

Appendix A: The fomula potentiality of 29 factors

The following is a formula modified from Tourism Authority of Thailand and Forestry Faculty of Kasertsart University (1994): All of factors will range the potentiality point to be 3 levels

1. The dimensions of area:

(1) Identity and attraction

- 1.1 The identity and attraction of place is unique
High Potentiality
and different from others.
- 1.2 The identity and attraction of place
Moderate Potentiality
is hard to find in other places.
- 1.3 The identity and attraction of place is not different
Low Potentiality
from others places.

(2) The diversity of art

- 2.1 There are more than 10 diversity of art in tourist attraction. High Potentiality
- 2.2 There is more than 5-10 diversity
Moderate Potentiality
of art in tourist attraction.
- 2.3 There are less than 5 diversity of art in tourist attraction.
Low Potentiality

(3) The diversity of the activities for culture and ways of life

- 3.1 There are 5 kinds of cultural diversity in activities
High Potentiality
- 3.2 There are 3 to 4 kinds of cultural diversity in activities
Moderate Potentiality

3.3 There are 0 to 2 kinds of cultural diversity in activities
Low Potentiality

(4) The tradition that attracts tourists

4.1 The tradition that attracts tourists is unique
High Potentiality

and different from other places

4.2 The tradition that attracts tourists
Moderate Potentiality

is hard to find in other places

4.3 The tradition that attracts tourists is common
Low Potentiality

and can be found in other places

(5) Carrying capacity for changes in ecosystem and culture

5.1 Ecosystem and culture in community have
High Potentiality

not change after it is developed to be a conservation tourist destination

5.2 Ecosystem and culture in community have
Moderate Potentiality

some changed after it is developed to be a conservation tourist destination

5.3 Ecosystem and culture in community have
Low Potentiality

most change after it developed to be a conservation tourist destination

(6) Access to tourist attraction

6.1 Consider accesses of tourist attraction by weather

6.1.1 Great weather. It has light rain but tourist
3 points

is able to travel all year round

6.1.2 Good and clear weather. It has some rain but
2 points

tourist is able to travel during 8 to 11 months a year

6.1.3 Good and clear weather. It has heavy rain but
1 point

tourist is able to travel only 1 to 7 months a year

6.2 Consider accessing of tourist attraction by condition of
road

6.2.1 Concrete road along the way of tourist attraction
3 points

6.2.2 Concrete road in some part of the way of tourist
attraction 2 points

6.2.3 Laterite road along the way of tourist attraction
1 point

6.3 Consider accessing of tourist attraction by distance of
road

6.3.1 The distance from tourist attraction to main road is
3 points

less than 1 kilometer

6.3.2 The distance from tourist attraction to main road
2 points

is 1 to 5 kilometers.

6.3.3 The distance from tourist attraction to main road
1 point

Then, calculate average point of three factors, the
average points will have the potentiality following:

Points average is 3	High
Potentiality	
Pointe average is 2 to 2.99	Moderate
Potentiality	
Point average is 1 to 1.99	Low
Potentiality	

(7) Agricultural activities

- 7.1 More than 70 percent of agriculture area
 High Potentiality
 used for plantation this has no effect on the environment
- 7.2 Among 50 to 70 percent of agriculture area
 Moderate Potentiality
 used for plantation this has no effect on the environment
- 7.3 Less than 50 percent of agriculture area
 Low Potentiality
 used for plantation this has no effect on the environment

(8) The quantity and safety of water supply

Considering the quantity and safety of water supply by using 2 factors following

- 8.1 The quantity of water supply is sufficient and can support tourism development in the future.
- 8.2 There is a safe and sanitary water supply.
 If a tourist destination has both factors
 High Potentiality
 If a tourist destination has only one factor
 Moderate Potentiality
 If a tourist destination has neither factors
 Low Potentiality

(9) Physical conditions of area

Considering Physical conditions of area by using 2 factors following

- 9.1 Cleanness of area
- | | |
|----------------------------|---|
| The area is a very clean | 3 |
| points | |
| The area is somewhat clean | 2 |
| points | |
| The area is dirty | 1 |
| point | |
- 9.2 Attractive of area

- The area is a very attractive 3
points
- The area is somewhat attractive
2 points
- The area is less attractive
1 point

Then calculate average point of two factors, the average points will has the potentiality following

- | | |
|---|----------|
| Points average is 3
Potentiality | High |
| Pointe average is 2 to 2.99
Potentiality | Moderate |
| Point average is 1 to 1.99
Potentiality | Low |

(10) Adequate area for activities

10.1 Tourist attraction has adequate activities area for High Potentiality

carrying capacity and tourism development in the future

10.2 Tourist attraction has adequate area for activities for Moderate Potentiality

carrying capacity in the present

10.3 Tourist attraction has inadequate activities area Low Potentiality

2. The dimension of management:

(11) Solid waste management

Considering solid waste management of area by using 5 factors following

11.1 Adequate wastebaskets in area.

11.2 Color of wastebasket is harmonized to the environment of area.

11.3 Material for made wastebaskets is harmonized to the environment of area.

11.4 Wastebasket placement is harmonized to the environment of area.

11.5 Solid waste management is efficient.

If a tourist destination area has all factors

High Potentiality

If a tourist destination area has 3 to 4 factors

Moderate Potentiality

If a tourist destination has less than 3 factors

Low Potentiality

(12) The management of noise

Considering the management of noise in area by using 2 factors following

12.1 The area has a noise warning sign

12.2 The area has officer to warn making noise

If a tourist destination has both factors

High Potentiality

If a tourist destination has only one factor

Moderate Potentiality

If a tourist destination has neither of factors

Low Potentiality

(13) Water management

Considering the water management in area by using 3 factors following

13.1 There is a water treatment system or other processes of water management in the area.

13.2 There is continuous monitoring and controlling of the quality of water in the area. 13.3 There are ditches for release wastewater.

If a tourist destination area has 3 factors

High Potentiality

If a tourist destination area has 2 factors

Moderate Potentiality

If a tourist destination has only one factor
 Low Potentiality
 or none of them

(14) Appropriate facilities

Considering appropriate facilities in area by using 4 factors following

- 14.1 Adequate wayside shelter.
- 14.2 Adequate public toilet.
- 14.3 Wayside shelter is harmonized to the environment of area.
- 14.4 Public toilet is harmonious to the environment of area

If a tourist destination area has all factors

High Potentiality

If a tourist destination area has 2 to 3 factors

Moderate Potentiality

If a tourist destination has only one factor

Low Potentiality

or none of them

(15) Safety

Considering Safety in area by using 4 factors following

- 15.1 Adequate policeman and security guard
- 15.2 Adequate health center and efficiency in treating patients.
- 15.3 Adequate and efficient fire extinguishers.

If a tourist destination area has 3 factors

High Potentiality

If a tourist destination area has 2 factors

Moderate Potentiality

If a tourist destination has only one factor

Potentiality

or none of them

Low

(16) The management of zoning

Considering the management of zoning by using 3 of the following factors:

- 16.1 There are signs of activity that suit in different of tourist areas
- 16.2 There are “DO” and “DON’T” sign that suite different tourist area
- 16.3 Well plan and management of tourist destination zoning

If a tourist destination area has 3 factors Potentiality	High
If a tourist destination area has 2 factors Potentiality	Moderate
If a tourist destination has only one factor Low Potentiality or none of them	

(17) Carrying capacity

Considering carrying capacity by using of 4 following factors:

- 17.1 There are measurements and limitations to the number of tourists, and activities that suit the carrying capacity in terms of accommodation and the physical of area
- 17.2 There are measurements and limitations to the number of tourists, and activities that suit the carrying capacity in terms of accommodation and concerning on social effective.
- 17.3 There are measurements and limitations to the number of tourists, and activities that suit the carrying capacity in terms of accommodation and concerning on cultural effective.
- 17.4 There are measurements and limitations to the number of tourists, and activities that suit the carrying capacity in terms of accommodation and concerning on ecology effective.

