p>Ruin of the Ancient capital city – Kharkhorin <i>(Kharkhorum)</i> The Kharkhorin historical site includes some interesting cultural attractions such as the ruins of the ancient city Kharkhorin, the first Mongolian Buddhist monastery “Erdenezuu”, the Phallic Rock, Tuvkhun Monastery, the Empire Complex, and natural beauty to attract domestic and foreign tourists. Kharkhorin city’s ruins are located in the territory of Kharkhorin town of Uvurkhangai province in the central region of Mongolia. Kharkhorin is located 360 kilometres from the present capital city Ulaanbaatar. Kharkhorin has beautiful natural sightseeing, historical sites and ways of nomadic life which make it a rich location to run tourism business in the central region of Mongolia.</p> <p>The ancient city was large and provided an interesting view of the nomadic civilization. Now there is little to be seen of the ancient city of Kharkhorin beyond a couple of stone turtle sculptures which give a visible indication of past glory. In the area of ancient Kharkhorin, four granite turtles each of which once bore an inscribed stela on its back, can be found.</p>



Table 8 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="603 981 1302 1070">Image 69 A stone turtle marking the boundaries of the ancient capital (TurtleRock, 2012)</p> <p data-bbox="603 1144 1385 1451">Discussion with local people told about the turtles that their age and origin were disputed, but one of them was to guard the hillock covering the remains of the palace that was built by Ugedei, son of Chinggis Khan. Two of these four historical artworks are originally marking the boundaries of the ancient capital.</p> <p data-bbox="603 1529 922 1563">2. Erdenezuu Monastery</p> <p data-bbox="603 1585 1401 1944">The main attraction of the Kharkhorin historical site is Erdenezuu Monastery that was founded in 1586, as the first Buddhist monastery in Mongolia. It is located near the present Kharkhorin town and adjacent to the ancient city of Karakorum. Stones from the ruins of Karakorum were used in construction of Erdenezuu Monastery. It is part of the World Heritage Site of Orkhon Valley Cultural Landscape.</p>

Table 8 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="707 1048 1305 1081">Image 70 Erdenezuu Monastery (Wikipedia).</p> <p data-bbox="603 1182 1409 1552">It is surrounded by a fortress wall that is 420m on each side, with 108, a sacred number in Buddhism, stupas. In 1792, it housed 62 temples. Mongolian lords tried to have their own temples inside of the wall of the monastery because it meant that they had high reputation. Also in 1658, the biggest ger consisted of 35 walls and 1700 long poles and could contain 200 people.</p>
2	Promotional Theme	3. “Throughout the ancient city-Kharkhorin”
3	Surrounding attraction	<p data-bbox="603 1686 1321 1877">There are some interesting cultural and natural attractions around the ruins of the ancient city such as Tuvkhun Meditation Monastery, Empire Complex, and Phallic stone.</p>



Table 8 (continued)

#	Categories	Cultural attractions
		<p>4. “Tuvkhun” Meditation Temple</p> <p>The monastery was built in 1654 by Saint Zanabazar who was a great sculptor and one of the biggest representatives of Buddhism in Mongolia. The creation work temple was dedicated to religious study and art works and became the foundation of today's Tuvkhun Monastery. It is located on a rocky mountain hill surrounded by forests elevated to 2300 meters above sea level. In 1651, the first religious statesman Zanabazar built a small stone building.</p> <p>After his death it became Tuvkhun Monastery, the name which it is known by today. The small temple was heavily damaged by communists during the upheavals of the late 1930s. During the summer of 1997 extensive ceremonies were performed here and a new statue of deity Gombo Makhagal (Mahakala) was placed on top and consecrated. Several monks work at the monastery full time.</p>



Table 8 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="603 1077 1369 1167">Image 71 Tuvkhun Meditation Monastery near Kharkhorin (Wikipedia, 2009).</p> <p data-bbox="603 1240 1417 1823">The related historical monuments and inscriptions will attract many tourists, because of locating its location in the Valley of Orkhon World Heritage, which has fertile soil for pasturing the domestic animals, and for comfortable living. The Orkhon Valley Cultural Landscape is evidence of the Mongolian nomadic cultural tradition. There are many cultural and archeological vestiges dating from the Paleolithic period, and sites throughout the Great Mongolian State which are shown in the Kharkhorin Museum. There are also a variety of historic ruins including, monasteries, temples and other monuments, which refer to the Turik Empire.</p>

Table 8 (continued)

#	Categories	Cultural attractions
		<p>The peak where Tuvkhun is located resembles chair with arm rests on either side. The seat of the chair is several hundred meters above the base of peak to the temples. According to legend, only Zanabazar was allowed to go right up to the temples. Others had to dismount at the base of the peak and walk up. Near the top of the staircase, to the right of temples, are two wells about fifteen feet from each other. One has fresh water in it, while the other has slightly brackish water.</p> <p>No one has been able to explain why one is brackish and one not, or for that matter, how there can be wells at all here in the solid rock very close to the summit of a mountain, where ordinarily there would not be any underground water sources. From the temples trail to the left, when facing the mountain, leads to two meditation caves. Near the cave is "Zanabazar's throne", a stone sit where, according to monks in residence, Zanabazar would seat each morning at dawn. On a sloping shelf of stone below the caves, pressed into native rock, are the imprints of several feet. Local monks say one is the bare foot of Zanabazar as a small boy, while another is of his foot as grown man, shod in Mongolian style boots. There is also an imprint of what is said to be his horse's hoof. To the right of the temple a path leads upward to the summit of the rock. One branch of the path leads to the so called mother womb, a narrow passageway which pilgrims crawl through to be symbolically reborn and cleansed of their sins. An extension of the path continues to peak, where the sizable flat area created with the help of stone retaining walls is surrounded with the large ovoo.</p>



Table 8 (continued)


#	Categories	Cultural attractions
		<p data-bbox="603 432 994 465">5. “Phallic Rock” Monument</p> <p data-bbox="603 488 1396 801">Outside of Mongolia's Erdenezuu Monastery stands a prominent phallic statue smack dab in the steppe, referred as the Phallic Rock. According to local lore, this statue has been erected to remind the monks not to stray from their celibacy. The statue has also grown to be regarded as a symbol of fertility.</p>  <p data-bbox="770 1473 1236 1507">Image 72 Phallic Rock (Wikipedia).</p> <p data-bbox="603 1585 1388 1787">Today, married Mongolian women pray for a son at the Phallic Rock and single women pray for a “fine husband”. This phallic rock was made from the natural stone and many visitors are attracted to this place</p>



Table 8 (continued)

#	Categories	Cultural attractions
4	Activities	<p>6. Seasonal horse racing</p> <p>Horses are greatly cherished in Mongolian culture, particularly among the nomads because horses are very useful to people's daily lives and livelihood. Horse racing is the second most popular event in Mongolia. Mongol horses were a key factor during the 13th century conquest of the Mongol Empire. There is a traditional saying in Mongolian: "A Mongol without a horse is like a bird without the wings". Chingghis Khan himself once said: "It is easy to conquer the world from the back of a horse". A nomad with many horses is considered wealthy, and having many horses which are in good shape is considered honorable behavior. Mongol people individually have favorite horses, each family member has his and her own horse, and some family members value their favorite horses by saving them from working under a lot of pressure. Today some business companies and local municipalities organize horse racing competitions in a season of the year especially in winter and spring to promote and increase the value of the horses.</p>



Table 8 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="603 1137 1313 1227">Image 73 Horse-Racing in summer (Private collection, 2012).</p>
5	Products	<p data-bbox="603 1305 1042 1339">7. Felt, wool and leather products</p>  <p data-bbox="603 1944 1377 1977">Image 74 Producing Felt by wool (Private collection, 2012).</p>

Table 8 (continued)



#	Categories	Cultural attractions
		<p>Leather, wool, cashmere and felt products and other souvenirs were in the local shop. Some sole proprietors in the local region were supported to contribute to the regional development and improve their living condition.</p>  <p>Image 75 Felt Products (Private collection, 2012)</p>
		<p>9. Handmade souvenirs</p> <p>Mongolians make some products with the national symbolic identity and souvenirs by using raw materials from the domestic animals. Quality of the leather, cashmere, and woolen products was quite well and healthy for long use.</p>

Table 8 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="630 1059 1377 1093">Image 76 Handmade souvenirs (Private collection, 2012).</p>

During the focus group discussion, there was an interview with the Togtokhsuren (2012), Head of Uvurkhangai Province who said that,

“It is the main aim for the development of Uvurkhangai Province that to develop tourism as an independent industry under the sustainable development principle of the World economy. According to the initiation of the Enterprises in Tourism, “Valley of Orkhon- World Heritage” was established for the local tourism development in Uvurkhangai Province. The tourism enterprises are starting to work closely with the local entities in tourism development to discuss any urgent problems and other daily and special needs of the tourism. They are having a local promotional slogan that “Travel through 13th century”. In local level, the local municipality and the private enterprises are cooperating in tourism business to organize competition, show and manage exhibition, trade fair

and exchange tourism experience domestic and international level to promote culture and attract customers.”

The researcher has visited that sacred and magnificent place of Tuvkhun Monastery two times before. According to her observations, most people who visited that place could feel a sense of peace in the midst of nature. The mother’s womb was so famous and was attracted many visitors who want to be reborn. It was the real relationship between nature and human belief. Many people’s impression was that they could understand that they were created by the nature. Their feelings and impression were not the same when they visited a similar place in China, because of the condition of the adaptation in the different natural environment. Foreign tourists like to visit that place to get the different natural and cultural feelings, and are always happy for gaining new experiences during their traveling.

There are some factors on Kharkhorin historical site analyzed as a result of SWOT analysis in the following table.

Table 9 Result of Swot Analysis on the Mangement of Kharhorin city, Mongolia

	Strengths	Weaknesses
Internal factors	<ul style="list-style-type: none"> · Historical remains, archaeological artifacts · Interested in many researchers and tourists · City civilization in nomadic culture · One of important historical attraction 	<ul style="list-style-type: none"> · Less activities to support the ruin · Poor management of the attraction · Skill of staff · Cultural value awareness is less among local people



Table 9 (continued)

	Opportunities	Threats
External factors	<ul style="list-style-type: none"> · Located in “Orkhan Valley” world heritage in the Basin of Orkhon River. · XIII century new complex is being constructed 	<ul style="list-style-type: none"> · Less competitive · Fragible for economic crisis · Construction work was slow

On the conclusion of the historical site, although it is the true history that Kharkhorin was the Mongolian ancient capital city, the ruins of the city couldn't give enough cultural pleasure to the tourists. There was a need to do a lot of activities to develop the old capital city in the modern time, which would show the peak period of 13th century of Mongol Empire.

2.5 Management of Homestay at Mae Kam Pong Village, Chiang Mai, Thailand

An increasing number of foreigners are now living in Chiang Mai because of the good conditions for living. Chiang Mai has been rated among the top 10 most livable cities in Asia. It has a comfortable atmosphere, and enjoys a mild climate most of the year. The Northern Thais are agreeable people and don't mind sharing their wonderful city, particularly if it helps the local economy.

Besides that, a lot of foreign visitors like to stay in a fairly private and relaxing environment with a hospitable Thai family. The specialists in Tourism Authority in Chiang Mai said there were some good homestays in different districts in Chiang Mai. The most famous homestay was Ban Mae Kam Pong which was situated on a hill about 50 kilometers from downtown Chiang Mai. Since Ban Mae Kam Pong is not far from the heart of Chiang Mai city, many tourists travel to this village for recreation and excursions. The site where the home-stay accommodations were found was the best spot to have a panoramic view of the whole village. Eco-tourism and other



activities offered to visitors have been made relevant to local culture and the lifestyle of villagers. Fortunately, Ban Mae Kam Pong possesses picturesque mountain scenery, and beautiful waterfalls are also among its attractions. Local villagers have brought these natural assets into the realm of eco-tourism.

There is a table showing the principle attraction and supporting activities to serve to the tourists in Ban Mae Kan Pong village, Chiang Mai, below.

Table 10 List of Cultural Tourist Attractions at Mae Kam Pong Village, Chiang Mai


#	Categories	Cultural attractions
1.	Main attraction	<p>1. Mae Kam Pong Home Stay</p> <p>Enjoy the remote countryside and the local northern Thailand way of life at Ban Mae Kumpong Village (pronounced Gumpung), only 50 kilometers east of Chiang Mai city. At a height of 1,300 meters, amid the mountains, scenic views, waterfall, pleasant weather, you will get to know the local people in their friendly local traditions and culture. Many cultural activities are planned for guests within a short stay. Of course, should time allow, you are welcome to extend your stay at a minimal cost.</p>
2	Destination theme	<p>2. “Rose of North”</p>  <p>Image 77 Trade Fair at Chiang Mai (Private collection, 2012).</p>

Table 10 (continued)

#	Categories	Cultural attractions
3	Cultural attractions	<p>3. Homestayservice</p> <p>The home-stay service in this village is managed wholly by local villagers. They open their homes to tourists, allowing them to live the life of a hill villager in simple, clean, wooden homes; to eat healthy local fare, and to rise with the dawn and watch the local residents leave home to work on the tea and coffee plantations in the surrounding hills. The head of the village asserted that the eco-tourism service has so far improved the community's economy and provided local people with supplementary income. The home-stay project has successfully been employed in the promotion of environmental understanding, and to educate the denizens of the hamlet in modern conservation techniques, while providing visitors with the hands-on experience of daily life in a hill village.</p> <p>The villagers also earn more from the sale of local goods, such as herbal products and bamboo furniture. Many villagers have been encouraged to volunteer in community tourism and thus many types of activities have been developed. Villagers who have different skills and different interests can select activities in which they are willing to participate.</p>



Table 10 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="568 1288 1318 1323">Image 78 Staying in Thai Family (Private collection, 2012)</p> <p data-bbox="512 1400 799 1435">4. Stay in Thai family</p> <p data-bbox="512 1453 1374 1928">Visitors can learn local cultures and ways of life, staying in a friendly Thai family. They can also learn, examine and understand local ways of interdependent co-existence with nature. Some interesting activities which are served to tourists can raise their awareness of and responsibility for local cultures, nature and biodiversity, with the ecological systems of natural forest, community forest and national forest reserves. Factors for local economic empowerment would bring about a sustainable form of tourism which is acceptable at the international level.</p>

Table 10 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="635 1070 1264 1104">Image 79 Thai Family (Private collection, 2012).</p> <p data-bbox="512 1178 722 1211">5. Old city wall</p> <p data-bbox="512 1234 1372 1760">One of Chiang Mai's major attractions is its old city. While many old cities all over Thailand once had walls and moats, Chiang Mai is almost the only city where the old walls are still mostly intact. In addition, the city within the old walls still has many charming lanes. When King Mengrai first built the city in 1296 AD, its outer fortification was a double-wall; the inside section being made of brick while the outer wall was of soil and built in a crescent shape. The city walls measure 1.8 by 2 kilometres but they have as been renovated many times over the centuries.</p>

Table 10 (continued)

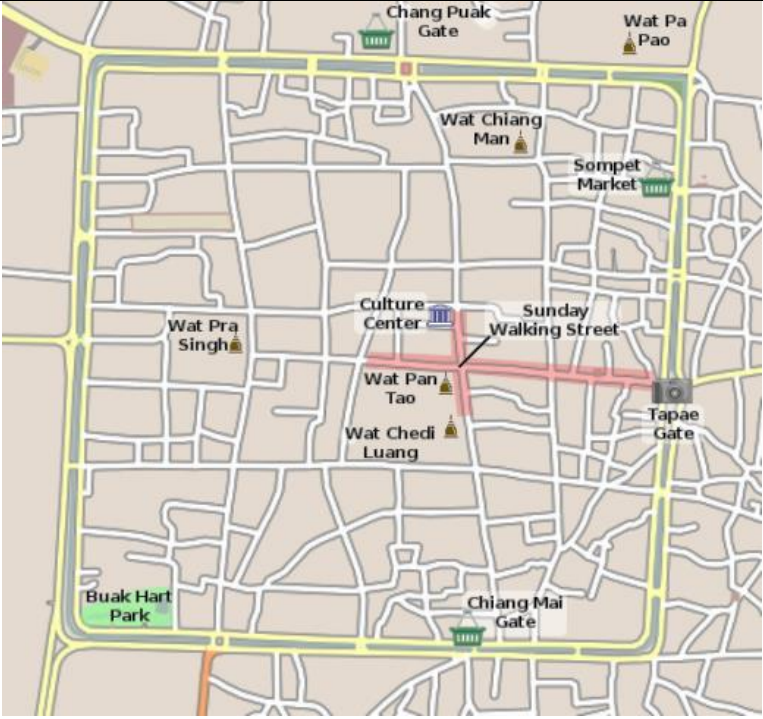
#	Categories	Cultural attractions
		 <p data-bbox="628 1240 1369 1279">Image 80 Map of old city wall (Private collection, 2012).</p> <p data-bbox="512 1352 775 1391">6. Buddhist temples</p> <p data-bbox="512 1406 1390 1995">Chiang Mai has over 300 Buddhist temples (called "wat" in Thai). These include: Wat Phrathat Doi Suthep, the city's most famous temple, located on Doi Suthep, a hill to the north-west of the city. This temple dates from 1383. Wat Chiang Man, the oldest temple in Chiang Mai, dates from the 13th century. King Mengrai lived here during the construction of the city. This temple houses two important and venerated Buddha figures, the marble Phra Sila and the crystal Phra Satang Man. Wat Phra Singh is located within the city walls, dates from 1345 and offers an example of classic northern Thai style architecture. It houses the Phra Singh Buddha, a highly venerated figure brought here many years ago from</p>

Table 10 (continued)

#	Categories	Cultural attractions
		<p>Chiang Rai. Wat Chedi Luang was founded in 1401 and is dominated by a large Lanna style chedi which took many years to finish. An earthquake damaged the chedi in the 16th century and only two-thirds of it remains. Wat Chet Yot is located on the outskirts of the city. Built in 1455, the temple hosted the Eighth World Buddhist Council in 1977. Wiang Kum Kam is at the site of an old city on the southern outskirts of Chiang Mai. King Mengrai lived there for ten years before the founding of Chiang Mai. The site includes many ruined temples. Wat Umong is a forest and cave wat in the foothills in the west of the city, near Chiang Mai University. Wat Umong is known for its fasting Buddha, representing the Buddha at the end of his long and fruitless fasting period before he gained enlightenment.</p> <p>After arriving from the village Mae Kam Pong to Chiang Mai city, tourists always visit some of those wonderful temples to recognize Theravada Buddhist culture and make meditation.</p>



Table 10 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="571 1368 1331 1406">Image 81 Temple of Doi Suthep (Private collection, 2012).</p> <p data-bbox="512 1487 1358 1742">The city emblem depicts the chedi at Temple Doi Suthep in its center. Below it are clouds, representing the moderate climate in the mountains of northern Thailand. There is a naga, the mythical snake said to be the source of the Ping River, and rice stalks, which refer to the fertility of the land.</p>



Table 10 (continued)



#	Categories	Cultural attractions
4.	Natural attractions	<p>7. Mountain</p>  <p>Image 82 Mountain (Private collection, 2012).</p>
5.	Festivals	<p>8. Flower Festival</p>  <p>Image 83 Flower Festival (Private collection, 2012).</p>

Table 10 (continued)


#	Categories	Cultural attractions
		Chiang Mai Flower Festival: A three-day festival held during the first weekend in February each year, this event occurs when Chiang Mai's temperate and tropical flowers are in full bloom.
6	Activities	<p>9. Folk music and dancing</p> <p>During the fieldwork in Chiang Mai, there was a visit in Drama and Art College by the invitation of Mrs.Yuwadee , a teacher of the college. The Northern style dancing and historical drama of Thailand were performed by the talented yung students there. There were a lot of groups of music, dancing which express Thai cultural characteristics.</p>  <p>Image 84 Folk music and dancing (Private collection, 2012).</p>



Table 10 (continued)


#	Categories	Cultural attractions
.		<p>10. Join with villagers to make tea and coffee</p> <p>During the visit in homestay the guide explained this kinds of plant, which is shown in the next picture is used to make coffee.</p>  <p>Image 85 Join with villagers to make tea and coffee (Private collection, 2012).</p> <p>Villagers produce coffee and provide some regions with the coffee. The head of the Mae Kam Pong talked they supply some of Provinces in North-eastern as like Khon Kaen, Nakhon Ratchasima and Udon Thani.</p>
7.	Local products	<p>11. Silverware</p> <p>There were some temples in Chiang Mai with the decoration of silver. There was a visit to the silver temples and small production office of silverware in the street of silver in Chiang Mai. People make beautiful decorations from alliminuim. It seems accurate and hard work. But mastersips were happy to do the beautiful work to the public. There were many different instruments to make such beautiful decorations.</p>



Table 10 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="671 1126 1286 1160">Image 86 Silverware (Private collection, 2012).</p> <p data-bbox="504 1238 799 1272">12. Hill tribe products</p> <p data-bbox="504 1294 1366 1547">Arts of craft, local products are one of the attractions in Chiang Mai. People who are living in the mountain areas making beautiful bright clothes, bags and offer to tourist those products. Attractive souvenirs with Chiang Mai symbolic temple Doi Suthep were sold to the tourists, too.</p>

Table 10 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="651 987 1307 1021">Image 87 Hill tribe products (Private collection, 2012).</p> <p data-bbox="502 1095 751 1128">13. Local products</p> <p data-bbox="502 1151 1398 1406">Tea pillow products have proved to be very attractive souvenirs for tourists and a tea pillow group has been started in order to serve the tourism market needs. Moreover, a traditional massage group and a herbal group have also been established to support community tourism in the village.</p>  <p data-bbox="502 1906 1331 1995">Image 88 Pillow makers at Mae Kam Pong Village, Chiang Mai (Private collection, 2012).</p>

According to the village headman, the potential of ecotourism resources, which include both physical and cultural resources, has been recognized by the leader of the village. He discussed his ideas with other village leaders. Once the agreement had been reached among the small group of leaders, the village's forum was organized to discuss "the community ecotourism". With assistance from external organizations, both from the government and non-government organizations, the community ecotourism was first implemented in April 1999. The ecotourism activities included village sightseeing, cultural shows and homestay. The village launched a homestay service, which is run as a cooperative, in December 2000 when some 20 families renovated their homes and opened them up to visiting tourists. This helped facilitate further development of community ecotourism in Ban Mae Kam Pong. Various training programs were organized to strengthen the management system of community tourism development. In addition, the Tourism Research Foundation sponsored the research program in identifying an appropriate model for community tourism development in Ban Mae Kam Pong. This action research helps villagers familiar with the concept of ecotourism and homestay business.



Image 89 Interview from Head of Ban Mae Kam Pong Village (Private collection, 2012).



Ban Mae Kam Pong village has interesting eco-tourism management and services because of having wonderful natural beauties and interesting activities which are offered to the tourists.

To date, about 1,000 tourists visit Ban Mae Kam Pong annually and are catered for by the home-stay program. Income generated from ecotourism is about 300,000 baht a year, an increase from 86,000 baht in 2001. It is used to finance various community welfare programs, ranging from infrastructure to forest conservation.

The home-stay service in this village is managed wholly by local villagers. They open their homes to tourists, allowing them to live the life of a hill villager in simple, clean, wooden homes; to eat healthy local fare, and to rise with the dawn and watch the local residents leave home to work on the tea and coffee plantations in the surrounding hills. The head of the village asserted that the eco-tourism service has so far improved the community's economy and provided local people with supplementary income. The home-stay project has successfully been employed in the promotion of environmental understanding, and to educate the denizens of the hamlet in modern conservation techniques, while providing visitors with the hands-on experience of daily life in a hill village. The villagers also earn more from the sale of local goods, such as herbal products and bamboo furniture. Many villagers have been encouraged to volunteer in community tourism and thus many types of activities have been developed. Villagers who have different skills and different interests can select activities in which they are willing to participate.

An upmarket eco-tourism lodge on the fringes of Mae Kampong Glang is the aesthetically pleasing John's Place located between Tharnthong Lodges and Baan Mae Kampong; a venue built with the extensive use of teak and natural stone. Guests can enjoy the accommodation afforded in comfortable and tastefully furnished split-level bungalows; witness displays of traditional music and dance on an elevated terrace, or climb into a lofty tree-house to do a spot of bird watching.

The village is unique in many ways, not the least of which is the revenue earned from the sale of electricity to surrounding villages. The idea was suggested by His Majesty King Bhumibol during a visit to Baan Mae Kampong more than twenty years ago. Following the King's advice, the people of the village successfully turned the sale of electricity into a main source of income.



