A DEVELOPMENT MODEL OF CULTURAL TOURISM INTERPRETATION OF KHAO PHRA WIHAN NATIONAL PARK

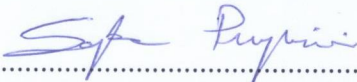**Prasert Yothicar**

A Dissertation Submitted in Partial

Fulfillment of the Requirements for the Degree of

Doctor of Philosophy (Integrated Tourism Management)

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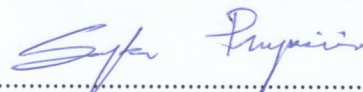# A DEVELOPMENT MODEL OF CULTURAL TOURISM INTERPRETATION OF KHAO PHRA WIHAN NATIONAL PARK
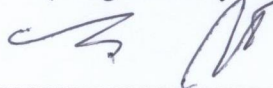
Prasert Yothicar

The Graduate School of Tourism Management

....Major Advisor
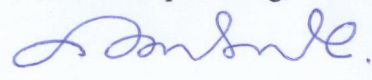
(Sangkae Punyasiri, D.B.A.)

The Examining Committee Approved This Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy (Integrated Tourism Management).
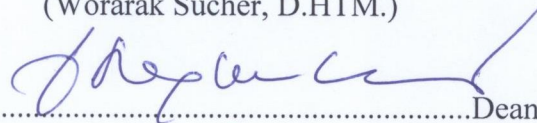
Assistant Professor...Committee Chairperson

(Pimmada Wichasin, Ph.D.)

....Committee

(Sangkae Punyasiri, D.B.A.)

Assistant Professor...Committee

(Suwaree Namwong, Ph.D.)

....Committee

(Paithoon Monpanthong, Ph.D.)

....Committee

(Worarak Sucher, D.HTM.)

Associate Professor...Dean

(Therdchai Choibamroong, Ph.D.)

August 2018

ABSTRACT

Title of Dissertation	A Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park
Author	Mr. Prasert Yothicar
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The objectives of this study were to: 1) investigate the current context of cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management, 2) investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, and 3) determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. The combination of qualitative method and quantitative method were applied with the data from both the relevant literature and the data collection. Data were collected by in-depth interview with 10 staff members of Khao Phra Wihan national park and 21 specialists and academics in the field of cultural tourism interpretation. Population and samples were 400 Thai tourists with the questionnaire. Additionally, 10 staff members of this park were interviewed by focus group discussion to receive the comments and critiques of the drafting model; also, in-depth interviews and the IOC scores to evaluate the content validity of the drafting model with 10 specialists and academics were used. The research results showed that:

1) The current context of cultural tourism interpretation of the park consisted of: 1) the interpreters, including the Office of National Park and Khao Phra Wihan national park, 2) the story of tourist attractions, 3) interpretive media, including visitor center, interpretive signs, website, and staff, and 4) tourists. Furthermore, the best practical interpretation of Khom-Khmer cultural tourism interpretive management was Angkor Wat temple, Cambodia. Also, the interpretive management structure consisted of three main sectors namely international communities, public sector, and private sector.

2) The perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park found that: staff of the park, most of the respondents needed the staff who have the knowledge of tourist sites and purposes of the interpretation; stories for interpretation, most of the respondents needed the content that describes the important details; and the interpretive media, most of the respondents needed the interpretive media with the powerful interpretive techniques.

Regarding the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the results revealed that the respondents needed to learn the stories, including: culture, history, belief, art, religion, way of life, and geography; and the respondents needed to learn with staff of the park as personal interpretation and website of the park as non-personal interpretation.

3) A development model of cultural tourism interpretation of Khao Phra Wihan national park should consist of: interpreter, analysis of tourist behavior based on the perception-behavior and the learning needs, interpretive design, tourist, and feedback of tourists. These elements can be presented as follows.

(1) Interpreter: Interpreter embraced the Office of National Park, staff of Khao Phra Wihan national park, and tour companies and local people. The key qualification of all the sectors was the knowledge: knowledge in the story of Khom-Khmer cultures and history and knowledge in art of presentation.

(2) Analysis of tourist behavior based on the perception-behavior and the learning needs: The results of this analysis will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists.

(3) Interpretive design: Interpretive design was concerned with the development of interpretive programs based on the story of tourist attractions and interpretive media.

(4) Tourist: Tourist embraced the tourists of the park. The following tourist demographics were the factors related to tourists such as gender, age range, education level, occupation, domicile, travel arrangement, level of interests in content of historical park/sites, and visit duration.

(5) Feedback of tourists: It was the visitor travel outcomes that identify what tourist will have more learning and greater understanding as well as the satisfaction with the interpretive programs of the park. It is needed to contribute to the assessment of the objectives or goals of the interpretation based on the concept of the interpretation and cultural tourism.

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CHAPTER 1

INTRODUCTION

1.1 Statement and Significance of the Study

Thailand is a country rich in tourist attractions, according to the terrain of each source which can meet the needs and interests of tourists. Whether its natural attractions include national parks, waterfalls, mountains, sea, and islands, etc. as well as cultural attractions include historic monuments, ancient remains, cultural heritages, and cultural activities in the local area that support the tourism. Therefore, it may be said that Thailand is famous for its historic culture of abundant cultural resources which has a fascinating history, including cultural heritage sites that are still valuable for future generations to learn and admire; especially, cultural tourism is enthusiastic and passionate for the tourists (Setapun, 2000, p. 288).

Cultural tourism is a subset of tourism concerned with a country or region's culture, specifically historical sites, the history of those people, the artistry, architecture, the lifestyle of the people in those geographical areas, tradition; and it can also include the things that represent the prosperities evolved the cultural environment and the lifestyle of people in each era. Tourists can learn the history, beliefs, faith, and perspective of the past. So, cultural tourism is a form of tourist interest and brings education to increase knowledge, besides traveling only (Aphisuphakornkul & Srisuk, 2007).

Meanwhile, cultural tourism also contributes to a better understanding of the relationship between the local host communities and the tourists. Affecting the development and promotion of cultural tourism needs to focus both tourism development and management which must be consistent with the aims, principles, theories and concepts appropriately. It could be undertaken the consideration of the truth of the social and cultural landscape, including restrictions by the social and context of the environment; therefore, establishing the development guidelines and

action plans need to be taken into account the concept of cultural tourism, which is defined clearly the steps. Otherwise, the cultural tourism will continue without direction or purpose and fail to make an effort to succeed (Samudavanija, 2007); as could be seen from many tourist attractions in the country were faced with the negative impacts of tourism caused by unplanned development. Negative impacts are the effects at the tourist destination site with detrimental impacts to the social and cultural area, the natural environment as well as the local host communities. Additionally, a planning for tourism development is unstable and inconsistent towards the local culture, but also develop tourism using tourism as a tool without a clear direction for tourism management such as social landscape and a cultural heritage, even though that wish to increase the number of tourists and make a conception of tourism community sites to be alienated from reality, including the lack of social context associated with the changing world. Moreover, a lack of a clear identity and image of the tourist attractions may get bored with the monotony of visual perception published by the media; dissatisfaction of tourists may affect tourists' revisit intentions. These factors will influence the decision-making of tourists to travel to different destinations. Finally, the effects of the decrease in tourism demand, this phenomenon can cause problems for local tourism destination in the long term such as the opportunities in developing and promoting the images of tourism and income opportunities as well (Feungfusakul, 2000; Vilaiporn Sagarik, 2002; Lekakul & Raksawin, 2004; Kannika Pimolsree, 2010).

The tourist attractions can reflect the characteristics of the area, showing the identity and consistency with local culture to appeal the cultural tourism; so, potential tourism resources must be sufficient to attract tourism, which is the most important factor to attract tourists to visit that place (Jittungwattana, 2005). In addition, it is necessary to use a communication process, which is a virtual introduction by semiotic, code, and culture to be used in areas where these can reflect on and interpret of what appeals to the tourist attraction. It is for this reason that this process involves the method of interpretation that is one of the important approaches to identify the tourist attractions. This is because interpretation is the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of cultural, historical, and natural assets. Importantly, through the

presented story and information, it helps tourists to gain an understanding and appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable tourism (Department of Tourism, 2015). As the result, it may be said that tourism is a form of interactive learning and information exchange between the tourists from various places and the hosts of tourism destinations. If there is no such interpretation as the tourism identity; also, there is not clear, accurate, and well-planned; information exchange on tourism may not be successful as well. Therefore, all tourist attractions need to have an interpretation is the most significant component interpreting the area (Numkwan Wongpatum, 2002; Hirunro, 2003).

To interpret the cultural tourism in the tourist attractions, the establishment of effective tourism interpretive planning is essential for clarifications of the true identity of the tourist attraction. There is a need for collaboration in tourism interpretive planning by involving parties in the tourism destination. It is crucial that all parties involve the destination to enhance the tourist attraction's trust in the area. So, it may be said that the cultural tourism interpretation could be used as a tool to promote tourism activities. In addition to educational activity, interpretation of cultural tourism has a significant to encourage tourists to extend their interest and knowledge that leads to recognition and understanding of the true value of tourist destination rather than general information (Jantavara, 2008). The interpretation is to serve as a visitor or tourist who travels to various tourist attractions according to Tilden (1957), the guru of interpretation, states that "an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information". He has also suggested three stages in site interpretation: "through interpretation, understanding; through understanding, appreciation; through appreciation, protection". With six principles of interpretation: interpretation must relate to the objects being displayed; interpretation is revelation based upon information; interpretation is an art which in some degree teachable; interpretation is not instruction, but provocation; interpretation should aim to present a whole rather a part; and lastly, interpretation addressed to children should follow a different approach, should not be a dilution of presentation to adults. So, interpretive systems

planning is an activity that provides feedback about the natural interpretation in a systematic and practical experience of nature, history, culture, which contributes to appreciate and recognize the value of the resource to encourage and preserve. According to the principles of tourism development by The National Tourism Plan 2012 – 2016 in the fourth strategy: to build confidence and promote tourism, which tourism interpretative management through tourist attractions in the national park is considered a tourism confidence builder; tourism interpretive management in tourist attractions is promoted tourism to learn a story and a valuable source of local tourism area whether tourism natural resources, local history, and cultural heritage to become a uniqueness of tourism attraction, including the ability to interpret the uniqueness of tourism for perception of the visitors (Tilden, 1987; Ham, 1992; Chettamart, 2002). Therefore, it is very important to study the process of cultural tourism interpretation; this process should lead to promote the cultural tourism in tourist attractions as well as the national parks in the context of the cultural tourist area where have a true cultural tourism interpretation to create learning and reflect identity of their own.