If a tourist destination area has 4 factors
High Potentiality

If a tourist destination area has 3 to 2 factors

Moderate Potentiality

If a tourist destination has only one factor

Low Potentiality

or none of them

(18) Measurement for preventing environment impacts

Considering measurement for preventing environment impacts by using of 3 following factors:

18.1 There is measurement for preventing environment impacts

18.2 There is measurement for conserving environment, local culture and tradition

18.3 There is the study of the number and activity of tourists that impact the environment

If a tourist destination area has 3 factors

High Potentiality

If a tourist destination area has 2 factors

Moderate Potentiality

If a tourist destination has only one factor

Low Potentiality

or none of them

(19) Quality of service

Considering quality of service by using following factors:

19.1 Complement of information service

19.1.1 Information service is mostly complete

3 points

19.1.2 Information service is somewhat complete

2 points

19.1.3 Information service is less complete

1 point

19.2 Service impression of local tourist officer to tourists

19.2.1 Local tourist officer successfully impresses tourist
3 points

19.2.2 Local tourist officer sort of impress tourist 2
points

19.2.3 Local tourist officer does not impress
tourist 1 point

Then, calculate average point of two factors, the average points will have the following potential:

Points average is 3 High

Potentiality

Pointe average is 2 to 2.99 Moderate

Potentiality

Point average is 1 to 1.99

Low Potentiality

6) The dimension of activity and process:

(20) Utility and worthiness of learning

20.1 Tourist gains very much utility

High Potentiality

and worthiness of learning

20.2 Tourist gains some utility

Moderate Potentiality

and worthiness of learning

20.3 Tourist gains little utility and worthiness of learning

Low Potentiality

(21) Means and methods of interpretation

Considering quality of service by using of 3 following factors

21.1 Adequate signboard that indicate any meaning to the understanding of the tourist

21.2 Local tourist guide service

21.3 Orientation tourist before visit to tourist attraction

If a tourist destination area has 3 factors
High Potentiality
If a tourist destination area has 2 factors
Moderate Potentiality
If a tourist destination has only one
Potentiality
factor or none of them Low

(22) Contents of the interpretation

Considering contents of the interpretation by using following factors:

22.1 Interesting content of the interpretation

22.1.1 Content of the interpretation is very interesting
3 points

22.1.2 Content of the interpretation is somewhat interesting 2 points

22.1.3 Content of the interpretation is less interesting
1 point

22.2 Clear and obvious sign board to interpret contents (color, font of a letter)

22.2.1 Sign boards are very clear and obvious
3 points

22.2.2 Sign boards are somewhat clear and obvious
2 points

22.2.3 Sign boards are less clear and obvious
1 point

22.3 Understanding of contents to interpret

22.3.1 Contents are very easy to understand
3 points
and interpret

22.3.2 Contents are somewhat easy to
2 points
understand and interpret

22.3.3 Contents are not easy to understand

1 point
and interpret

Then, calculate average point of two factors, the average points will has the potential following

Points average is 3 High

Potentiality

Pointe average is 2 to 2.99 Moderate

Potentiality

Point average is 1 to 1.99

Low Potentiality

(23) Diversity of activities

Considering diversity of activities by using 3 factors following:

23.1 There is natural based tourism in area

23.2 There is cultural and historical tourism in area

23.3 There is agro tourism in area

If a tourist destination area has 3 factors High

Potentiality

If a tourist destination area has 2 factors Moderate

Potentiality

If a tourist destination has only one factor

Low Potentiality

or none of them

24) The appropriateness of activities to promote conservation awareness.

24.1 More than 80% of activities create High

Potentiality

conservation awareness

24.2 50% to 80% of activities create Moderate

Potentiality

conservation awareness

24.3 Less than 50% of activities create
Potentiality conservation awareness Low

7) The dimension of community participation:

(25) Benefit for the community in terms of environment resource conservation

The community gains benefits from tourism which lead to participation in protect and promote environment resource conservation

25.1 Very Potentiality High

25.2 Somewhat Potentiality Moderate

25.3 Least Potentiality Low

(26) Benefit of the community

Considering benefit of the community by using of following 3 factors:

26.1 Creating job to local people in community

26.2 Community gain income from activities of tourism

26.3 High income generating

If a tourist destination area has 3 factors

High Potentiality

If a tourist destination area has 2 factors

Moderate Potentiality

If a tourist destination has only one factor

Low Potentiality

or none of them

(27) Support from government and private agencies

Considering support from government and private agencies by using 2 factors following

- 27.1 Support from government for tourism development
 27.2 Support from private agencies for tourism development
 If a tourist destination area has 2 factors
 High Potentiality
 If a tourist destination area only factors
 Moderate Potentiality
 If a tourist destination has none of them
 Low Potentiality

(28) Participation and acceptance of community

Considering participation and acceptance of community by using of 3 following factors:

- 28.1 Local people in community participate in decision making to plan, set up policy of conservation tourism development in the future
 28.2 Local people in community participate in expressing opinion about direction and way of conservation tourism development
 28.3 Local people in community participate in welcoming, hospitality
 If a tourist destination area has 3 factors High Potentiality
 If a tourist destination area has 2 factors Moderate Potentiality
 If a tourist destination has only one factor Low Potentiality
 or none of them

(29) The awareness of community members and tourists about environmental effects.

From the questionnaire result, the awareness of community members and tourists about environmental effects

- 29.1 8 - 9 points High Potentiality
 29.2 4-7 points Moderate Potentiality

Appendix B: Lampam District Historical (Chaiwut, 1982)

In B.C 19th, they assumed that after Sating Pha, invading of Chava- Sumatra buccaneers destroyed Songkla Town, people moved and established new town in the western of Songkla, which called “Phatthalung”. In B.C 20th Ayuthaya Era, Phatthalung was governed the chief town of Southern, Nakornsritamarath. The first place of new town was established in Bangkeaw District where difficult in accessing to the port for a commercial by sea. From the evidence of ruins, they assumed that there was five times of moving town in Ayuthaya; there was move to Kog Muang Bangkeaw, Muang Pha Rod, Muang Bann Kuan Rea and Muang Khoa Chaison.

Later in Krung Ton Buri Era there was four times of moving town: to Muang Pran or Muang Samat (At the present is Nakornsritammarath), Bann Kuan Mapraw, Bann Kog Lung and Kog Lung. In Rattanakosin Era, Phattalung had moved to rim of the Lake where called “Salatoawak” in Lampam district which established on the right side of Lampam canal. After changing of governor in that time, Phattalung moved from Salatoawak to Bann Suan Dok Mai, which established in the left side of Lampam canal. Since 1924, Phatthalung town has last moving from Lampam sub- district to Kuhasawan sub-district, Amphure Muang up to the present time.

Appendix C: Local event and celebration in Lampam sub-district

1. Phon Drum-Beating Contest & Chak Phra Buddha Image

Phattalung (pad-ta-lung) has the ceremony about "**khaeng poen larg pra** (เครื่อง โพน ลากพระ)", "poen (โพน)" is a southern musical instrument shaped like a drum. During the ceremony, temples would decorate pedestals and beat drums to let villagers know that the temple will be taking a Buddha image on a procession. As temples are located close to one another, there is a competition to find who can beat the loudest drum.

Now, this festival was organized officially for the first time in 1988. (<http://www.speakingthai.com/stories/southern.htm>)

Phon Drum-Beating Contest & Chak Phra Buddha Image Procession is famous festival of the Changwat. This popular Buddhist tradition is held at the end of the Buddhist Lent when people have a Buddha image procession by land or water. Phatthalung normally has a land procession accompanied by drums to give the procession a good rhythm. When a procession from one temple passes another temple, the procession participants will challenge the temple people to come out and see who can beat drums to give the best rhythm. This tradition has evolved to become a grand festival of Phatthalung. It is held every October. Processions will go take Buddha images throughout Phatthalung city. The festival is held at Phatthalung Provincial Stadium and Saen Suk Lam Pam beach in Amphoe Mueang. Activities of the festival include drum competitions of temples in Changwat, dramatic arts, boat procession contest, folk plays, religious ceremonies, water sports on Lam Pam Lake such as boat races and water boxing, exhibitions, and arts and culture demonstrations of Phatthalung and nearby Changwat s like reed mat making and coconut shell products. (TAT)

Three festivals are held at the same time in this southern city. These include exhilarating drum beating and

elaborately decorative boat competitions, as well as a meritorious ritual known as "Tak Bat Devo".

In the local dialect of Phattalung, "Phon" refers a small drum used to set rhythm. Traditionally the beating of the phon drum was used to herald the "Chak Phra" Buddhist ritual, which falls on the first day of the waning moon in the eleventh month.

In this ritual, Buddha images from various temples in the Changwat are placed on a gilded open-sided throne with pointed spires called and carried through the town on a decorated palanquin in elaborate land and water processions. The beat of the phon drum was used to set the pace at which the procession proceeds. Hence phon drum beating has always taken place in conjunction with the Chak Phra Buddha image procession.

As the end of the Buddhist Lent approaches, the temples in the Changwat will prepare for the phon drum contest by refitting existing drums or making news ones. The phon drum is made from the wood of either a toddy palm or jackfruit tree and covered with taut buffalo skin, frog skin, other types of animal skins or specially-treated cloth. The phon drum comes in varying shapes and sizes with a diameter of at least 12 centimeters. The drumsticks are made of hardwood.

Once made, the sound of the phon drum is tested after sundown so in the silence of the night, the beat travels afar. When another hears the beat of the phon drum from one temple, the other temple reciprocates. This generally takes place on the eve of the Chak Phra processions. With many temples in the area, the practice of 'testing' the drums for sound and pitch quickly evolved into phon drum-beating contests with each trying to outdo the other. Since then, it has become a well-established annual folk contest.

The quality of the materials used, its shape and the skills of individual drummers determine the quality of the beat of the drum. Contests are usually judged either by duration (and

stamina) or sound quality. The latter becomes more popular as it takes less time in deciding the winner of the contest. The first round lasts three minutes while the final round, five minutes.

The phon drum-beating contest is also accompanied by the coconut-shell "klong prok" or "kong kala" drum-beating contest. This is a form of child's play. As children are escorted to the phon drum-beating contest by their parents, children mimic adults in the junior version of the drum-beating contest by beating on smaller drums made from coconut shells and covered with calf-skin, other animal skin or cloth. The 'klong prok' or 'klong kala' drum-beating contest provides an early introduction to the essential skills and has played an instrumental role in preserving this ancient art and cultural tradition. (<http://www.thailandgrandfestival.com/festival>).