In terms of marketing management, information on Ban Mae Kam Pong Homestay has been provided in Thai version through the official website based on the membership of Homestay Standard Thailand project at <http://homestaythai.tourism.go.th>, organized by the Department of Tourism. In addition, the village with the cooperation of the private sector has recently developed its own website in bilingual Thai and English versions at <http://www.mae-kampong.com>. Reservations are preferable for homestay by direct contact at the village or using travel agents.

This community has been developed into a sustainable tourist destination and a study center for local lifestyle and culture.

Ban Mae Kam Pong in Chiang Mai has won the Pacific Asia Travel Association's (PATA) Gold Award in the culture category, in 2010. The following table shows the advantages of the SWOT analysis on the research of Mae Kam Pong Home Stay in Chiang Mai.

Table 11 Result of SWOT Analysis on way of life in Chiang Mai Province, Thailand

	Strengths	Weaknesses
Internal Factors	<ul style="list-style-type: none"> Standard requirements for homestay from Department of Tourism Registrar regulation from TAT Brand city “the Rose of the North” Brand of ethnic and adventure tourism Good road and traffic sign in the mountain Homestay with hospitable family Cultural activities 	<ul style="list-style-type: none"> Language barrier of staff online service limitation



Table 11 (continued)

External factors	Opportunities	Threats
	<ul style="list-style-type: none"> · Second biggest city of Thailand · Climateatmosphere is comfortable · Natural beauty and fresh air 	<ul style="list-style-type: none"> · Water pollution

Homestay development and management has been a key challenge for the community “Ban Mae Kam Pong” because of its prominent potential for the villagers and its resources. In terms of human resources management, to be capable homestay hosts, the villagers have been provided with an understanding of both tourism and homestay contexts.

The homestay price has been set up with an inclusive price for all tourists which includes an accommodation, meals, the village’s activities, a service charge of 550 baht for one night and two days per person, and a donation to the village.

The revenue from homestays has been managed by the homestay leader. The benefits will be distributed among stakeholders. Some amount of money is directly paid to the homestay host and some will be provided to the related activities including the managerial issues. The rest will be accumulated in the village’s account for further developments and the remaining amount will be deposited in the village’s co-operative. Yet, by pooling some benefits into a co-operative system, every member will benefit from the dividend per share. It has been recognized as one of the more effective methods of financial distribution which may lead to the reduction in the conflict between villagers.

Conclusion: In an attempt to achieve the success of running an effective home stay service, the government has also played an important role to support the village through some educational training schemes such as the hospitality programmers, the Basic English course and field-trips. It is very important for human resources development, that the villagers realize the values of community tourism and homestay businesses. Furthermore, the awareness of local people concerning their cultural value is developed through the training and influenced to their business to make extra income combining with the main source of the tourism.





Image 90 Interview a foreigner who lives in Thailand (2012).

The TAT of Chiang Mai province organizes promotional activities such as organizing trade fairs, seminars, training programs for staff to educate, and tools to develop local tourism to combine links of the government and local communities.

2.6 Present circumstance of Ger stay at Gorkhi Terelj, Tuv Province, Mongolia

The real highlight of Mongolia is the countryside and the numerous activities which are related to the nomadic way of life. These include such cultural opportunities as staying overnight in gers, and visiting nomadic herdsmen, trying to get real experiences of nomadic life by seeing or getting involved in their daily activities. Active nature tours encompass things such as hiking, trekking, horse and camel riding,



yak caravans, rafting, biking, mountain climbing, bird watching and fishing, depending on the feature of the destinations. A number of local families in the area rent their horses; purchase their dairy products, and handicraft items so that they retain their traditional culture and lifestyles.

During tourist peak seasons most tourists like to stay in a comfortable, clean gers with hospitable service and an affordable price. Numbers of tourists like to experience the nomadic livelihood together with Mongolian families and tourist companies provide the ger stay with nomadic family.

Nomadic lifestyle and ger camps are of great interest for international visitors - most western tourists are attracted by the background of Mongolian nomad life, their daily activities, authentic narrative, and the story of herders.

The nearest ger camp to Ulaanbaatar is Terelj lodge, which is located about 50 kilometres from the capital city. This tourist camp offers a range of different services to the tourists, including available activities, such as playing a number of Mongolian traditional games which are ankle bones, chess, or just relaxing and chatting with your friends and having drinks in the special environment.

These Ger camping sites give tourists the unique chance to see the virgin nomadic culture and lifestyle with comfortable 2-4 bedded gers, restaurants, souvenir shops, flush toilets, and showers.

Mongolian ger camps are designed especially for receiving and serving tourists with the following attractions shown in the table.



Table 12 List of Cultural Attractions at Gorkhi Terelj National Park, Mongolia

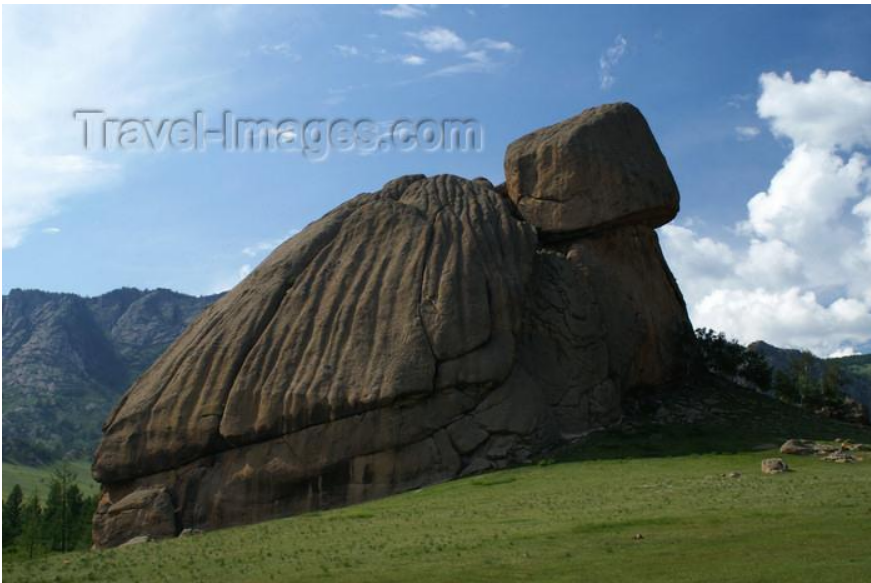
#	Categories	Cultural attractions
1	Main attraction	<p>1. Stay in Ger with nomadic family</p> <p>Ger Museum</p> <p>Furnished with a set of Mongolian antique furniture in a traditional style, this mini museum gives a good understanding about the centuries old life styles, and traditions of nomads from the steppes. Guests visit ger museum without any fees and taste Mongolian dairy products, mare's milk and yogurts and also have a look and interest in the traditional antique accessories. If guests request, they can stay overnight in the special ger which available to listen to some lectures on Mongolian culture and history.</p>
2	Natural attraction	<p>2. Mountain</p> <p>3. Turtle Rock legendary attraction</p> <p>There are two interesting rock formations: Turtle Rock (Melkhi Khad), in a side valley, which looks like a turtle at a certain angle, and the Old Man Reading a Book, on top of a hill.</p>  <p>Image 91 Turtle Rock in Gorkh Terelj (Private collection, 2012).</p>



Table 12 (continued)

#	Categories	Cultural attractions
		<p>Gunjiin Sum is surrounded by magnificent forests, not far from the lovely river, the Baruun Bayan Gol; the temple was built in 1740 by Efu Dondovdorj to commemorate the death of his Manchurian wife Amarlangui. Once part of a huge monastery containing about 70 sqmetres of blue walls, five other temples and a tower, Gunjiin Sum is one of the very few - if not the only - Manchurian-influenced temple in Mongolia to survive over the centuries. Unlike most other monasteries in Mongolia, Gunjiin was not destroyed, but just fell into ruin from neglect, vandalism and theft. Only the main temple and some of the walls of the monastery remain.</p>
3	Festivals	<p>4.Naadam Festival</p> <p>Naadam means “amusement and entertainment”. With history dated back to 1225 AD, it is initially known as "the three manly sports" (Mongolian wrestling, horse racing and archery), among which only wrestling is man’s “privilege”. It is held in the National Sports Stadium, Ulaanbaatar city on the 11th – 14th July each year to commemorate the revolution in 1921 when Mongolia declared itself an independent country.</p>



Table 12 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="603 1019 1343 1052">Image 92 Opening ceremony of Naadam (Naadam, 2011)</p> <p data-bbox="507 1131 1426 1440">“The Three Manly Sports” – horse racing, wrestling and archery are the prevailing and dominating part of Naadam. Another popular activity held in Naadam Festival is the playing of games using sheep anklebones that serve as game pieces and tokens of both divination and friendship. In the larger Naadam Festivals, tournaments may take place in a separate venue.</p> <p data-bbox="507 1462 657 1496">5.Wrestling</p> <p data-bbox="507 1518 1433 1827">Speaking of wrestling, some assume it was initially aimed to train young kids to tame wild animals, and the Mongols regard it highly as a sport demanding strength, intelligence and tactics. Wrestling was a popular practice among the noble Mongolian families to choose their sons-in-law and it is one of the Mongol’s favorite sports nowadays. Now, wrestling usually comes first in the Naadam Festival.</p>

Table 12 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="667 1115 1275 1153">Image 93 Wrestling (Private collection, 2012).</p> <p data-bbox="507 1238 643 1272">7. Archery</p> <p data-bbox="507 1294 1414 1496">Mongolian bows are very tight ones, so that it requires a pure strength to stretch it out. Excellent eyesight, exact measurement skills, patience and strength are necessary merits for a qualified archer. Practice makes perfect, and experience matters.</p>

Table 12 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="592 981 1353 1016">Image 94 Archery competition (Private collection, 2012).</p> <p data-bbox="507 1122 699 1158">7.Horse-racing</p> <p data-bbox="507 1176 1439 1928">The Mongol horses roam around the grassland and forests, surviving and thriving in the harsh environment with temperature ranges from 30°C in the summer to -40°C in the winter and feed on their own. They are famous for their duration and strength. The Mongols, esteemed for their ability to “race on horseback”, have lived a nomadic life style for centuries and depend on horses. They ride to hunt, to fight, to trade, and horse is their key transportations means. They also associate horses with power, strength, and loyalty, and value excellent horsemanship as one of the necessary skills of a man. Nowadays “the three manly sports” have enriched the Naadam festival, making it more charming. Colorful silken tunics, fresh-faced nomads, thundering hooves, flying arrows, wrestling bouts, and thousands of thrilled spectators is the common scene typical of Naadam festival, big or small.</p>



Table 12 (continued)


#	Categories	Cultural attractions
4	Activities	<p data-bbox="507 454 766 488">8.Moving by oxcart</p>  <p data-bbox="624 1088 1321 1122">Image 95 Moving by oxcart (Private collection, 2012)</p>
		<p data-bbox="507 1205 853 1238">9.Visiting nomadic family:</p> <p data-bbox="507 1256 1422 1619">During the stay in a ger camp, tourists can see how nomadic families move on the oxcart. The most common activities are introducing some etiquettes which one should follow in the ger, when assembling and dissembling the ger, in the felt making process, traditional dressing, taking pictures with traditional costumes, and five types of animals and daily activities of nomadic family and traditional games, a little competition among tourists.</p> <p data-bbox="507 1641 1382 1731">Tourists can participate in constructing ger when they visit nomadic family to learn Mongolian culture.</p>



Table 12 (continued)

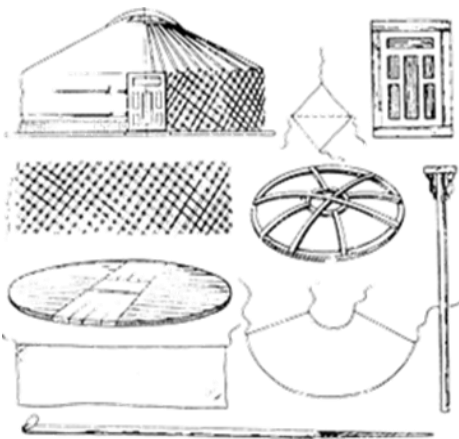

#	Categories	Cultural attractions
		 <p>a) Mongolian ger consists of:</p> <ol style="list-style-type: none"> 1. Wooden door 2. Two central supporting posts 3. Wheel-shaped roof frame 4. Roof poles 5. Separate walls 6. Floor and rug 7. Felt insulations 8. Roof-ring <p>Image 96 Components of Ger (wikipedia, 2011).</p> <p>b) Steps of constructing ger:</p> <p>1st the separate walls are unfolded and tied together in a circle.</p>  <p>Image 97 Stage 1 of constructing ger (Wikipedia, 2012).</p>



Table 12 (continued)


#	Categories	Cultural attractions
		<p>2nd the door is then attached to the wall frames with 2 or 3 rope belts running around the outside of the wall.</p> <p>3rd wheel- shaped frame is attached to the 2 supporting posts and raised in the center of the ger.</p>  <p>Image 98 Stages 2,3 of constructing ger (Wikipedia, 2012).</p> <p>4th the poles are set between the wheel- shaped roof frame and the walls.</p> <p>5th some large pieces of felt are tied together around the outside of the ger to provide insulation.</p> <p>Finally, the ger is covered with a white cotton shell and outside of the ger, there are 2 or 3 rope belts running around.</p>



Table 12 (continued)


#	Categories	Cultural attractions
		 <p data-bbox="571 1144 1385 1182">Image 99 Stages 4,5,6 of constructing ger (Wikipedia, 2012).</p> <p data-bbox="507 1263 1433 1576">Mongolian ger weighs from 150-300 kgs and it can be assembled and dismantled in approximately within 30 or 40 minutes. The ger is surprisingly warm inside, with a wood furnace, beds, and most other conveniences that tourists would find in a typical western house. Inside the ger is surprisingly roomy, with a wood furnace to keep visitors more than toasty.</p>
		<p data-bbox="507 1599 916 1637">10.Trying on traditional clothes</p> <p data-bbox="507 1653 1406 1966">People in the city only wear deels for special holidays and celebrations. Every ethnic Mongolian group has their own clothing where deels have intricate and elaborate designs. Since 1990, the deel design has gone through a revival with the addition of many modern designs and fabrics. People living in the countryside wear deels more often than people in the city.</p>



Table 12 (continued)

#	Categories	Cultural attractions
		 <p data-bbox="518 1093 1423 1133">Image 100 Mongolian Traditional clothes for celebration. (Wikipedia)</p> <p data-bbox="510 1205 911 1245">11. Rafting through Tuul River</p> <p data-bbox="510 1261 1433 1464">Tuul river is one of the best places in the country for rafting. Enjoy some outstanding cross-country skiing around Terelj. There are no set trails, so just take your own gear and ask the locals, or any Ger camps that are operating, for some good, safe areas to try.</p>



Table 12 (continued)



#	Categories	Cultural attractions
		<p>12.Skiing in the winter</p>  <p>Image 101 Skiing in the winter (Private collection, 2012).</p> <p>13. Milking cows, sheep</p>  <p>Image 102 Milking cows (Private collection, 2012).</p>

Table 12 (continued)

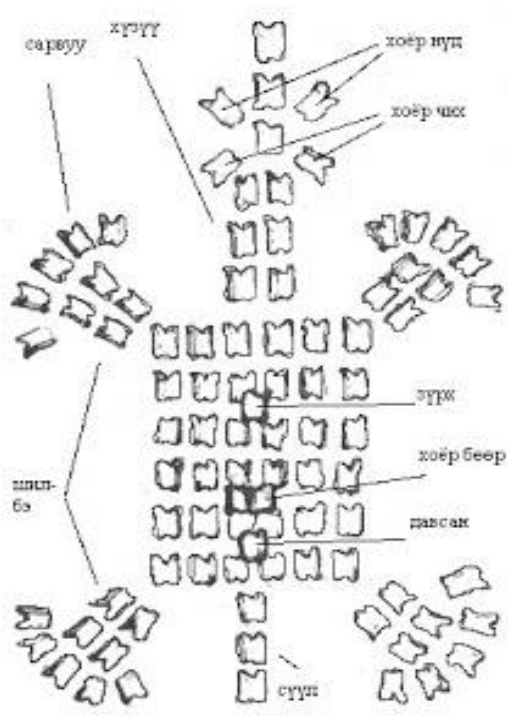
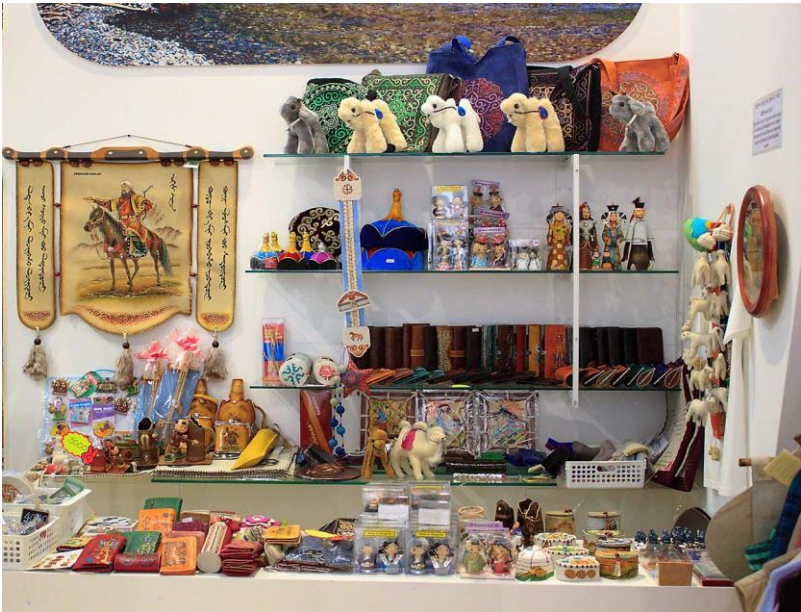

#	Categories	Cultural attractions
		<p>14. Traditional games</p>  <p>The diagram illustrates various traditional games, specifically focusing on the 'multicoloured frog' (a type of board game). It shows several clusters of small, irregularly shaped pieces (likely representing the 'frogs' or pieces) arranged in different patterns. Labels in Mongolian script point to specific pieces or groups: 'саруу' (top left), 'хүү' (top center), 'хоёр нэг' (top right), 'хоёр чих' (middle right), 'хүү' (middle center), 'хоёр бөөр' (bottom center), 'дасан' (bottom right), and 'хүү' (bottom center). The pieces are arranged in a way that suggests different game setups or moves.</p> <p>Image 103 Traditional games (multicoloured frog).</p>
5	Local products	<p>15. Souvenir shop</p>  <p>The photograph shows a well-stocked souvenir shop. On the left, there are two large, colorful tapestries or wall hangings featuring traditional Mongolian motifs, including a figure on horseback. The shelves are filled with a variety of items: stuffed animals (like a yellow sheep and a blue horse), small figurines, and other decorative objects. A large, colorful bag is hanging on the wall. The shop is brightly lit, and the items are neatly arranged on the shelves.</p> <p>Image 104 Souvenir shop(private collection)</p>

Table 12 (continued)

#	Categories	Cultural attractions
		<p>16.Handmade and Felt product</p>  <p>Image 105 Felt product(private collection)</p> <p>Mongolian souvenir products which are made of leather, wool and cashmere are displayed in shops</p>

The following table shows the results of the SWOT analysis on the research in Gorkhi Terelj District, Mongolia.



Table 13 Result of SWOT Analysis on Ger Camping Situation at Gorkhi Terelj, Mongolia

	Strengths	Weaknesses
Internal factors	1.Comfortable traditional ger service 2.New experience on nomadic way of life 3.Nomadic cultural knowledge	1.Poor language skill of staff 2.Less manageable activities 3.Crowd of visitors in the high season 4.Quality of service is poor during the high season 5.Participation of local public was less
	Opportunities	Threats
External factors	1.Fresh air and beautiful nature 2.Hospitality of local people	1.Work force in the ger camp is problematic because of seasonality. 2.Need to provide more facilities

Present situation of the way of life destination in Mongolia was concluded that during the high season there was a lot of crowd of tourists. Due to periodic tourist pressure, quality of service became worsen. There were plenty of cultural activities for the tourists with the combination of natural views however the producing and enriching the cultural tourism products were less manageable. Some needs to provide more facilities in ger stay and to involve local families into the destination development were the considered issues to attract customers.

Discussion on the Present Circumstance of Cultural Tourism in Thailand

Tourism in ASEAN has been growing rapidly and the top three tourist destinations in ASEAN, in terms of number of international tourist arrivals, are Malaysia, Thailand and Singapore. These countries have well developed tourist



destinations, with infrastructure, services and facilities of a high standard to attract visitors from all over the world.

Thailand was one of the first Asian countries to develop international tourism strategically as an industry, and has become the third largest tourist visited country within the Asia-Pacific region. Because of its vast number of tourist attractions, culture, and strategic position, Thailand has been an important tourist destination for more than 150 years.

In a more detailed way, the following factors were dominated in the Thai tourism as result of doing analysis on the research target areas, as shown below.

1. Education and interpretation

There was an analyzed conclusion about the educational context in Thai tourism, which was based on the fieldwork observation and through the managing research data. According to the research result, the Thai people are proud of their cultural heritages and have a unified cultural value to their culture. The cultural value is one of the most important impacts to develop Thai tourism successfully. In this study, the cultural wealth such as religious, historical and Thai way of life was chosen as the main attraction in cultural tourism. The cultural value on the religious sites was formed by the nation's attitudes to the Buddhist heritages, making merit for other's prosperities, and understanding philosophy of human life. In the historical context, people have strong value about their kings, who spent their heart to wellbeing of present time. There some shows and drama to the public with the purpose to remember the history. It also has a goal that to set a proud by their history to young generation. Those cultural values on the religious and historical heritages of the Thai people are deeply influenced to form their way of life. Their hospitality and friendly atmosphere for sharing their culture always attract the interest of tourists to stay with them.





Image 106 Stay with Thai family like homemate

The staffs, who are working in tourism industry in Thailand, have a good experience to communicate with tourists politely and gently.

In Thailand, the local people are referred as the cultural wealth because of carrying indigenous culture with them.

2. Tourism market

Tourism is promoted via any channel as long as there is a will and a commitment to promote it through its various stages of development. The provincial tourism offices in Thailand, that plan to promote tourism, define the attributes of its own tourism product, and then they identify their target tourism destinations. From there, a comprehensive development and promotion strategy is implemented in a step-by-step approach that plays to the office's strengths. Thailand commonly uses a lot of promotional themes in the different level of tourism organizations and domestic tourism destinations.

TAT has a theme "Amazing Thailand always amazes you" throughout the country and the world. This promotional theme was used regularly to attract customers from all the corners of the world.



As the result, international tourist numbers to Thailand have been calculated at 19.5 million in 2011, according to the Tourism Authority of Thailand. Of this number, 12.2 million visitors – nearly two in three, or 63.7 percent - were revisiting Thailand, while the remaining 6.9 million tourists, slightly more than one in three or 36.2 per cent, were newcomers. Regarding their purpose for travel, 8.9 million or 46.76 per cent were on holiday while about three million or 15.82 percent came for business reasons. The average duration of tourists' stay in 2011 was 9.64 days, and the earned tourism income exceeded 770 billion Baht - an increase of 31 percent year-on-year, according to Thanitta Savetsila Maneechote, Deputy Permanent Secretary for Tourism and Sports. Tourism is a major economic factor in the Kingdom of Thailand, and contributed an estimated 6% to the GDP of the country in 2010. (TAT, 2012)

Cultural tourism destinations have their promotional themes which expresses their own characteristics, for example, “Amazing harmony” was given by tourists to The Temple of Emerald Buddha. Through the documentary review of TAT, There are about 10 million visitors come to Bangkok for cultural pleasure in a year. Every visitors never leaves without seeing the Temple of Emerald Buddha. They visit grand palace and temple of Emerald Buddha for bot cultural and mental pleasure.

The promotional theme for Historical city Ayutthaya was given as “Balanced life, sustainable living”. This theme has a meaning that Ayutthaya prefers to cooperate with the local community to coordinate many kinds of cultural activities at the provincial level and in other ways, Ayutthaya is responsible for implementing government resolutions in tourism industry. This promotional theme brings more than six million tourists in Ayutthaya per year. Five millions out of total tourists are domestic and more than one millions are foreigners.

“Rose of North” for Chiang Mai province is famous in Thailand. Homestay development and its management has been a key challenge for the community in Ban Mae Kam Pongin Chiang Mai because of its prominent potential for the villagers and its resources. In terms of human resources management, to be capable homestay hosts, the villagers have been provided with an understanding of both tourism and homestay contexts. The homestay price has been set up with an inclusive price for all tourists which includes an accommodation, meals, village's activities, a service charge of 550 baht for one night and two days per person, and a donation to the village.