1.2 Statement of the Problem

Khao Phra Wihan national park is a protected natural area in Si Sa Ket province bordering Thailand and Cambodia, the park is quite rich in forests, wildlife, scenery and cultural attractions. As Thailand and Cambodia have agreed on tourism cooperation, Khao Phra Wihan national park plays a significant role as a gateway to visit Preah Vihear Temple, the cliff-top Khmer ruins on Cambodian soil. Khao Phra Wihan national park was established in 1998 and is the 83rd national park of Thailand. It covers a total area of 130 square kilometers in Si Sa Ket and Ubon Ratchathani provinces (Tourism Authority of Thailand, 2014). But the tourist attractions in Khao Phra Wihan national park in the perception of a majority of the tourists focus only on the cliff-top Khmer ruins "Preah Vihear temple" as a wonder thing, which is located in an area of Cambodia where most tourists come to visit this temple. However, due to the impact of political unrest in Thailand and expansion to a controversial issue about the overlapping claim area of Preah Vihear temple between Thailand and Cambodia, the number of tourists has decreased heavily. While on Khao Phra Wihan

national park, Thailand, there is an abundance of the tourist attractions such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Tao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint, which are valuable and important. Also, this park has been developed as the cultural tourism and ecotourism, but because of lack of tourism interpretive planning to create the perception and greater understanding, most tourists so pay attention only Preah Vihear temple (Chancharat & Maneenetr, 2012). Despite the tourism interpretation in the present, it often appears in the national park. But in general, the quality is not sufficient to change a tourist behavior and create the perception on the value and importance of tourist attractions seriously. For the providing of the tourism information and education through the media, it is generally published and attracted the attention of tourists with relatively high interest. However, the presentation lacked clear goals and direction together to interpret the cultural tourism; most cultural tourism in the national parks focuses on and highlights the visitor experiences and enjoyment only (Chonlada Sittitoon, 2000).

However, the cultural tourism interpretation in the national parks will not always be successful or communicate to visitors exactly as the interpretation's goals of the national park. The problems and obstacles which impact on the process of interpretation at the national park; these things are difficult to avoid a negative impact on the interpretation of cultural resources to visitors. Due to the interpretation of tourism resources on the national park is to educate visitors about the tourist destination; therefore, appropriate interpretive techniques should be used to enhance the visitor's experience in the short time. Different from educational institutions that can transfer knowledge, which contribute to a better understanding of learning and change attitudes in a long period and also with the instructors or lecturers to explain various facts. In contrast, some national park has inadequate interpreting services for tourists; so, the visitors or tourists must perceive and learn something from the tourist site by themselves; no one can interpret or present the story of tourist site to tourists. Consequently, the challenges of the cultural tourism interpretation of the national park are the communication or interpretation to the visitors or tourists (Phupet, 1995, p. 109). For example, if the interpretation between the national park and visitors have the problems. It's not only affects the attitude and satisfaction of the visitors, but also

affects the perception and understanding of the importance and value of the national park as a tourist attraction as well as a cultural heritage site (Hirunro, 2003). Furthermore, the role of cultural tourism interpretation in the national park is ambiguous and it leads to an unsuccessful way of communication. The interpretation contents are out-of-date and the interpretive methods are unvaried and unattractive. These results cause a receiver not able to perceive and understand the meaning of universal cultural heritage of historical site (Unaphom, 2013).

Moreover, a study on perception and learning needs of tourists of interpretation of tourist attractions can be undertaken interpretive programs, which require both story of tourist attractions and interpretive media, including: the personal and non-personal interpretive program. Personal interpretation refers to tour guides or on-site interpreters whereas interpretive signs, guide books, and printed materials are included in non-personal interpretation category; but, because of lack of good interpretation management may lead to negative effects on cultural heritage properties and people understanding about the heritage; a lack of understanding on the part of visitors contributes to the increasing disturbance of tourist attractions at the park; helping the visitors to understand and appreciate those attractions can be through interpretation. Thus, it is believed that the interpretive programs should play a major role in building a bridge between the world of the park and the world of visitors (Field & Wagar, 1976; Shape, Odegaard, & Sharpe, 1994; Chettamart, 2002); as well as, in this study, these can also play a major role in creating a better understanding of this universal cultural heritage site, particularly the understanding of Thai tourists and understanding of the local communities.

Therefore, it is a particular issue in this research interesting about the cultural tourism interpretation development of Khao Phra Wihan national park with a perception that will lead to the learning of tourists. The aim of the study is to understand the context of cultural tourism interpretation of this park that consists of the sender or interpreter of the park, message or story for interpretation, channel or interpretive media, and receiver or tourist (Berlo, 1960; Chettamart, 2002) as well as, the investigation of the best practical interpretation of cultural tourism interpretive management as 'benchmarking'; it is a valuable tool to help to understand the way to develop the process of cultural tourism interpretation of this park (Department of

Tourism, 2015). A lack of exploring of perception and learning needs of tourists of cultural tourism interpretation by multiple stakeholders in Khao Phra Wihan national park leaves gaps for the current research.

From the background and signification of the issues mentioned above, a study in the current situation of Khao Phra Wihan national park, this study indicated that this cultural heritage site not only has the Khmer sanctuary known to Cambodians as Preah Vihear temple, but also has historical sites in the vicinity of Khao Phra Wihan national park that are several important natural and cultural attractions. In this regard, these attractions should be encouraged to interpret the cultural tourism for tourists to understand and recognize the value of cultural heritage through the perception and learning of interpretation of attractions. According to the concepts of Thailand tourism cluster development plan 2020 in the field of tourism development of the Southern-Esan civilizations, including Nakhon Ratchasima, Buriram, Surin, Si Sa Ket and Ubon Ratchathani province as the tourist routes retrace the Khmer sanctuary express that the tourism interpretation is the strategic innovations for the creation of quality in tourism marketing through the process of the integrated marketing communications. Also, it will create a positive image of the perception of the way of life as the contemporary civilization of the Southern-Esan civilizations based on the local people participation (Ministry of Tourism and Sports, 2015). Therefore, it is essential to develop the development model of cultural tourism interpretation of Khao Phra Wihan national park, which publish the tourism images and bring greater understanding and awareness of the historical sites as a universal cultural heritage; it will contribute to creating a better understanding of Thai tourists and people who are involved. Regarding the concepts on tourism interpretation, the tourists would have a vast experience and knowledge, particularly knowledge of local traditions, culture and lifestyles. Benefit from tourism interpretation is to share cultures from the historical site. The most suitable interpretation method is interpretive media and materials used for this interpretation must be in line with Khom-Khmer culture as well as durable. The contents of the stories of the interpretation should be easy to understand as well as raise awareness on conservation of cultural tourism resources. In relation to tourism interpretation research, various studies have focused on the problems and needs of tourism interpretation in a park and a guideline for developing interpretive

planning in tourism destination (Moscardo, 1999; ACTPPR, 2005; Wanvisa Sukprasert, 2005; Kohl & Eubanks, 2008; Wearing, Edinboroug, Hodgson, & Frew, 2008; Pimolsree, 2010; Unaphom, 2013; Chanvirak, 2013; Danwandee, Summaniti, & Sri-Ngrnyung, 2015; Department of Tourism, 2015; Elcheikh, 2015; Keys, 2015). Another stream of thought pays attention to the evolution of the potentiality of the tourism interpretation and the management and promotion of the interpretation (Knapp & Benton, 2004; Sunanta Chutinan, 2008; Wearing et al., 2008; Pakdeepinita, 2010; Dwyer, 2013), research pertaining to the enhancement of learning experience and its connection to cultural tourism interpretation of Khao Phra Wihan national park has not yet been conducted. It is, thus, interesting as well as vital to thoroughly study the current interpretation as the development model of cultural tourism interpretation employed by Khao Phra Wihan national park in order to explore the perception and learning needs of the visitors. The results of this study will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions.

1.3 Objectives of the Study

The objectives of this study are as follows:

1.3.1 To investigate the current context of cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management.

1.3.2 To investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park.

1.3.3 To determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park.

1.4 Research Questions

The research questions of this study are as follows:

1.4.1 How is the current interpretation at Khao Phra Wihan national park? And where is the best practice in managing interpretation of Khom-Khmer culture?

1.4.2 How are the perception-behavior of the tourists about the staff of the park, stories for interpretation, and interpretive media of Khao Phra Wihan national park? And how are the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park?

1.4.3 How should a development model of cultural tourism interpretation of Khao Phra Wihan national park be?

1.5 Expected Benefits of the Study

1.5.1 This research will give a new knowledge in a cultural tourism interpretation of national park: a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. The findings from this thesis will help the staff of Khao Phra Wihan national park understand and improve the cultural tourism interpretive management effectiveness.

1.5.2 In terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this thesis will be the key indicators of interpretive management performance in delivering quality services and programs.

1.5.3 In terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings from this thesis can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park.

1.5.4 A development model of cultural tourism interpretation of Khao Phra Wihan National Park, the results of this study will be an innovative interpretation that allows the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions.

1.5.5 The transfer of this knowledge to Khao Phra Wihan national park that is well developed to apply the results to the cultural tourism interpretive plan and for greater understanding and awareness of the historical site as a universal cultural heritage of the tourists.

1.5.6 Researchers and relevant agencies to exchange knowledge and experiences on the development process of the cultural tourism interpretation model, the results of this study will be integrated with tourism community development plan and tourism paradigm shift in the development of new forms of the interpretation to further manage their current cultural interpretive planning in tourist attractions.

1.6 Scope of the Study

1.6.1 Area Scope

The setting of this study is in Khao Phra Wihan national park, Kantharalak district, Si Sa Ket province, Thailand, through the purposive selection technique.

1.6.2 Population Scope

Population and the key informants of this study by the objectives:

Objective 1: The specialists of the cultural tourism interpretation of Khao Phra Wihan national park such as staff of the park, and academics of cultural tourism interpretation such as lecturers, instructors, interpreters in the field of cultural tourism interpretation or communication.

Objective 2: The tourists in the locale of study.

Objective 3: The specialists and academics of the cultural tourism interpretation, including staff of the park and interpretive specialists in the field of cultural tourism interpretation or communication.

1.6.3 Content Scope

1.6.3.1 The current context of the cultural tourism interpretation of Khao Phra Wihan national park: the interpreters, the stories of tourist attractions, and interpretive media; and the best practical interpretation of Khom-Khmer cultural tourism interpretive management.

1.6.3.2 The perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park.

1.6.3.3 The form of a development model of cultural tourism interpretation of Khao Phra Wihan national park.

1.7 Definition of Terms

For the purpose of clarification, the important terms used in this study have been defined. The following terms are:

1.7.1 Interpretation refers to the processes or methods to educate tourists about the tourism resources by the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical and cultural heritages. It plays an important role in value-adding to the tourism experience. It adds to visitor's enjoyment, amusement and pleasure. Importantly, through the presented story and information, it helps them to gain an understanding and appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable tourism. Interpretation is divided into two types: personal interpretation and non-personal interpretation (Kannika Pimolsree, 2010; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015; El-Menshawy, 2016).

1.7.2 Personal Interpretation refers to the interpreter communicates directly with tourists. Those can be guides, lecturers, and demonstration giving information and answers to tourists in line with a pre-prepared strategy and theme.

1.7.3 Non-Personal Interpretation refers to the interpreter communicates indirectly with tourists. Non-personal interpretation consists of interpretive infrastructure, publications, direction signs, exhibitions, audio-visual equipment, multimedia, QR code, social media, self-guiding trail, tourist information center, and special events and activities etc.

1.7.4 Interpretive Program refers to the interpretive activity processes that present about the tourism resources with using analytical thinking to examine the

context of interpretation by Berlo's SMCR Model of Communication (Berlo, 1960) based on the message or story for interpretation and channel or interpretive media. Then, it will have systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination (Department of Tourism, 2015).