2. Long tail boat completion

In the day of Chak Phra Buddha Image Procession at Lampam sub-district, there is one traditional that held up annual of year, it called "Kheng Reua Yao" or Long tail boat competition. the **long-tail boat** (*reua hang yao*), a long, thin wooden boat with the propeller at the end of a long 'tail' stretching from the boat. At the end of a long drive-shaft connected to an even larger engine, (often removed from a car or truck). This makes them supremely manouverable even in shallow waters, but they're a little underpowered for longer trips (<http://www.dennisflood.com/photos/featured/thailand-long-tail-boat.shtml>)

In the day of competition, people or the representative of each village will bring long tail boat with the different of boat size; large, medium and small. Each type of competition will depend on number of member; there are 2, 4, 7

and 12 people in each type of long tail boat. These competitions use only a paddle to drive the boat to the winning post.

3. Loy Kratong

Loy Kratong festival happens on the full moon night of the twelfth lunar month usually in November and celebrate nationwide

On the full moon night of the twelfth lunar month, the tide in the rivers is highest and the moon at its brightest, creating a romantic setting ideal for lovers. The Thai people choose this day to hold the 'Loy Kratong' festival, or the 'festival of light.' Loy Kratong is one of the two most recognized festivals in the country.

Loy Kratong is probably the most picturesque and beautiful of all Thai celebrations. 'Loy' literally means 'to float,' while 'kratong' refers to the lotus-shaped receptacle which can float on the water. Originally, the kratong was made of banana leaves or the layers of the trunk of a banana tree or a spider lily plant. A kratong contains food, betel nuts, flowers, joss sticks, candle and coins. The making of a kratong is much more creative these days as many more materials are available.

The Loy Kratong ritual is a simple one. One needs only to light the candles and the joss sticks, make one's wishes and let it float away with the current of a river or a canal.

On that day, thousands of people will gather beside the canals and rivers. With kratong in hands, they light the candle, put some coins in the kratong and silently make a wish, and carefully place their kratongs in the water and release them to the current.

They watch intently as the float drifts silently downstream, hoping that the candle will not go out. Its flame is said to signify longevity, fulfillment of wishes and release from sins. Altogether it is considered a romantic night for couples or lovers. Couples who make a wish together on Loy Kratong are thought to stay together in the future.

Different legends surround the origins of Loy Kratong. The most popular version is it was an expression of gratitude to the goddess of water 'Phra Mae Kongka' for having extensively used, and sometimes polluted, the water from the rivers and canals. It is also in part a thanksgiving for her bounty in providing water for the livelihood of the people. Some believe the festival originates from Buddhism. They say the offering of flowers, candles and joss-sticks is a tribute of respect to the footprint of the Lord Buddha on the sandy beach of the Narmaha River in India, as well as to the great Serpent and dwellers of the underwater world, after the Lord Buddha's visit to their watery realm. It is possible that this is derived from a Hindu festival that pays tribute to the god Vishnu, who meditates at the center of the ocean.

Others believe that the floral kratong is offered to the pagoda containing the Lord Buddha's topknot, which was cut off at his self-ordination and is now in heaven. Another explanation is that it is a way to pay respect to one's ancestors. Whatever the true origin, the practice of Loy Kratong first began in the ancient kingdom of Sukhothai in the 13th century. A young queen named Nang Noppamas was believed to be the one who made a small boat laden with candles and incense and floated it down the river. The name Nang Noppamas has been associated with Loy Kratong ever since.

Although Loy Kratong is an old Thai tradition, celebrated continuously since ancient times, the use of modern foam materials to make the kratong has taken its toll on the environment.

Today, instead of synthetic foams, natural materials such as the original banana leaves or even bread have been used to make the floats. In addition, kratong are increasingly being released in small canals or swimming pools to prevent pollution in the rivers. In this way, the old tradition can still be preserved while our rivers and waterways remain in pristine condition for future generations.

(http://www.thailand.com/travel/festival/festivals_loykratong.htm)

4. Manorah Performance

Manorah is a folk dance in the southern part of Thailand. It is a very beautiful dance. I am really like it because I think it is very amazing. Nowadays it is hard to find the place to see it; there are a few persons who can perform it. If you come to the south may be you can see it. We believe Manorah is a holy performance, before someone who wants to be a Manorah performer he/she has to have a Yok Kru ceremony or pay homage to teacher. When the teacher accept him/her, he/she will be the Manorah performer. (<http://www.muanglung.com/manorah.htm>)

5. Nang Talung (Southern Thai Shadow Play)

The Story of Nang Talung

According to the accounts of some people, in the old days the Thai entertainment that was popular was Nang. This was later called "Nang Yai" (literally, "big puppet") because there was "Nang Lek" (literally, "small puppet") which was later called "Nang Talung." It is still not certain whether Nang Yai or Nang Talung appeared first.

Some people say that Nang Talung originated in the Fifth Reign (King Rama V, reign 1868-early 1900's) and arose in the village of Ban Don Maprao in Patalung Changwat. So the Southerners called it "Nang Don" after the precinct in which it originated. It is presumed that it is now called Nang Talung because when it was performed in Bangkok, the people of Bangkok saw that it was from Patalung Changwat and proceeded to call it "Nang Patalung." Later, the name was shortened to "Nang Thalung," and finally it was shortened again to "Nang Talung." Even today, the people of Bangkok still call it this, but the Southerners abbreviate it as "Nang Lung" or,

simply, "Nang," like the people of the old days, because in the past there were no movies. As soon as movies arrived, the Southerners called them "Nang Yipun" ("Japanese Nang"). Such that if one were to say they were going to watch a Nang Talung, they would say, "Pay lae nang kan" (literally, "Let's go watch the Nang together"). With just this much, they would be understood.

They say that Nang Don took the Javanese form and transformed it so that it became Nang Talung, and it spread to other places. It is still not certain if the Thai took the method of performance from the Javanese or if the Javanese took it from the Thai, because the characteristics of the Javanese shadow puppet theater are similar to the Thai in every respect. The puppets of the Javanese tend to be a little cartoon-like and are not as artistic as the Thai puppets. The musical instruments of the Javanese shadow puppet theater tend to be Indian. On the other hand, the Nang Talung stage of the Javanese is raised to the same height as the Thai. For the screen, a piece of white fabric is used of the same dimensions as that of the Thai screen.

Aside from this, the popular Javanese style of performing the Nang Talung is similar to that of the Thai. Some people presume that Nang Talung originated in Changwat Patalung, and they say that it is likely that it originated at Khao Ya Hong or Phaya Hong, Charat prefecture in Patalung. There are some who mispronounce it as "Yaho," which causes people to mistake it for "Yaho" in Malaysia. Therefore, there are people who believe that Nang Talung comes from Malaysia or Java.

Aside from this, there are still several presumptions about the Nang Talung, which, in conclusion, cannot be summarized, with any certainty.

Components of the Performance of Nang Talung

In the performance of Nang Talung there are usually several component parts.

The Nang Talung Troop; A single troop is called a rong (literally, "one structure"). It is composed of the puppeteer

and members of his troop. The number of people varies from troop to troop. The most important and indispensable is the one or two people who pass the puppets to the puppeteer. There is also one person who plays the tap (small drum), one person who plays the glong (drums), one person who plays the pi (oboe), one person who plays the mong (gong), and one person who plays the ching (cymbals), and one person who plays the krap (wood blocks). Some troops also have a mo sayasat (a person adept at casting spells).

In addition to playing music, the members of the troop also have the task of transporting the musical instruments when they travel to perform. Each person is responsible for his or her own instrument.

The Puppet; Every Nang Talung troop has a different number of puppets. There are usually about 100-300 puppets that must be used. These include hermits, Phra Issuant (Indra), narrator, local prince, giants/ogres, humans, clowns, thieves, trees, vehicles, weapons, etc., and also assorted animals from literary works, such as the lion, the tiger, Garuda. Nang Talung puppets are between 1-2 feet tall and are usually made from cow hide or buffalo hide. Patterns are cut into the leather and are painted very beautiful colors.

Music of Nang Talung The musical instruments of Nang Talung that are important and cannot be omitted are as follows.

1. One glong (drum), which is covered with leather at both ends and is about 8-10 inches wide, 10-12 inches long, with the end being smaller than the middle.
2. Two tap (small drum) which are covered with very fine leather, such as langur (kind of monkey) skin. The two taps are a little different in size in order to produce different pitches.
3. One pair of mong (gong), one with a high pitch and one with a lower pitch. Each mong is hung inside a wooden frame. The

two mong are made from bronze or brass.

4. One pair of ching (cymbals).

5. One pi (oboe).

Some troops also have a so-u (low pitched two stringed fiddle), so-duong (middle pitched two stringed fiddle), or klui (Thai bamboo recorder).

Nowadays, a Nang Talung troop is composed of many members and more music than in the past because each troop is trying to modernize the Nang Talung and make their group unique among the troops. So they integrate Western instruments such as: a drum set, melodica, or guitar.

The fact is that integrating Western instruments into the performance unfortunately causes the original identity of Nang Talung to be swallowed up.