Approximately 1,000 tourists visit Ban Mae Kam Pong annually and are catered for by the home-stay program. Income generated from ecotourism is about 300,000 baht a year, an increase from 86,000 baht in 2001. It is used to finance various community welfare programs, ranging from infrastructure to forest conservation.

Thailand has a lot of brand products in tourism. For example, the Temple of Emerald Buddha in Bangkok, Wat Maha That, floating market in Ayutthaya historical park and homestay in Chiang Mai Province and Thai food in different regions. According to Best in Travel 2012 Poll, a total of 61 tourism products were listed in the poll rankings in Thailand.

MICE is one of the important tools to bring such successes to Thai tourism, unifying the all stakeholders in tourism and setting the cultural value to the local people to join the tourism industry. For example, Chiang Mai has great potential to be a major venue for seminars at the local, national and international levels due to its ideal location and solid infrastructure regarding telecommunications, transportation and international aviation. The province is also connected to a network of land and air transportation with other provinces and neighboring countries. With hotels ranging from three to five stars and an international convention center, the province can accommodate seminars and meetings of various scales. Additionally, the city is regarded as a center of tourism, recreation and education, equipped with all kinds of facilities that would make your experience a memorable one. Being a connection point with the other four provinces in the upper northern region in terms of ecological, historical, cultural, adventure, and medical tourism, the city is fully accommodated for all types of seminars and meetings. With high technology to connect the seminars with the global network and with experienced professionals in this field, the city is ever ready for the Meeting, Incentive, Convention and Exhibition business, or MICE. This is an important reason why the city has been selected as one of the world's best tourist destinations. It guarantees value for meeting delegates because their visit to the four provinces is going to be an experience of a lifetime with an atmosphere of unbound happiness and unforgettable memories.



There were mentioned types of MICE respectively, below.

1. Meeting includes:
 1. Discussion & brainstorm
 2. Site tour
 3. Outdoor
 4. Performance
 5. Team building



Image 107 Outdoor activity (Private collection, 2012)



Image 108 Group tour at Ayutthaya Historical Park (Private collection, 2012)



2. Incentives:

1. Cultural tour
2. Site exhibition tour
3. Cultural learning
4. Cultural Personification
5. Dinner activities
6. Reward



Image 109 Site exhibition tour (Private collection, 2011)



Image 110 Cultural learning and Cultural Personification (Private collection, 2012)

3. Conference

1. Briefing
2. Presentations
3. Activities



Image 111 International Conference (Private collection, 2012)



Image 112 Briefing (Private collection, 2012)

4. Exhibition:

- 4.1 Documents
- 4.2 Preparations
- 4.3 The shows
- 4.4 Grand Opening
- 4.5 Activities
- 4.6 Information
- 4.7



Image 113 The shows of local culture (Private collection, 2011)



Image 114 Dinner activity (Private collection, 2012)

3. Natural and cultural resources

Thailand has amazing natural and cultural heritages. The most visited sites are religious, historical attractions and authentic lifestyle. Tourism authority of Thailand has worked closely with other agencies to develop tourism resources in the most efficient way.

The religious site Temple of Emerald Buddha is the model of clean and peaceful environment. It has long queue of domestic and foreign tourists with its awesome beautiful attraction every time in Bangkok.

As the Historical World heritage site and locating only an hour away from Bangkok, Ayutthaya is now known as one of the historical and cultural center of Thailand. Boat trips from Bangkok to Ayutthaya have been become popular tourist attraction. Local crafts promoted include clay dolls, woven baskets, mobile woven fish and aranyik⁴⁴knives.

Homestay accommodation has become more increasingly important for community tourism development. There are many other activities which shows the Thai way of life. The hospitality of Thai people always attracts many tourists domestically and internationally to share their culture.

4. Infrastructure and service

The reliable and cost-effective transportation infrastructure and services are important to support continued growth and development of tourism. Thailand is hub of air transportation in Asia. It is one of the important factors to the successful Thai tourism. Most of tourists from Asian countries come to Thailand by direct flight which means it is cost-effective. Many tourists who want to visit Indonesia, Malaysia and some other countries always pass through Bangkok.

Land and water transport systems have been solved for planning and management purposes in tourism industry, Thailand. The networks of roads and communication and energy infrastructure are provided massively well in the tourism regions. Tourism accommodation such as hotels, integrated resorts, guesthouses and camping sites, transport facilities including airports, road signs, and car parking,

⁴⁴ Aranyik knives are made of steel rod that has been beaten and tempered until it achieves in even consistency and hardness. The blade is thin and sharp but does not break and chip easily. The production is in Ban Ton Pho Village and Ban Nong Village Aranyik sub-district, Nakhon Luang District, Phra nakhopn Si Ayutthaya Province.



specialized ethnic or regional restaurants as the expectations of tourists expand and transport vehicles. During the fieldwork travel, one of impressive things was traffic signs which helped to the researcher to visit target places. A pleasant environment of geographic and climate condition are favorable factor to develop tourism in Thailand.

5. Stakeholders in tourism

The tourism industry development heavily depended on direction from the government and the business sector that tended to respond to demands of tourists to boost arrivals and maximize profits. The government can become involved or support tourism development to take the products to a wider consumer base. The Thai tourism Authority has been paying attention tourism marketing in order to provide this development. Trends in Thai tourism marketing are considered to illustrate the vital role of the Tourism Authority of Thailand which is a key organization undertaking tourism marketing activities. The tourism marketing policy is designed to promote the image of Thailand as a tourist destination of quality, safety with a diversity of attractions.

The international and inter-regional exchange tours are conducted throughout the year by managing different kinds of tours such as family tours, holding meetings, and arrangement of incentive tours in the local provinces. The friendly atmosphere of communication in Thailand gives stakeholders in tourism much energy of work and trust to each other and responsibility for their duty. Such friendly atmosphere always gives tourists much safety and comfortable feeling during their travelling.

6. Community participation

As mentioned above, the local people are referred as the cultural wealth in Thailand. Because carry indigenous culture with them in their daily life. Thai people like to share their culture with their visitors and take care them as well to provide convenience and safety for tourists. The local people attract much interest of tourists by their hospitality and daily activities.





Image 115 Hospitality of Thai family (Private collection, 2012).

Thai government, TAT and the provincial tourism authority support to develop infrastructure and facilities for tourists in the local community. As the result of running local tourism, a number of domestic tourists is increasing to share the regional culture with each other. The domestic tourism development is strongly influenced to raise the cultural value among the local people. The policy makers, bodies in implementation level and the local community all unify to be the essential parts of national and regional economic development in Thailand.

Discussion on the Present Circumstance of Cultural Tourism in Mongolia

1. Education and Interpretation

The country suffers from significant seasonality resulting in an influx of visitors during the cold winter months. This in turn increases the cost of tourism products and reduces the attractiveness of careers in tourism. As result, the industry is suffering from a significant lack of well-trained human resources. A unified effort by the industry's stakeholders could significantly improve the country's international recognition, the degree of seasonality and the shortfall in human resources.



In addition, there is a need for staff in tourism to obtain further professional development in the cultural tourism area. Research work on tourism and culture study is core issue in cultural tourism development. The institutions of culture and tourism study, universities and institutes, which are preparing specialists in tourism industry, and qualified researchers all are responsible for the quality human resource in the tourism development.

2. Tourism Market

The Government of Mongolia has recognized tourism as a priority sector with a great potential to contribute to socio-economic development of the country and has launched actions to provide support to the promotion of tourism industry in Mongolia.

The organization of national and international festivals is becoming more regular. As a member of the World Tourism Organization, Mongolia has been actively participating in regional and international tourism events particularly the large scale tourism exhibitions in order to promote Mongolia in foreign countries and increase the number of foreign tourists to Mongolia. Those exhibitions include the WTM in Great Britain, ITB in Germany, MITT in Russia, KOTFA in Korea, BITF in China, JATA in Japan, and “World Travel Fair” International tourism exhibition, which was held in Shanghai, China on May 10th-13th, 2012.



Image 116 International tourism exhibition “World Travel Fair” in Shanghai, China (wikipedia).



As Mongolia is wealthy with natural and cultural heritages, promoting tourism is a focal point of the national strategy for overall development of the country. The government has to increase incentives for tourism enterprises to create income and other benefits for the society as a whole as well as to provide the legal environment to protect and preserve its natural resources and its unique culture. Applying the effective promotional activities to make recognition of Mongolian culture into domestic and international market is the most important issue to the further tourism development.

On the view of the tourism experience of other countries, for example, success of tourism in Thailand, one of the successful countries in tourism in Asia, depends on the effective promotional strategy.

3. Natural and Cultural Resources

The rich nomadic cultural heritage; there are many historical and cultural sites; and the lifestyle and cultural traditions of the nomadic herders have changed little.

In Mongolia, cultural tourism development is characterized by authentic nomadic life, historical cultural heritage, and natural beauty. The authentic lifestyle, which is surviving through adaptation into the natural environment, is at the core of almost all cultural identity in Mongolia and constitutes the largest attraction.

Mongolia is a lucky nation. Mongolians have inherited many valuable cultural and natural resources from its ancestors. Today, the 121,967-ha Orkhon Valley Cultural Landscape encompasses an extensive area of pastureland on both banks of the Orkhon River and includes numerous archaeological remains dating back to the 6th century. The site also includes Kharkhorum, the 13th- and 14th-century capital of Chinggis (Genghis Khan) Khan's vast Empire. The valley itself is an exceptional illustration of several significant stages in human history, reflecting its role as the center of the Mongolian Empire, a special Mongolian variation of Turkish power, the Tuvkhun hermitage monastery as the setting for the development of a Mongolian form of Buddhism, and Khar Balgas as the capital of the Uighur Empire.

Collectively the remains in the site reflect the symbiotic links between nomadic, pastoral societies and their administrative and religious centers, as well as the importance of the Orkhon valley to the history of central Asia. The grassland is still grazed by Mongolian nomadic pastoralists.



Kharkhorin, the former capital of Chinggis Khan, was founded in 1220 in the Orkhon valley and is considered by World Genius Center as one of the historical sites which has attracted many foreign tourists.

Mahayana Buddhist culture has developed throughout Mongolia with a series of declines and revivals. The religious heritages are still kept with the tradition of the Mongolian people.

Mongolians, one of the last remaining nomadic people in the world, are still roaming the vast grasslands with no fences and living in the traditional felt covered gers. For 3,000 years, the “five animal” people of the steppes have adopted a pastoral way of life moving in the search of the best pastures and in step with seasonal changes. They live by their livestock known as the five muzzles, which includes horses, camels, sheep, goats, and cows. Mongolians use a lot of products from those animals for their daily life, such as airag or the fermented mare’s milk, which is praised for its benefit for health and the digestive system.

The extreme climate and geography as well as the landlocked condition greatly influenced the Mongolians way of life that has always lived close to the animals and close to the steppes. The reserves of strength from nomadic pasture life and pasture animal husbandry have not yet been completely exhausted. It is possible to create a way of life and an economic system much more effective than the conventional approach if one can properly combine scientific and technical progress with ecological advantages.

The unique characteristics of nomadic life, cultural heritage and natural beauty in Mongolia, which have been attracted by the domestic and international visitors, are highly valued by both the tourists and those who manage cultural tourism for entertainment. The complex customs of restraining oneself in society, and of harmonizing the relations between human beings, are an integral part of the national culture of nomadic Mongolians.

4. Infrastructure and Service

Currently, tourism is intensive in areas of Ulaanbaatar, South Gobi, Uvurhangai and Huvsgul provinces, where there are roads, electricity, and communication network development. Mongolian tourist attractions are spread out all over the country making it difficult to reach them, especially since roads and transportation services are quite uncomfortable. Therefore, the Mongolian government is



paying attention to the development of infrastructure to support domestic tourism at the regional level.

The regional tourism development plan, which expresses its own features, is implemented in the Mongolian tourism industry with a purpose of gaining tourism competitiveness, increasing the number of tourists, and building a cultural complex to attract tourists.

1. “Kharkhorin” tourism region focused on historical, cultural, recreational and archaeological tourism
 2. “Khuvsigul” tourism region focused on lake, winter, ethnic and adventure and hiking tourism
 3. “Altai” tourism region focused on mountain, horse riding, cultural, adventure tourism
 4. “Govi” tourism region focused on palentology and observing wild animal
 5. “Khentii” tourism region focused on historical, cultural, recreational tourism,
 6. Ulaanbaatar, its vicinity for city tourism, recreational tourism;
- shown in the map below.

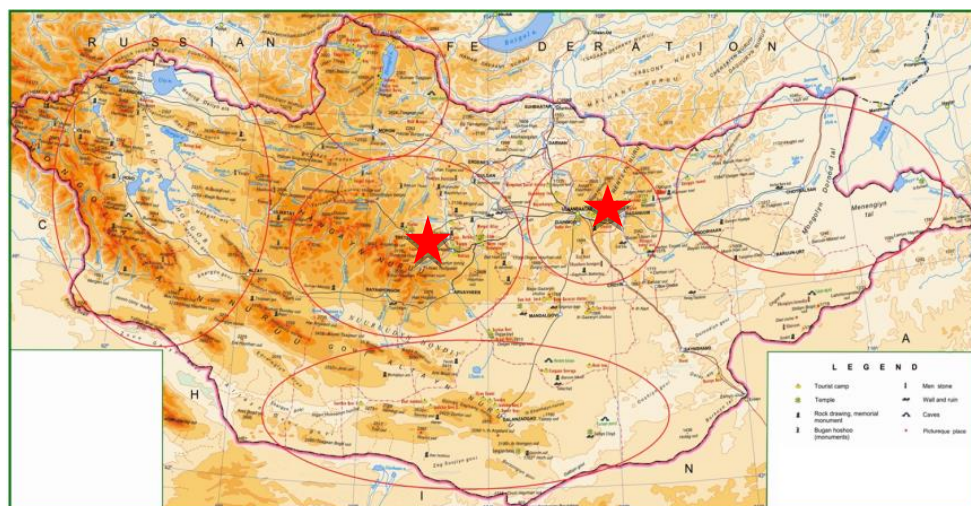


Image 117 Map of Regional Tourism Development (2012)



As shown, the historical destination “Kharkhorin” is referred to the Kharkhorin tourism region. The religious and way of life destinations Gandan Tegchenling Monastery and Gorkhi Terelj National Park are referred to the region of Ulaanbaatar and its vicinity areas.

The regional development is what makes the country so charming, and many tourists come to enjoy nature and experience the traditional countryside lifestyle which has changed comparatively little over the centuries.

For the transportation service, there are domestic airway companies such as Areo Mongolia, or Eznis service for tourists who prefer a quick visit Kharkhorin. Mongolian tour companies offer safe, powerful, and reliable off-road vehicles to reach Kharkhorin and to travel around Ulaanbaatar and its vicinity. The types of transportation modes for tourists are the Russian jeep-UAZ -469, 4WD Korean, Japanese jeeps, Russian Minivan, 4WD Japanese minivan with a good condition.

Unfortunately, the traffic sign is the most critical issue in the infrastructure development.

For the accommodation, hotels with 2 to 5 stars serve to tourists during the stay in Ulaanbaatar. Mongolian hotels have well- furnished guest rooms with more than 200 beds and the capacity to cater for 300 guests in its restaurant, as well as a wide variety of facilities and excellent service. Modern designed building and classic accomplished hotels are equipped and ideally suited for both business and leisure guests, complete with comfortable rooms such as Standard Single and Double Occupancy rooms, Superior, Deluxe, Suite and Presidential suite rooms. Hotel service is readily available. The hotel has complete business facilities and provides services such as secretarial services, fax machine, computer, printer, telephone, high speed Internet, email access, international and domestic train ticket reservation and confirmation, international and domestic airline ticket reservation and confirmation, DHL provider, translation services and airport transfers. Most hotels offer fully equipped conference rooms, capable of hosting between 15 and 100 people for receptions, conferences or meetings.



According to the survey among tourists, their purpose to come Mongolia is to stay in Mongolian dwelling ger and see the untainted nomadic culture and lifestyle. Mongolian Ger camps are designed for receiving and serving tourists. The ger camps have comfortable 2-4 bedded gers, a restaurant, souvenir shop, flush toilet, and showers. There are clean and relaxable restaurants with a range of exquisite food and drinks from European and Asian cuisine. The formal, but not pretentious, atmosphere and friendly staff offer a unique dining experience. The ger camps have on staff a manager, cook, waitress, and horsemen. Travelers will stay at their own gers, just like a hotel room. Cooks at the ger camps are all professional cooks, so travelers can have opportunity to taste Asian, European, and Mongolian dishes while staying at the camp.

The ger camps organize activities to visit Mongolian nomadic family to see their way of life but staying with the nomadic family is rare. It is one of the must organize activity for the promoting authenticity of Mongolian nomadic life.

4. Stakeholders in Tourism

The primary stakeholders of Mongolian tourism sector are tour operators, guides, drivers, accommodation providers, leisure and recreational service providers, transportation companies, governmental and non-governmental institutions (NGOs) as well as local people engaged in tourism, who get in contact with tourists.

Sadly, there is lack of communication and cooperation between the various public, semi-public, and private organizations that have been created to develop and promote the industry. The public sector represented by the Ministry of Nature, Environment and Tourism has focused most of its attention on supporting Mongolian participation in international trade conventions while advocating for the development of large, capital intensive tourism complexes. Although the Ministry has attempted to better engage the private sector, it has not been overly successful. The publicly owned Mongolian National Tourism Center and a variety of private organizations, meanwhile, raise a mixture of public and private funds to pursue individual and often redundant projects. This inefficient duplicity of effort seems to be driven by a lack of communication and trust amongst stakeholders.



5. Community Participation

Community participation is one of the critical agenda in Mongolian tourism sector. The cooperation between government agencies and provincial and local municipalities is not coordinated in the implementation level. There is a necessity to challenge the local community to be engaged in cultural tourism development. Because, the world trend to develop and enrich tourism with cultural content has begun to be recognized by the state and by local authorities.

The overall conclusion from the study of the present situation of cultural tourism in Thailand and Mongolia is drawn in the following table in a comparative way.

Table 14 Comparative conclusion on the present situation of cultural tourism in Thailand and Mongolia.

#		Thailand	Mongolia
1	Education and interpretation	High cultural value was set in the mind of nations.	The industry is suffering from a significant lack of well-trained human resources.
2	Tourism market	Effective promotional strategy is the main tool of the success.	Promotional activities are not strong enough to attract foreign tourists.
3	Natural and cultural resources	Thailand has beautiful cultural and natural heritages.	Mongolia is rich in natural and nomadic cultural heritages
4	Infrastructure and service	Bangkok is a hub of air transportation.	Regional tourism is developing at the starting point.
5	Stakeholders in tourism	Friendly communication and responsible duty are among stakeholders.	Cooperation of government, tourism sector and local community is not effective.
6	Community participation	Domestic tourism development is formed by the contribution of the local communities.	There is a necessity to challenge the local community to be engaged in cultural tourism development.



Purpose 3: Development of Management Model for Cultural Tourism in Mongolia Based on the Model in Thailand

This study considered development of Management Model for Cultural Tourism in Mongolia Based on the Model in Thailand. In order to develop management model for cultural tourism in Mongolia;

1. Define the successful management model of cultural tourism in Thailand clearly;
2. Verify that the Thai tourism model is suited for Mongolian tourism development;
3. Design the new model for cultural tourism in Mongolia based on the model in Thailand.

The result of SWOT analysis has shown in the following table in order to define the Thai model clearly. Data from the official documentary review, basic survey and participatory observation, interviews and focus-group discussion were analyzed with SWOT analysis.



Table 15 Consolidated Result of SWOT Analysis on Cultural Tourism in Thailand and Mongolia

Thailand		Mongolia	
<u>Strengths</u>	<u>Weaknesses</u>	<u>Strengths</u>	<u>Weaknesses</u>
<ul style="list-style-type: none"> -Cultural destination management - Promotional strategy - Domestic tourism development 	<ul style="list-style-type: none"> - similar product service -cultural difference 	<ul style="list-style-type: none"> - tourism campaign - regional tourism development plan 	<ul style="list-style-type: none"> - cooperation between public and private sectors - recognition of cultural value -overseas recognition -human resource training - communication problem
<u>Opportunities</u>	<u>Threats</u>	<u>Opportunities</u>	<u>Threats</u>
<ul style="list-style-type: none"> - Cultural value -Friendly communication -Pleasant environment 	<ul style="list-style-type: none"> -Market competition - English language Problem 	<ul style="list-style-type: none"> -Increase budget for promotion -staff training during low season 	<ul style="list-style-type: none"> - cultural attraction management -seasonal shortage

According to the analysis result, the following advantages in Thai tourism shaped the successful model. The model shows that the cooperation of Thai government, TAT and private enterprises in tourism industry are always in the interrelated cycle to develop tourism beneficially to attract domestic and international tourists as expressed in the following figure.



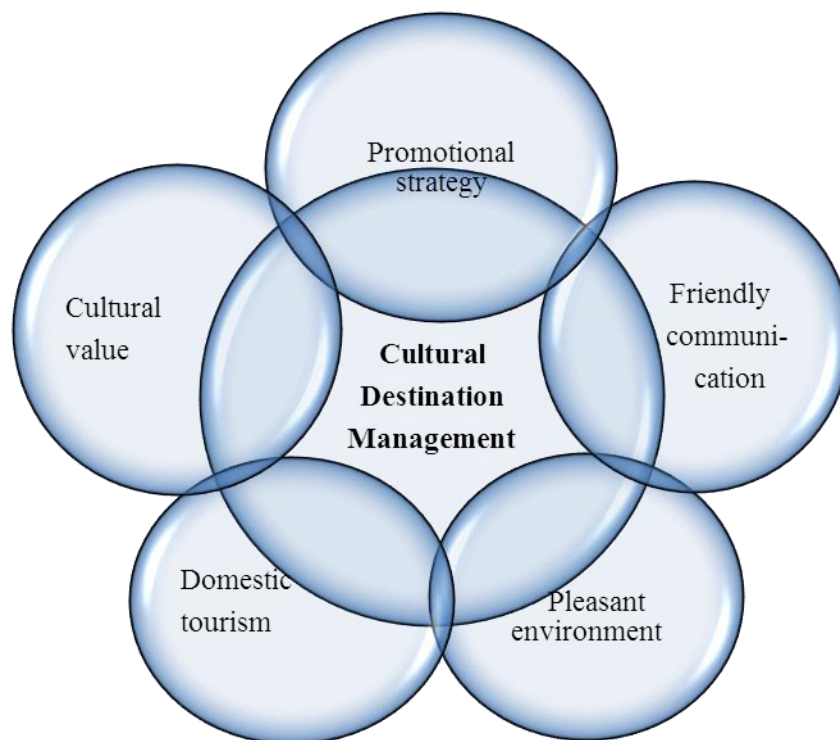


Figure 6 Cultural Tourism Model in Thailand

In Thai model, destinations with natural and cultural attractions are the heart of the tourism and the other related factors are coordinated through the state policy on tourism, legal environment to implement of the policy and public participation to the development of tourism. The government intervention to the development of tourism in Thailand is to make the right policy to provide cooperation of all stakeholders. The government policy intends to enhance the wellbeing of the people as well as ameliorate the national economy and manage national assets, such as government assets and local cultural capital including traditional knowledge and ways of life and culture, in order to maximize the country's benefit and economic security. In order to implement the government policy, the TAT has strong objectives to promote tourism through many kinds of way as like via its representative offices in other countries and using some of marketing strategies throughout the country. The marketing policy to develop tourism is very strong and impressive in Thailand. The policy implementation on the development of road, transportation and food services are quite available to tourists. Through many kinds of promotional activities which are organized by TAT, local communities are always encouraged and supported to participate in tourism development. With the right



policy and marketing strategy, the business sectors are provided with the right legal environment to run an effective business for tourism development. The local people are educated as well through the cultural tourism marketing to get the cultural value on the conservation of their culture, inheritance their culture to the young generation. They also have an entrepreneurial sense to attract foreign earnings to their country. The friendly integrated cooperation of government, TAT and local public participation bring together domestic and international tourists.

This successful model of tourism in Thailand was used to improve the situation of Mongolian tourism sector, with the combination of advantages in Mongolian tourism industry.

There were some common reasons to adopt the best model of Thai tourism in Mongolian situation to provide the cultural tourism development.