1.7.5 Cultural Tourism Interpretive Program of Khao Phra Wihan National Park refers to the interpretive activity processes that present about the tourism resources of the park such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint with using analytical thinking to examine the context of interpretation by Berlo's SMCR Model of Communication (Berlo, 1960) based on the message or story for interpretation and channel or interpretive media. Then, it will have systematically synthesized the interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination.

1.7.6 A Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park refers to the interpretive development processes that present about the tourism resources of the park such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint with using analytical thinking to examine the context of interpretation by Berlo's SMCR Model of Communication (Berlo, 1960) started from the sender or interpreter, message or story for interpretation, channel or interpretive media, and receiver or tourist. Then, it will have systematically synthesized the interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination. In addition, tourists must be involved in the perception of the current context of cultural tourism interpretation and the learning needs about cultural tourism interpretation programs of the park. The results of the feedback of tourists will allow the Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Consequently, the elements of a development model of cultural tourism interpretation of Khao Phra Wihan national park according to this research should

consist of: interpreter, analysis of tourist behavior based on the perception-behavior and the learning needs, interpretive design, tourist, and feedback of tourists (Tilden, 1987; Ham, 1992; Chettamart, 2002; ACTPPR, 2005; Department of Tourism, 2015).

1.7.7 Cultural Tourism refers to a subset of tourism concerned with a country or region's culture, specifically historical sites, the history of those people, the artistry, architecture, the lifestyle of the people in those geographical areas, tradition; and it can also include the things that represent prosperity evolved the cultural environment and the lifestyle of people in each era. Tourists can learn the history, beliefs, faith, and perspective of the past. Cultural tourism is a form of tourist interest and brings education to increase knowledge, besides traveling only (ICOMOS, 2002; Jittungwattana, 2005; Tourism Authority of Thailand, 2006).

1.7.8 The Current Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park refers to the components relating to the efficiency of interpretation with using analytical thinking to examine the components of Berlo's SMCR Model of Communication (Berlo, 1960) started from the sender or interpreter, message or story for interpretation, channel or interpretive media, and receiver or tourist. The components used in this thesis cover four components as follows:

1.7.8.1 Sender refers to the staff of Khao Phra Wihan national park as the interpreter who is the source of the message or the person who originates the message. The person or source sends the message to the receiver. The following are the factors related to sender: credibility, communication skills, attitude, knowledge, social systems and culture, experience, personality and dedication (Berlo, 1960; Schramm, 1968; Tilden, 1987; Veverka. 1994; Harpers Ferry Center, 1998; Chettamart, 2002; Knapp & Benton, 2004; Walker, 2007; Kannika Pimolsree, 2010; Unaphom, 2013; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015; El-Menshawy, 2016).

1.7.8.2 Message refers to the story of tourist attractions of Khao Phra Wihan national park for interpretation such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. A message is a substance that is being sent by the sender to the receiver. The key factors affecting the message are topic, theme, theme information, sub-theme and content of the story: history, religion,

belief, tradition, art, culture, lifestyle, and geography (Tilden, 1987; Veverka. 1994; Jamieson, 2006; Chettamart, 2002; Kannika Pimolsree, 2010; Chanvirak, 2013; Department of Tourism, 2015; El-Menshawy, 2016).

1.7.8.3 Channel refers to the interpretive media as the medium used to send the message of Khao Phra Wihan national park. Interpretation is divided into two types: personal interpretation and non-personal interpretation. The key factors affecting the channel are media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, etc. and interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, etc. (Tilden, 1987; Veverka. 1994; Jamieson, 2006; Chettamart, 2002; Kannika Pimolsree, 2010; Chanvirak, 2013; Department of Tourism, 2015; Danwandee et al., 2015).

1.7.8.4 Receiver refers to the tourists of Khao Phra Wihan National Park. Receiver is the person who gets the message sent in the process. The following are the factor related to receiver: tourist demographics, travel characteristics, tourist behavior and interest and visit duration (Berlo, 1960; Veverka. 1994; Harpers Ferry, 1998; Chettamart, 2002; Knapp & Benton, 2004; Walker, 2007; Kannika Pimolsree, 2010; Wearing et al., 2008; Unaphom, 2013; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015; El-Menshawy, 2016).

1.7.9 The Best Practical Interpretation refers to the process or methods to educate tourists about the Khom-Khmer culture/civilizations by cultural tourism interpretive programs. Looking outside the own region and find external destinations which are successful and well-known and which have similar destination values and scale to the destination. This is an ideal "model" benchmarks. Evaluation the Best Practice Interpretation of cultural tourism interpretive management, there are five categories with description and indices are as followed: destination's potential, interpreter's potential, the story of tourist attractions, the interpretive media, and the tourists (Department of Tourism, 2015).

1.7.10 Perception-Behavior refers to the perception of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park related to the sender or interpreter, message or story for interpretation, and channel or interpretive media.

1.7.11 Learning Needs refers to the learning needs of the tourists about the cultural tourism interpretation programs of Khao Phra Wihan national park related to the story of tourist attractions and the contents of the story such as history, culture, tradition, religion, way of life, etc., as well as the interpretive media such as personal interpretation and non-personal interpretation.

1.8 Conclusion

This chapter illustrates the background and signification of the research problem focused on the perception and learning needs of tourists about the interpretation of tourist attractions at Khao Phra Wihan national park. The aim of this study is to understand the context of cultural tourism interpretation of this park that consists of the interpreter, story for interpretation, interpretive media, and tourists because a lack of exploring of perception and learning needs of tourists of cultural tourism interpretation by multiple stakeholders in Khao Phra Wihan national park leaves gaps for the current research. In doing so, it is essential to develop the development model of cultural tourism interpretation of Khao Phra Wihan national park, which publish the tourism images and bring greater understanding and awareness of the historical site as a universal cultural heritage. Moreover, tourism interpretive management can also be used to promote the tourism and the learning in tourist destination. It is the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of tourist destination. This is the reason why interpretation of value of a unique destination is importance as tourists are more likely to remember unique cultures and products and also take home with them a deep affection and appreciation of the destination and its people. Therefore, this chapter also covers the three research objectives that include the study of current situation and development guidelines; research questions from problem statements; expected benefits of the study; as well as, scope of the study. The findings are also beneficial for researchers and relevant agencies who are interested to apply the results to the cultural tourism interpretive plan and for greater understanding and awareness of the cultural heritage. Last but not least, definitions of technical terms are also listed and defined at the end of the chapter for the purpose of clarification.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the relevant literature performed to support a study undertaken in this thesis. In order to guide this study about the creation of the research theoretical framework and the research conceptual framework, a framework for explaining and predicting phenomena has provided by theories. While Concepts relate to how data are explained and interpreted, including how particular phenomena are particularized. In doing so, theories and concepts determine how research is conducted within a particular field or topic area, affecting: what composes an interesting research topic, what needs explanation and interpretation, what counts as evidence and confirmation, how evidence is interpreted, and what methods are considered appropriate.

It is, thus, this chapter reviews and outlines several theories and concepts regarding the study of a model for developing cultural tourism interpretation of Khao Phra Wihan national park. Initially, the cultural tourism interpretation was presented regarding semiology theory, communication theory of modernization, perception theory, and learning theory. These theories are associated with the study concerned the cultural tourism interpretation of Khao Phra Wihan national park as the demonstration or presentation of the tourist resources to the tourists visiting and feel appreciated. There is no doubt that both semiology theory and communication theory of modernization to analyze the communication process and interpretation are required in the tourism management reflecting on the tourism interpretation of the tourist attractions to tourists. In addition, the study of perception theory and learning theory to analyze the variables and methods that influence the perceptions and learning of Thai tourists about the context of interpretation and the cultural tourism interpretive programs at Khao Phra Wihan national park. Consequently, from the codification of these theories, this study can be processed the theoretical research framework. Then, a study on concepts related to the cultural tourism, the behavior and needs of tourists, including: the exploration of the perception-behavior of the tourists

about the current context of cultural tourism interpretation and learning needs of the tourists about the cultural tourism interpretive programs of Khao Phra Wihan national park; the interpretation, and the related researches, including: problems and needs of a cultural tourism interpretation, a guideline for developing interpretive planning in tourism destination, an interpretive development of a learning process-based cultural tourism, and an evaluation of an interpretive plan for tourism as well as the context of the existing interpretation of cultural tourism interpretation at Khao Phra Wihan national park are given to show preceding research. Finally, the results of this study will be a guideline to develop the research conceptual framework.

Accordingly, the contents in this chapter are organized and presented as follows:

2.1 Semiology Theory

2.2 Communication Theory of Modernization

2.3 Perception Theory

2.4 Learning Theory

2.5 Concept of Cultural Tourism

2.6 Concept of the Behavior and Needs of Tourists

2.7 Concept of the Interpretation

2.8 The Related Research

2.9 The Locale of the Study

2.10 Research Conceptual Framework

2.11 Conclusion

2.1 Semiology Theory

A study on the semiology theory will be a guideline to study the process of interpretation or the method of meaning-making, the study of sign processes, and meaningful communication under the context of tourism, which is able to illustrate the cultural tourism interpretation of Khao Phra Wihan national park. It can also help the researcher understand and recognize the current context of cultural tourism interpretation of Khao Phra Wihan national park. This study can be explained as follows:

Semiology is the science that studies everything that is around people in a system of sign processes and meaningful communication that appear in the human mind such as language, code, signal, and signs, etc., or what it means to be produced in order to provide a meaningful representation of the reality of the actual text and a context. De Saussure (1959) describes the theory of semiology that is the fundamental ideas in linguistics, which consists of signs, code, and culture. By focusing attention on how the producers create various signs and guide the reader to understand the sign. It is, thus, very important to the producer rather than the sender, and the reader rather than the receiver. Therefore, a study on the theory of semiology is the study of sign processes and meaningful communication as well as how to put out the signs to interpret the text in the output of communications (Vilaiporn Sagarik, 2002).

Furthermore, De Saussure (1959) also explains that system of the sign processes or meaningful communication is just a relationship between the system of signs and the system of reference as the objectivity. Each culture produces the sign instead of the objectivity called 'signifier'; when people in each culture have gone through the learning process of signs of objectivity; thus, they will understand the visual images in the mind or in ideas, which is called the 'signified' that will be the foundation of all human knowledge and understanding. Nevertheless, both Ferdinand de Saussure and Charles Sanders Peirce, a philosopher who initiate the semiotics, explain that something will relate the signs and objects; the sign is the meaning or experience of interpreter who interpret those signs or objects as a representation of the same thing or similar to what that means and no means is perfect. Hence, the interpretation of the signals is composed of two dimensions; logical meaning is the relationship between the signals and the referent; psychological meaning is the relationship between the signals and person (Kaeothep, 1998, pp. 81-96; Crystal, 2005; Pilun-Owad, 2009).

Meanwhile, Hall (1997) discusses the set of correspondences between a conceptual map and a set of signs, arranged or organized into various languages which stand for or represent those concepts. The relation between things, concepts and signs lies at the heart of the production of meaning in language. The process which links these three elements together is what we call 'representation'. By adopting the concept of Ferdinand de Saussure and extending from the original, Hall further explains that by the fact there is no such thing as a true floating in a vacuum.