In addition there are some other components.

Characteristics of the Stage

In this picture of the stage of Nang Talung, one can see that the entire front of the stage is composed of a screen. This is a typical element of Nang Talung nowadays. On both sides of the screen are black speakers, which are used to project the sound. It can be seen that modern Nang Talung is Westernized.

The Nang Talung stage is built so that the floor is at the height of an adult's head. It is no less than ten sok (the distance from the fingertips to the elbow, about half a yard) in width and has the same length. The roof is constructed like a lean-to. The construction of the stage is the duty of the sponsor of the event, who has to build it so that it is secure and has auspicious characteristics. For instance, it is prohibited to build the stage so that it is facing the West; so that it is connected to tree stumps, trees, or the dikes of rice paddies; in a place where water collects; within the boundaries of a cemetery; or between two large trees.

The Screen of the Nang Talung

The Nang Talung screen is made from thin, white

clothe that is eight to nine feet long. It is higher than the head of a person. On all four sides of the screen there is a red cloth border attached that is about four inches wide.

The Lantern of the Nang Talung

In the olden days, there was no electricity. They used an oil lamp, for example oil from the fat of a cow, buffalo, or coconut. Later they used a box lantern or storm lantern.

Nowadays, they use electricity because they can also use it for sound amplifiers. If a Nang Talung nowadays doesn't have electricity or generators, no one will perform with them. Some troops need to have generators.

Traditional Order in Performing Nang Talung

When the Nang Talung troop is on the stage and ready to perform, there is usually a common manner of performing, as in the following stages.

1. Perform the opening ceremony
2. Perform the overture song
3. Introduce the black monkey, white monkey, or the monkey with the black head (nowadays, this is not very popular)
4. Introduce the hermit puppet
5. Introduce the Phra Issuant puppet (Indra)
6. Introduce the narrator puppet
7. Introduce the announcer puppet
8. Introduce the ruling prince puppet
9. Proceed with the story according to the text until draw

Local ceremony

1. Ordination

This tradition means that the man who is twenty years old has to become a Buddhist monk about seven days, fifteen-days or one to three months or one year to depend upon convenient.

Before the aforesaid ceremony starts, the parents of the man who will ordain have to go to meet with an abbot of the temple in advance about a few weeks and tell him about their

sons' ordination. Then the abbot orders one monk to teach a man called a candidate for the Buddhist priesthood the way to pray for being a monk.

Later, the man who becomes the Buddhist priesthood will be brought back his spirits by his parents or relatives, friends and old people. Next day, the grand and beautiful procession of the ordination starts from the hosts' house to the temple. When arriving at the temple, the procession walks around the Buddhist monastery three rounds and then the Buddhist priesthood is taken to the Buddhist monastery.

2. Wedding ceremony

Often in traditional Thai marriage, a close friend of the groom requests the bride's hand to the father then talks begin. These are about money, about gifts to be given to the family. These traditions are different from westerner countries. There is often a difficult bargain about the amount of money to be given to the bride's family. It depends on qualifications of the future wife such as her education background, her family, her career and so on. The family is thanked for the education of the girl. Sometimes problems happen due to the cultural differences between Thai and foreigner way of thinking. Sometimes the Thai family thinks that all foreigners are rich and ask for a huge money amount. The number of guests in a Thai wedding is always a weird mystery. It is difficult to know the number of guests because invited persons might not come and uninvited persons might come. In Thai custom, it is difficult to know the number of guests as Thai invitation cards is different from invitation cards in foreigners' norm. In western country, you can see RSVP or regrets only with telephone no. on the bottom left of cards, the guesses can reply whether they can come or not. Thai people don't answer and so the number of guests is not known exactly. Guests might come with or without their children, with or without friends.

Religious ceremonies

On the evening of the day before the wedding day, a Buddhist ceremony happens. During this ceremony, the newly weds pay homage to the bride ancestors. The newly weds wear ordinary clothes.

During this wedding ceremony nine monks are invited. Monks sit on straw mattress and have a glass and a bottle of water in front of them. The newly weds are near an altar, which is close to the first monk. A sacred thread joins the heads of both groom and bride and then unrolls into the monk's hands.

Near the first monk there is a bowl with a candle and water inside. This is used as holy water for the next day. The first monk holds a special fan in one hand and a microphone in the other hand. The whole village can listen to the prayers. During the ceremony the audience crouches in front of the monks several times. After a while the monks pause and drink a coke. Then they continue again. After the end of the prayers they go back to the temple. Thai people finish Cokes.

In the early morning of the wedding day (around 6 a.m.) monks arrive. Nine monks are invited again. Prayers are said again and the main monk throws holy water on the audience.

The newly weds, wearing beautiful Thai clothes, are kneeled close together and there is a string going from the bride's head to the groom's head. On the head it makes a circle. They closed their hands making a "WAI" or Thai greeting.

Nine trays are placed in front of the monks. Each tray contains several small dishes. After prayers are over, the newly weds give an envelope to each monk. The envelopes contain money. As monks cannot touch money, Thai people give envelopes. Then monks eat and when meal is over they go back to the temple. Religious ceremonies are now over.

The Buddhist religious ceremony happens in the early morning. Monks come to the house to bless the newly

weds. When the newly weds are not rich enough to afford this, the wife and husband can go to the temple in the early morning to make donations and give food offering to the monks.

There is no wedding during retreat season because monks must stay in the temples and are not allowed to go out.

Cremation

Funeral rites are the most elaborate of all the life-cycle ceremonies and the ones entered into most fully by the monks. It is a basic teaching of Buddhism that existence is suffering, whether birth, daily living, old age or dying. This teaching is never in a stronger position than when death enters a home. Indeed Buddhism may have won its way the more easily in Thailand because it had more to say about death and the hereafter than had animism. The people rely upon monks to chant the sutras that will benefit the deceased, and to conduct all funeral rites and memorial services. The monks may consider conducting the rites for the dead. For this reason the crematory in each large temple has no rival in secular society.

The idea that death is suffering, relieved only by the knowledge that it is universal, gives an underlying mood of resignation to funerals: Among a choice few, there is the hope of Nibbana with the extinction of personal striving; among the vast majority there is the expectation of rebirth either in this world, in the heaven of Indra or some other, or in another plane of existence, possibly as a spirit. Over the basic mood of gloom there has grown up a feeling that meritorious acts can aid the condition of the departed. Not all the teaching of Anatta (not self) can quite eradicate anxiety lest the deceased exist as pretas or as beings suffering torment. For this reason relatives do what they can to ameliorate their condition.

According to tradition, when a person is dying an effort should be made to fix his mind upon the Buddhist scriptures or to get him to repeat one of the names of Buddha,

such as Phra Arahant. The name may be whispered in his ear if the person is far-gone. Sometimes four syllables which are considered the heart of the Abhidharma, ci, ce, ru, and ni, representing "heart, mental concepts, form and Nibbana" are written on a piece of paper and put in the mouth of the dying man. It is hoped that if the last thoughts of the patient are directed to Buddha and the precepts, that the fruit of this meritorious act will bring good to the deceased in his new existence. In a village, at the moment of death, the relatives may set up a wailing both to express sorrow and to notify the neighbors who will then come to be of help.

After death a bathing ceremony takes place in which relatives and friends pour water over one hand of the deceased. The body is then placed in a coffin and surrounded with wreaths, candles and sticks of incense. If possible a photograph of the deceased is placed alongside, and colored lights are suspended about the coffin: Sometimes the cremation is deferred for a week to allow distant relatives to attend or to show special honors to the dead. In this case a chapter of monks comes to the house one or more times each day to chant from the Abhidharma, sometimes holding the bhusa yong, a broad ribbon, attached to the coffin. Food is offered to the officiating monks as part of the merit making for the deceased.

The food offered in the name of the dead is known as Matakabhatta from mataka ("one who is dead"). The formula of presentation is:

Reverend Sirs, we humbly beg to present this mataka food and these various gifts to the Sangha. May the Sangha receive this food and these gifts of ours in order that benefits and happiness may come to us to the end of time.

At an ordinary funeral in northern Thailand the cremation takes place within three days. The neighbors gather nightly to feast, visit, attend the services and play games with cards and huge dominoes. The final night is the one following the cremation. On the day of the funeral or orchestra is

employed and every effort is made to banish sorrow, loneliness and the fear of spirits by means of music and fellowship. Before the funeral procession begins the monks chant a service at the home and then precede the coffin down the steps of the house, - stairs which are sometimes carpeted with banana leaves. It is felt that the body should not leave the house by the usual route, but instead of removing the coffin through a hole in the wall or floor, which is sometimes done, the front stairs are covered with green leaves to make that route unusual.

A man carrying a white banner on a long pole often leads the procession to the crematorium grounds. He is followed by some elderly men carrying flowers in silver bowls and then by a group of eight to ten monks walking ahead of the coffin and holding a broad ribbon (bhusa yong) which extend to the deceased. Often one of the monks repeats portions of the Abhidharma en route. The coffin may be carried by pallbearers or conveyed in a funeral car drawn by a large number of friends and relatives who feel that they are performing their last service for the deceased and engaged in a meritorious act while doing so. If the procession is accompanied by music the players may ride in ox carts or in a motor truck at the rear. During the service at the cemetery the monks sit facing the coffin on which rest the Pangsukula robes. After the chanting the coffin is placed on a pyre made of brick; the people then come up with lighted torches of candles, incense and fragrant wood and toss them beneath the coffin so that the actual cremation takes place at once. Later the ashes may be collected and kept in an urn.