1. Thailand is a country that has a lot of experience with impressive successes in tourism in Asia.
2. There were some similarities in the scope of this study in terms of religious, historical and way of life destinations, which concerned on Thai and Mongolian cultural tourism. The similarities were concerned that both countries have Buddhist culture in terms of religion, historical sites were concerned on the ancient cities as the tourist attraction both in Thailand and Mongolia and the study on the way of life concentrated on the basic needs of human life.
3. Adoption of successes from Thai tourism model into Mongolian tourism development was based on the following points in the scope of the three cultural tourism destinations under the research result:

3.1 Three destinations in the scope of the research were the main tourist attractions.

3.2 Attractiveness of the destinations was studied comparatively to explore suitable points for adoption.

3.3 Marketing tools to attract tourists at these destinations were explored through the research analysis.

3.4 Public attitudes towards the cultural heritages were studied with the purpose for exploring the significance of cultural value to the tourism development.



Under those reasons, there were resulted SWOT analysis in order to explore successful model of Thai tourism as followed.

According to the SWOT analysis result, there were some strengths in tourism industry both countries, namely;

1. Cultural destination management
2. Promotional strategy, including themes, branding and MICE
3. Domestic tourism development which were noticed in Thailand,
4. Cultural heritage resources,
5. Tourism campaign,
6. Regional development plan in Mongolia would be used to reduce the threats or release the obstacles such as cultural attraction management and seasonal shortage in Mongolian tourism. This matrix was called ST strategy. It maintained to reduce or avoid the impact of external threats in the cultural tourism sector in Mongolia, using Thai and Mongolian tourism strengths.

There were opportunities, including;

1. Cultural value
2. Friendly communication
3. Pleasant environment to travel in Thailand,
4. Budget growth for promotion,
5. Human resource training during low season in Mongolia.

These would be used to reduce the weaknesses or release the problems namely, overseas recognition, quality service and language skill in the tourism sector in Mongolia. This matrix was called WO strategy. It was aimed to reduce internal weaknesses in Mongolian cultural tourism by taking advantage of external opportunities in Thai tourism model and Mongolian tourism sector.

The existing strengths in Mongolian and Thai tourism were used to increase the possible opportunities to develop the situation in Mongolia. This matrix was called the SO strategy. It intended to take advantage of external opportunities in Mongolian cultural tourism development, using the internal strength of tourism model in Thailand and Mongolia.



The occurring problems in Mongolian tourism were reduced, avoiding the influenced threats. This was called WT strategy. It included protective tactics directed at reducing internal weaknesses and avoiding external threats in the cultural tourism sector in Mongolia.

Information in the following table expressed SO, WT, ST and WO strategies to reduce disadvantages in Mongolian tourism development.



Table 16 SWOT Matrix for Solving Problem in Mongolian Cultural Tourism

	Advantages		Problems in Mongolia
Internal factors	Thailand	<u>Strengths</u> - Cultural destination management - Promotional strategy - Domestic tourism development	<u>Weaknesses</u> - cooperation of public and private sectors - Recognition of cultural value - Overseas recognition - Human resource training - Language skill problem
	Mongolia	- Tourism campaign - Regional tourism development plan SOST	
External Factors	Thailand	<u>Opportunities</u> - Cultural value - Friendly communication - Pleasant environment to travel	<u>Threats</u> - Cultural attraction management - Seasonal shortage - ecosystem balance
	Mongolia	- Increase budget for promotion - Human resource training during low season - improving infrastructure development - authentic nomadic culture	



The information in the table noticed that there were some strengths and opportunities both in Thai and Mongolian tourism to reduce the problems in the Mongolian tourism sector. Therefore the considerable issues in Mongolian tourism sector were addressed to be solved but not the problems in Thai tourism industry.

The above four main strategies covered seventeen substrategies to solve the problems in Mongolian cultural tourism sector using the advantages of Thai tourism model, as follows:

SO Strategy

1. Attractive cultural destination management raises budget for promotion of cultural tourism. The cooperation of the Thai government, TAT and private sectors could manage beneficial tourist destinations through the effective promotional strategy. This experience of the integrated management in Thai tourism would be suited to adopt in Mongolian tourism system because of the two countries have similarities that are rich in cultural and natural attractions.

2. The regional tourism development would provide the situation to conserve, restore and inherit the cultural heritages to young generation. Benefit of regional tourism development is very important to set up the deep understanding of local culture in the mind of villagers. Special nomadic characteristics of local culture attract foreign and domestic tourists to the regional cultural destinations in Mongolia. In turn, income from the local tourism service supports the well-being of local community through their participation in tourism. Therefore community participation has a lot of role both to the regional development of tourism and cultural dissemination.

3. Launch the campaign using the right tools namely, branding, promotional themes and MICE to promote cultural tourism attractions with the aim of growing the number of tourists. Promotional activities are important tools used by all stakeholders in tourism to inform cultural attractions and persuade and remind tourists about the cultural pleasure. Under the strong promotional themes locally, regionally and nationwide, authenticity of cultural attractions would be much more visible to attract tourists. The promotional themes deliver brand marketing information to the public. Mongolia has long historical brand that is embodied in the concept of Mongol Empire in 13th century which was once established by Great Chinggis Khaan as well nomadic culture which is referred to the rare and authentic culture in the world. This image



would be promoted through many different kinds of promotional tools including MICE which serve more effective way to deliver cultural heritages to the domestic and international level. Effective promotional strategy for the development of cultural tourism would bring efficient benefit because of Mongolia has great cultural and natural resources in tourism. The mentioned promotional activities were used in Thai tourism management in a great numbers to display their cultural heritages to the world and to have a lot of successes in tourism development.

4. The sense of increasing cultural value of Mongolians would be the essential part of development of management for tourist attractions to establish new tourist complexes and to develop domestic tourism.

5. Creating nomadic brand product would be helpful for Mongolia to be recognized at the international stage.

WO Strategy

1. The growth of budget for promotion of Mongolian culture is one of the considered opportunities to spend it for supporting Mongolian culture to the overseas market. Using the right promotional activities to advertise Mongolian culture to the right foreign market is one of important tools to increase the revenue from tourism and in turn, to allocate the resource to the right market or to attract the right domestic and foreign investments.

2. Effective promotional activities to sell tourist packages both in domestic and abroad would be organized through the use appropriate tools for promotion such as brand name, themes, MICE, Media, IT to attract customers for travelling.

3. The qualification of the human resource would be improved through comprehensive trainings during the low season in Mongolia. There is also an opportunity to attract customers by educating local public through the development of community.

4. Improving pleasant environment more would attract quality tourists. The available transportation services, comfortable accommodations, and the quality road, traffic signs would be the significant point to attract customers. These infrastructural issues were solved in a quite reasonable way in Thailand. The good experience of the solving infrastructural issues in Thai tourism is available to adopt in Mongolian



situation because of increasing tourism income and its allocation to the infrastructure development.

5. Friendly and responsible communication at the hierarchical administrative level could bring impressive successes in their tourism cooperation in Thailand.

This effective model is the vital need to be adopted in Mongolian tourism to provide the development for cultural tourism management. Because, the coordination of tourism functions between Mongolian government, tourism authority, business sector and local community was not effectively tied in the real situation. The quality of service always depends on the friendly and responsible communication background.

ST Strategy

1. Cultural attraction management would be encouraged through organizing effective MICE in Mongolian situation on the base of the model in Thailand. Every MICE, which is organized at the local, regional, and nationwide is resulted with the good effects in the real situation for the development of tourism industry in Thailand. In Mongolian situation, MICE is organized in ineffective way which means the implementation of MICE doesn't work efficiently. There were many types of MICE which mentioned in the discussion part of the present situation of tourism in Thailand. The most suited examples of MICE would bring in Mongolian tourism development to attract foreign earnings.

2. New tourism products would be introduced to extend the tourism within four seasons in Mongolia by managing regional with the right promotional strategy. As Mongolia four different seasons, some different and cultural attractions would be developed to attract tourists who have special interests, for example, skiing, fishing, hunting, seeing birds and visiting gobi desert. Managing seasonal trips in four different seasons in Mongolia would contribute to discover a lot of new cultural routes including religious, historical and lifestyle destinations throughout Mongolia. It can also contribute to the sustainable tourism development and avoid the seasonal shortage. The idea was adopted from the Thai model which twelve cultural activities are managed within 12 months in Thailand.

3. Allocating tourism income for the infrastructure development of cultural destinations would affect to the country's economy. The budget for the infrastructure development was planned carefully with the decision of stakeholders in tourism



industry. The cooperation of government intervention, tourism authority operations and the business sectors in tourism are evaluated through the infrastructure development. the expenses from tourists are spent for providing tourists with the comfortable accommodation, transportation and food, entertainment. Traffic signs, food and hotel services, especially road service would be provided with the right tourism income allocation. Living standard of local people is also supported by the tourism income.

4. Integration of the tourism tasks in systematic cooperation links to other related sectors in order to manage cultural attractions for the sustainable national economic and social development. The education, construction, infrastructure and cultural fields are related to the tourism for providing highly skilled human resources.

WT Strategy

1. The road and transportation issues to develop infrastructure would be solved by the careful development action plan in Mongolia. The development and action plans are created by the stakeholders on the base of the survey on the tourism market.

2. Human resources would be educated in their qualification during the low season to improve the service quality and to attract quality tourists.

3. Promotional activities would be applied at the domestic and international level in order to establish friendly cultural relations. Those tourism development strategies were discussed through the National Tourism Assembly with the following suggestions in Mongolia in March 2012.





Image 118 Participating in Mongolian National Tourism Assembly-2012

According to the researcher's suggestions to the stakeholders in tourism at the National Tourism Assembly, Mongolia:

“This study aims to design a new model for Mongolian cultural tourism development on the base of the tourism management model in Thailand. Thailand has much experience in tourism management. Therefore, there is a need to learn what sources of the tourism successes in Thailand are and adopt reasonable tourism management experience into Mongolian tourism industry” (2012).

The suggestions were supported by the delegates at the national Assembly and the decision was made that the new coming model will be experimented in the particular cultural tourism destination.

These strategies were used as tools for the designing management model for cultural tourism in Mongolia. The management model for cultural tourism in Mongolia consisted of 4 stages in scope of religious, historical and way of life destinations.



1. Objectives of the cultural tourism model were defined on the base of needs in tourism market in Mongolia, which were discussed through the National Tourism Assembly.
2. Action plan for running the cultural events and other activities was motivated in order to reach the objectives, adopting Thai models, which were explored through the SWOT analysis, with the adjustment in Mongolian situation.
3. Cultural attractions and activities were coordinated under the action plan, adopting the promotional strategy from Thai model to provide tourism development at the target cultural destinations in Mongolia.
4. The outcomes of the management model for cultural tourism in Mongolia would be evaluated according to the objectives and refined and built a gained model in the further.

The Application of Management Model for Cultural Tourism in Mongolia based on the model in Thailand

Stage 1. The aim and objectives of the management model for the development of cultural tourism in Mongolia were defined according to the discussions among stakeholders in Mongolian tourism.

On the base of data analysis, there are some needs to develop cultural tourist attractions more effectively to bring more successes in Mongolian cultural tourism.

The SWOT result, which was concentrated on the three different destinations namely religious, historical and way of life which were similar in both countries, showed that it is possible to adopt the available advantages of the Thai tourism success in those three target places in Mongolia and establish more cultural activities in tourism business in order to develop cultural tourism sustainably, avoiding the seasonal shortage.



The following needs were designed in the result of data analysis on the religious, historical sites, and way of the life destination in the target areas of Mongolia, were followed:

1. Religious activities such as religious rituals, ceremonies, festivals, and merit making tradition at Gandan Tegchenling Monastery need to be encouraged to attract quality tourists, using the advantages of locating in the city center and a new “Buddhist Center” Complex, which is in the construction process, in Gandan Tegchenling Monastery area.

2. Cultural tourism has a need to be promoted and ran sustainably, depending on the support of Orkhon river basin and new historical Complex “Kharkhorin – 13th century” which is on the construction process, near the ruin of old ancient city Karakorum.

3. Ger-Stay service with the facility of nomadic tourism products have to be developed on the base of current operation of Gorkhi –Terelj Tourist Camp.

There was necessity to follow the main principles to develop a management model for cultural tourism in Mongolia in order to provide these occurring needs.

1. National Development Policy, Tourism Policy and Strategic and marketing plan and other official documents have been set up to provide the legal environment for tourism development.

2. Cooperative environment between Government, NGOs, private enterprises has been conducted to support initiation and new creation among the stakeholders. Through the successful tourism model in Thailand, the friendly atmosphere of communication gives stakeholders in tourism much energy of work and trust to each other and responsibility for their duty.

3. Cultural and community –based tourism would be developed sustainably during the four seasons in Mongolian situation. It firstly has advantage that local communities begin to run effective tourism for the contribution to their personal life and economic growth in the country. The idea was adopted from the community participation in Thai model. As mentioned above, the local families united to share their culture with visitors, by showing the authentic way of life. Secondly, there was experience of Thai tourism to promote culture effectively via the right advertising



channel as like using promotional themes, MICE, providing friendly atmosphere for communication and organizing interesting cultural activities in each 12 months to attract quality tourists in Thailand. In Thai tourism experience, tourists were attracted through the cultural events which were promoted throughout 12 months with the strong promotional themes sustainably. In Mongolian situation, promoting nomadic culture throughout the four seasons was strength to show authenticity of lifestyle in different seasonal situation.

4. Infrastructural facilities, which are used to provide cultural pleasure at the target cultural destinations, have been supported financially. In Mongolia, the regional tourism development has been considered within the six regions throughout Mongolia. According to the Thai model, there was the traffic signs would be adopted in Mongolian situation.

5. Religious, historical and way of life attractions have already been ready to serve to the cultural tourists in the central regions of Mongolia. However, these cultural attractions need convenient marketing strategy to improve competitive capacity domestically and internationally.

According to the needs which were based on the principles in Mongolian circumstance, an aim of the management model for cultural tourism was defined with coordination of the World Tourism trend. The World Tourism suggested that Tourism, one of the world's largest economic sectors, has already taken important steps towards this future – improving energy efficiency and increasingly using renewable energy technologies in its operations. These steps are creating jobs, lifting people out of poverty, and helping to protect the planet.

Taleb Rifai, UNWTO Secretary-General, is urging all tourism stakeholders – governments, businesses and tourists themselves – to play their part in reaching the UN goal of achieving sustainable energy for all by 2030 and to position tourism at the center of the clean energy economies of the future.

As a member of the World Tourism Organization, Mongolia has been developing its tourism development policy which is reflected in the National Development Policy with the aim of making the tourism industry a priority sector in the economy through the objectives as followed: 1) to develop variety of tourism destinations regionally, constructing new tourist attraction complexes; 2) to promote



Mongolian cultural resources with the right advertising channel to attract tourists;
3) to encourage community participation to be engaged in tourism development.

In order to solve the mentioned objectives, government and NGOs, and private enterprises are cooperating for tourism development in Mongolia. The Mongolian government has been developing policy on tourism with objectives to develop sustainable tourism and to increase competitiveness of Mongolian tourism by motivating marketing operations and overseas promotion.

Under the government policy, the Mongolian National Tourism Center has been defining the development strategy plan and marketing plan to implement the tourism policy to develop competitive, pleasant, environmental and sustainable tourism, promoting Mongolia to the overseas market under the unique policy and improving the capacity of human resource.

According to the world and the country's tourism development trends, the aims and objectives of the management model for cultural tourism in Mongolia was drawn as followed.

Vision: Facilitate the role of cultural tourism by diversifying and strengthening the regional growth and sustainable development in Mongolia
The model has Missions: 1) to coordinate Mongolian tourism development policy with the world tourism trend; 2) to gain intellectual knowledge on Mongolian history, religion and nomadic cultural pleasure to the visitors; 3) to provide sustainable development in Mongolia.

The Objectives of the model was clarified: 1) to unify all stakeholders for the development of cultural tourism to increase the recognition of the Mongolian culture; 2) to use the unlimited cultural resources with an effective, cost saving plan in tourism development process; 3) to promote cultural products, using the right tools, at the domestic and international level, making Mongolia more accessible to a number of potential tourists; 4) to provide the sustainable development in Mongolia.

Stage 2. The natural and cultural resources were motivated through an action plan in order to achieve the objectives, adopting Thai models, which were explored through the SWOT analysis, with the adjustment in Mongolian situation.



Domestically, the legal and operational background of the target destinations were provided on the base of needs to improve those places, adapting Thai model with the advantages in Mongolia to make effective plan.

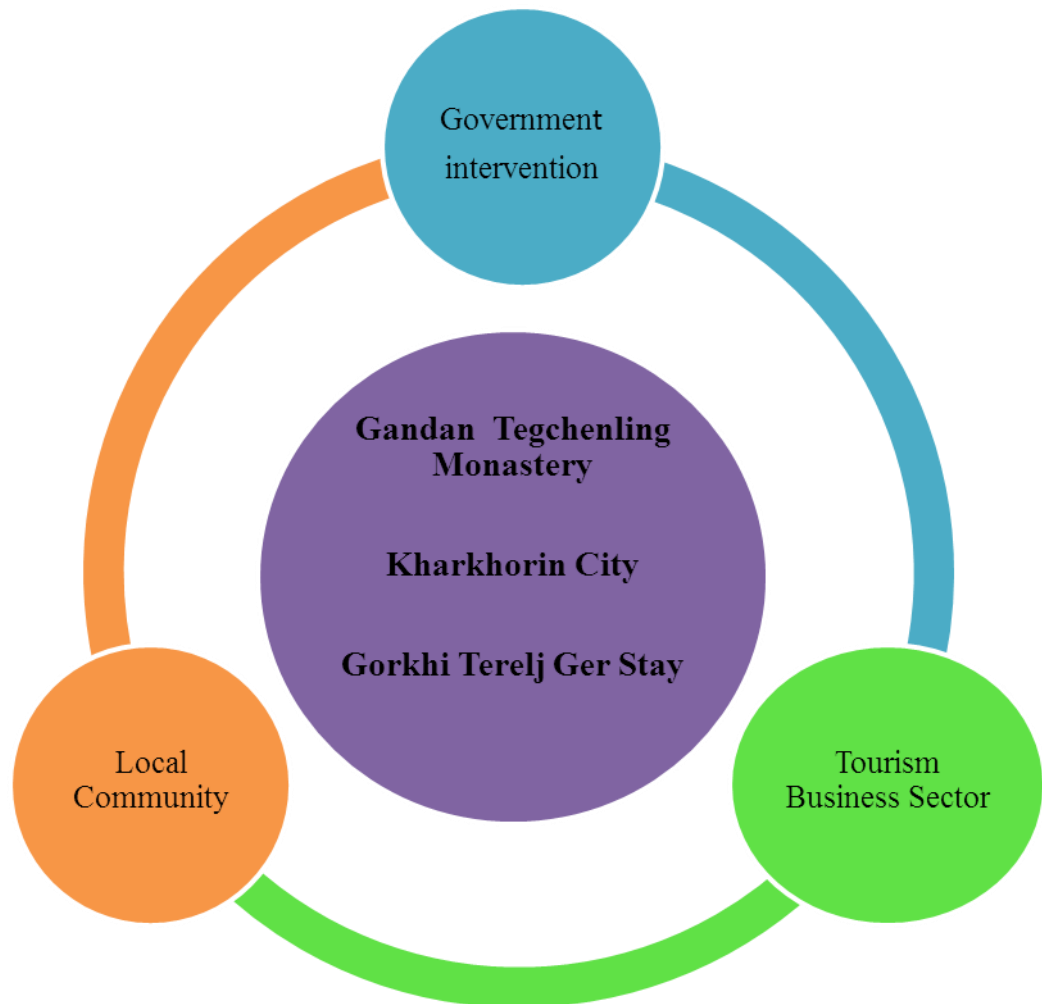


Figure 7 Intervention of Stakeholder to the Target Destination Development

1. Clean and attractive environment model from the Temple of Emerald Buddha, Thailand should be adapted for the improvement to the untidy situation at Gandan Tegchenling Monastery, through providing garbage bins, holding “cleaning day” activities, and using the strong theme to be an example of the clean organization in the city. There also were some advantages internally in Gandan Tegchenling Monastery, to give the awareness to the public to provide a clean, peaceful environment for their convenience through the training which is held every weekend at the Gandan



Tegchenling Monastery. The Gandan Tegchenling Monastery has advantages to change the situation as being the Buddhist center in the city center of the country and having power in religion. The Tourism Authority at Gandan Tegchenling Monastery is responsible for improving the untidy situation for the Mongolian nations.

2. The floating market was a model of the historical site, in Ayutthaya-ancient capital city, and encouraged tourists to learn historical and cultural knowledge during their visit in Ayutthaya. This model was adapted to Mongolian historical sites to improve the present situation by operating cultural tourism on the base of the Orkhon River basin and the new historical complex “Kharkhorin-13th Century” which is in the construction process at present. The historical complex would provide all service of historical knowledge, including a historical movie of the Great Empire, a stage performance about the history of the city, and folk art performances in order to run those activities.

3. The homestay service was the main model of the way of life destination in Thailand. It was a very famous and effective model in Thailand, even domestically. In Mongolia, this model was adopted through Ger Stay in Gorkh Terelj National Park, which was based on the current operation of Terelj Tourist camp, with a nomadic family. Local communities and local municipalities joined together to run the Ger Stay service for the tourists. It was both helpful for tourists to enjoy the fresh environment with free style of living condition and for local communities to establish new employment, increase the living standard of the local family and growth of local and self development.

Strong promotional themes, which differed from each other because of different seasonal features, were served to tourists to provide their choice and interested package. It had important significance to establish new cultural products, make intensive some weak products, increase value towards the cultural heritages and avoid seasonal shortages and provide sustainable tourism through the whole year. The detailed tourism products which differed from each other in different seasons in the target areas were planned in the following table.



Table 17 Cultural Tourism Products in Mongolia

Cultural tourism sites	“Gandan Tegchenling ” Monastery, religious destination	Kharkhorin –ancient capital city, historical destination	Gorkhi Terelj -way of life destination
Main attractions	Buddhist Center	1.Ruin of the Mongolian ancient capital city- “Karakorum” 2.The first Mongolian Buddhist Center- “Erdenezuu”	Nomadic ways of life
<i>“A mild spell in Mongolia”</i> /Spring/	<ul style="list-style-type: none"> · White month traditional holiday · Materya religious ceremony 	<ul style="list-style-type: none"> · Horse-head fiddle · Playing music · Horse racing of spring 	<ul style="list-style-type: none"> · Mongolian · Traditional new year- Tsagaan Sar · Ritual for change location in spring field
<i>“Sunny Days in Mongolia”</i> /Summer/	<ul style="list-style-type: none"> · Buddha Day · Religious documentaries · Museum 	<ul style="list-style-type: none"> · Climb to the mountain · Horse trip · Ger construction · Cook traditional food · Firework party · Looking stars · Looking sunrise from the mountain 	<ul style="list-style-type: none"> · Seal young horse · Felt making rituals <p>Activities:</p> <ul style="list-style-type: none"> · horse trekking · unload Ger · milk livestock · dairy milk products · pasturing sheep and goats



Table 17 (continued)

Cultural tourism sites	“Gandan Tegchenling ” Monastery, religious destination	Kharkhorin –ancient capital city, historical destination	Gorkhi Terelj -way of life destination
	.	<ul style="list-style-type: none"> ·National sport games ·Take photo in national costume ·Folklore performance ·Local tradition 	<ul style="list-style-type: none"> ·ox- cart tour ·Mongolian one day performance ·national holiday “Naadam” ·wrestling ·horse race ·archery
“Golden Fall in Mongolia” /Autumn/	<ul style="list-style-type: none"> ·Buddha Day ·Religious museum 	<ul style="list-style-type: none"> ·Milk mare ·Festival of mare milk ·Mongolian barbecue ·Folklore performance ·Yak trekking ·Picnic 	<ul style="list-style-type: none"> ·Ritual for moving to new place ·Harvesting celebration
“Silver Winter of Mongolia” /Winter/	<ul style="list-style-type: none"> ·Day of Respect for Bogd Zonhova- religious ceremony ·Daily chanting 	<ul style="list-style-type: none"> ·Skiing from the mountain ·Skating ·Sledges ·Fire show ·Snowball show ·Horse sledges 	<ul style="list-style-type: none"> ·Ritual for preparing warm ·Shelter for animals ·Activity for caring animals in winter



Table 17 (continued)

Cultural tourism sites	“Gandan Tegchenling ” Monastery, religious destination	Kharkhorin –ancient capital city, historical destination	Gorkhi Terelj -way of life destination
Products	Religious souvenir shop	<ul style="list-style-type: none"> · Local souvenir shop · Leather products · Cashmere products · Handmade 	<ul style="list-style-type: none"> · Products: Felt handicrafts · Rope made from · The manes of horse

In the explanation of the table above, the promotional themes in the tourism industry were used at every administrative level in Thailand. Using the promotional themes brought a lot of successes in Thai tourism. This model of Thai tourism was borrowed as seasonal themes in Mongolian tourism. Different cultural products in different seasons with the different promotional themes such as “A mild spell in Mongolia”, “Sunny days in Mongolia”, “Golden Fall in Mongolia” and “Silver winter of Mongolia” would create sustainable tourism development in Mongolia. Because of climate change in different seasons, the different cultural activities were planned at these three destinations. For example, in the autumn, visiting museum was planned. Because of little crowd of visitors and some discount was offered to tourists. The weather condition is convenient to visit the Temple of Migjid Janraisag at Gandan Tegchenling Monastery and making merit around the temple. In the winter, there is one of the famous religious celebrations “Day of Bogd Zonhova” which is Mongolian single culture in Buddhism, is organized by monks from Gandan Tegchenling Monastery. It would be the special cultural experience for foreigners, even for other Buddhists. For the historical and way of life destinations, many kinds of interesting cultural heritages were planned to the tourists which shown in the figure of the stage 2.