But the reality is all around us are all produced by the process of using language; therefore, one important role of the media is to produce a reality in society. This could be based on several sets of media and then spreading the real to the receivers with the process of 'encoding' and 'decoding' model of communication. This is because the media has used the language of the media: a written and spoken word, pictures, sounds, music, images, and other elements through selection, edition, and layout with according to the art. This process is called encoding to the receivers who have media messages, and then the receivers can play an active role in decoding messages considering the media messages into the perception. Both senders and receivers do not need to use the same set of coding and the receiver will be eligible to be interpreted in different ways depending on an individual's cultural background, economic standing and personal experiences, thus, this indicates that the process of the interpretation as well as the encoding/decoding model of communication are being constructed in a systematic and targeted. If the process is successful, it will create the system of shared meaning between senders and receivers (Feungfusakul, 2000, pp. 68-73; Tangnamo, Wittayasakpan, & Preechasinlapakun, 2007). In conclusion, understanding the one of signals that requires interpretation of the shared meaning and context of the time include the production is based on the discourse of sender and receiver decoding and interpreting it in its understanding of the discourse of the sender. If the discourse of the sender does not fit within the context of the community, it would be against or negotiable and produced a new meaning up until leading to be the connotative meaning, which is the social meaning and the myth in that society (Sang-Urai, 2005, p. 197; Sirikaya & Kaeothep, 2006, pp. 24-128; Tangnamo, 2007, p. 75).

According to Barthes and Lavers (1972) expresses the way that signs function in the construction of myth, or ideologically framed message are communicated through cultural signs. He does so by calling attention to the construction of cultural messages as three-step process consisting of "denotation", "connotation", and "myth". Denotation involves interpreting the basic, widely shared, descriptive meaning of a sign, or what scholars have sometimes referred to as the manifest meaning. Alternatively, connotation involves interpreting the signs that have been identified through denotation within a larger language of cultural symbolism. Finally, a myth is basically a second-order sign, for which the manifest meaning serves as the signifier

and the concept invoked by it serves as the signified. A myth is the interpretation of cultural beliefs and serves the ideological function of naturalization. Their function is to naturalize the cultural - in other words, to make dominant cultural and historical values, attitudes and beliefs seem entirely 'natural', 'normal', self-evident, timeless, obvious 'commonsense' - and thus objective and 'true' reflections of 'the way things are' (Bathes, 1977, pp. 45-46). For example in the process of signs function: Thao Suranaree monument, Nakhon Rachasima province, Thailand, is the monument of Lady Moh (denotation), the greatest and the bravest woman who once fought with the enemy (connotation) has become a symbol of the legendary tale (myth) of Nakhon Rachasima province (Hayakawa & Hayakawa, 1990, p. 87; Sang-Urai, 2005, p. 197; Prasertsuk, 2005, pp. 129-150; Tangnamo, 2007, p. 22; Charoensin-O-Larn, 2011; Kaeothep, 2014, pp. 24-128).

From the study and definition cited above, in this study could be able to conclude that the semiology theory first is used to analyze and study in Western literature circles. After that, it has been developed steadily into the other, especially in social sciences, human sciences, communications, and culture as well as tourism. As Vilaiporn Sagarik (2002) expresses that language, code, signal, and signs, etc., or what it means to be noticed as means to interpret the signs in the context of tourism reflecting the interpretation of the tourist attractions. For example, the media production for public relations of Tourism Authority of Thailand, there is a presentation the meaning of Thainess through advanced and more interesting story-telling techniques and covers everything from history, architecture and traditions. Also, the pictures, images of Buddha temple, and cultural and natural attractions are used in the presentation. Thus, this is the method of the interpretation about the stories of Thailand to the tourists or visitors to systematically create awareness and understanding by the sign processes or meaningful communication (Leeds-Hurwitz, 1993, p. 53).

Conclusion, producing signs could have the key factors in accordance with the process of communication, including sender, message, channel, and receiver. Especially considering that the sender or the producer creates various signs, code, and culture as well as guides the receiver or the reader to understand these signs. Moreover, modern communication or communication theory of modernization also recognizes the importance of communication in the field of development or social

change as the scholars in the communication theory of modernization described as follows.

2.2 Communication Theory of Modernization

The process of communication that is widely recognized in the field of communications is Berlo's SMCR Model of Communication by David K. Berlo. He describes factors affecting the individual components in the communication, making the communication more efficient. This model also focuses on encoding and decoding, which happens before sender sends the message and before receiver receives the message respectively (Berlo, 1960). So, this model is a foundation for the study of the communication process in the other until in the modern, which communication plays an important role in the development of society. With the interests of the thinkers studied in the modern communication such as the communication theory of modernization can sum it up into two periods as follows:

The first period from 1980 to 1995, has developed a theory of communication in two directions: 1) 'Holistic approach criticism' that leads a paradigm of global communications shifts to the postmodernism with a critical thinking to the holistic philosophy. Like both Jacques Derrida and Michel Foucault state that in the age of a wide variety of media, the government and the ruling class has used information and communication technology to control social behavior in a model of 'Panopticon', which is violation of right and human values in society; so, the postmodernism is employed in the new society that private as well as community needs to play a role in building a free flow of information within the organization and society together. And, 2) The reform of ideas and solutions to improve communication in the new society by conduction the information and communication technology as the key factors constructing and developing society; thus, the society needs to construct and develop the information system in the organizations as well as society covering the word of 'knowledge society' that believes the knowledge is information that is proven, then, that is true. And this information will be used to benefit for society and life. Therefore, it could be called 'cyber or communication society' where the majority of the populations have communication or information technology to communicate with

each other quickly and extensively, covering all of the local society and extending in a globalization (Lewin, 1999).

The second period, 1990 to present, the period of theoretical crisis in the history of communication because no matter what the society has information technology, especially the Internet can make all the organizations and all social contacts are linked together in the cyberspace and cyber world; the society is still in chaos and disorderliness, then, it comes into conflict with reality which contradicts for the theoretical. There is an example of a metaphor that "more from technology and less from each other", this is probably because the communication most often used to produce consumer society advertising with luxury goods or propaganda regardless civil liberties and the humanism; a few of media is being used to produce the information society or the knowledge society of the truth, which coexist with human intelligence and moral responsibility. As Foucault (1980) addresses that language and discourse is inseparable from power; thus, language and discourse is used to maintain the power of the institutions by the way in which forms of knowledge are constructed as the definition by itself, in the same time, the other definition is eliminated; thus, there has never been any public institution that has existed without saying anything. And if they say, then, nobody listens, so, it means no power; emphasized that power is not prohibited, denying, or repression, but power is a matter of producing the production. Consequently, knowledge and the truth do not depend on the accuracy, but depending on who is talking include when and where. It was concluded that whoever wishes to have a role, body, or power in the society should that be the producer of their own discourse, as also, communication with regard to civil liberties and the humanism as well as the own community (Kaeothep, 2014, pp. 122-125).

It may be said that it is the globalization of today will help people communicate to a broadening, a deepening and a speeding up of world-wide interconnectedness in all aspects of life. By conceiving of globalization in this way, it becomes possible to map empirically patterns of world-wide links and relations across all key domains of human activity among the change and the development. As Lerner (1958) cites the communication theory of modernization, the development of modern civilization caused by the communication, which caused socialization as well; so, the cultivated imagination as a catalyst for the movement types of things contributed to

the development of society in the social change. According to Thompson (1995), the relationship between communication and culture of today that the communication is considered as the center of culture; culture is recorded the performances of the past by looking at everything that appears in the media as a means of cultural, social and other such as: pictures, dance, dramatics, and books, etc. Hence, all of these performances are meant to express and interpret produced to understand; a study on the communication that affects culture should understand the hidden meaning in those signs in society.

Therefore, it was concluded that the communication theory of modernization involves a study on the communication: intrapersonal communication, interpersonal communication, mass communication, which is conducted knowledge, ideas, news, and media employed in both the personal and non-personal media of the society is called diffusion theories. Diffusion things according to these various channels, the receiver, the perception and valuation may be used; thus, it is a form of socialization. Because it is a cultural inheritance passed from one person to another; it is learned that during the transfer process, which is both story and expertise in the communication making it possible to cultivate the imagination or as a way to build a new society. Affecting the stimulation for the movement types of things; this is because new knowledge and ideas urge people to get in the media or on the move, such as changing status: changing modes of thinking that leads to social change with the development by modern innovations. The communication theory of modernization, in this study, has given priority to the rights, freedoms, and values of humanity as well as the visitors. There is a need for collaboration in tourism interpretive planning by involving parties in the tourism destination. It is crucial that all parties, including the major governing parties, private parties, and visitors involve the communication in the tourist destination to enhance the tourist attraction's trust in the area.

2.3 Perception Theory

Perception is not an opportunity for learning only, but also motivates and inspires learners to achieve the desired learning outcomes such as the attitudes,

beliefs, which would cause a change in personality and behavior. Perception refers to the process of translation and interpretation by sensation when the brain performs organization of information it obtains from the neural impulses: the traditional five senses: sight, hearing, taste, smell, and touch, then, begins the process of translation and interpretation based on the previous experience of the individual. It is a vital process that helps us rationalize or make sense of the information related to the physical stimulus. Perception occurs when the brain processes information to give meaning to it, by means of emotions, memories, behaviors, etc. Thus, perception is the process that is inserted between stimulus and response to stimulus (Kagan and Segal, 1992, p. 130; Chan EM, 1998, p. 128).

2.3.1 Perception Process

Kagan and Segal (1992, p. 130) explain that perception is the process that lets us know about the environment by choosing, organizing, interpreting the things by the sensations, thus, perception process is a process that overlaps between understanding, thinking, sensing, memory, learning, decision-making, and behavior as shown in figure 2.1.
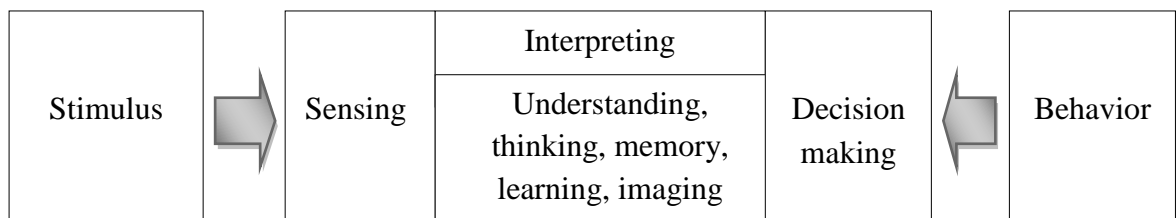
Figure 2.1 Perception Process by Kagan and Segal
Source: Kagan and Segal (1992).

Meanwhile, Wagner and Hollenbeck (2004, p. 72) state that perception can be defined as the process by which individuals select, organize, store, and retrieve information, which is an important process as shown in the following figure 2.2.
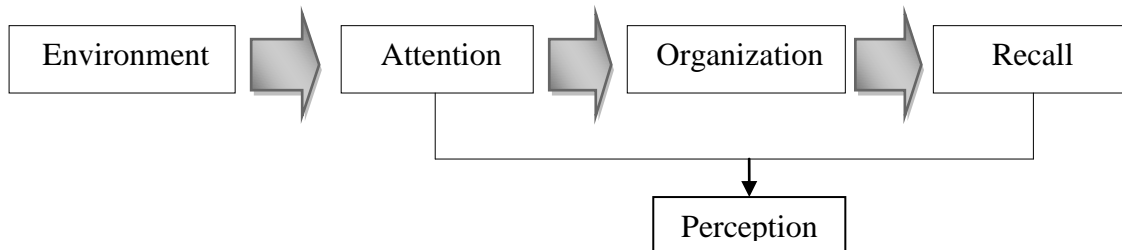
Figure 2.2 Perception Process by Wagner and Hollenbeck
Source: Wagner and Hollenbeck (2004).