Frequently the bodies of prominent or wealthy persons are kept for a year or more in a special building at a temple. Cremations are deferred this long to show love and respect for the deceased and to perform religious rites, which will benefit the departed. In such cases a series of memorial services are held on the seventh, fiftieth, and hundredth days after the death. In one instance a wealthy merchant did not cremate the body of his daughter until he had spent all her

inheritance in merit-making services for her. Another merchant spent the ten thousand baht insurance money received on the death of his small son entirely for religious ceremonies.

As long as the body is present the spirit can benefit by the gifts presented, the sermons preached and the chants uttered before it. This thought lies behind the use of the *bhusa yhong* ribbon, which extends from the body within the coffin to the chanting monks before it. The dead may thus have contact with the holy sutras. When the body is cremated the spirit is more definitely cut off from the world, it is best therefore not to force that spirit to enter the preta world finally and irrevocably until it has had the benefit of a number of religious services designed to improve its status.

At cremations it is quite common for wealthy people to have printed for distribution books and pamphlets setting forth Buddhist teachings in the form of essays, translation of the sutras, historical sketches and explanations of ceremonies. Such books, numbering in the thousands, are not only a tribute to the dead and a means of making merit but they have practical value as well. (<http://www.buddhanet.net/bfuneral.htm>)

Appendix D: The diversity of art

The diversity of art (Tepsing P, 2000), There are 2 main branches of art:

1. Fine art: There are 6 types of fine art:

1.1 Visual Art

1. Painting and Drawing
2. Sculpture
3. Architecture
4. Graphic

1.2 Audio Art

1.3 Audio Visual Art

2. Applied art

2.1 Craft

- 1 Metal Work
- 2 Wooden Work
- 3 Ceramic
- 4 Mosaic and Tile
- 5 Glassware
- 6 Textile
- 7 Others

2.2 Industrial Art

There are five types of cultural heritage in the South of Thailand (Suriyavarakul, 2003):

1. Eating
2. Housing
3. Performance
4. Production; paddy field, fishery, agriculture, weaving cloth, farming.
5. Thai Southern tradition and ceremony; birth ceremony, ordination, wedding ceremony, cremation

Appendix E: Policy and Strategy Plan for Tourism Development Project (2002-2006) of Phattalung Municipality

Phattalung Municipality has Lampam sub-district tourism development project which are contained in the Province plan (2002-2006) as illustrated bellowing;

According to Phattalung Province has development slower than other neighbor's provinces: Trang, Krabi, Songkla and Nakhon Sritammarach, despite there are many of tourism resources and potentiality to development. However, after people and government has re-consideration and determined that Phattalung has strange and opportunity to develop as Conservation tourism destination. Phattalung is not only the place of original in cultural and traditional but also there are several of attractive places, which is different and unique that other places term of history and cultural. The following are the attractive places that settled as tourist attractive destination in Phattalung:

- 1 Lampam Beach
- 2 Talay Noi
- 3 Wang Koa Wang Mai
- 4 Kao Ok Talu
- 5 Kao Poo Kao Ya national
- 6 Summano Cave
- 7 Phutakodom Cave
- 8 Santi Ban Pod Meditation Institute
- 9 Priwan Waterfall
- 10 Mom Jui Waterfall
- 11 Etc.

Lampam is the first sub-district that should develop in Province plan (2002-2006) because

1. Lampam is the place where is full of the uniqueness of ancient remains and antiques which is has a good value to

historical and cultural such as Wang Kao Wang Mai (Old Palace) and Wang Temple

2. Lampam District is the site of **Hat Saensuk Lampam** or Lampam Beach, which is far away from Phattalung town only 8 kilometers and takes time for travel only 15 minutes. It is very convenience to access.
3. In the present, numbers of tourists are reach to 300-500 person/ day in the weekday and more than 1,000 person/ day in the weekend and publics holiday. Lampam Beach is the most popular tourist destination in Phattalung.
4. Lampam Beach is the tourist destination which is a net work of other conservation tourism destination

The following are route of tourist attraction in Phattalung

Natural Base Tourist Places

From Hatyai → Mom Jui Waterfall
 Priwan Waterfall → Bam Rai Nua Waterfall →
 Lampam Beach → TalayNoi National Park
 to Nakhon Sri Thammarach

From Nakhon Sri Thammarach →
 TalayNoi National Park
 Lampam Beach → Sumanoo Cave
 Khokram Waterfall
 → to Trang

Historical Tourist Places

From Hatyai → Hot Spring Water at
 Kochaysonkhean
 Bang Keaw Temple → Lampam Beach
 Old Palace (Lampam) → Wang Temple (Lampam)
 Kuhasawan Cave → Ancient Museum
 Phupapimuk Temple

—————→ to Nakhon Sri Thammarach or Trang
Province

Conservation Tourism

From From Nakhon Sri Thammarach Talay Noi
National Park Lampam Beach Sumano Cave
Khokran Waterfall to
Trang

5. Lampam is the place of holding of activity and festival

5.1 Traditional Festival

- 1 SongKran Festival
- 2 Loy Kratong Festival
- 3 Phon Beating Festival
- 4 Long Tail-Boat paddle Competition
- 5 Chak Phra Buddha Image Procession

5.2 Local Festival

- 1 Paddle Competition and Nora Local Thai
Dancing Performance
- 2 Lobster Festival
- 3 OPOT and Local Goods Exhibition

5.3 Others Festival

- 1 Sport Activities (Mini half Marathon, Beach
Valley Ball)
- 2 Educated Supporting form government
administration
- 3 Music Festival

Appendix F: Interviewees Name List

Date of interview	Name	Occupation and position
Jan 2005	12, Sanan Indarid	Retired government officer
April 2005	1, Vivak Tamasiri	Chief of Lampam sub-district government organization
April 2005	1, Chana Tongtum	Deputy of Lampam sub-district government organization
April 2005	1, Sompong Pechsing	Chef of engineer Lampam sub-district government organization
April 2005	5, Sutam Kongmee	Director assistant of Songkla Lake Project, Prime ministry's Office
April 2005	6, Ukos Kanjanopas	Director of Phattalung Agro tourism Association
April 2005	7, Visit Tongsawas	Policeman, Tambom Lampam Police station
April 2005	7, Somwang Niemwong	Director of Phattalung Restaurant Association
April 2005	15, Opas Nuchit	The headman of Bann Pakpra (village)
April 2005	20, Vishein Suwanpahu	Tourist officer, Wang Koa-Mai
April 2005	20, Supith Suwanpahu	Tourist officer, Wang Koa-Mai
April 2005	21, Buddhist teacher Kitti Varaporn	The abbot of Lalai Temple
April 2005	22, Pra Preecha Teerapanyo	The assistant abbot of Pa Khom Temple
April 2005	22, Pra Yongyod Pasataro	The assistant abbot of Yang Temple
April 2005	23, K r e a n g k a i Sompanwong	Director of Phattalung Chamber of Commence
April 2005	25, Boonrath Raikasikom	Educationalist, Wat Pho Det primary school
April 2005	25, Sumaporn Manosong	Assistant Manager of Lampam Resort
April 2005	26, Terdthai Kongjang	Fisherman
April 2005	26, Niparat Patchboon	Agriculturist

Appendix G: Questionnaire Research in English Version

Questionnaire Research Project Topic:

“Evaluate the Potential for Development of Lampam sub-district to be developed as a Conservation Tourists Destination”

Instruction

1. This questionnaire has objective to evaluate the potential of Lampam sub-district to be developed to be a conservation tourist destination.
2. This questionnaire is related to the research project, it is a major one component of studying Master of Business Administration (MBA) Program in Hospitality and Tourism Management (International Program) Prince of Songkla University Phuket Campus.

Definition

Conservation Tourism is the kind of tourism that focuses on sustainable resources; it is cover to natural, environment, historical, cultural and life style of human. (Scientific and Technology Research Institute of Thailand 2000: 2-14)

PART 1

1. Demographic Profile

- 1.1 Gender 1. Male
 2. Female

1.2 Age Year

1.3 Occupation

1. Government Officer 5.

Student

2. Private Company Officer 6. Business

Owner

3. Housewife 7.-Others.

4. Agriculturist

1.4 Income

1. No income
 2. Lower than 130 USD
 3. 130-260 USD
 4. 260- 770
 5. 770- 1,280
 6. More than 1,280

1.5 Education Graduated

1. A Junior High School Degree
 2. A Senior High School
 3. Diploma
 4. Bachelor
 5. Graduated
 6. Others.....

1. Information about a Conservation Tourists Destination

2.1 How is a physical condition of area?

Cleanness of area More Moderate Less

Attraction of area More Moderate Less

2.2 Has tourist place adequate area for activities?

- Tourist place has inadequate area for activities
 Tourist place has adequate area for activities, which occur in the present only, but it cannot support for the development in the future
 Tourist place has adequate area for activities, which can support the development in the future

2.3 Has tourist place adequate wastebasket?

- Adequate
 Inadequate

2.4 Harmonious of wastebasket to the environment of area

Has color of wastebaskets harmonized to the environment of area?