Stakeholders in tourism were encouraged to unite for making effective action plan including a wide range of activities to be implemented in a beneficial way to the country's economy. In the part of the way of life destination, the local community has to participate as a main cultural attraction as well doing wellness for their community and self development in the further. Intervention of the government to the community based tourism was formed through the resolution for infrastructure development specially, road, transportation and accommodation facilities in the countryside. Local community would participate into tourism development with the purpose of increasing their cultural value towards the cultural heritages in Mongolia. As increasing cultural tourist attractions, the professional personnels in tourism would be prepared in a large amount, researchers in tourism would doing quality academic paper. The private sectors in tourism would plan to provide tourists with infrastructural facilities such as serving with the right information about the destinations, electronic booking and ordering, reliable transportation, comfortable accommodations, clean food service, entertainments and network communications.

All these precess would be organized before the tourists come to the cultural destinations and then the face to face communication would be organized at the stage 4, when the tourists arrived at the destinations.

Stage 3. Cultural attractions and activities were coordinated under the action plan, adopting the promotional strategy from Thai model to provide tourism development at the target cultural destinations in Mongolia.

There are four cultural routes which include three cultural destinations namely religious, historical and way of life. These cultural routes were convenient for the 1) individual tourists who have personal interests; 2) family and friends, group tourists who have holiday and leisure; 3) organizations, researchers, group tourists who have special purpose. The routes were flexible for tourists, depending on the tourists' interest and time.

The cultural activities including main attractions of the particular destination, special festivals, ceremonies and events would be activated in each 4 seasons in the following figure below. Each season has its challenging promotional themes which are named "A mild spell in Mongolia", "Sunny Days of Mongolia", "Golden Fall of Mongolia, and "Silver Winter of Mongolia". The idea of organizing



cultural routes seasonally was adopted from Thai experience, which they manage a cultural festivals within the 12 months.

The special activities in each season, which were planned in the stage 2, would be organized to the exciting action in terms of religious, historical and lifestyle destination to provide sustainable tourism. The following figure includes also cultural routes with complex knowledge in the scope of the religious, historical and lifestyle attractions in Mongolia during the four seasons. The information in the figure was explained in the following detailed way.

1. There are many kinds of tourist attractions which were categorized in
 1. Festivals
 2. Ceremonies
 3. Cultural activities
 4. Local products.

All these categories of cultural attractions were formed of many kinds of public, private and local activities which were shown in the table 17 of stage 2. The cultural activities were organized by the government intervention, private sectors in tourism and local community participation. According to the legal environment, which government has already established, business sectors in tourism would be responsible for their duty to satisfy tourists with attractive cultural heritages at the destinations. The participation of local community would be the most important role to provide the satisfaction of the tourists with their authentic culture. The cultural activities shown in the stage 2 would be served to the tourists based on their interest of their choice. The listed cultural activities would be served to tourists with the aim of expressing the features of the destinations. For example, religious destination Gandan Tegchenling Monastery would serve with the religious activities such as religious rituals, ceremonies, festivals, and merit making tradition at Gandan Tegchenling Monastery. At the same time historical destination –ancient city –Kharkhorin would satisfy tourists with knowledge of Mongol Empire in 13th century. The way of life destination would serve with amazing nomadic culture.



2. All the activities would be organized in each season of Mongolia to develop tourism sustainably. The four seasons were motivated through the strong promotional themes in the stage 2. According to the climate change, the cultural attractions in three destinations would change. The promotional themes express feature of the seasons. For example, the promotional theme “Silver Winter of Mongolia” expressed the colour of Mongolian winter, which is covered with white snow. It has another symbolic meaning that Mongolians prefer white color for the holy and pure mind. The different cultural activities would be served according to the planned activities to the tourists. In the spring, “A Mild Spell” cultural route would serve to tourists with the warm hospitality of Mongolians. Mongolian people believe that the spring can bring new life to the human. There are Mongolian traditional holiday “Tsagaan Sar”, translated “White Month” in English is organized on the first day of spring season. In the summer, there is a lot of sun in Mongolian territory. Many interesting cultural activities would serve to tourists at these three destinations. In summer, cultural activities were planned much more than other season, because of the warm weather condition. The “Golden Fall” means that colour of autumn. Mongolians compare the the colour of autumn with the yellow colour. Leaves of tree ar changed their green colour into yellow in the autumn. Another reason to call “Golden Fall” is related to the Mongolian’s way of life. Mongolians harvest wheat, vegetable and fruits in the autumn.

3. The seasonal routes with the cultural activities would managed in three different cultural destinations which were studied as the research areas at the same time within 5 to 7 days in each seasons in Mongolia. /see figure 8 /



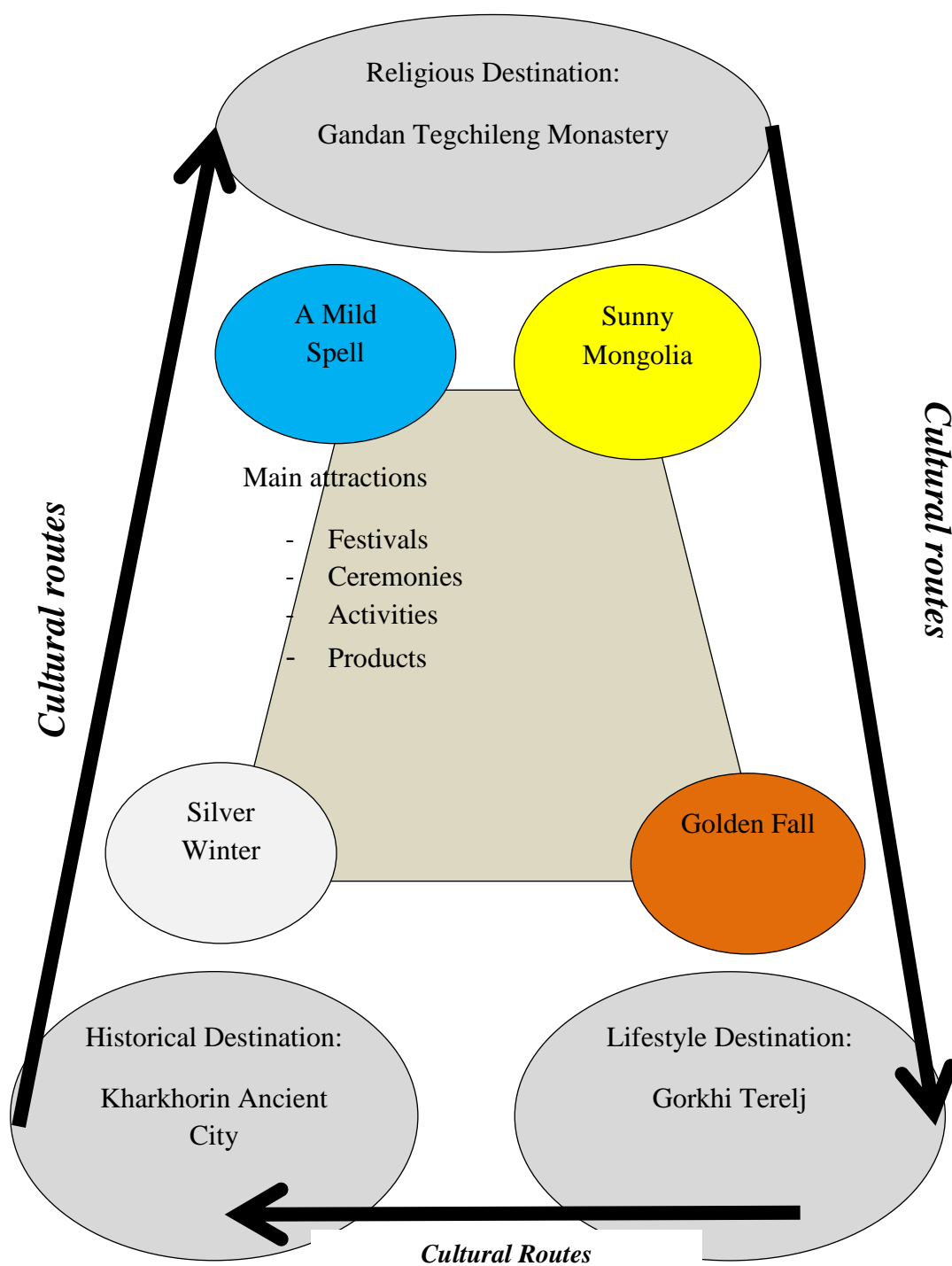


Figure 8 Activities of Cultural Tourism Destinations in Mongolia

The cultural route in the season of winter was designed with an aim of producing brand product with the promotional theme “Silver winter of Mongolia” below.

Theme: “*Silver winter of Mongolia*”

Aim of the tour: Enjoy time in Mongolian fresh winter with cultural knowledge in winter season, Mongolia

Types of tour: Available for all types of group tour

Period of tour: 5-7 days

Cultural knowledge: Religious, historical and nomadic lifestyle culture

Day 1. Arival in Ulaanbaatar – 1 day and one night program

1. Stay in a comfortable hotel and relax for a while.

2. City tour:

1. To visit Gandan Tegchenling Monastery. It is sacred place.

Tourists pay respect to Lord Buddha and Bodisadva Janraisag and Tsend Gods which give people long live in the temple of Janraisag.

2. To visit the Museum of Mongolian National History. The world famous collection of dinosaurs and quite astonishing dinosaur eggs- still in their nests, are in the Museum. Other displays include meteorites, minerals and more humble fossils such as graptolites. The displays on wildlife are magnificent and a considerable help in identifying the mamals and birds of Central Asia.

3. To visit Chinggis monument at Sukhbaatar’s squire. It is the center of the city and political, historical center,too. Tourists pay respect to the monument of Chinggis Khan and Sukhbaatar’s statue. Chinggis Khan is the Millenium Warrior and Sukhbaatar is the National Hero, who both are still kept in the heart of all Mongolians.

Day 2. Drive to Gorki Terelj National Park - a day and a night program

1. Breakfast in Ulaanbaatar and drive to Gorkhi Terelj National Park.

Stay there in Ger camp. The camp is in traditional style.

2. A visit to a friendly nomadic family, get experience how to survive Mongolian herdsmen in the harsh winter and sharing daily activities how to take care the five domestic animals, how to cook Mongolian food, how to make national dress.

3. Lunch with different kinds of traditional and European foods



4. Horse ride Show. It includes very interesting shows that how Mongolians use horses in their daily life, for example, to use one horse to catch another one and also for special purposes such as entertainment, leisure and fun. Tourists can enjoy time riding horses.

5. A visit to Ginjiin Sum Temple and Legendary Turtle Rock. The Temple has very interesting history and the rock has admirable legend.

6. Walking in the fresh air and seeing and climbing rock mountains.

7. Taking photo with natural beauty and in Mongolian Traditional clothes “Deel”. Tourists can obtain knowledge on how to make traditional clothes and can order some of them giving measurement for keeping Mongolia in their mind. The beautiful Mongolian traditional costume would be ready next morning.

8. There is local shopping with Mongolian traditional souvenirs made from leather and wool, and cashmere products and many other traditional products which dedicated for memory of Mongolian Silver winter.

9. Offering dinner with a special program in honour visitors including Mongolian National Long Songs, dances and modern songs would be performed by Mongolian singers and local art volunteers.

10. Sauna for relax

11. Stay in Ger facilitated with modern and traditional combination amenities

Day 3, 4. Drive to Kharkhorin – Ancient city ruin – 2 days and one night program-360 km

1. Visit historic site of the ruin ancient capital “Karakorum” in the period of Mongol Empire, Cultural heritage of UNESCO in Orkhon Valley. Kharkhorin was the capital of Mongolia for 168 years and the capital of the Mongol Empire for 32 years.

2. Visit Erdenezuu Monastery – Mongolian first Buddhist Monastery - and ruins of Tumen Amgalant Palace inside the monastery and the Phallic Rock near the monastery.

3. Visit Tuvkhun Monastery – Mongolian first Meditation Temple. It was erected by Undur Gegen Zanabazar. Hiking to the temple is fun.

4. Visit Hujirt hot spring –Health resort/ Sanatorium. The spring water is used for treating nervous, back, extremities and cardiovascular diseases.



Day 5. Drive back to Ulaanbaatar – a day tour program- 360 km

1. Stop for a while at the stunning sand dunes “Elsen Tasarkhai”
2. Arrive Ulaanbaatar and shopping, take a rest
3. Farewell Dinner. It is the most impressive time for tourists. They can share their experience, asking some questions which they are interested in.
4. Exchanging memorabilia

Day 6. Transfer to “Chinggis Khan” International airport, after breakfast

There were another 3 cultural routes in the spring, summer, and autumn seasons with special schedules and with fantastic cultural activities.

In the spring, *“A mild Spell in Mongolia”* 5-7 days trip Special activities would be served in this cultural route, including the Mongolian Traditional Celebration “Tsagaan Sar”. This holiday contains all nomadic traditions, religious rituals such as worship, merit making and shamanism rituals. In the summer, *“Sunny Days in Mongolia”* a 7-10 day trip offers one of most attractive festivals “Naadam” in July. This season is quite convenient to travel throughout Mongolia and many kinds of local festivals are in the season of summer. In the fall, *“Golden Fall in Mongolia”* 5- 7 days trip serves a lot of traditional activities including a wedding ceremony, and a “New Ger” ceremony which shows nomadic lifestyle.

Stage 4. The outcome of the model supported through the 4 Ms management theory.

1. Satisfaction of the host community and tourists is referred to man as the human resource in tourism business. The host community, which includes all stakeholders, manage cultural attractions with the right marketing tools to make a profit. The work force at the cultural destinations namely Gandan Tegcheling Monastery, Kharkhorin ancient city, and Gorkhi Terelj national park and local people would serve to tourists politely as the ambassador of Mongolia. The staff can get more encouragement by offering good service to tourists. They would be self-confident with their skillful service. On the other side, tourists would be satisfied through getting much cultural experience and pleasure. The quality service can attract a quality tourists back to Mongolia.



The hospitable and friendly atmosphere in communication of Thai people always give comfortable feelings to stay safely in Thailand and attract the interest of tourists to share their culture. The staff, who are working in tourism industry in Thailand, have a good experience to communicate with tourists politely and gently. The respectful communication among stakeholders in Thailand gives much energy of work and trust to each other and responsibility for their duty. It was one of the important reasons to make much success of Thai tourism. This friendly communication model was adopted to adjust in Mongolian cultural tourism development.

2. Selling and buying cultural knowledge is referred to the money of the 4 Ms.

The host community could manage their products in an interesting and attractive way to earn foreign currency as well to contribute to the target destinations in Mongolia and country's economy. The tourists are interested in Mongolian culture and buy cultural tour to get cultural knowledge about Mongolian religious culture, historical sites and experience on nomadic way of life. Mongolian cultural and natural attractions could attract quality tourists and the local community would help tourists to introduce with the nomadic culture. They also make souvenirs, handmade in order to serve the tourism market needs and earn more from the sale of the goods.

In Thailand, the homestay service was managed wholly by local villagers. The local people were provided with supplementary income. Many kinds of tourism activities were managed by the villagers to make tourists satisfactory. The government supports home-stay project in order to create jobs and generate income for the communities as well as to strengthen their potential of being self-sufficient.

3. Good memorable cultural pleasure is referred to material of 4Ms Management theory. The cultural attractions are the main ingredient management of cultural tourism. The religious, historical and nomadic way of life destinations could give much satisfaction to the tourists. People don't travel aimlessly. They travel to visit meaningful places that they get pleasure. Except of the ruin of ancient capital city Kharkhorin, there were new historical Complex "Kharkhorin – 13th century" which is on the construction process, Mongolian first Buddhist temple Erdenezuu, Tuvkhun Meditation monastery and other historical and natural attractions for the service of tourists to operate cultural tourism. The religious activities such as religious rituals,



ceremonies, festivals, and merit making tradition at Gandan Tegchenling Monastery, and Ger-Stay service with the facility of nomadic tourism products on the base of current operation of Gorkhi –Terelj Tourist Camp would attract many tourists' interest. On the other hand, the local community has responsibility to improve the destination development and get much experience to attract customers.

Thailand has much valuable cultural heritages for serving to tourists. Clean and attractive environment model from the Temple of Emerald Buddha in Thailand was adopted for the improvement to untidy situation at Gandan Tegchenling Monastery in Mongolia. The floating market was a model of the historical site, in Ayutthaya-ancient capital city, and encouraged tourists to learn historical and cultural knowledge through their historical drama, historical ruins of the city and other local attractions during their visit in Ayutthaya. The homestay was the main model of the way of life destination in Thailand. It was a very famous and effective model in Thailand, even domestically.

4. Revisiting and recognizing the overseas market are the 4th M of the management theory, which is referred to the machinery. Intensive promotion of Mongolian culture is very important to make culture visible to the foreign market and leave a good memory about Mongolian cultural attractions to tourists, to make them more likely to come back.

The strength of Thai tourism model was using the effective promotional strategy. TAT could spend 220 million baht for the overseas promotion with the purpose to attract 21 million tourists in 2012, according to the report of TAT. It expresses Thai tourism planning, promotional strategy. MICE was organized as one of the core promotional tools to attract tourists. MICE unifies stakeholders to coordinate their job under the umbrella form. There were many kinds of MICE used in promoting tourism products in Thailand.

The management theory of 4Ms explained the interrelation of the men, material, machinery and money in the cycle of whole tourism process.

Monitoring of the management model for the cultural tourism to implement in Mongolia is followed below:



1. The model would be testified by Mongolian tour operators, travel agencies and other tourism service organizations and local communities under the regulation of the tourism policy.

2. Outcome of the model would be evaluated by the Mongolian National Tourism Center through tourism survey and market research. There are some requirements of outcomes to measure the efficiency against the objectives.

1. Initiation of new promotional activities
2. Types of new tourism product
3. Number of qualified staff in tourism
4. Competitive capacity of tourism sector
5. Climate condition, economic and political situation of the particular year
6. Number of tourists
7. Income from tourism business

The model evaluation and allocation would be considered quarterly and annually in the different administrative level. It would be discussed through the National Tourism Assembly, which is organized every four years.



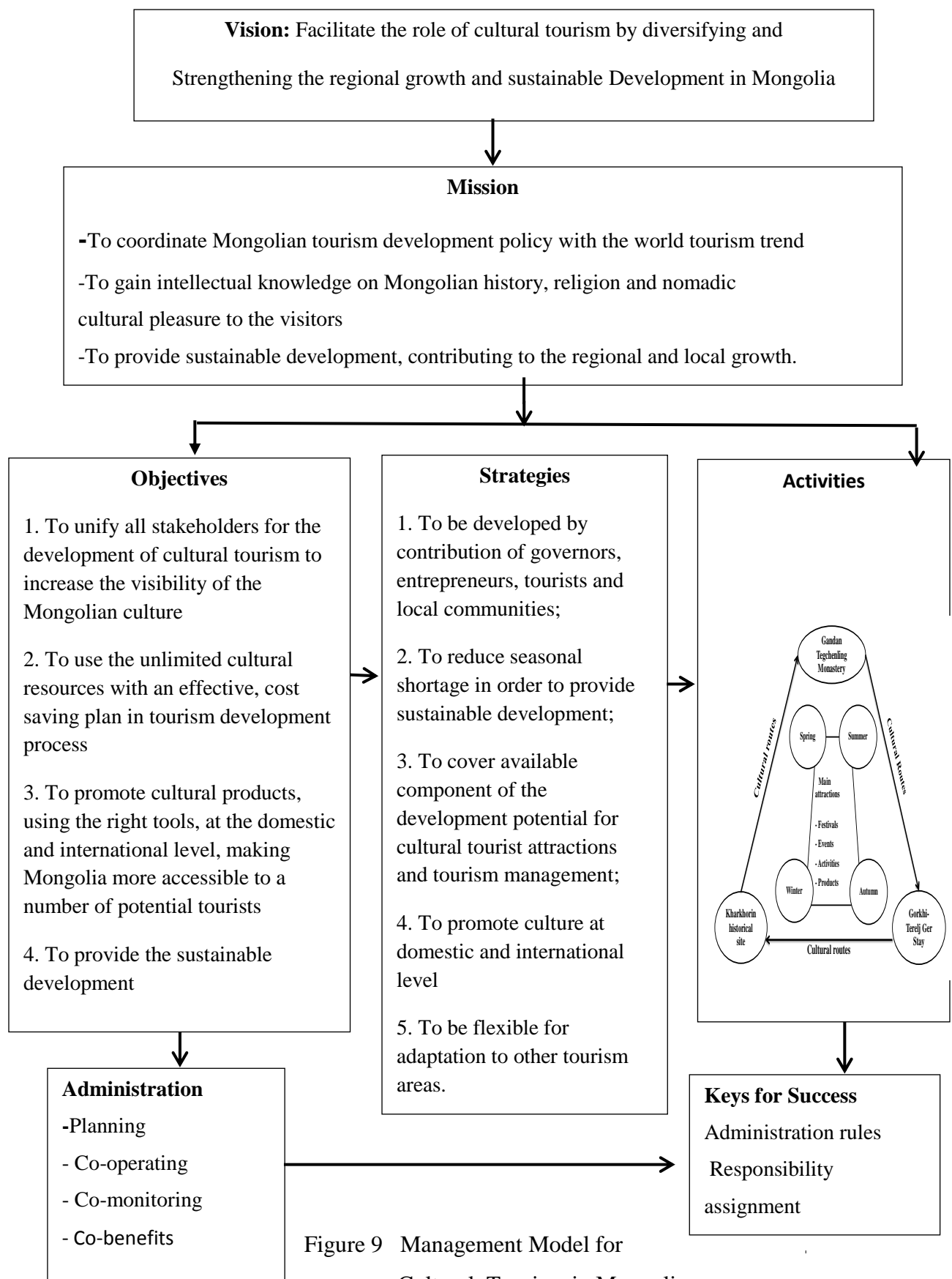


Figure 9 Management Model for Cultural Tourism in Mongolia



CHAPTER V

CONCLUSION, DISCUSSIONS AND RECOMMENDATIONS

This study on the development of a management model for cultural tourism in Mongolia based on the model in Thailand was carried out in the areas Bangkok, Phr Nakhon Si Ayutthaya Province, Chiang Mai province in Thailand, and Ulaanbaatar city, Uvurkhangai Province and Gorkhi Terelj Natinal Park in Tuv Province in Mongolia. The study focused on 3 different aspects of cultural tourism, including religious, historical and way of life to clarify the research objectives. These three cultural tourism destinations were similar in both countries in the context of the cultural tourism attractions. This chapter is composed of a conclusion, discussion and recommendations.

Objectives of the Research

The research objectives were conducted as follows:

1. To Study the Historical and Cultural Background of Cultural Tourism Destinations in Thailand and Mongolia
2. To study Present Curcumstances of Cultural Tourism Destinations in Thailand and Mongolia, focusing on the religious, historical and way of life destinations
3. To design Management Model for Cultural Tourism in Mongolia Based on the Model in Thailand

Conclusion

Exchanging cultural pleasures through tourism is a great contribution to cultural tourism development. A new creation of the research was to design a management model for cultural tourism in Mongolia based on the successful tourism model in Thailand. This study focused on three cultural destinations in terms of religious, historical, and ways of life. The cultural destinations in Thailand were chosen on the base of the survey about the top tourist destinations in Thailand. The survey



showed that these destinations were the best models of tourism in Thailand.

In Mongolia, the target cultural destinations were selected focusing on the population density, potential for linking natural, cultural and local lifestyle, and the similarity to the destinations in Thailand.