Furthermore, in general, most people tend to have faith in their senses, so, sometimes could lead to believe that experience or perception is reality. Such belief may cause problems specifically, what the perception is and the fact of the thing is very different. This can lead to misunderstanding, confusion, and conflicts within the organization and society (Wagner & Hollenbeck, 2004).

Conclusion, the perception process is a sequence of steps that begins with stimuli in the environment and ends with the interpretation of those stimuli by understanding, thinking, sensing, learning, memory and imagination, and then, decision-making as reaction and response by behavior. This is a result of the important factors that affect the perception of the individual.

2.3.2 Elements of Perception and Factors that Affect the Perception of the Individual

From the study and definition cited above, it can be said that the elements of perception are as follows:

1) Stimulus: sight, sound, smell, taste, texture.

2) Sense organs: eyes, ears, nose, mouth, skin.

3) Previous experience, knowledge, memory associated with the stimuli that experience.

4) Interpretation of those stimuli.

2.3.2.1 Factors that Affect the Perception of the Individual

Robbins (2003) explains that there are three factors perceived to affect the perception of the individual as follows:

          1) Factors in the situation: the context in which perception takes place: time, work setting as the surrounding environment at the workplace, social setting as the surrounding environment or the condition of the community or society, and so on.

          2) Factors in the perceiver: person trying to interpret some observation that he or she has just made or the input from his or her senses: attitudes, motives, interests, experience, expectation, and so on.

          3) Factors in the target: whatever the perceiver is trying to make sense of: novelty, motion, sounds, size, background, proximity, similarity.

          However, perception is based on information taken in by our past learning experience as well as our current beliefs, assumptions, attitudes, and values; all influence the meaning that add to what we take in. Combined, they form our individual frame of reference, which is a mental filter through which perceptions are interpreted and evaluated. Two types of factors perceived to affect the perception of the individual as follows:

          1) Internal factors: characteristics of the perceiver that affect perception: interest, motivation, values, previous experience, and so on.

          2) External factors: credit, declaration, advice, and teaching as well as other media such as television, radio, media, and so on.

          In addition to factors that affect the perception of the individual cited above, there are also other factors that affect the perception such as the efficiency of sense organs, nervous impulses and sensation as well as the size and type of stimuli. For example, humans can perceive the stimulus well and quickly; the stimulus must have intensified, big and notability. Especially, the new stimulus with the unfamiliar, it will be interested and perceived if there is a difference of the stimulus, which occurs and moves again and again.

2.3.3 Selecting the Perception of Individuals

Selective perception is the process by which individuals perceive what they want to in media messages while ignoring opposing viewpoints. It is a broad term to identify the behavior all people exhibit to tend to "see things" based on their particular frame of reference. It also describes how we categorize and interpret sensory

information in a way that favors one category or interpretation over another. In other words, selective perception is a form of bias because we interpret information in a way that is congruent with our existing values and beliefs. Psychologists believe this process occurs automatically (Luca, 2009).

Still, Fiske and Taylor (1991) explain that we take in information through all five of our senses, but our perceptual field or the world around us includes so many stimuli that it is impossible for our brains to process and make sense of it all. Thus, information comes in through our senses as well as various factors. Selecting is first part of the perception process, in which we focus our attention on certain incoming sensory information. Likewise, with regard to Cheyjunya, Vivatananulul, and Anawushsiriwongse (1998), they propose the concept of the selective processes that are the mean by which individual's preexisting belief shape their use of information in a complex environment. Current interests and opinions affect the acquisition (selective exposure), evaluation (selective perception), and memory (selective retention) of information. Described as follows:

1) Selective exposure: looking for and accepting only information sources that confirm and comfort our beliefs.

2) Selective perception: choosing or interpreting information only in a way that comforts our beliefs or justify our actions.

3) Selective retention: focusing (anchoring) on some past events and neglecting others that are too ancient, less pleasurable, or whatever, also, remembering only successes, not failures can lead to repeat risky/irresponsible behaviors.

Conclusion, perception is the process by which people organize and obtain meaning from the sensory stimuli that they receive from the environment. It might not be the reality; it's only the meaning that a person gives to the environment. A person's perception depends on his attitudes, experiences, motives, interests and expectations. In order to work with people, it is essential to have knowledge on perception. Accordingly, this study could be said that perception becomes very much important within a tourist attraction where individual learn to achieve a common goal. The tourists want to see the interpreters making the local climate of the tourist attraction comfortable to them and motivate them towards achieving the common goal or objective. It is very much important for the tourists to have a healthy perception in

order to increase the tourist attraction's overall interpretation. This study defines and gives a clear idea on what perception is and its key factors, its importance; how it affects other tourists, a group of tourists, and local climate of the tourist attraction.

2.4 Learning Theory

Learning theories are conceptual frameworks describing how information is absorbed, processed, and retained during learning. Cognitive, emotional, and environmental influences, as well as prior experience, all play a part in how understanding, or a world view, is acquired or changed and knowledge and skills retained (Illeris, 2004; Ormrod, 2012).

A study on the definition of learning for the overall, it might conclude that learning is process that causes a change in behavior as a result of the experience, interaction or training that occurs in a person; it is a relatively permanent change (Cronbach, 1963; Leagans, Copeland, & Kaisser, 1971; Hilgard & Bower, 1975).

2.4.1 Factors Affecting Learning

Some of the important factors which may affect the learning process are as follows (Hilgard & Bower, 1975; Pengsatid, 1985; Phanmanee, 1991).

1) Brain and nervous system of the learner: the learner should have good physical health such as brain and nervous system. Organic defects like blindness, myopia, deafness, paralysis, etc., will affect learning. Problem in sense organs will lead to improper perception.

2) Ability of the learner: this refers to the level of intelligence, creativity, aptitude and such other abilities necessary for learning. Intelligence enables the learner to learn better and understand things and relationship between them. It includes both general and specific intelligence related to a specific area of learning.

3) Remembering and forgetting: remembering contributes to learning success quickly and learns better. And forgetting would be a major obstacle because learning is not happening. It is noteworthy both remember and forget will always happen to the learning process.

4) Motivation: it is the most important factor affecting the learner. If the learner has no motivation to learn, any amount of force will be futile. More the motivation better will be the learning. In addition to motivation, the learner should have a definite goal. It will direct the individual appropriately and help him to achieve the goal.

5) Readiness and will power: this is just like motivation. If the learner is ready to learn, he will develop motivation to learn. Along with readiness a strong willpower is also essential to overcome hurdles and problems. Readiness will help to develop a positive attitude in the learner.

6) Attention: learner must learn to concentrate his attention on learning. Attentiveness helps to grasp learning material. Distraction of attention affects learning.

7) Environmental factor: physical conditions needed for learning is under environmental factor. One of the factors that affect the efficiency of learning is the condition in which learning takes place. This includes the classrooms, textbooks, equipment, school supplies, and other instructional materials.

Besides, emotional and social factors: personal factors, such as instincts and emotions; and social factors, such as cooperation and rivalry, are directly related to a complex psychology of motivation. It is a recognized fact that the various responses of the individual to various kinds of stimuli are determined by a wide variety of tendencies. Hence, it can be concluded that there are two factors that affect the learning are: 1) factors associated with the learner: brain and nervous system, motivation, ability, remembering and forgetting, readiness and willpower, and attention; and 2) factors related to the learning process: environmental factor such as methods of learning, over learning, feedback, and good physical atmosphere.

2.4.2 Learning Styles

Kolb (1984) suggests the learning styles model in 1984 from which he developed his learning style inventory and states that learning involves the acquisition of abstract concepts that can be applied flexibly in a range of situations. In Kolb's theory, the impetus for the development of new concepts is provided by new experiences as "Learning is the process whereby knowledge is created through the

transformation of experience". Kolb's experiential learning style theory is typically represented by a four stage learning loop in which the learner 'touches all the bases' (Kolb, 1984, p. 38):

1) Concrete Experience, (CE): as a way to learn or do in a real experience: a new experience of situation is encountered, or a reinterpretation of existing experience: all knowledge will be attracted to that person forever.

2) Reflective Observation, (RO): as a reviewing or reflecting on the experience: reflective observation of the new experience. Of particular importance are any inconsistencies between experience and understanding: summarized into the knowledge.

3) Abstract Conception, (AC): as a concluding or learning from the experience: reflection gives rise to a new idea, or a modification of an existing abstract concept.

4) Active Experimentation, (AE): as a way to learn from the experiment and monitor the results: planning and trying out what the learner has learned: the learner applies them to the world around them to see what results.

Therefore, effective learning is found when a person progresses through a loop of four stages: of 1) having a concrete experience followed by 2) observation of and reflection on that experience which leads to 3) the formation of abstract concepts (analysis) and generalizations (conclusions) which are then 4) used to prove assumption in future situations, resulting in new experiences.

Furthermore, Kolb identifies two separate learning activities that occur in the learning loop: perception - the way that the learner takes in information, and processing - how the learner deals with information.

Likewise, Braus and Wood (1993) develop the learning styles model that will allow individuals to learn by their skill. This will help people know about the form of their own learning classified the learning style that there are four groups as follows:

1) Learning by feeling

2) Learning by watching and listening

3) Learning by thinking

4) Learning by doing

2.4.3 Factors Affecting the Learning

Miller and Dollard (1941) suggest that factors affecting the learning are as follows:

1) Dive: drive is essential in order for responses to occur; organisms possess a hierarchy of needs which are aroused under conditions of drive and stimulation.

2) Stimuli: stimuli and response must be detected by the organism in order for conditioning to occur; response must be made in order for conditioning to occur.

3) Reinforcement: reinforcement allows stimuli and responses are related increasingly; conditioning only occurs if the reinforcement satisfied a need.

2.4.4 Learning Process

There are many different learning styles and approaches to the learning. To learn effectively, it is important to improve the learning habits of the learners to their own needs and approach, this often means choosing the learning processes that work for the learners and evaluating them from time to time to determine if the learners need to try something new.

The learning process refers to the procedures and methods that allow individuals to learn; it is essential to develop the potential of people to have the ability to live among the change and self-reliance, the learning process is a process that is rooted in the traditional culture, which does not distinguish between learning, lifestyle, knowledge, practice, content and learning process as a whole (Khammani, 2001). The learning processes are as follows:

2.4.4.1 The Learning Process of Gagne

Gagne (1965) explains that there are several different types or levels of the learning. The significance of these classifications is that each different type requires different types of instruction. Gagne identifies five major categories of the learning: verbal information, intellectual skills, cognitive strategies, motor skills and attitudes. Different internal and external conditions are necessary for each type of learning. For example, for cognitive strategies to be learned, there must be a chance to

practice developing new solutions to problems; to learn attitudes, the learner must be exposed to a credible role model or persuasive arguments.