More Moderate Less

Has material for made wastebaskets harmonized to the environment of area?

More Moderate Less

Has wastebaskets placement harmonized to the environment of area?

More Moderate Less

2.5 Is there any noise warning signboard in tourist area?

Yes

No

2.6 Has tourist place adequate a wayside shelter?

Adequate

Inadequate

2.7 Is a wayside shelter harmonized to the environment of area?

Yes

No

2.8 Has tourist place adequate public toilet or rest room?

Adequate

Inadequate

2.9 Is public toilet harmonizes to the environment of area?

Yes

No

2.10 How much information do you gain about tourist place you visited?

More Moderate Less

2.11 How much local tourist authority create impressive to you?

More Moderate Less

2.12 How much do you gain the worthiness of learning and knowledge of tourism education?

More Moderate Less

2.13 Is tourist place has any signboard (information, community's story, heritage's story)?

Yes

No

2.14 Is there any local tourist guide service in tourist place?

Yes

No

2.15 Is there any orientation tourist before visiting tourist place?

Yes

No

2.16 How is interesting content of interpretation (information, community's story, heritage's story)?

More

Moderate

Less

2.17 How are clear and obvious colors, font of a letter of that signboard?

More

Moderate

Less

2.18 How is understanding of contents to interpretation (information, community's story, heritage's story)?

More

Moderate

Less

2.19 Suggestion

.....

.....

.....

PART 2 Questionnaire. The awareness of community members and tourists about environmental effective.

Topic	YES	NO
1. Have you ever heard about conservation tourism?		
2. Conservation tourism is the kind of tourism that sustains and preserves the environment.		
3. The purpose of conservation tourism is to increase experience and knowledge to tourist.		
4. Entertainment place and shop is the part of conservation tourism		
5. The main objective of conservation tourism is to maximize number of tourist, which led to increasing in local people's income.		
6. Agro tourism is the part of conservation tourism.		
7. Conservation tourism is not concern on		

community participation		
8. Tourist can finds and buy scarce resource such as plants, wild life, antique.		
9. Conservation tourism is the kind of tourism that degenerate natural resources and cultural.		
10. Increasing of hotel and resort in tourist place will increase tourist's convenience.		

Questionnaire Research in Thai Version:

แบบสอบถามสำหรับนักท่องเที่ยวที่ตำบลลำปำ

เรื่อง การประเมินศักยภาพของตำบลลำปำเพื่อการพัฒนาไปสู่แหล่งท่องเที่ยวเชิงอนุรักษ์

คำชี้แจง

1. แบบสอบถามฉบับนี้มีวัตถุประสงค์เพื่อประเมินศักยภาพในการเป็นแหล่งท่องเที่ยวเชิงอนุรักษ์ของตำบลลำปำ เพื่อเป็นแนวทางในการพัฒนาและจัดการแหล่งท่องเที่ยวเชิงอนุรักษ์
2. แบบสอบถามนี้เป็นโครงการวิจัยของ นางสาว สิรินาถ กาญจนภาส การศึกษาระดับมหาบัณฑิต หลักสูตรบริหารธุรกิจมหาบัณฑิต (MBA) สาขาการจัดการการบริการ และการท่องเที่ยว มหาวิทยาลัยสงขลานครินทร์ (วิทยาเขตการศึกษากูเก็ด)
3. ผลการวิจัยในครั้งนี้จะไม่ส่งผลกระทบต่อผู้ตอบแบบสอบถาม

คำนิยาม การท่องเที่ยวเชิงอนุรักษ์ หมายถึง การท่องเที่ยวที่มุ่งเน้นการอนุรักษ์รักษาทรัพยากรให้คง
ไว้นานที่สุด ครอบคลุมทรัพยากรทุกประเภท เช่น ธรรมชาติ ประวัติศาสตร์ โบราณคดี วัฒนธรรม
รวมทั้งวิถีชีวิตของมนุษย์ (สถาบันวิจัยวิทยาศาสตร์และเทคโนโลยีแห่งประเทศไทย 2542)

ส่วนที่1. ข้อมูลส่วนบุคคล

1.1 เพศ ชาย

๒. หญิง

1.2 อายุ.....ปี

1.3 อาชีพ

1. ข้าราชการ/ พนักงานรัฐวิสาหกิจ

5. นักเรียน/ นักศึกษา

2. พนักงานธุรกิจเอกชน

6. กิจการส่วนตัว

3. แม่บ้าน

7. อื่นๆ ระบุ.....

4. เกษตรกร

1.4 รายได้เฉลี่ยต่อเดือน

1. ไม่มีรายได้

4. 10,000- 29,999 บาท

2. ต่ำกว่า 5,000 บาท

5. 30,000- 49,999 บาท

3. 5,000- 9,999 บาท

6. 50,000 บาท ขึ้นไป

1.5 ระดับการศึกษาสูงสุด

1. มัธยมต้น

4. ปริญญาตรี

2. มัธยมปลาย/ ปวช.

5. สูงกว่าปริญญาตรี

3. อนุปริญญา/ ปวส.

6. อื่นๆ ระบุ.....

ส่วนที่2. ข้อมูลเกี่ยวกับการท่องเที่ยวเชิงอนุรักษ์

2.1 ท่านคิดว่าสภาพพื้นที่ของแหล่งท่องเที่ยวแห่งนี้มีลักษณะอย่างไรบ้าง

สะอาด 1. มาก 2. ปานกลาง 3. น้อย

สวยงาม 1. มาก 2. ปานกลาง 3. น้อย

2.2 ท่านคิดว่าเนื้อที่ในการประกอบกิจกรรมมีความเพียงพอมากน้อยเพียงใด

1. ไม่เพียงพอสำหรับการประกอบกิจกรรม

2. เพียงพอในการประกอบกิจกรรมในปัจจุบันแต่ไม่เพียงพอกับการรองรับในอนาคต

3. สามารถรองรับการขยายตัวในอนาคตได้

2.3. ท่านคิดว่าแหล่งท่องเที่ยวแห่งนี้มีจำนวนถังขยะเพียงพอหรือไม่

1. เพียงพอ

2. ไม่เพียงพอ

2.4. ท่านคิดว่าลักษณะต่อไปนี้ของถังขยะมีความกลมกลืนกับสภาพแวดล้อมมากน้อยเพียงใด

สีของถังขยะ 1. มาก 2. ปานกลาง 3. น้อย

วัสดุที่ใช้ 1. มาก 2. ปานกลาง 3. น้อย

การจัดวาง 1. มาก 2. ปานกลาง 3. น้อย

2.5. มีเจ้าหน้าที่คอยให้คำแนะนำตักเตือนในเรื่องการใช้เสียงในสถานที่ท่องเที่ยวหรือไม่

1. มี

2. ไม่มี

2.6. ท่านคิดว่าศาลาที่พักมีจำนวนเพียงพอหรือไม่

1. เพียงพอ

2. ไม่เพียงพอ

2.7. ท่านคิดว่าศาลาที่พักมีความกลมกลืนกับสภาพแวดล้อมหรือไม่

1. กลมกลืน

2. ไม่กลมกลืน

2.8. ท่านคิดว่าห้องน้ำมีจำนวนเพียงพอหรือไม่

1. เพียงพอ

2. ไม่เพียงพอ

2.9. ท่านคิดว่าห้องน้ำมีความกลมกลืนกับสภาพแวดล้อมหรือไม่

1. กลมกลืน

2. ไม่กลมกลืน

2.10. ท่านคิดว่าในบริเวณสถานที่ท่องเที่ยวมีการให้บริการข้อมูลข่าวสาร ความรู้ จากป้ายหรือเจ้าหน้าที่เกี่ยวกับสถานที่ครบถ้วนมากน้อยเพียงใด

1. มาก

2. ปานกลาง

3. น้อย

2.11. ท่านคิดว่าเจ้าหน้าที่หรือผู้ที่เกี่ยวข้องในการดูแลรับผิดชอบสถานที่ท่องเที่ยวมีการสร้างความประทับใจให้แก่นักท่องเที่ยวมากน้อยเพียงใด

1. มาก

2. ปานกลาง

3. น้อย

2.12. ท่านได้รับประโยชน์และความคุ้มค่าในการเรียนรู้ทางการท่องเที่ยวและทางวิชาการมากน้อยเพียงใด

1. มาก 2. ปานกลาง 3. น้อย

2.13. การจัดป้ายสื่อความหมาย หรือข้อมูลต่างๆเกี่ยวกับสถานที่ท่องเที่ยวนี้

1. มี
 2. ไม่มี

2.14 การจัดมัคคุเทศก์ท้องถิ่น

1. มี
 2. ไม่มี

2.15 การปฐมนิเทศนักท่องเที่ยวก่อนเข้าชม

1. มี
 2. ไม่มี

2.16. เนื้อหาในการสื่อความหมายจากป้าย, มัคคุเทศก์ หรือข้อมูลต่างๆมีความน่าสนใจเพียงใด