This study attempted to investigate how to increase the number of tourists and gain tourism income of cultural tourism in Mongolia. The primary objectives of the research were the historical and cultural background and present circumstances of cultural tourism in Thailand and Mongolia focusing on the three cultural attractions. Finally, the study attempted to design a development model for cultural tourism in Mongolian. Some cultural similarities, such as Buddhist religion, and kinds of hospitality which exist in Thai and Mongolian culture, and long history, wealthy of cultural heritages, were explored in the reviews of the historical and cultural background of this study. Such important knowledge was very helpful to find the solution of the problem, to reach the target objectives through the exploration of the present result. The result of SWOT analysis, which covered 48 persons in Thailand and 59 persons in Mongolia, explored adaptable models from the Thai tourism model in order to improve the present problem of cultural tourism in Mongolia.

The research results were drawn from the three parts according to the objectives.

1. Firstly, study of historical and cultural background of cultural tourism in Thailand and Mongolia was objected in the research. The historical and cultural background of cultural tourism in both countries supported research results to be clear. The relationship between stakeholders in tourism, their mutual cooperation in each level of decision making and planning to develop tourism effectively, tourism investment, tourism income and distribution of the benefits from tourism were studied respectively through the Government Policy on Tourism and Development Strategic Plan of Tourism Authority in the target areas in Thailand and Mongolia. Both Thailand and Mongolia have long history and lovely culture. There were many kinds of cultural destinations such as coastal, cultural, natural, lifestyle and city tourism in Thailand. The cultural heritages were managed effectively for the development of cultural tourism as the main course of tourism industry in Thailand. The beautiful attractions of the cultural tourism and other related factors formed such effective management with the coordination of



the state policy on tourism, legal environment to implement of the policy and public participation service to the development of tourism. The government intervention to the development of tourism in Thailand is to make the right policy to provide cooperation of all stakeholders. The government policy intends to enhance the wellbeing of the people as well as ameliorate the national economy and manage national assets, such as government assets and local cultural capital including traditional knowledge and ways of life and culture, in order to maximize the country's benefit and economic security. In order to implement the government policy, the TAT has strong objectives to promote tourism through many kinds of way as like via its representative offices in other countries and using some of marketing strategies throughout the country. The marketing policy to develop tourism was very strong and impressive in Thailand. The policy implementation on the development of road, transportation and food services are quite available to tourists. Through many kinds of promotional activities which are organized by TAT, local communities are always encouraged and supported to participate in tourism development. With the right policy and marketing strategy, the business sectors were provided with the right legal environment to run an effective business for tourism development. The local people are educated as well through the cultural tourism marketing to get the cultural value on the conservation of their culture, inheritance their culture to the young generation. They also have an entrepreneurial sense to attract foreign earnings to their country. The friendly integrated cooperation of government, TAT and local public participation bring together domestic and international tourists.

For the cultural destinations, firstly Buddhism is the main religion both Thailand and Mongolia as the religious attraction. Some religious celebrations, rituals were quite similar in general. However, Buddhism in Thailand has been dominating as the Nation's religion for a long time continuously. Therefore, religious values among nations were strong in Thailand. Mongolian Buddhism has some deterioration in some historical periods. There have been four times revivals in Mongolian Buddhism. For that reason, awareness of Buddhist culture was not strong enough among the public.

Ayutthaya was once a small seaport. It developed until capital city of the Siamese Kingdom for 417 years. The strategical location of Ayutthaya city has still inherited historical and cultural heritages to young generation. It has been an important attraction for domestic and international tourists for many years. Kharkhorin was a



capital city in the period of Mongol Empire. It was a trade center across the Silk Road. During the time it was a capital city it was destroyed a few times and restored several times. The archaeological evidence proved that how large the city was as well as there were discovered many cultural artifacts. Both, Ayutthaya and Kharkhorin ancient cities have been declared a World Heritage Sites by UNESCO.

Way of life in Thailand and Mongolia were relatively different because those countries' geographical location, climate and economic enterprises. People's living style including food, housing and clothing were adjusted to those natural impacts.

2. Secondly, the study expressed the present circumstances of cultural tourism in Thailand and Mongolia. The SWOT analysis was conducted in the target study areas namely, religious, historical and lifestyle destinations in Thailand and Mongolia. The aim of research in Thailand was to find successful model of Thai tourism. At the same time, the research aim in Mongolia was concentrated on exploring ways to develop cultural tourism situation to increase the number of tourists. The data were collected through basic surveys, participant observation, formal and informal interviews and focus-group discussions.

According to the SWOT analysis result, there were some strengths in tourism industry both countries, namely;

1. Cultural destination management
2. Promotional strategy, including themes, branding and MICE
3. Domestic tourism development which were noticed in Thailand,
4. Cultural heritage resources,
5. Tourism campaign,
6. Regional development plan in Mongolia.

There were opportunities, including;

1. Cultural value
2. Friendly communication
3. Pleasant environment to travel in Thailand,
4. Budget growth for promotion,
5. Human resource training during low season in Mongolia.

These advantageous factors were intended to reduce the weaknesses or release the problems namely, overseas recognition, quality service and language skill in the



tourism sector in Mongolia. The matrix of SWOT analysis was introduced four strategies. Firstly, ST strategy maintained to reduce or avoid the impact of external threats in the cultural tourism sector in Mongolia, using Thai and Mongolian tourism strengths as like to reduce the threats or release the obstacles such as cultural attraction management and seasonal shortage in Mongolian tourism. WO strategy, which was aimed to reduce internal weaknesses in Mongolian cultural tourism by taking advantage of external opportunities in Thai tourism model and Mongolian tourism sector. The existing strengths in Mongolian and Thai tourism were used to increase the possible opportunities to develop the situation in Mongolia, which was called the SO strategy. It intended to take advantage of external opportunities in Mongolian cultural tourism development, using the internal strength of tourism model in Thailand and Mongolia. The occurring problems in Mongolian tourism were reduced, avoiding the influenced threats. This was called WT strategy. It included protective tactics directed at reducing internal weaknesses and avoiding external threats in the cultural tourism sector in Mongolia.

3. The final objective was concentrated on creating management model for cultural tourism in Mongolia was based on the model in Thailand. The results of the data analysis were drawn with SWOT analysis. The results of particular destinations showed that there were some detailed consideration and needs to develop cultural tourism destinations. Thai tourism models were used to find appropriate methods for improving the present situation of Mongolian cultural tourism. The management model for cultural tourism development in Mongolia was designed on the base of the data analysis result.

The religious destination-Temple of Emerald Buddha was the model of Buddhist culture. The environment was clean, attractive and peaceful. This situation gives tourists a warm welcome. This peaceful model intended be adopted at Gandan Tegchenling Monastery in Mongolia to provide a pleasant atmosphere for tourists. For the historical destinations, there were many cultural activities such as historical performances, folk arts shows and boat trips at the floating market. These activities attract many foreign and domestic tourists to provide them by historical knowledge. The historical context of the 13th century has to be created in the modern Mongolian situation. Historical dramas, demonstration of warriors on the horseback, and hiking



Chinggis Khan's footprint would be very impressive memory to tourists. Way of life destination in Chiang Mai proved that homestay service is a model of Thai lifestyle itself. As is the same in Mongolia, Ger stay would be more facilitated to attract tourists as a cultural attraction.

On the issues of the Thai tourism successes, the tourism industry development depended on the unified directions of the government to promote culture through tourism in Thailand. The TAT is implementing tourism policy through the challenging promotional strategy to respond to demands of tourists. The effective promotional activities in target cultural tourism destinations boosted tourist arrivals and maximized profits in Thailand. The tourism marketing policy has been designed to promote the image of Thailand as a tourist destination of safety, friendliness, and diversity.

This successful model of tourism in Thailand was used to improve the situation of Mongolian tourism sector, with the combination of advantages in Mongolian tourism industry. There were some common reasons to adopt the best model of Thai tourism in Mongolian situation to provide the cultural tourism development.

1. Thailand is a country that has a lot of experience with impressive successes in tourism in Asia.
2. There were some similarities in the scope of this study in terms of religious, historical and way of life destinations, which concerned on Thai and Mongolian cultural tourism. The similarities were concerned that both countries have Buddhist culture in terms of religion, historical sites were concerned on the ancient cities as the tourist attraction both in Thailand and Mongolia and the study on the way of life concentrated on the basic needs of human life.
3. Adoption of successes from Thai tourism model into Mongolian tourism development was based on the following points in the scope of the three cultural tourism destinations under the research result:
 1. Three destinations in the scope of the research were the main tourist attractions.
 2. Attractiveness of the destinations was studied comparatively to explore suitable points for adoption.



3. Marketing tools to attract tourists at these destinations were explored through the research analysis.

4. Public attitudes towards the cultural heritages were studied with the purpose for exploring the significance of cultural value to the tourism development.

The model was designed to unify cooperation of 1) education and services, 2) tourism market, 3) natural and cultural resources, 4) infrastructure and service, 5) stakeholders in tourism and 6) community participation at the same place in tourism industry in Mongolia which was based on the Thai tourism development model. High cultural value in Thai tourism was adopted to increase the human resource development through the education in Mongolia, effective promotional strategy, which was one of the most important factors of tourism in Thailand, was served to attract domestic and foreign tourists in Mongolia in the field of tourism market, the infrastructure development such as traffic signs, furnishing service and food services in Thailand was adopted to Mongolian tourism sector to solve the furnishing and other problems, for example, providing clean environment at the tourist attractions, restroom services, and finally the model of domestic tourism successes from Thailand was adopted into the Mongolian situation to engage local communities in the development of cultural tourism in Mongolia.

Constructing a new management model for cultural tourism in Mongolia was important for increasing the number of tourists through diversifying Mongolian culture and sharing the cultural knowledge and experiences with other nations in the world at the age of the globalization. The model for cultural tourism in Mongolia would take into account the development implications for local employment, the effect of the development on the other businesses, capacity of the local infrastructure, and environmental and aesthetic impact of the development on the country's economy.

Further development of Mongolian cultural tourism was defined to grow in a wide range of the activities, learning a valuable experience from such "amazing country" Thailand.



Discussion

According to the research findings, the core of the development for cultural tourism in Mongolia was to design an appropriate management model, to increase the number of tourists, gain tourism income, and extend length of stay, which were considered as the problematic issues, however, there were plenty of cultural resources to attract foreign tourists domestically and internationally.

Tourism is a complex system as a social product. Cultural tourism is a part of the tourism society, as categorized in cultural context. The members of the tourism society are aspiring to the same goal with different responsibilities to make decisions in different stages, and evaluate their dealings and sharing benefits. According to the Parsons' definition of society, tourism in regards to the social system, the considered problems in Mongolian cultural tourism were characterized as internal to cultural tourism and what counts as external to it.

Structure Functional Theory assumes that there are some goals of the system. According to this theory, the model was designed on the purpose of managing development for cultural tourism in Mongolia. In order to achieve the purpose, cultural activities, festivals, ceremonies were planned and motivated at short, middle, and long-term development levels. The planned activities were managed in every season to promote Mongolian culture at the domestic and international level. Mongolian culture has to be recognized at home and overseas market through effective promotion. Choosing the right types of promotional activities for the different markets should bring reasonable successes.

The core of successes in Thai tourism was the promotional strategy including promotional themes, branding and MICE throughout the country in each level of administration. Under the promotional strategy, the target tourism destinations have shaped their model, through diversifying their cultural features.

The importance of such successful management in tourism is supported by cooperation with the major concept of structure–functional theory (Bronislaw Malinowski (1884-1942)). Tourism as it regards the social system, participates in tourism to form the cultural tourism society by their effective motivation, coordinated activities to reach one goal with awaiting benefits. Meaningful promotional themes of



the tourism authority, and provincial and local and particular tourism destination level gave strong emotional feeling to tourists to visit particular places and they have to be impressed with the real activities in the particular cultural destination market. These strong and long-term themes were important to set brand products in the particular destinations of cultural tourism.

There are twelve famous activities each month in Thailand. They are very important to set cultural value in domestic, local people's mind, preserve cultural resources, pass cultural heritages to the new generation and promote national culture overseas through tourism. As the same cultural heritages are being kept in Mongolia packages of cultural tourism products were motivated during 4 seasons in Mongolia, avoiding seasonal shortage and to provide sustainable tourism throughout the whole year. Various cultural activities of social interest in each season would be emphasized with a view to attract tourists and increase their numbers. In spring season, there is Mongolian traditional New Year "TsagaanSar", which is the most important date in Buddhist calendar. Mongolian nomadic culture is been kept and inherited in the context of this ceremony. In summer, "Naadam" Mongolian National Festival, which attracts many tourists, is celebrated throughout the country widely. In autumn, many activities and celebrations, which are related with the Mongolian traditional lifestyle such as wedding ceremonies, sealing young horse, the celebration of "a new ger", which has a meaning that is dedicated to honouring young men who are ready to get married and take care their families and, a harvesting ceremony for farmers. In winter, religious celebration to respect Bogd Zonhova holds spreadly through Mongolia and "Camel Polo" which attracts the interest of many foreign tourists and some other activities including hiking to the mountains, go skiing through the country, skiing down the mountain, sledges, skates and fire show in the forest. Those seasonal packages would be promoted by its promotional themes, namely: "Silver winter of Mongolia", "A mild spell in Mongolia", "Sunny Days in Mongolia", "Golden Fall of Mongolia". These promotional themes were adopted from the successful model in Thailand. To create such suitable theme and branding, MICE was used effectively in each level of tourism society, destination and regional level. These promotional leverages would unify all stakeholders and tourists at the same place of the target cultural destinations in Mongolia, to reach their goal for the development of cultural tourism.



Today, a flow of tourists visit religious, historical, and lifestyle destinations with the combinations of natural resources for their leisure time to Thailand. As the host population of tourism, Thai people's beliefs and their practices were adapted to the environment and live within the means of their ecosystem. Historically, Ayutthaya was the former seaport city and an important commercial area. People were engaged in trading a wide variety of goods. Many tourist attractions are based on the seaport, as like floating market "Ayothaya". This long-term role of seaport based lifestyle contributes to Ayutthaya society to develop a historical destination with the combination of natural view. Many workplaces were dependent on Chao Phraya River resources to serve tourists. This is beneficial for local people's wellbeing to be provided with jobs, and to share tourism income. However, there were some critical issues concerning on the environment around the basin of the river in Ayutthaya. Mae Kam Pong village in Chiang Mai is surrounded by natural beauty. The way of life in the village includes offering alms to monks in the morning, coffee and tea plantations joining with the local families, and adventure tourism activities. Their lifestyle was for conservation and rehabilitation of the environment to provide a sustainable environmental balance. Educational trainings on local culture and traditions with local identities were organized in the village to set the cultural value. The lifestyle in Mongolian nomadic civilization is based on the threefold relation of people- animal- nature and the Mongolian herders have amassed a rich knowledge of breeding selection methods to soften the character of animals, and of ways to study nature and weather as well as territory and plants. Understanding the relationship between the natural impact and human activities, and adaptation to the natural environment are approved by the Cultural Ecology Theory as developed by Steward, which has branched out to cover a number of aspects of human society, in particular the distribution of wealth and power in a society and how that affects such behavior as hoarding or gifting. As the issue of mass tourism takes place in modern time, in consideration, the challenge of preserving natural resources is vital to prevent the negative impacts due to tourism in both countries, Thailand and Mongolia.

Religious beliefs, rituals and ceremonies to respect ancestors are expressed a lot in Thai and Mongolian culture. Theravada Buddhist culture has strong values among Thai Nations. The Temple of Emerald Buddha in Thailand resides in the minds and hearts of all visitors, domestic and international, and determines a joyful and happy life,



giving a pleasant atmosphere to tourists. The Temple of the Emerald Buddha was the best Buddhist cultural model with a harmonious and peaceful atmosphere for visitors. There were signs that meant visitors should dress properly and are not allowed to take picture inside the Temple of Emerald Buddha in Bangkok. In Ayutthaya, there were meaningful signs which all could give right directions to tourists. All of them were consistent with the Symbolic Interactionism Theory (Mead. 1863-1931; Blumer.1900-1987), focuses attention on the way that people interact through symbols. In the Mongolian tradition, many religious and daily rituals are characterized by meaningful interactions with others. Worship “ovoo” in Mongolian culture means that nomadic families expect surviving in harsh weather condition without damage. Herders consider that the guardian spirit of the mountain and sky needs their consciousness by worshipping. In turn, it means the guardian spirit needs people who recognize its existence. All these and many other daily activities in Thai and Mongolian culture are supported by Symbolic Interactionism Theory.

The adoption of advantages in the Thai tourism model is supported by the Cultural Diffusion Theory (Wissler 1870-1947 and Kroeber 1876-1960) as Thai cultural models were spread out to create new products, services and jobs, changing ideas on cultural values and improving the quality of life. In tourism, culture diffusion refers either to the tourist, who visit the religious, historical, and lifestyle destinations or the Mongolian tourism populations who spread their culture and adapt cultural elements of the model in Thailand. The beneficial experience of successful cultural tourism models in Thailand namely the model of Buddhist culture, pride of history through historical performance and homestay services were adapted to Mongolian cultural tourism development in the context of religious, historical, and lifestyle destinations.

A new model for the development of cultural tourism would bring benefits and profitable contribution to the Mongolian economy. This development process is approved by the 4 Ms Management Theory. The model was created on the basis of the best tourism models in Thailand to improve Mongolian cultural tourism management, focusing on the issues that are as follows: increase number of tourists, gain tourism income, extend length of stay. The model contained the significance both to Mongolian tourism development and tourist pleasure, as tourism consists of host and tourist society.



The main objectives of the model are to provide sustainable tourism development, unifying all stakeholders in tourism with unlimited cultural resources through a cost saving plan and effective promotional activities to be used for tourism stakeholders and their operational scale. To shape such a successful tourism model in Thailand, MICE is used effectively in the target destinations and throughout the country and even in the overseas market to bring much more successes in the country's economy. For the Mongolia situation, MICE is organized at a weak level. All stakeholders should unify to build a suitable legal environment to run the tourism business effectively. Managing effective MICE in each administrative level, especially in the tourism development regions and in the target cultural destinations in Mongolia, was one of the challenging ways to reach their main goal of tourism development. The effective MICE would bring beneficial successes to develop entrepreneurial sense to run cultural tourism business. The private enterprises in tourism would work to produce new tourism products, extend their relationships and increase their operational profit for their sustainability. Local communities of the target destinations in Mongolia would be educated to improve their cultural values through the MICE. The model was developed on the basis of some advantages of Mongolian nomadic authenticity combined with the religious and historical attractions. According to the questionnaire result, the main purpose of the most tourists in Mongolia was to get experience from Mongolian nomadic lifestyle. This was the primary strength to attract foreign currencies into the country. Because of that reason, nomadic authenticity would be promoted effectively through tourism with strong promotional themes for each season, which has its diversity with a lot of attractive activities in Mongolia. It would hopefully bring vital significance to establish new cultural tourism products, to revive the existing culture, preserve cultural heritages, to intensify the weak products, and increase the recognition of Mongolian culture both at home and at the international level and provide sustainable tourism to be contributed to the country's economy. Using strong seasonal themes for a particular period would establish religious, historical, and Mongolian lifestyle brand products at the target cultural destinations. Tourists would visit peaceful religious site and feel peace, charge their knowledge by history of Great Mongol Empire and Mongolian nomadic culture, which is still kept traditionally, and get many complex cultural experiences. Serving such existing cultural products consistent with behavior



and needs of each group of tourists as the method of growing number of quality tourists from various markets. Demonstrating the package of cultural services including kinds of seasonal activities would make tourists impressed when they arrive and would provide them with much more satisfaction during their staying and visiting cultural destinations, and would leave an exceptional memory throughout their lifetime. The cooperative management of the right policy, careful planning and effective activities and marketing leverages to attract foreign currency would bring beneficial profit and hopeful successes to the Mongolian tourism industry and the national economy.

Recommendations

The study gives recommendations in two parts, which would be used the application and further research.

1. Recommendation for the Application

The management model would be significantly important to the development for cultural tourism in Mongolia. This model was designed for the use of all administration level in tourism industry. All stakeholders in Mongolian tourism sector should comprehensively review the model to make their business more effectively.

1.1 The model would be reflected in the Government Action Plan. Mongolian tourism business sector should concern the critical success factors for their development model and for the implementation level in tourism sector.

1.2 Mongolian National Tourism Center should support the tourism enterprises to use this management model for the Mongolian tourism sector by establishing the legal approval for the implementation process.

1.3 Tourism business sectors should focus on managing effective promotion methods to attract domestic and foreign tourists to increase the number of tourists and increase the tourism revenue generation.

1.4 A detailed financial plan would be developed with specific targets for cultural tourism destinations to support the human development and community engagement opportunities.



1.5 Potential funding sources are being identified with the government, tourism organizations, private and public sectors in an effort to cover start-up costs and to secure physical space.

1.6 There should be special tours to show nomadic culture to attract quality customers in different seasons in the tourism regional level.

1.7 Preservation cultural attractions in the target destinations would be enriched through tourism.

1.8 All potential partners would share tourism resources and benefits.

2. Recommendations for the Further Research

Further research is required to examine more about the other success factors for implementing cultural and other related tourism projects in Thailand and Mongolia. The relevance of the preceding discussion on the mutual study and experience of cultural tourism to researchers is followed:

2.1 Modern consumers are becoming unified through the cultural exchange. In successful cultural tourism development, researchers should care this model as a reference.

2.2 Development of management model for cultural tourism is the most important research point because of travelers are becoming more knowledgeable, experienced and sophisticated in their tastes and pleasure to do further research.

2.3 This research will be used as a reference for researchers who are interested in historical and cultural relations between Thailand and Mongolia.



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Thailand. Bangkok, Thailand.
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APPENDIX



Questionnaire Guide 1

Questionnaire 1.

1. Name of Organization _____
2. How many years have you been working in tourism sector? _____
3. What types of tourism business do you run in tourism industry?
 - ☐ cultural tourism
 - ☐ natural tourism
 - ☐ recreational tourism
 - ☐ ecotourism
 - ☐ coastal tourism
 - ☐ hunting
 - ☐ sport
 - ☐ adventure
 - ☐ trekking
 - ☐
 - ☐
4. What types of service does your company offer to the public in tourism industry?
 - ☐ tour camp
 - ☐ tour operator
 - ☐ hotel
 - ☐ merchandising
 - ☐ transportation
 - ☐ visa service
 - ☐ promotion abroad
 - ☐ tourism information
 - ☐ international tourism



5. Could you say that what benefit of cultural tourism is?

- ☐ to promote culture of particular country to the international level
- ☐ to preserve cultural heritages and potentials
- ☐ to provide sustainable development in society
- ☐ to give positive impact to the economy
- ☐
- ☐

6. How do you promote your company's activity to the international market?

- ☐ via Media (TV, radio, newspaper)
- ☐ via the internet
- ☐ through attending in conferences
- ☐ Trade fair and exhibition
- ☐ through billboards
- ☐ through word of mouth
- ☐
- ☐

7. Could you tell, what is the core of your success?

.....

Thank you very much for your time



2. Questionnaire Guide 2

1. Nationality _____
2. What is your purpose of traveling?
 -
3. What types of cultural tourism are you interested in?
 - History
 - Religious rituals
 - City tourism
 - Way of life
 - Natural trip
4. How many times have you been to Thailand/ Mongolia ? _____
5. What kind of data channel do you use to visit in Thailand/ Mongolia ?
internet
 - TV, newspaper
 - tourist information center
 - tourist agency
 - friend
 - brochures
 - business line
 - religious organization
 - Ambassador
 - Movie
6. Are you satisfied to visit this place?
7. Could you say that you have any inconvenience with your trip?

Thank you very much for your time!



1. Participant Observation Guide

Archival #:

Site: Tourism Authority (regional/ state)

Data collector: GantsetsegSanjmyatav

Date: June, 2012

Participant observation was focused on the following;

1. Feature on geographical location and climate of the particular destinations
2. Physical appearance including attractiveness, environmental situation, restoration, preservation of the cultural products
3. People in those places, their living style, hospitality and value on their cultural heritages
4. Cultural products, their identification, usage, tools of promotion
5. Ecological contribution to provide friendly environment and ecological balance running tourism and preserving culture

4. Interview Guide

1. Interview questions for key informants

1. Archival #

2. Interviewer:

3. Questions

Question1. What is current trends of cultural tourism in Thailand and Mongolia?

Question2. What is priorities to manage tourism business successfully in Thailand and Mongolia?

Question3. What advertising channels can be effective to promote tourism?

Question4. Can sound tourism strategies contributing effectively in creating and preserving cultural heritages?



2. Interview question for Casual Informants

1. Archival #

2. Interviewer:

3. Date

4. Questions

Question 1. What is the main role of cultural tourism in Thailand/ Mongolia?

Question 2. What is the level of involvement of local community in tourism development in Thailand/ in Mongolia?

Question 3. How does tourism contribute to social cohesion and convergence?

Question 4. Is there any comment on cultural tourism in Thailand/Mongolia?