In addition, Gagne suggests that the learning tasks for intellectual skills can be organized in a hierarchy according to complexity: stimulus recognition, response generation, procedure following, use of terminology, discrimination, concept formation, rule application, and problem solving. The primary significance of the hierarchy is to identify prerequisites that should be completed to facilitate learning at each level. Prerequisites are identified by doing a task analysis of a learning/training task. Learning hierarchies provide a basis for the sequencing of instruction. Consequently, the theory outlines nine instructional events and corresponding cognitive processes:

1) Gaining attention (reception)
2) Informing learners of the objective (expectancy)
3) Stimulating recall of prior learning (retrieval)
4) Presenting the stimulus (selective perception)
5) Providing learning guidance (semantic encoding)
6) Eliciting performance (responding)
7) Providing feedback (reinforcement)
8) Assessing performance (retrieval)
9) Enhancing retention and transfer (generalization).

These events should satisfy or provide the necessary conditions for learning and serve as the basis for designing instruction and selecting appropriate media (Gagne et al., 1992).

2.4.4.2 The Learning Process of Bruner

Bruner (1966) states that a theory of instruction should address four major aspects: 1) predisposition towards learning, 2) the ways in which a body of knowledge can be structured so that it can be most readily grasped by the learner, 3) the most effective sequences in which to present material, and 4) the nature and pacing of rewards and punishments. Good methods for structuring knowledge should result in simplifying, generating new propositions, and increasing the manipulation of information. Moreover, Bruner has expanded his theoretical framework to encompass the social and cultural aspects of learning as well as the practice of law.

2.4.4.3 The Learning Process of Cronbach

Cronbach (1963) states that the steps of learning process are as follows:

      1) Goal (what the learner needs to get from the learning)

      2) Readiness (maturity, Ability to learn)

      3) Situation (methods, materials, activities, and other environments)

      4) Interpretation (the interpretation of situation was perceived)

      5) Response (the performance of the behavior of situation was perceived)

      6) Consequence (The effects of the response that corresponds to the goal or not)

      7) Reaction to thwarting (to excuse new beginnings if find the frustration)

From the learning processes cited above, it can be said that each concept of the learning processes is different. But overall, there is a similar in the purpose of the process, so, it may be concluded that the concept of the learning process includes the learning, the perception and the performance of the behavior with the motivation making the learning and evaluation more effective. According to Khammani (2001) supports that the good learning process should be able to engage in the steps and procedures appropriated to their learner and learning. It enables effective learning that includes the knowledge, skills and attitudes as required. Therefore, the good learning process has characteristics comprising cognitive process, personal experience, social process, active and enjoyable, environment, the change, and lifelong process.

2.4.5 Learning Methods

A learning method is a description of the way that information or behavior is carried forward or consolidated during the learning process. There are many forms of learning methods that can cause the learners have involved (Chaiyatup, 2001, pp. 71-101; Valaisathien, Opun, Wiset, Benchasup, & Hasonnary, 2000, pp. 195-199; McKeachie & Svinicki, 2006). Listed as follows:

1) Lecture

2) Group discussion

3) Small group discussion

4) Brainstorming

5) Demonstration

6) Role play

7) Presentation

8) Case study

9) Field trip or study tour

10) Media using

According to this study, it could be said that the tourists as the learners who visit and learn the local culture of the tourist attraction. It is the main principle is to manage the cultural tourism interpretation caused the knowledge and understanding of the visitors. As Tilden (1957) suggests that there are three stages in site interpretation: "through interpretation, understanding: through understanding, appreciation: through appreciation, protection". Thus, a study of the learning theory, it could be proposed the guideline to develop and design the cultural tourism interpretation as the activities for the tourists of Khao Phra Wihan national park. Because the goal of tourism interpretation should focus on the learning of tourists that can learn and gain experience from the tourist attractions so, principles of learning theory should be used in the creation of the activities of tourism interpretation of Khao Phra Wihan national park to meet the needs of tourists, importantly.

Last but not least, it is obvious that a study of the theories cited above is the sociological theory, by which this is conducted by semiology theory, communication theory of modernization, perception theory, and learning theory in order to guide the study will lead to the creation of the theoretical research framework. Particularly, these theories which are associated with the study concerned the cultural tourism interpretation of Khao Phra Wihan national park as the demonstration or presentation of the tourist resources to the tourists visiting and feel appreciated. Therefore, from the codification of the theories related above, this study can be processed the theoretical framework as shown in the following figure 2.3.

| The current context of cultural tourism interpretation of Khao Phra Wihan national park, and the best practice interpretation of cultural tourism interpretive management

(communication theory of modernization) | ➤ | The perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park

(perception theory and learning theory) | ➤ | **A development model of cultural tourism interpretation of Khao Phra Wihan national park**

(semiology theory, perception theory, learning theory, and communication theory of modernization) |

Figure 2.3 Research Theoretical Framework

2.5 Concept of Cultural Tourism

Cultural tourism is a form of tourism that has become so popular that everybody seems familiar with it. Affecting the interest of tourists, values, and behavior changed into the learning of the traditional or authentic of the local community increasingly. As a result, many countries use the cultural tourism as an important mechanism in the promotion and attraction of tourism.

2.5.1 Types of Cultural Tourism

Tourism Authority of Thailand (2006, p. 26) divides the cultural tourism into four types as:

1) Historical Tourism: as the traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past, and heritage tourism can include cultural, historic and natural resources.

2) Cultural and Traditional Tourism: as the traveling to visit a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religions, and other elements that helped shape their way of life, including the tourism in urban areas, particularly historic or cultural cities.

3) Rural Tourism/Village Tourism: As the tourism in rural areas showcasing the traditions of indigenous cultural communities (i.e. festivals, rituals), and their values and lifestyle, as well as niches like industrial tourism and creative tourism.

4) Cultural thematic tourism: such a planning and realization that is adjusted to attraction features and uniqueness including all the services that the tourist presses into service. The emphasizing of the given region's featuring attractions comes into prominence. The forming supplies and their originated travel products chose such a highlighted feature of the rural regions which are able to represent independently the attraction of the given area such as local gastronomic, traditional massage, traditional dance, traditional music, traditional fighting, and so on.

2.5.2 Principles of Cultural Tourism

ICOMOS (2002) defines an umbrella statement of principles that conduct the dynamic relationships between tourism and places or collections of heritage significance; it can provide the basis of a discussion and an ordinary set of principles to manage these relationships. The objectives of this charter are to support and manage tourism in ways that consider and enhance the heritage and living cultures of the local host communities and to encourage a discussion between conservation interests and the tourism industry.

It defines six principles of cultural tourism:

1) Encourage Public Awareness of Heritage

Since domestic and international tourism is an important channel for cultural exchange; conservation should provide responsible and actionable opportunities for members of the local host community and visitors to experience and understand that community's heritage and culture at first step.

(1) The natural and cultural heritage is a material and spiritual resource, providing a narrative of historical development. It has an important part in modern life and should be made physically, intellectually, and/or emotively accessible to the general public. Programs for the protection and conservation of the physical attributes, intangible aspects, contemporary cultural expressions, and broad context should encourage an understanding and appreciation of the heritage significance by the local host community and the visitor, in an equitable and affordable method.

(2) Individual aspects of natural and cultural heritage have differing levels of significance, some with universal values, and others of national, regional or local importance. Programs of interpretation should present that significance in a relevant and accessible way to the host community and the visitor, with appropriate, stimulating and contemporary forms of education, media, technology, and personal interpretation of historical, environmental and cultural information.

(3) Interpretation and presentation programs should promote and encourage the high level of public awareness and significant support for the long term survival of the natural and cultural heritage.

(4) Interpretation programs should interpret the importance of heritage sites, traditions and cultural practices within the past experience and present diversities of the place and the host community, including that of minority cultural or linguistic groups. The visitor should always be notified of the differing cultural values that may be attributed to a specific heritage resource.

2) Manage the Dynamic Relationship

The relationship between historic heritage places and tourism is dynamic and may involve conflicting values. It should be operated in a sustainable process for present and future generations.

(1) Places of heritage importance have an intrinsic value for all people as an important basis for cultural diversity and social development. The long term protection and conservation of living cultures, heritage sites, collections, their physical and ecological integrity, and their environmental context, should be a key component of social, economic, political, legislative, cultural, and tourism development policies.

(2) The interaction between heritage resources or values and tourism is dynamic and ever changing, generating the opportunities and challenges, as well as the potential conflicts. Tourism programs, activities, and developments should achieve positive results and minimize adverse impacts on the heritage and lifestyles of the local host community, while responding to the needs and aspirations of the visitor.

(3) Conservation, interpretation, and tourism development programs should be based on an extensive understanding of the specific, but often complex or conflicting aspects of heritage significance of the particular place. Continuing research and consultation are important to furthering the evolving understanding and appreciation of that importance.

(4) The reservation of the authenticity of heritage places and collections is important. It is a necessary element of their cultural significance, as expressed in the physical material, collected memory and intangible traditions that remain from the past. Programs should show and interpret the authenticity of places and cultural experiences to enhance the appreciation and understanding of that cultural heritage.

(5) Tourism development and infrastructure projects should take account of the aesthetic, social and cultural dimensions, natural and cultural landscapes, bio-diversity characteristics and the broader visual context of heritage places. Preference should be given to using local materials and consider the local architectural styles or native traditions.

(6) Before heritage places are promoted or developed for increased tourism, management plans should evaluate the natural and cultural values of the resource. They should then establish appropriate limits of acceptable change, especially in relation to the impact of visitor numbers on the physical characteristics, integrity, ecology and biodiversity of the place, local access and transportation systems, and the social, economic and cultural well-being of the local host community. If the likely level of change is unacceptable; the development proposal should be corrected.

(7) There should be on-going programs of evaluation to evaluate the progressive impacts of tourism activities and development on the specific place or community.

3) Ensure a Worthwhile Visitor Experience

Planning for conservation and tourism for the heritage site should ensure that the visitor experience will be pleasant and enjoyable.

(1) Conservation and tourism projects should present high quality information to optimize the visitor's understanding of the significant heritage characteristics and the need for their protection, enabling the visitor to enjoy the tourist site in an appropriate way.

(2) Visitors should be able to experience the heritage place at their own step of them so choose. Specific circulation courses may be necessary to minimize impacts on the integrity and physical fabric of a place, its natural and cultural characteristics.

(3) Respect for the sanctity of spiritual places, practices and traditions are an important discussion for site managers, visitors, policy makers, planners and tourism operators. Visitors should be encouraged to behave as welcomed guests, respecting the values and lifestyles of the host community, rejecting possible theft or illicit trade in cultural resource, and conducting them in a responsible manner which would generate a renewed welcome, should they return.

(4) Planning for tourism activities should plan appropriate facilities for the comfort, safety and well-being of the visitor that enhance the pleasure of the visit, but do not adversely impact on the significant features of ecological characteristics.

4) Involve Host and Indigenous Communities

Local host communities should be involved in planning for tourism destination and conservation.

(1) The rights and interests of the local host community, at regional and local levels, property owners, and relevant native peoples who may use traditional rights or responsibilities over their own place and its significant sites, should be respected. They should be associated in establishing objectives, strategies, policies, and protocols for the identification, conservation, management, presentation, and interpretation of their heritage resources, cultural practices, and contemporary cultural expressions in the context of tourism.