1. มาก 2. ปานกลาง 3. น้อย

2.17. ป้ายสื่อความหมายมีความชัดเจนในเรื่องสีและขนาดของอักษรเพียงใด

1. มาก 2. ปานกลาง 3. น้อย

2.18. เนื้อหาในการสื่อความหมายจากป้าย, มัคคุเทศก์ หรือข้อมูลต่างๆ มีความเข้าใจง่ายเพียงใด

1. มาก 2. ปานกลาง 3. น้อย

2.19. ข้อเสนอแนะเพิ่มเติมสำหรับแหล่งท่องเที่ยวแห่งนี้

ส่วนที่ 3. การท่องเที่ยวเชิงอนุรักษ์ในความคิดเห็นของท่าน

หัวข้อ	ใช่	ไม่ใช่
--------	-----	--------

1. ท่านเคยได้ยินคำว่า “การท่องเที่ยวเชิงอนุรักษ์”		
2. การท่องเที่ยวเชิงอนุรักษ์เป็นการท่องเที่ยวที่ช่วยรักษาแหล่งท่องเที่ยวไว้ให้นานขึ้น		
3. วัตถุประสงค์หนึ่งของการท่องเที่ยวเชิงอนุรักษ์คือการเพิ่มประสบการณ์และให้ความรู้แก่นักท่องเที่ยว		
4. สถาบันเทิง และห้างสรรพสินค้าจัดเป็นแหล่งท่องเที่ยวเชิงอนุรักษ์		
5. หลักสำคัญของการท่องเที่ยวเชิงอนุรักษ์คือต้องการให้มีจำนวนนักท่องเที่ยวมากที่สุด เพื่อให้ชาวบ้านมีรายได้มาก ๆ		
6. การท่องเที่ยวเชิงเกษตรเป็นส่วนหนึ่งของการท่องเที่ยวเชิงอนุรักษ์		
7. การท่องเที่ยวเชิงอนุรักษ์ช่วยเพิ่มรายได้ให้แก่ชาวบ้าน โดยที่ชาวบ้านไม่จำเป็นต้องมีส่วนร่วมในการอนุรักษ์		
8. นักท่องเที่ยวเชิงอนุรักษ์สามารถซื้อสินค้า เช่น พันธุ์พืชหายาก สัตว์ป่า หรือ โบราณวัตถุได้หากเป็นสิ่งที่สวยงาม และเห็นว่าเป็นสิ่งที่ไม่มีเจ้าของ		
9. การท่องเที่ยวเชิงอนุรักษ์คือการท่องเที่ยวโดยไม่ทำลายทรัพยากรธรรมชาติและศิลปวัฒนธรรม		
10. ควรให้เอกชนเข้ามาสร้างโรงแรม และรีสอร์ทในแหล่งท่องเที่ยวให้มาก เพื่อให้นักท่องเที่ยวได้มีที่พักที่มีความสะดวกสบายและพอเพียง		

ผู้ทำวิจัยขอขอบพระคุณเป็นอย่างสูงที่เสียสละเวลาในการตอบแบบสอบถาม

Appendix H: Interview questions in English Version

Interviewee:

1. Local tourist authority
2. Lampam sub-district Government Organization Officers
3. Tourism expert

Questions: There are 22 questions to evaluate the potential for development of Lampam sub-district to be a conservation tourist destination by using question model from the study of the criteria for analyzing the potential of establish in a conservation based tourist attraction of Narongsak Syriyavarakul (2003)

1. Where is a source of water of Lampam sub-district?
2. Has Lampam adequate water supply year round? If not, any reservoir in this area?
3. Has epidemic occurred in Lampam sub-district?
4. Has nature disaster occurred in Lampam sub-district? If yes, what kind of nature disaster and how often?
5. Has tourist attractive in Lampam adequate wastebasket?
Is wastebasket harmonized to tourist attractive place and the environment of area?
6. Has Lampam well-organized about solid waste management?
7. Is there any environment impact from solid waste eliminate system?
8. Has Lampam sub-district waste water treatment system?
Is there any inspection and monitoring water quality degradation?
If yes, how often of inspection water quality degradation?
9. How many policemen and security guard ? Is it adequate to total number of tourist?
10. Has Lampam sub-district adequate in safety service? (hospitals, public health center, clinic or pharmacy)
11. Is there any fire station or fire-extinguish equipment in Lampam sub-district area?
12. Are there any changing on ecology and cultural to community after tourism booming in Lampam sub-district? How can community members adapt themselves to those changes?

13. Is there any measurement about carrying capacity for changes in ecosystem and cultural?
How?
14. Is there any measurement to protect environment from destroying, which occur from tourism? What are those measurements?
15. Is there any measurement to conserve local cultural and traditional? What are those measurements?
16. Does the government has any studying and researching about the effecting of tourism's activity to environment?
17. Do you think how much tourist's activities in Lampam can create the environment awareness?
80% of tourist's activities can create the environment awareness
50-80% of tourist's activities can create the environment awareness
Less than 50% of tourist's activities can create the environment awareness
18. Do you think the community get benefit from tourism? Does community member participate in protect and conserve environment? More or less?
19. Do you think tourism can increase job opportunity to community?
20. Do you think the community get more opportunity about generateing of income from tourism activity? How?
21. Do you think the community get benefit about public utility from tourism?
22. Has Lampam sub-district obtain budget for tourism development from government and private sector? More or less?
23. Do people in community participate in tourism? How?
24. Is there any Lampam tourism project development in the future?

Interview questions in Thai Version:

แนวคำถามสำหรับการสนทนากับตัวแทนชุมชน และเจ้าหน้าที่องค์การบริหารส่วนตำบล โดยใช้รูปแบบคำถามการศึกษาเกณฑ์ในการวิเคราะห์ทัศนภาพในการเป็นแหล่งท่องเที่ยวเชิงอนุรักษ์ขององค์กรศักดิ์ สุริยวารกุล เพื่อ การประเมินศักยภาพในการพัฒนาเป็นแหล่งท่องเที่ยวเชิงอนุรักษ์ ของตำบลลำป่า อ.เมือง จ.พัทลุง

1. แหล่งน้ำที่ใช้ในตำบล ลำปามาจากที่ไหนบ้าง
2. ตำบล ลำปามีน้ำใช้เพียงพอตลอดทั้งปีหรือไม่ ถ้าไม่ สามารถหาน้ำใช้จากแหล่งอื่นได้หรือไม่
3. คนในตำบล ลำป่าเคยเกิด โรคที่เกิดจากน้ำใช้หรือไม่
4. ตำบลลำป่า เคยเกิดภัยธรรมชาติ หรือไม่ บ่อยและมากน้อยแค่ไหน
5. ท่านคิดว่าจำนวนถังขยะมีความเพียงพอ และกลมกลืนกับสภาพแวดล้อมหรือไม่
6. ท่านคิดว่าลำปามีระบบจัดเก็บและกำจัดขยะที่เหมาะสมแล้วหรือไม่ อย่างไร
7. ท่านคิดว่าระบบจัดเก็บและกำจัดขยะของ ตำบลลำปามีผลกระทบต่อสิ่งแวดล้อม มากน้อยเพียงใด
8. ตำบล ลำปามีระบบบำบัดน้ำเสียหรือไม่ และมีเจ้าหน้าที่มาตรวจสอบคุณภาพน้ำบ้างหรือไม่ ถ้ามี บ่อยแค่ไหน
9. ท่านคิดว่ามีจำนวนเจ้าหน้าที่ตำรวจ หรือเจ้าหน้าที่รักษาความปลอดภัย ต่อนักท่องเที่ยวเพียงพอหรือไม่
10. ตำบล ลำปามีรถพยาบาล สถานพยาบาล หรือสามารถจัดหาจากสถานที่ใกล้เคียงได้อย่างมีประสิทธิภาพทันทีหรือไม่
11. ในตำบล ลำปามีอุปกรณ์ดับเพลิงเพียงพอหรือสามารถจัดหาจากสถานที่ใกล้เคียงได้อย่างมีประสิทธิภาพทันทีหรือไม่