3. Interview questions for General Informants

1. Archival #

2. Interviewer:

3. Date

4. Questions

Question 1. What is your purpose of travelling?

Question 2. What is attractive impression in Thailand / Mongolia?

Question 3. Describe any challenges you face in Thailand or Mongolia?

Question 4. What is popular about Thailand/ Mongolia?



Table 1 Interview result from Key Informants

Question/Answers		Thailand	Mongolia	Amount
Question1. What is current trends of cultural tourism in Thailand and Mongolia?				
Answers	1. it is friendly environmental issue.	3	1	4
	2.cultural tourism needs effective policy for its development.		3	3
	3. Cultural tourism is wealthy business.	3		3
	4.cultural tourism development is based on the natural resources.		1	1
Amount		6	5	11
Question2. What is priorities to manage tourism business successfully in Thailand and Mongolia?				
Answers	1.effective promotional activities	2	2	4
	2.manage training for professionals in culture study		2	2
	3.pay much attention on conserving cultural heritages	3		3
	4.provide legal environment for stakeholders to work closely	1	1	2
Amount		6	5	11
Question3 What advertising channels can be effective to promote tourism?				
Answers	Via Internet	4	4	8
	Documentary Movie on TV			
	Word of mouth	1	1	2
	Branding	1		1
Amount		6	5	11



Question4. Can sound tourism strategies contributing effectively in creating and preserving cultural heritages?				
Answers	Good.	1	1	2
	Tourism strategy should be managed in a good legal environment.	1	2	3
	It is significant for setting cultural value.	1	2	3
	Cultural tourism has an aim to preserve cultural heritages	3		3
Amount		6	5	11

Table 2 Interview result from Casual Informants

Questions/answers		Thailand	Mongolia	Amount
Question 1. What is the main role of cultural tourism in Thailand/ Mongolia?				
Answers	To satisfy tourists	5	5	10
	To contribute to the economy growth	6	7	13
	To provide cultural pleasure	2	3	5
	To leave good memory	2	5	7
Amount		15	20	35
Question 2. What is the level of involvement of local community in tourism development in Thailand/ in Mongolia?				
Answers	Good	6	2	8
	Not enough good	2	6	8
	Trying to support community participation to engage tourism	7	8	15
	Don't know		4	4
		15	20	35



Question 3.How does tourism contribute to social cohesion and convergence?				
Answers	It is helpful to balance ecosystem	8	6	14
	Tourism is leading part of economy	4	7	11
	Tourism contribute social development	2	3	5
	Tourism supports global friendship	1	4	5
Amount		15	20	35
Question 4. Is there any comment on cultural tourism in Thailand/Mongolia?				
Answers	Pay attention cultural tourism development	7	9	16
	Pay attention on promoting culture to attract customers	2	5	7
	Pay attention on raising number of tourists	6	4	10
	Pay attention on raising the types of tourist attractions		2	2
Amount		15	20	35



Table 3 Interview result from General Informants in Thailand /20persons/

Questions/ answers		Amount
Question1 What is your purpose of travelling?		
Answers	Beach	1
	Adventure	1
	Way of life	3
	City tour	1
	Study	5
	Visit friends	2
	Business	5
	Doing research	2
Amount		20
Question 2. What is attractive impression in Thailand / Mongolia?		
Answers	Grand palace	5
	Buddha image	2
	Food	4
	Hospitality	4
	Living in Thailand	2
	Festivals	1
	Riding elephants	2
Amount		20
Question 3. Describe any challenges you face in Thailand or Mongolia?		
Answers	Heavy traffic	2
	Nothing special	2
	Hot weather	2
Amount		6



Question 4.What is popular about Thailand/ Mongolia?		
Answers	Food	4
	Safety	2
	Religious temples	3
	Thai boxing	1
	Hospitality	2
	Floating market	2
	Cheap price	1
	Thai massage	3
	Festivals	2
Amount		20

Table 4 Interview result from General Informants in Mongolia

Questions and answers		Amount
Question1 What is your purpose of travelling?		
	Way of life	3
	Doing research	2
	Business	4
	Visit friends	1
	Study	2
	Volunteer	
Amount		12
Question 2. What is attractive impression in Thailand / Mongolia?		
Answers	GandanTegchenling Monastery	4
	Kharkhorin, Erdenezuu	2
	Hospitality	1
	Gobi Desert	1
	Birthplace of ChinggisKhaan	1
	Terelj national park	2
	Khubsgul lake	1



Amount		12
Question 3. Describe any challenges you face in Thailand or Mongolia?		
Answers	High price for flight	3
	Not enough restroom	3
	Garbage	3
	Distance between tourist attractions	2
	City traffic in Ulaanbaatar	1
		12
Question 4.What is famous in Mongolia?		
Answers	ChinggisKhaan	4
	GandanTegchenling Monastery	3
	Ride a horse	1
	Gobi desert	1
	Khubshul lake	1
	Kharkhorin and Erdenezuu	2
Amount		12



6. Focus Group Discussion Guide

Issue: Development of cultural tourism in Mongolia

The existing problems were discussed by the stakeholders in tourism industry through the Mongolian National Assembly of Tourism, in March 2012.

The issues of the National Assembly on Tourism were discussed through three sectoral meetings, which are followed, in a wide range of scale;

1. labor market and human development
2. marketing and overseas promotion
3. infrastructure and investment

The following table shows the result of the sectoral meetings on tourism and recommendations to every line of work position of the stakeholders in tourism industry.

Table 5 Decisions from group Discussion

Level of structure in Tourism sector	Labor market and human development	Marketing and overseas promotion	Infrastructure and investment
To the Mongolian Parliament	To renew law on tourism	To renew provisions on protected areas in law on Tourism	To develop legal environment with the combination of national development strategy, policy and plan on tourism to develop tourism as the priority sector of economy



Level of structure in Tourism sector	Labor market and human development	Marketing and overseas promotion	Infrastructure and investment
To the Mongolian Government	<p>To approve the National Development Plan of Tourism and provide its implementation environment</p> <p>-to handle development strategy plan on tourism, 2012-2021</p> <p>-to run series of training for the staff</p> <p>-to renew index of staff in tourism</p>	<p>-to provide coordination of National Development Plan and Policy on tourism in the Protected Areas</p> <p>- develop leadership system</p> <p>-To provide legal environment to build tourism complexes on base of cultural tourism attractions</p> <p>-to provide environment to attract foreign and domestic investment in tourism sector</p>	<p>-To follow the implementation of action plan of tourism development</p> <p>- to announce 2012 that “ Year of domestic tourism development”</p> <p>To provide the environment to build tourism complexes</p> <p>- to bring investment in the transportation sector</p>
To Municipality of provinces		<p>To make Local Tourism Development Plan on the base of the Regional Development Plan</p> <p>-to develop information fund on tourism</p>	<p>To take measurement in the development of infrastructure at the municipal administrative level</p>



Level of structure in Tourism sector	Labor market and human development	Marketing and overseas promotion	Infrastructure and investment
		-to support community based tourism	
To the Government offices and NGOs	-To do research on tourism market -To establish human resource association - to strengthen cooperation of government and NGOs	To define Branding in tourism to promote to the world	
To Professional Associations		To initiate new tourism products to avoid the seasonal shortage	
To Business sectors and Small and Medium Enterprises	-To pay attention on tourist satisfaction and safety -to work initiatively to produce new tourism products	To improve the quality of service To increase the types of quality service	

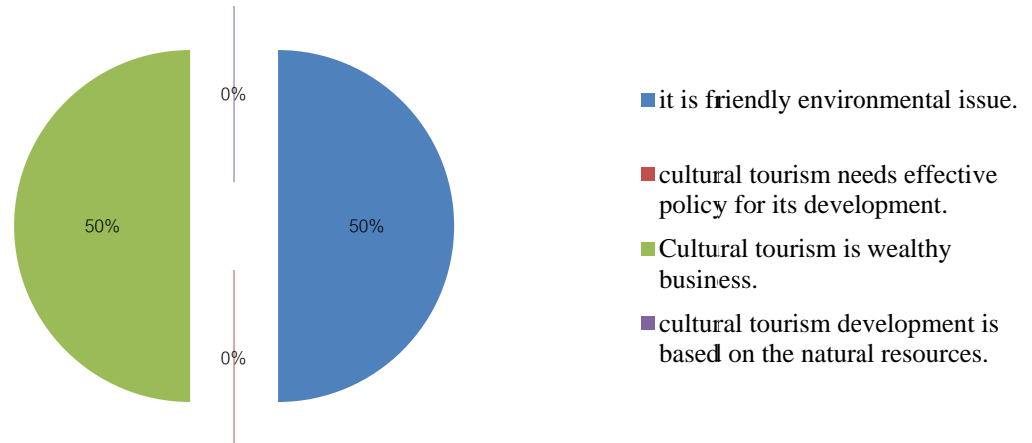
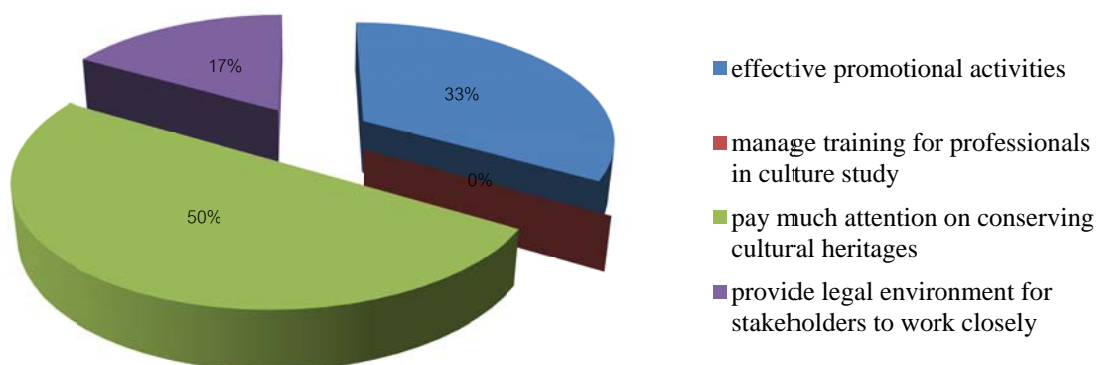
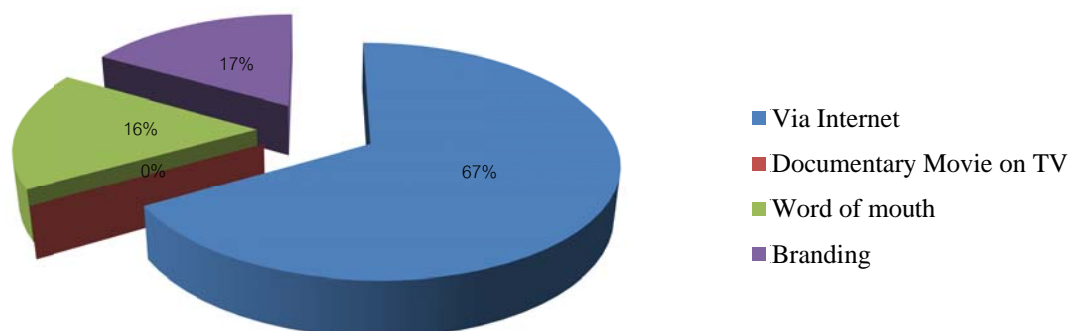


Table 6 Number of Research Population

Informants	Countries	Questionnaire	Formal Interview	Informal Interview	Total
Key Informants: 21	In Thailand	2	2	4	8
	In Mongolia	8	3	2	13
Casual Informants: 54	In Thailand	5	-	15	20
	In Mongolia	12	-	22	34
General Informants: 32	In Thailand	8	-	12	20
	In Mongolia	5	-	7	12
Total 107		40	5	62	107



Figure 1 Interview result from Key Informants in Thailand

Question1. What is current trends of cultural tourism in Thailand ?**Question2. What is priorities to manage tourism business successfully in Thailand?****Question 3. What advertising channels can be effective to promote tourism Thailand?**

Question4. Can sound tourism strategies contributing effectively in creating and preserving cultural heritages Thailand?

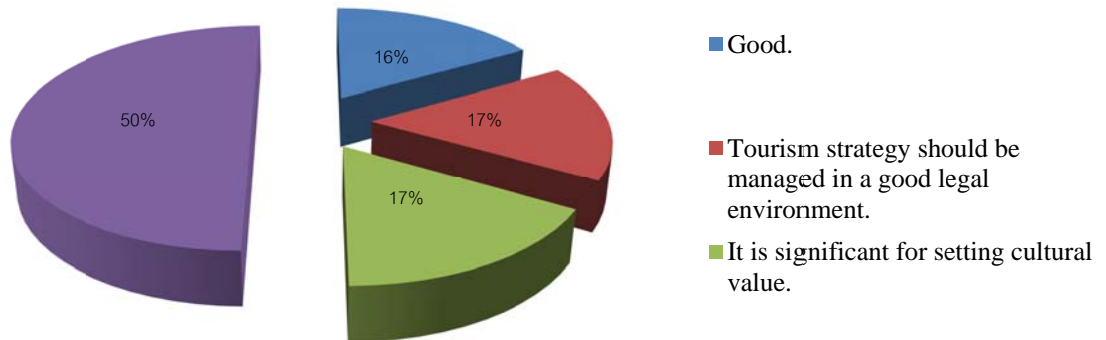
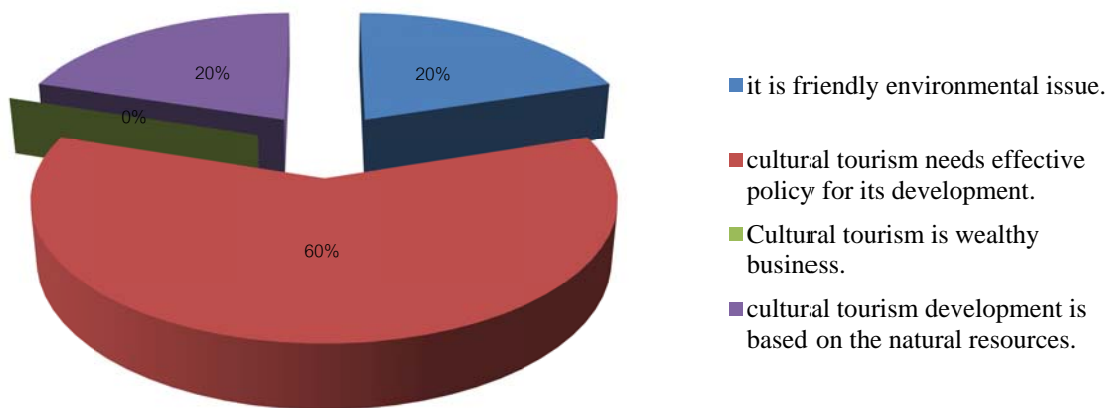
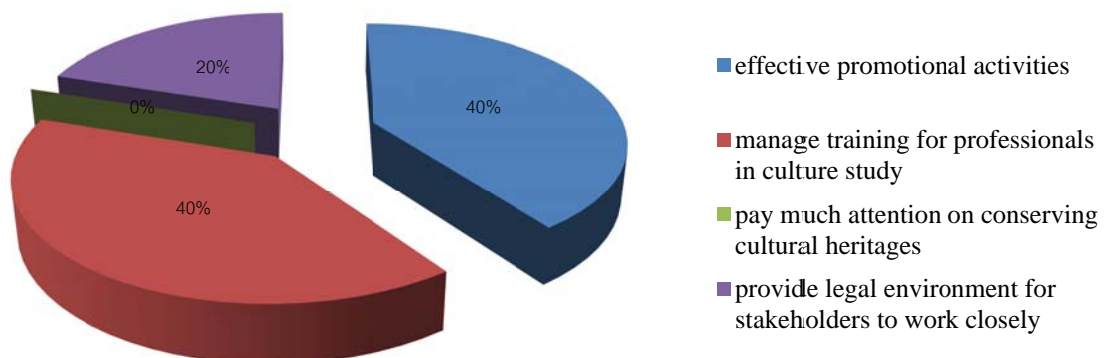


Figure 2 Interview Result from Key Informants in Mongolia

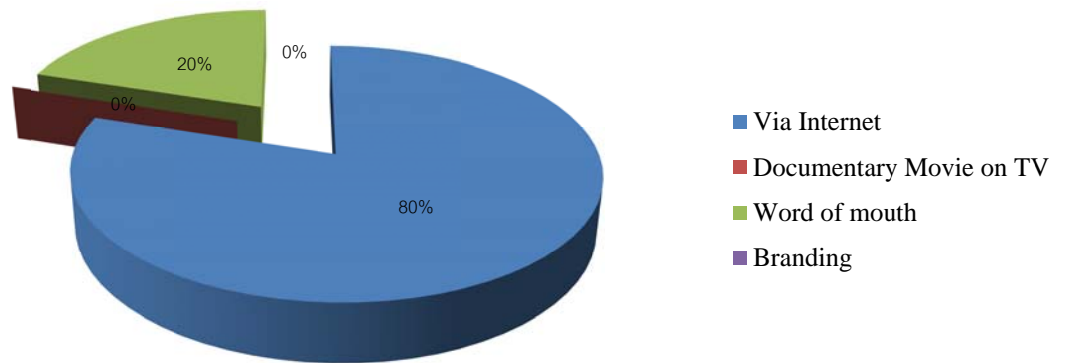
Question1. What is current trends of cultural tourism in Mongolia?



Question2. What is priorities to manage tourism business successfully in Mongolia?



Question 3. What advertising channels can be effective to promote tourismMongolia?



Question4. Can sound tourism strategies contributing effectively in creating and preserving cultural heritages in Mongolia?

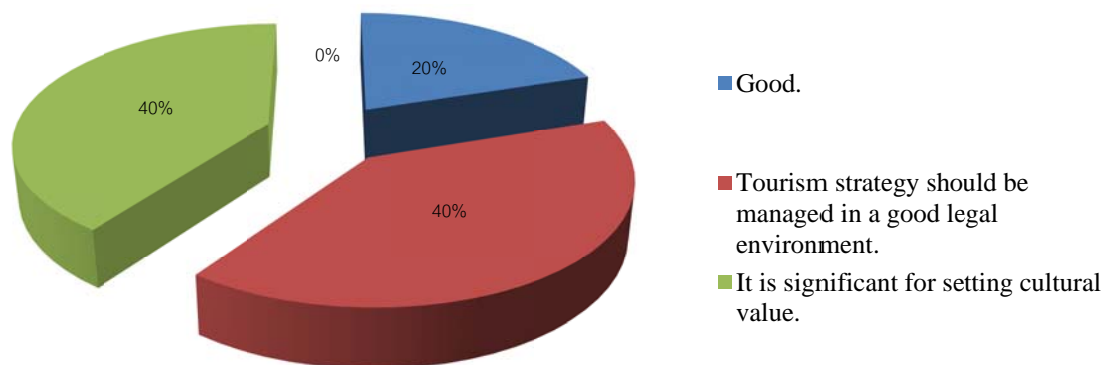
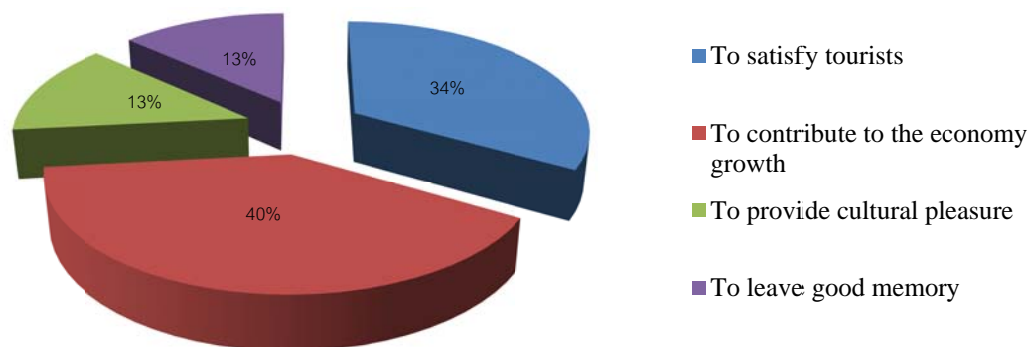
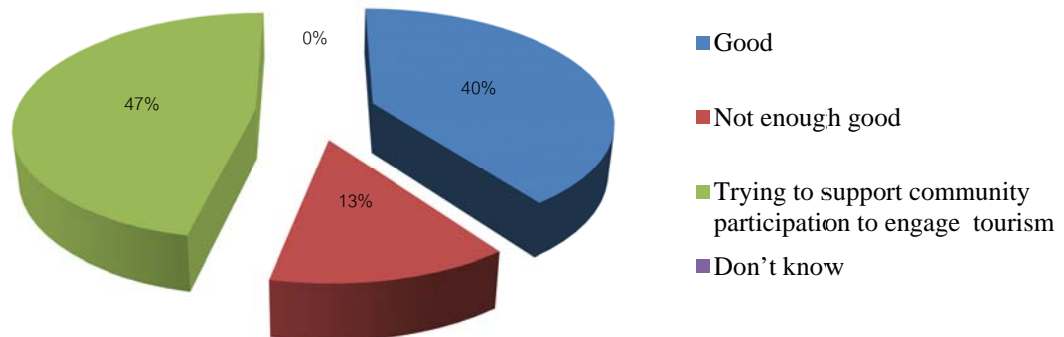


Figure 3 Interview result from Casual Informants in Thailand

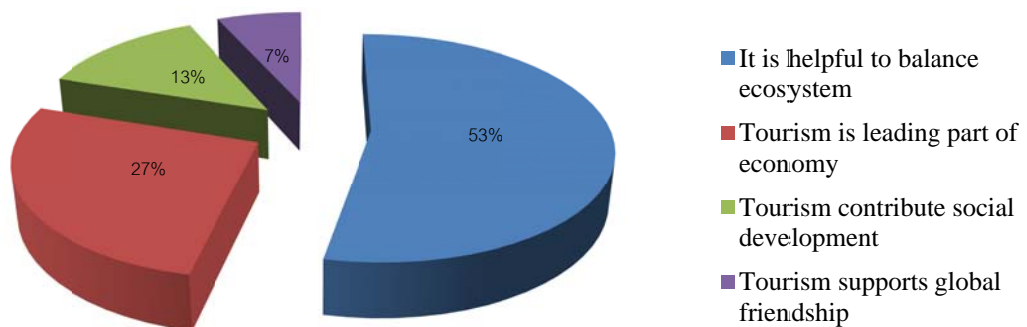
Question 1. What is the main role of cultural tourism in Thailand?



Question 2. What is the level of involvement of local community in tourism development in Thailand?



Question 3. How does tourism contribute to social cohesion and convergence Thailand?



Question 4. Is there any comment on cultural tourism in Thailand?