(2) While the heritage of any particular place or region may have a universal dimension, the needs and wishes of some communities or local peoples to prohibit or manage physical, spiritual or intellectual access to certain cultural practices, knowledge, beliefs, activities, artefacts or sites should be respected.

5) Provide benefit for the local community: tourism and conservation activities should benefit the host community

(1) Policy planners should support measures for the equitable distribution of the benefits of tourism to be shared across countries or regions, enhancing the levels of socio-economic development and contributing where necessary to the alleviation of poverty.

(2) Conservation management and tourism activities should provide equitable economic, social, and cultural benefits to the entire host or local community at all levels through learning, training, and the creation of full time employment opportunities.

(3) An important proportion of the revenue specifically derived from tourism programs to heritage places should be distributed to the protection, conservation, and presentation of those places, including their natural and cultural contexts. Where possible, visitors should be recommended of this revenue allocation.

(4) Tourism projects should support the training and employment of guides and site interpreters from the local host community to enhance the communication skills of local people in the presentation and interpretation of their cultural values.

(5) Heritage interpretation and education programs among the people of the local host community should promote the involvement of local site interpreters. The programs should encourage a knowledge and respect for their heritage, encouraging the local people to take a direct interest in its conservation, preservation, and restoration.

(6) Conservation management and tourism programs should comprise of education and training opportunities for policy makers, planners, researchers, designers, architects, interpreters, conservators, and tourism operators. Participants should be supported to understand and help resolve at times conflicting issues, opportunities, and problems encountered by their associates.

6) Responsible Promotion Programs

Tourism promotion programs need to protect and enhance the natural and cultural heritage.

(1) Tourism promotion programs should make realistic expectations and responsibly inform potential visitors of the particular heritage characteristics of a place or local host community, thus, encouraging them to behave appropriately.

(2) Places and collections of heritage significance should be encouraged and managed in paths which protect their authenticity and enhance the visitor experience by minimizing fluctuations in arrivals and avoiding excessive numbers of visitors at any one time.

(3) Tourism promotion programs should supply a wider distribution of benefits and mitigate the pressures on more popular places by promoting visitors to experience the wider cultural and natural heritage characteristics of the locality.

(4) The promotion, distribution and sale of local crafts, and other products should offer a reasonable social and economic return to the local host community, while ensuring that their cultural integrity is not impaired.

Regarding the principles of cultural tourism cited above, it would seem reasonable to consider the interpretation as a management tool in administering the resource management of the area and help tourists get the positive experience of cultural and natural learning and feel satisfied with their learning experience of Khao Phra Wihan national park. This is because the interpretation can promote and encourage public awareness of heritage; it can also encourage a knowledge and respect for their heritage, encouraging the local people to take a direct interest in its restoration and conservation as well.

2.5.3 Elements of Cultural Tourism

Elements of cultural tourism point out the visible manifestation of intangible culture processes. Tourists are attracted to authentic and, even more, so, to the exotic elements and aspect of a group's culture. This means that elements and aspect of culture are integral to the eco-cultural environment and are inseparable from the natural environment. So, elements of cultural tourism are genuinely authentic, which

come about through emergent authenticity. As Jittungwattana (2005) identifies the following elements of cultural tourism that are seen as attractive to tourists:

1) History of the region, including its visual reminders

2) Archeology and museums

3) Architecture which gives the area a distinctive appearance

4) Handcrafts (these are considered to be cultural only if they were made by locals in the country where sold),

5) Religion, including its visible manifestations

6) Music and fine art such as concerts, sculptures, statues and paintings

7) Language, literature, and the education system

8) Lifestyle, folklore, dress, gastronomy

9) Local traditions, festivals

10) Types of work engaged in by residents and the technology they use

In conclusion, cultural tourism refers to a subset of tourism concerned with a country or region's culture, specifically historical sites, the history of those people, the artistry, architecture, the lifestyle of the people in those geographical areas, tradition. It can also include such things that represent prosperities evolved the cultural environment and the lifestyle of people in each era. Cultural tourism can illuminate and communicate the story of a place as well as enable the tourist to learn about culture, traditions, history, beliefs, faith, and perspective of the past. Cultural tourism is a form of tourist interest and brings education to increase knowledge, besides traveling only. In this study, Khao Phra Wihan national park identifies the following the cultural tourist attractions that are seen as attractive to tourists such as: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint, by which the entire presentation of story with attractive content congruence and continuity accordance; with objectives and targeted tourists; the contents of the interpretation should be easy to understand as well as raise awareness on conservation of cultural tourism resources. It is, therefore, the development of the interpretive planning in cultural tourism attractions at Khao Phra Wihan national park should apply the principles and elements of cultural tourism in order to enhance tourists' satisfaction and experience; the developing interpretive plan needs to explore the

perception and learning needs of the tourists for greater understanding and awareness of the historical site as a universal cultural heritage.

2.6 Concept of the Behavior and the Needs of Tourists

2.6.1 Concept of the Tourist Behavior

2.6.1.1 Definition of the Tourist Behavior

In general, determining the market segment by relying on demographic information of the tourists, this information consists of variables such population number, age, gender, education, nationality, income, occupation, hometown and religion. However, such information is not enough for understanding the behavior, interest and needs of the tourists. Needed to understand values, interest, attitudes, expectations and behaviors of the targeted tourists, such information can be applied in interpretive planning and assist in identifying communication strategies; for example, giving priority to details that meet the tourists' interest, use effective media and involving them in activities that will immerse them into the values of the destination.

Vuuren and Slabbert (2011) explain that behavior of tourists refers to the way in which tourists behave according to their attitudes before, during and after travelling. Knowledge regarding travel behavior can assist in marketing and product planning and development which can increase the number of visitors to tourism products such as resorts.

Esichaikul and Songsoonthonwong (2011) define that tourist behavior is the expression of feelings, thoughts, and desires of tourists responded to the tourism such the purpose of travel, the frequency of travel, duration of travel, and so on, including the tourism activities, and the tourism information.

Chantraprayoon (2013) explains that tourist behavior is the action of the tourists expressed while traveling and visiting the tourist attractions such as the words, the gestures, facial expressions, etc., which may show that has its roots in character or basic needs of the people that might be similar or different from environment and experience gained at that time.

Department of Tourism (2015) expresses that tourist behavior is a sensitive and complicated matter. The individual travel patterns are influenced by a

wide range of factors, which affects their travel decisions. It can change with time and situation. Tourists may have various preference, behaviors, values, interests and attitudes which can change from one group to another group, from one destination to another destination. The decision in selecting a holiday destination is also changeable. Popular trends also influences travel choices. So, a study of developing interpretive planning in tourism destination should always study, follow up and analyze the behavioral changes of tourists.

From the definition cited above, thus, it could be said that tourist behavior is the reaction of tourists that is directly related to obtaining or the use of tourism services, including processes in the decision of traveling such as motivation, needs of tourists, decision-making, and so on. And in this study, the tourist behavior will focus on the perception-behavior of the tourists about the current context of cultural tourism interpretation of Khao Phra Wihan national park expressed while visiting the tourist attractions, by which the perception-behavior of the tourists about the current context of cultural tourism interpretation of Khao Phra Wihan related to the sender or interpreter, message or story for interpretation, channel or interpretive media in order to be the guideline for developing the tourism interpretation that meet the needs of the tourists and match the values of tourism destination.

2.6.1.2 Factors Influencing the Tourist Behavior

Factors influencing the tourist behavior have defined by various researchers such as tourist motivation, attitude of tourist, various situational factors and environmental factors which influence the personal significance of the tourist (Laws, 1995; Holloway, 2004; March & Woodside, 2006; Venkatesh, 2006). According to Esichaikul and Songsoonthonwong (2011, pp. 23-25), they suggest that tourist behavior analysis should start by studying the factors that influence the behavior of tourists, which include seven key factors, include the motivation that is the key factor to determine the behavior of tourists; the culture, personality, and social class are the important factors in purchasing decisions of tourists. Seven key factors influencing tourist behavior listed as follows:

1) Motivation: it is a theoretical construct used to explain behavior. It gives the reasons for tourist's actions, desires, and needs; motivation can also be defined as one's direction to behavior or what causes a tourist to want to repeat a behavior and vice versa.

2) Age and Gender: age and gender are considered when planning the market segment of the tourists; this information can be applied in interpretive planning and assist in identifying the process of communications.

3) Lifestyle: the lifestyle analysis will determine the allocation of time, spending and energy to measure the activities of tourism, interests and opinions of tourists.

4) Life Cycle: it means the duration of the life that cycle, according to the age and the member of the family; tourists can show the behavior of tourism changed with each moment of life.

5) Culture: as referring to the norms, beliefs and rituals that are unique to the each tourist determined the needs and behavior of tourism. Different cultures have influenced the lives of tourists; tourists will meet the needs of self-satisfaction in the way that corresponds to social norms.

6) Social Class: as referring to the position of the tourists in a society based on income, education, occupation, family status. Social class links to the institutions related to tourists in the society. And a study of the tourism believes that each social class of tourists need goods and services differently and different reason as well.

7) Reference Group: the group has direct and indirect influence on determining the attitude or behavior of tourists, such as family, work, school, etc.

After study the concept of the tourist behavior, factors affecting the tourist behavior are selected and grouped according to the concept such as: the tourist demographics, travel characteristics, level of interest in content of historical park/site, as well as, visit duration.

2.6.2 Concept of the Needs of Tourist

2.6.2.1 Definition of the Needs of Tourist

Likewise, Maslow hierarchy of needs theory (Maslow, 1954), this theory is one of the most popular motivation theories and it's also considered one of the most important theories in psychology. According to Maslow, people have specific needs and they are motivated by their desire to satisfy these needs. In

addition, these needs are arranged in hierarchical order; physiological needs are placed at the bottom of the hierarchy, followed by safety needs, love and belongingness needs, after that esteem needs, and self-actualization or self-realization needs at the top of the hierarchy. He proposes that the lower-level needs must be satisfied before higher-level needs become important. Apart from that mentioned, he also discusses two important needs related directly with tourism: the need for aesthetic satisfaction, and the need to know and understand, these needs are less known to people because they were not included in the hierarchical needs model. However, specifically on tourism, these needs carry more weight than others beyond the hierarchical needs model because tourists travel to learn about something new and to be exposed to objects of tourist attractions. Besides tourist motivation reflects one's needs and wants that can be viewed as a critical variable in relation to their travel decisions. Maslow hierarchy theory helps us to understand the different needs that motivate tourists and in other hand it will be enhancing service providers' knowledge about what kinds of experiences tourists seek, especially for certain groups of tourists. Thus, Maslow's hierarchy is considered a useful tool for understanding tourist's motivations, developing marketing strategy, appropriate advertising appeals and as the basis for market segmentation and product positioning because consumer goods often serve to satisfy each of the need levels. Unfortunately, a few tourism studies have applied Maslow's model in relation to these two types of human needs: the need for aesthetic satisfaction, and the need to know and understand (Hsu & Huang, 2008).