12. ภายหลังจากมีการท่องเที่ยวเกิดการเปลี่ยนแปลงต่อระบบนิเวศและวัฒนธรรมของชุมชน
มากน้อยเพียงใด ชุมชนสามารถปรับตัวให้เข้ากับการเปลี่ยนแปลงที่เกิดขึ้นได้มากน้อย
เพียงใด
13. มีมาตรการในการกำหนดจำนวนนักท่องเที่ยวและกิจกรรมอันเหมาะสมกับขีดความ
สามารถในการรองรับของแหล่งท่องเที่ยวและสิ่งอำนวยความสะดวกโดยคำนึงถึงด้านศักย
ภาพ สังคม วัฒนธรรม และนิเวศวิทยาหรือไม่ ในแต่ละด้านมีมาตรการอย่างไรบ้าง
14. มีมาตรการในการป้องกันการถูกทำลายสิ่งแวดล้อมจากการท่องเที่ยวหรือไม่ มาตรการ
อะไรบ้าง
15. มีมาตรการในการอนุรักษ์สิ่งแวดล้อมทางด้านวัฒนธรรมและภูมิปัญญาท้องถิ่นหรือไม่
มาตรการอะไรบ้าง
16. มีการศึกษาผลของกิจกรรมการท่องเที่ยวและจำนวนนักท่องเที่ยว ว่ามีผลกระทบต่อ
ทรัพยากรหรือไม่
17. ท่านคิดว่าการท่องเที่ยวในตำบลมีความเหมาะสมหรือเอื้ออำนวยต่อกระบวนการสร้างจิต
สำนึกในการอนุรักษ์และวางแผนทรัพยากรการท่องเที่ยวและสิ่งแวดล้อมหรือไม่ มาก
น้อยเพียงใด
80% ขึ้นไปของกิจกรรมทั้งหมดเอื้อต่อกระบวนการสร้างจิตสำนึก
50-80% ของกิจกรรมทั้งหมดเอื้อต่อกระบวนการสร้างจิตสำนึก
ไม่ถึง 50% ของกิจกรรมทั้งหมดเอื้อต่อกระบวนการสร้างจิตสำนึก
18. ท่านคิดว่าชุมชนได้ประโยชน์จากการใช้พื้นที่ที่เป็นแหล่งท่องเที่ยว ซึ่งมีส่วนช่วยส่งเสริม
ความสามารถในการควบคุมดูแลและป้องกันผลกระทบด้านลบ หรือความเสื่อมโทรมของ
ทรัพยากรการท่องเที่ยวในชุมชนหรือไม่ มากน้อยเพียงใด
19. ท่านคิดว่าการท่องเที่ยวมีส่วนช่วยให้คนในท้องถิ่นมีโอกาสในการทำงานมากขึ้นหรือไม่
20. ท่านคิดว่าชุมชนมีโอกาสในการหารายได้จากกิจกรรมที่เกี่ยวข้องเนื่องจากการท่องเที่ยวมากขึ้น
หรือไม่ มีการกระจายรายได้อย่างกว้างขวางขึ้นหรือไม่
21. ท่านคิดว่าชุมชนได้รับประโยชน์จากสาธารณูปโภคที่เกิดขึ้นเนื่องจากการท่องเที่ยวมากขึ้น
หรือไม่
22. ตำบลได้รับการสนับสนุนด้านการพัฒนาการท่องเที่ยวจากองค์การของรัฐหรือเอกชนหรือ
ไม่มากน้อยเพียงใด
23. คนในชุมชนมีส่วนร่วมในการท่องเที่ยวหรือไม่ ด้านใดบ้าง
24. ตำบลลำปำ มีโครงการการพัฒนาการท่องเที่ยวเชิงอนุรักษ์ในอนาคต หรือไม่ อย่างไร

Appendix I:

Score of studying the potential of resource for eco-tourism in Songkla Lake Lagoon area (Leangpornpan, 2003)

No	Tourist Distination	District	Province	Criteria						Level of		
				1. Identity and	2. Value and important of n	3. Management	4. Tourism services and	5. Supporting	6. Community and tourism organization	High Potential	Moderate Potential	Low Potential
				25%	20%	20%	15%	15%	5%			>60%
1.	Koa Yor	Muang	Songkla	60.8	13.33	14.0	12.27	8.80	9.50	2.83		
2.	Koa Mak	Pakpayoon	Phatthalung	57.06	6.89	7.56	12.0	9.4	9.0	4.0		-
3.	Koa Poo Koa Ya	Sri Ban Pod	Phatthalung	72.73	17.50	20.0	11.20	10.8	8.25	5		
4.	Natioan Park Ton nga chang	Rattapum	Songkla	60.70		17.50	16.67	11.20	9.0	6.5	3.0	
5.	Water fall Talay Noi	Kuan Khanun	Phatthalung	61.78	16.33	15.11	6.93	8.6	9.75	4.25		
6.	Priwan	Kongla	Phatthalung	12.60	11.33	9.60	8.0	7.25	3.75		-	55.28

Appendix J: Figures of Tourist attraction in Lampam sub-district

Lampam Beach



The Royal Pavilion



Lampam Lake



Sideway Shelters



Pra Lampam
(Symbol of Tambom
Lampam)



Checking Point



Tourist Attraction Information Signboard



Public Park

Wang Kao- Wang Mai



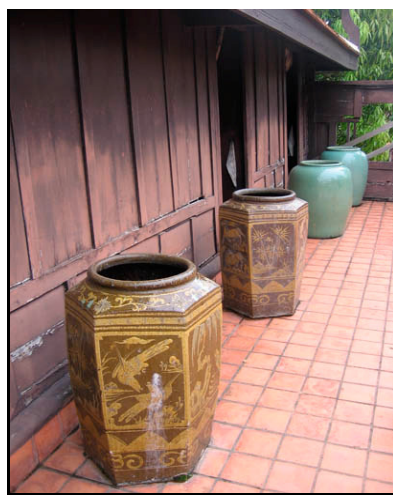
Tourist Attraction Information Signboard



Wang Koa-Wang Mai,
The home city lord
Thai old style house (Rean



The Royal boat of King
Chulalongkorn in
Bangkok



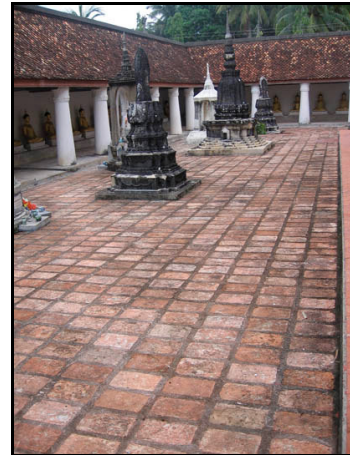
Earthen Jars as Chinese
style



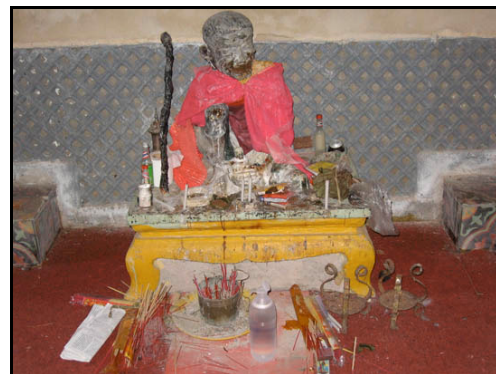
Wang Koa-Wang Mai,
The home city lord
Thai old style house (Rean Thai)



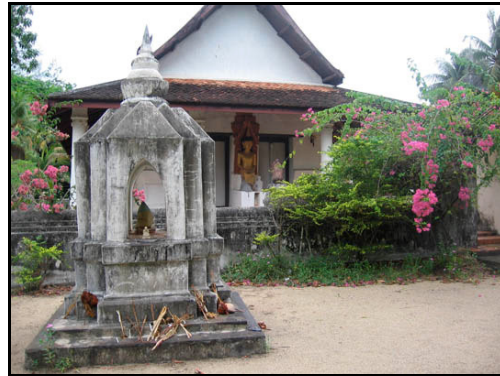
Photographs of provincial
governors
Wat Wang (Wai)



108 Buddha images are enshrined along
Rabien Khot



Murals of dusted paint
about the biography of
Wat Pa Lilai (Pa Lilai Temple)



Pra Ubosot and Kanok Chedi



Conservation
Tourism



Meditation Area

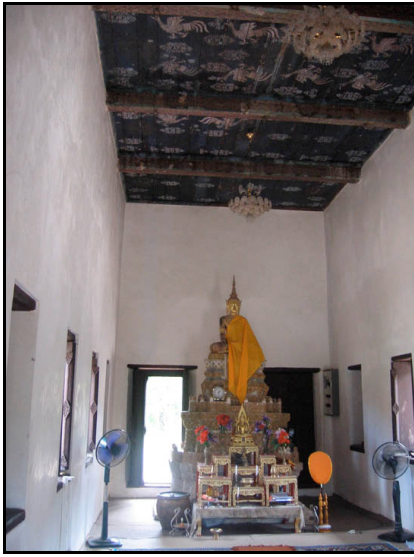


Long bridge is surrounded
by mangrove forest.



Buddhism's
doctrine Sign

Wat Yang Ngam (Yang Ngam Temple)



A bejeweled stucco



A bejeweled stucco



Murals of dusted paint

Pra Ubosot as Kanok

Wat Pa Khom (Pa Khom Temple)



Chedi in original style



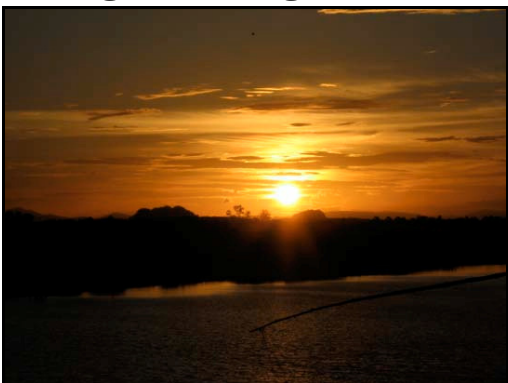
Lord Buddha Image



Pha Ubosot

Chedi in original style

A Huge Floating Basket Village



The Huge Floating Basket Village



The Huge Floating Basket with



Huge Floating Baskets are



A Huge Floating