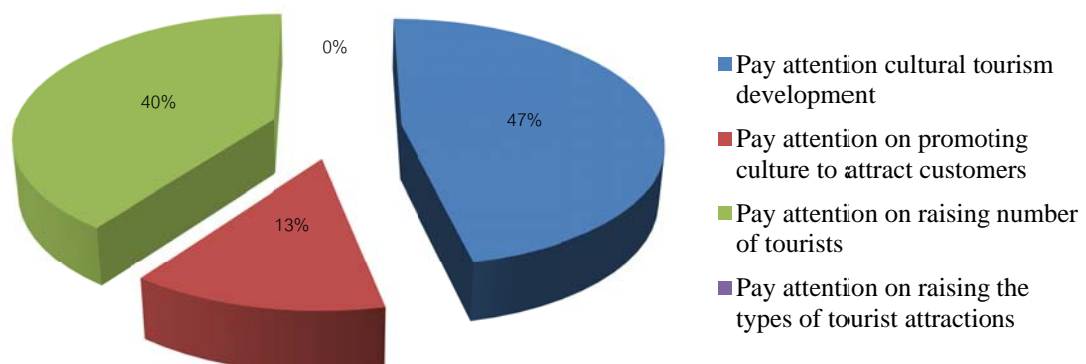
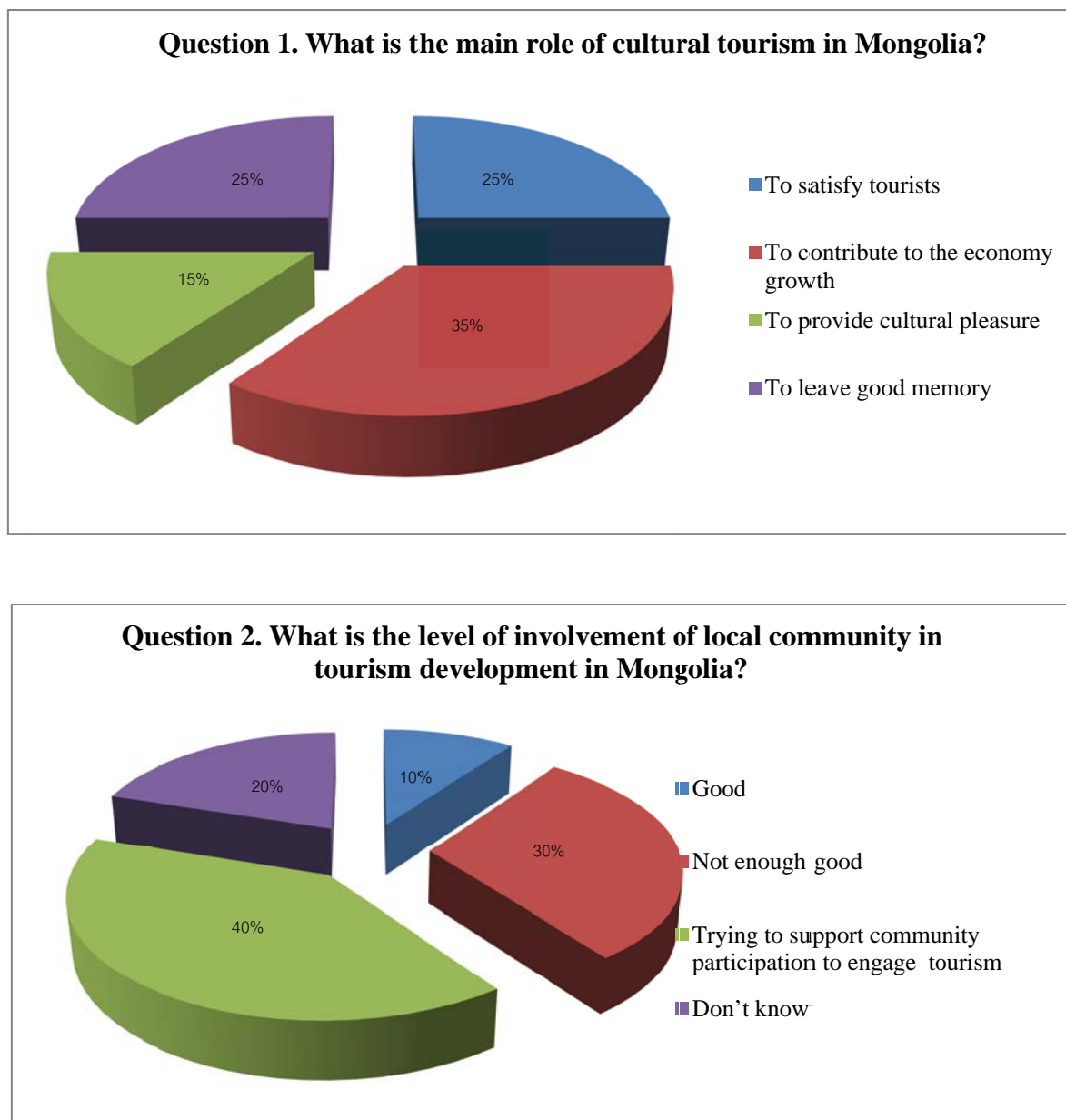
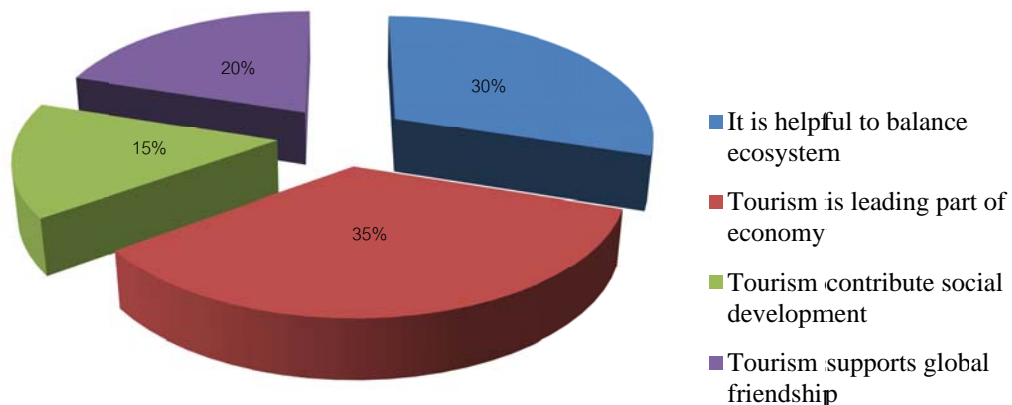


Figure 4 Interview Result from Casual Informants in Mongolia.



Question 3. How does tourism contribute to social cohesion and convergence Mongolia?



Question 4. Is there any comment on cultural tourism in Mongolia?

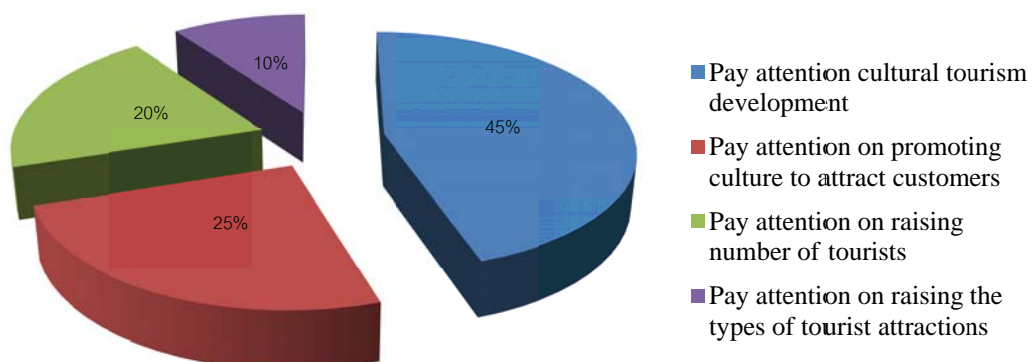
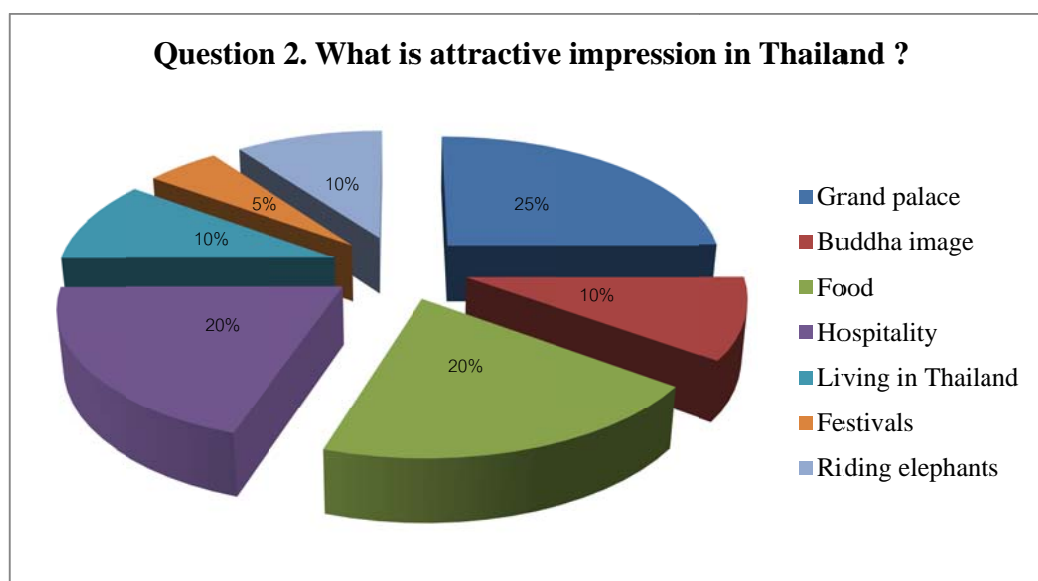
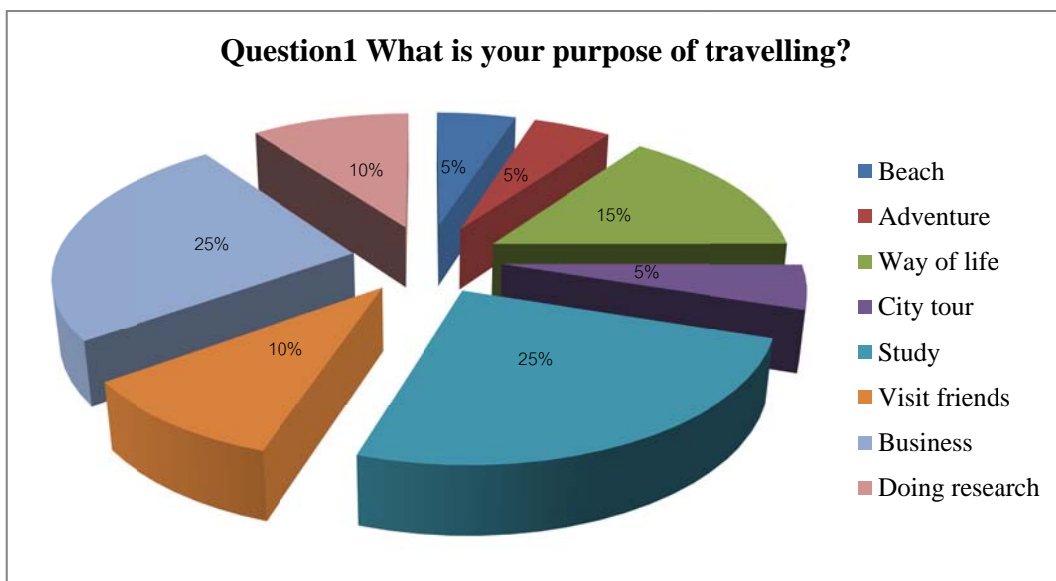
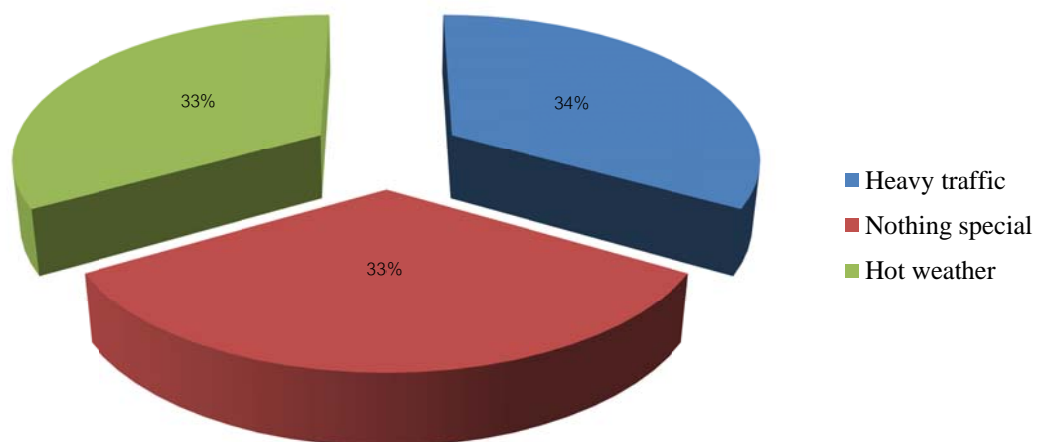


Figure 5. Interview Result from General Informants in Thailand



Question 3. Describe any challenges you face in Thailand?



Question 4. What is popular about Thailand/ Mongolia?

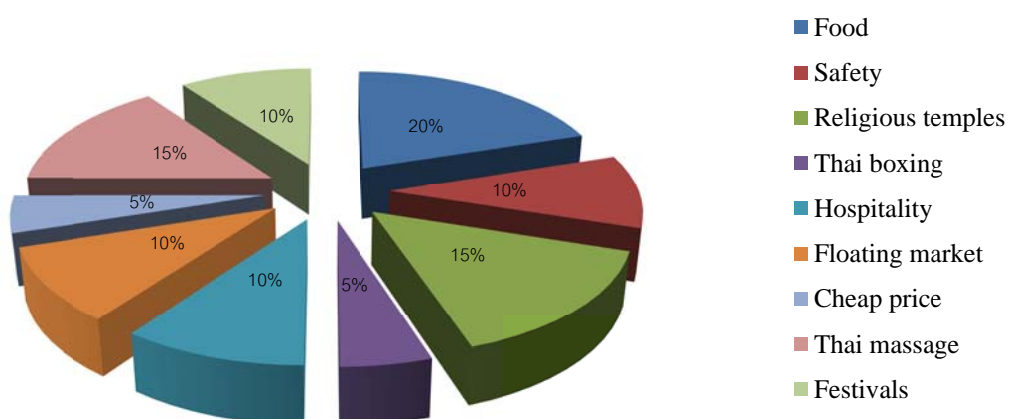
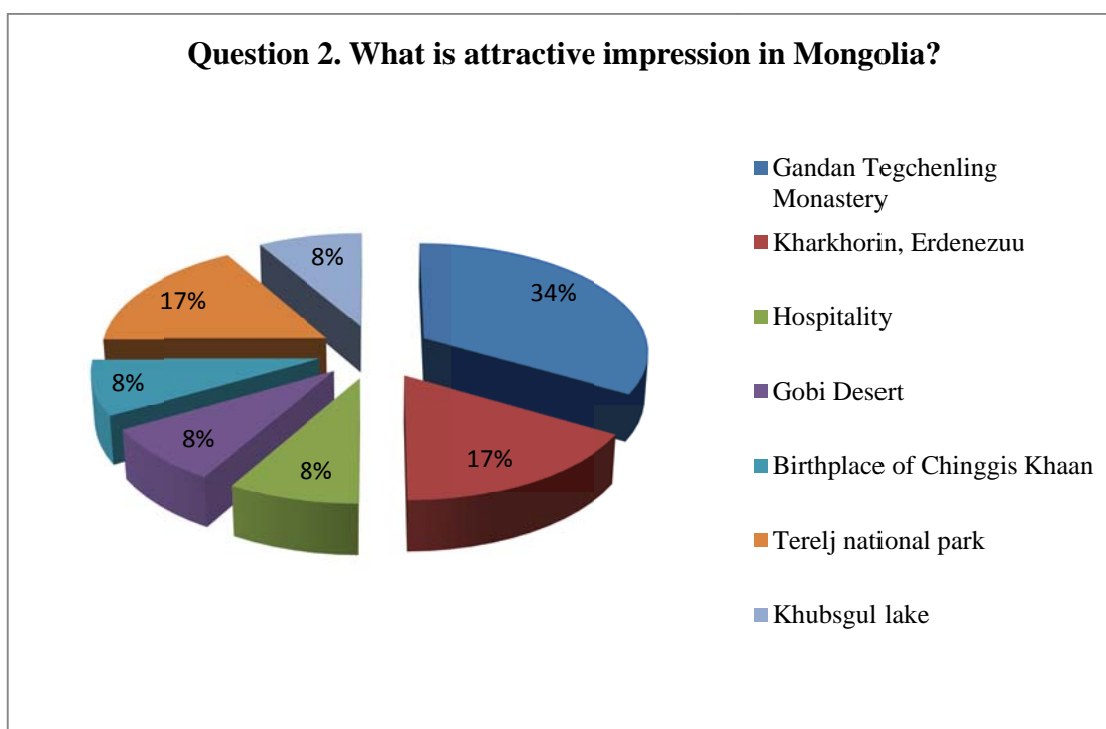
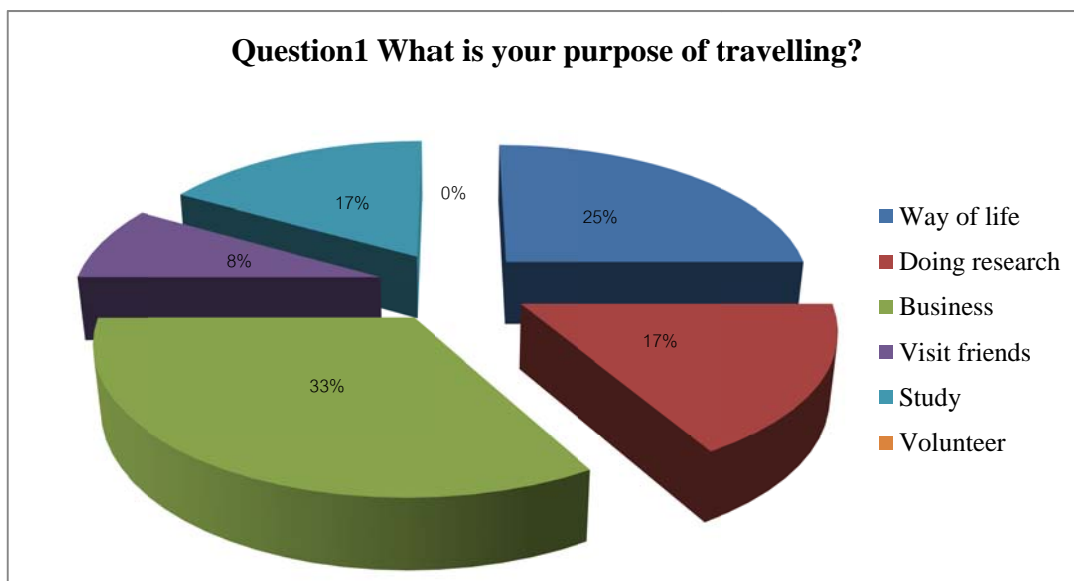
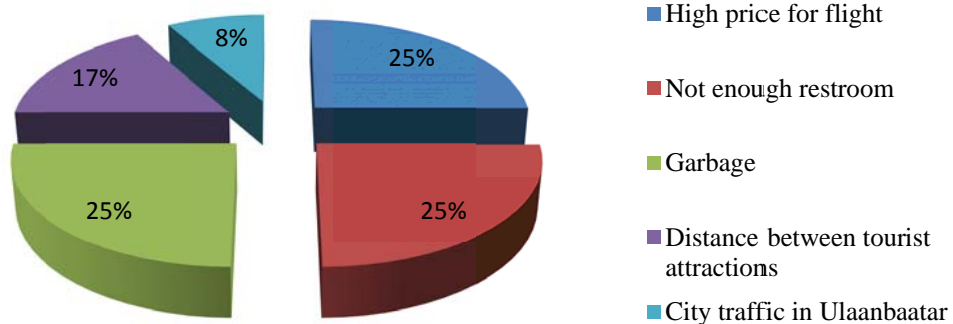


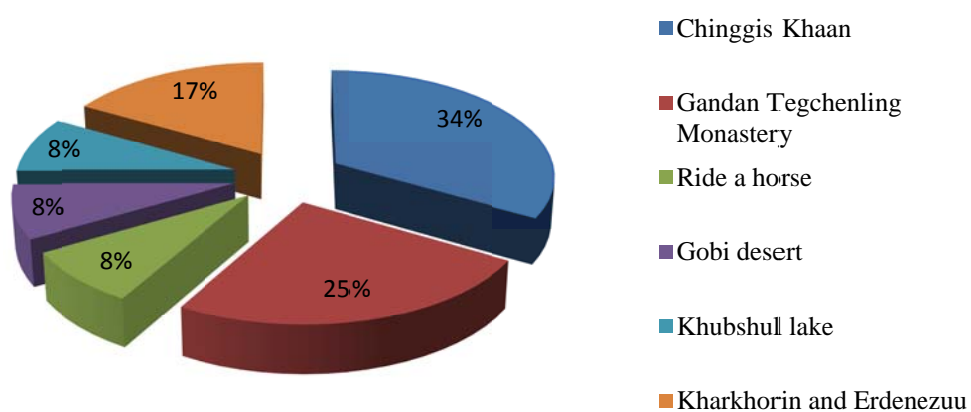
Figure 6. Interview Result from General Informants in Mongolia



Question 3. Describe any challenges you face in Mongolia?



Question 4. What is famous in Mongolia?



- Private collection. (2012). Milking cows. Tuv aimag, Mongolia.
- Private collection. (2012). Mountain. Chiang Mai, Thailand.
- Private collection. (2012). Moving by oxcart. Uvurkhangai province, Mongolia.
- Private collection. (2012). Opening Ceremoning of Maitreya. Mongolia.
- Private collection. (2012). Performers of Historical Drama. Ayutthaya, Thailand.
- Private collection. (2012). Pillow makers at Mae Kam Pong Village, Chiang Mai.
Chiang Mai, Thailand.
- Private collection. (2012, August 28). Presentation at the conference. Bangkok,
Thailand.
- Private collection. (2012). Producing Felt by wool. Kharkhorin, Mongolia.
- Private collection. (2012). Producing Fish Mobile. Ayutthaya, Thailand.
- Private collection. (2012). Purification by incense burn. Ulaanbaatar, Mongolia.
- Private collection. (2012). Purification by incense burn. Ulaanbaatar, Mongolia.
- Private collection. (2012). Purification by incense burn. Ulaanbaatar, Mongolia.
- Private collection. (2012, March). Purification by sacred water. Bangkok, Thailand .
- Private collection. (2012). Religious book decorated with silver. Ulaanbaatar, Mongolia.
- Private collection. (2012). Religious collection. Ulaanbaatar, Mongolia.
- Private collection. (2012). Religious shop. Ulaanbaatar, Mongolia.
- Private collection. (2012). Respect king. Ayutthaya, Thailand.
- Private collection. (2012). Restoration of ruin of Auytthaya Historical city. Auytthay,
Thailand.
- Private collection. (2012). Short trip by boat at Ayutthaya Floating Market. Ayutthaya ,
Thailand.
- Private collection. (2012). Silverware. Chiang Mai, Thailand.
- Private collection. (2012). Skiing in the winter. Ulaanbaatar, Mongolia.
- Private collection. (2012). Snuffing in the 1st morning of New Year. Tuv province,
Mongolia.
- Private collection. (2012). Souvenirs at Ayutthaya Foating Market. Ayutthaya,
Thailand.
- Private collection. (2012). Temple of Doi Suthep. Chiang Mai, Thailand.
- Private collection. (2012). Temple of Emerald Buddha. Bangkok, Thailand.
- Private collection. (2012). Temple of M. Janraisag. Ulaanbaatar, Mongolia.



VITA



VITA

NAME	Mrs. Gantsesrg Sanjmyatav
DATE OF BIRTH	January 5, 1971
PLACE OF BIRTH	Ugtaaltsaidam Soum, Tuv Province, Mongolia
POSITION	English-Russian Teacher
WOK PLACE	“Mandakh Burtgel” Accounting University, Ulaanbaatr , Mongolia
EDUCATION	
1987	High School, Tsee Soum, Tuv Province, Mongolia
1990	Vocational College, Yaroslavli, Russia
2001	Universiy of the Hummanities, Ulaanbaatar, Mongolia
2005	master Degree in Education, University of the Humanities, Ulaanbaatar, Mongolia
2008	“Mandakh Burtgel” Accounting University, Ulaanbaatr , Mongolia
2013	Ph.D. in Cultural Science, Mahassarakham University, Mahasarkham Province, Thailand



- Private collection. (2012). Thai family. Chiang Mai, Thailand.
- Private collection. (2012). The stupas contain relics of Kings, Temple Phra Sri San Phet, Ayutthaya. Ayutthaya, Thailand.
- Private collection. (2012). Trade Feir at Chiang Mai. Chiang Mai, Thailand.
- Private collection. (2012). Tsam dancing. Ulaanbaatar, Mongolia.
- Private collection. (2012). Turtle Rock in Gorkh Terej. Ulaanbaatar, Mongolia.
- Private collection. (2012, July). View Gandan Tegcheling Monastery. Ulaanbaatar, Mongolia.
- Private collection. (2012). View of Ovoo. Ulaanbaatar, Mongolia.
- Private collection. (2012). Visanha Bucha Day Ceremony in Phra Nakhon Si. Ayutthaya, Thailand.
- Private collection. (2013). Believers are at the Red Tree of Wish. Ulaanbaatar, Mongolia.
- Private collection. (2013). Foot image of BUddha. Ulaanbaatar, Mongolia.
- Private collection. (2013). Seafood at the Floating market . Ayutthaya , Thailand.
- Private collection. (n.d.). Architectural design of the Temple of Emerald Buddha. Bangkok, Thailand.
- Private collection. (n.d.). Friendly atmosphere. Ayutthaya, Thailand.
- Private collection. (n.d.). Inside the temple. Ulaanbaatar, Mongolia.
- Private collection. (n.d.). Result of SWOT Analysis on the Management of Gandan Tegchenling Monastery, Ulaanbaatar, Mongolia. Ulaanbaatar, Mongolia.
- Private collection. (n.d.). The Image of Emerald Buddha. Bnagkok, Thailand.
- Private collection. (2012). Staying in Thai Family. Chiang Mai, Thailand.