The need of tourist is caused by several reasons. Tourists have to choose to travel to meet their purpose according to the budget spending for the pleasure and the impression received (Swarbrooke, 1999, pp. 35-39; Wilks, & Page, 2001, p. 35). That is the focus of the tourist attraction will be composed of several elements combined are what appeal such as the beauty of the natural tourism resources, the most impressive of the cultural environment, the local tradition, the local festival, and other services, as well as communications systems (Mill, & Morrison, 2002). As Mathieson and Wall (1996, pp. 16-17) divide the needs of tourist into three types are as follows:

1) Actual demand: it is often used to specify actual or observed tourism participation and activity; this type of demand is known as effective

or actual demand and refers to the aggregate number of tourists recorded in a given location or at a particular point in time.

2) Potential demand: those who might be classified as potential demand are more likely to become actual demand in the future when circumstances allow. It may well be that waiting for additional income or holiday entitlement is needed for that suppressed, but potential demand to become actual or effective.

3) Deferred demand: the reasons for the suppression are due to problems on the supply environment with perhaps accommodation shortages, transport difficulties or weather preventing people from travelling as well as the lack of knowledge of tourist attractions.

Therefore, it could be concluded that needs of tourist are the relationship between individuals' motivation to travel and their ability to do concerning the purposes of the travel by selecting a tourist destination, thus, needs of tourist are up to the tourist perception of what will satisfy their needs; tourists are motivated to satisfy the needs and to visit the destination. Needs of tourists, in this study, only are focused on the side of the needs to know and understand the cultural tourism interpretation of Khao Phra Wihan National Park, by which the learning needs of the tourists about the cultural tourism interpretation programs of Khao Phra Wihan national park related to the story of tourist attractions and the contents of the story such as history, culture, tradition, religion, way of life, etc., as well as the interpretive media, in order to be the guideline for developing interpretive planning in tourism destination that meet the needs of the tourists and match the values of tourism destination.

2.6.2.2 Factors Influencing the Needs of Tourist

In general, a need is a conscious feeling of deprivation in a person. In other words, it is something which a customer desires to experience satisfaction. Thus, tourists travel for a range of different reasons; tourists have varied needs, wants and expectations. A range of variables, including attitudes and beliefs, personality, peer and other reference groups and age, influence their wants and expectations (Camilleri, 2018). Therefore, needs of the tourists are caused from the field of human psychology: it is the satisfaction-forming factor (Pimonsompong, 2001; Jarumanee, 2001). The factors influencing the needs of tourists can be categorized as follows:

1) Economic factors: these factors can influence tourists and pull them towards a certain needs and subsequent decision: a tourist gets motivated by economic factors such as money and the need to feel competent on the scale of expenditure and performance.

2) Demographic factors: as referring to types of tourist, language, country of origin, age range, education level, and so on. The tourists also have different preferences of needs according to their demographic factors. For example, tourists in the age group of 55 years who are both financially and health, but not want to travel rough trips; the health and leisure trips are the touristy types that might be preferable of this group.

3) Geographic factors: geographic factors such as geographic terrain, nature abundance, etc., face with many different types of these factors. They are the attractiveness of the destination as perceived and valued by the tourists. Geographic factors can either by tangible resources or the perceptions and expectations of the tourists; needs of tourist would be stronger if the one place can provide the tourist attractions, such as beaches, landscapes, and historic resources increased, but the other place lacks in the tourist attractions.

4) Cultural factors: many tourists are interested in experiencing a culture which differs from their own. Therefore, the culture of a host population is an important factor of attracting tourists to a particular destination.

5) Political and regulatory factors: government policies can affect both inbound and outbound tourism in two ways: currency control and the necessity of obtaining visas. The long-term political stability of a place will make it relatively more attractive both for investors in tourism and for the tourists themselves. Wars with other nations, civil war within the country/region or terrorism will quickly reduce the demand for travel to that country or region.

6) Mass media communication factors: all types of information and media can build trust, confidence or no confidence in their making decisions of the tourists helping create a curiosity of tourist attractions. Differences in tourist's attitudes and perceptions of mass media communication have strong influence on travel decisions such as: whether to travel or not, tourist destinations, and traveling styles, etc.

7) Personal mobility factors: tourism between places will be encouraged where good transport infrastructure exists. Tourism will flourish particularly when travel between places can take place without a change of mode of transport.

According to the second objective of this research: to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretation programs of Khao Phra Wihan national park as well as the study of the theories and concepts related to the perception theory, the learning theory, and the concept of behavior and the needs of tourist. These are conducted to warrant two sets of variables namely dependent variables and independent variables in this research objective. The dependent variables are the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, and the learning needs of the tourists about cultural tourism interpretation programs of Khao Phra Wihan national park. Additionally, the tourist demographics and travel characteristics comply with gender, age, education, occupation, domicile, travel arrangement, level of interest in content of historical park/site, and visit duration are employed to define as the independent variables. As a consequence, from the study of the theories and concepts cited above, it could be said that the perception-behavior and the learning needs of tourists in the tourism interpretation would be different, thus, a guideline for developing interpretive planning in tourism destination is not only considered to the principles of interpretation such as knowledge, understanding, appreciation of the destination and hopefully building good attitudes towards conservation of sustainable tourism, but also regards to the factors affecting the perception-behavior and the learning needs of the tourists as well. This is because these are closely linked to the interests and perceptions of the tourists and as the result contribute to learning about the cultural tourism interpretation according to the current tourism situation.

Furthermore, the behavior of tourists, in general, is closely related to the tourism marketing; tourism marketing plan, whether it is goods or service, including tourism product, needs to pay attention and understand the behavior of tourists and needs of tourists defined the types of targeted tourist. From the perception-behavior

and the learning needs of tourists in the tourism interpretation would be different; the tourists would have the experience in the tourism interpretation differently, but all of tourists have the learning, but it is differentiated learning, so, the tourism interpretive techniques are essential that those who are involved in the Khao Phra Wihan national park should focus on the development of the learning process-based cultural tourism interpretation as well.

2.7 Concept of the Interpretation

Enos A. Mills, an American naturalist, was a trailblazer and a pioneer in the field of heritage interpretation in 1893. Many consider Enos A. Mills the founding father of interpretation, and he has been the inspiration to generations of interpreters that have followed in his footsteps (Rattana, 2004, pp. 1-3). His concepts affect the study of scholars and specialists in the national park and heritage sites; they express numerous views of interpretation in their field. As Tilden (1957) suggests that interpretation is an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information. As a result, the interpretation is considered in the process focusing on ideas rather than using general information, but it relies on the information as a basis to explain the contents to be clearly understood, so, the firstly should be described are the points and meaning, which are not the ordinary information.

Later, Edwards (1968) expresses that there are at least six elements of the interpretation: a providing information, a tour, an education, an entertainment, an advertisement, and an inspiration. Also, Ham (1992, p. 156) defines that the interpretation is the process that provides the knowledge, the understanding, and enjoyment of the tourist attractions or something special in that place for the tourists, by which describes the relationship between the characteristics of tourism resources that are interrelated. This process enables the tourists to appreciate and learn about the places they visit. According to Shape, et al. (1994, pp. 462-463) further suggest that the interpretation is the relationship between the communication, the tourists, and tourism resources; it is the service that assists the tourist in developing a keener

awareness, appreciation, and understanding the area that they are visiting. And it is not only to accomplish the tourism management goals, but also to conserve and promote sustainable development.

In conclusion, from definition mentioned above, it might be concluded that the tourism interpretation refers to the process or methods to educate tourists about the tourism resources by the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical and cultural heritages. It plays an important role in value-adding to the tourism experience. It adds to visitor's enjoyment, amusement and pleasure. Importantly, through the presented story and information, it helps them to gain an understanding and appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable tourism (Shape, 1983, pp. 3-23; Chettamart, 2002; Amnuay-Ngerntra, 2013, pp. 73-80), by which the concept of the interpretation could indicate the tourist behavior that "through interpretation, understanding; through understanding, appreciation; through appreciation, protection"; thus, this tourist behavior is the positive expression to the tourism environment (Tilden, 1957, p. 65; Ham, 1992; Chettamart, 2002).

Besides, from the definition cited above, broad objectives of the interpretation can be established; the setting of objectives needs to undertake by the holistic involvement of the stakeholders discussed earlier and with the target groups in mind. The design of stepwise and achievable objectives will help immensely in the delivery of high quality experiences and the protection of the natural and cultural heritage values, which is the primary objective of good interpretative tourism plan. So, it seeks to accomplish four objectives. The first objective is to assist the tourist in developing a keener awareness, appreciation, and understanding the area that they are visiting: the second objective is to accomplish the management goals: the third objective is to promote the public understanding of an agency and its programs: and the last, the fourth objective is to develop and assist the society as well as live together in peace for sustainable development (Shape, 1983, p. 77; Chettamart, 2002; Rattana, 2004).

2.7.1 Principles of the Effective Interpretation

Tilden (1957, pp. 2-15) defines the six principles of the effective interpretation are as follows:

1) Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

2) Information, as such, is not Interpretation. Interpretation is revelation based upon information, but they are entirely different things. However, all interpretation includes information.

3) Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.

4) The chief aim of Interpretation is not instruction, but provocation.

5) Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.

6) Interpretation addressed to children (say up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.

Ham (1992, p. 9) further concludes the principles of the effective interpretation are as follows:

1) Interpretation is pleasurable.

2) Interpretation is relevant.

3) Interpretation is organized.

4) Interpretation has a theme.

Uzzell (1994, p. 298) addresses the principles of good interpretive practices are as follows:

1) The need for a clear concept (theme).

2) The need to know.

3) An interactive and involving experience.

4) Strong human interest.

5) Interpretation should build on pre-existing knowledge.

6) Different interpretation for different audience.

7) Interpretation should be a substitute experience.

8) Consumer-led interpretation

9) Sympathetic to local people.

10) Orientation.

11) A sequence of experience.

12) A variety of interpretive techniques.

13) Be opportunistic.

14) The right staff.

Harrison (1994, p. 315) further addresses the principles of good interpretive practices are as follows:

1) Explore the 'how' and 'why' as well as the 'what' and 'when' of any particular piece of information.

2) Explore the options of an interactive and involving experience; visitors, both young and old should be able to interact and learn from each other.

3) Have strong human interest themes; people are interested in people and interpretations should focus on this.

4) Be provided at different levels to reflect the interest and comprehension abilities of different visitor groups.

5) Be consumer-led as well as resource-led; there should be a balance between interpretation which reflects the interests and needs of the visitors and the range of message which the Corporation of London wishes to communicate.

6) Ensure that the visitor gains some new knowledge and is stimulated to know more.

7) Should recognize that there is a limit to how much a visitor can absorb.

8) Recognize how unobservant people are: visitors need guidance as to what to look at, what is significant.

9) Build on pre-existing knowledge; this will ensure that the interpretation is relevant and meaningful.

10) Provide an overall experience which stimulates all of the senses

While, Beck and Cable (1998, p. 10) also offer the principles of the effective interpretation are as follows:

1) Consideration to the both quantity and quality of information presented.

2) Bring the past alive to make the present more enjoyable and the future more meaningful.

3) Instilling the ability and desire in people to sense the beauty in their environment – to provide a spiritual uplift and to encourage resource preservation.

4) Use the new technology to present and offer variation.

5) Interpretation must have a base level of experience in communicating techniques.

6) Promote optimal experiences through intentional and thoughtful program and facility design.

7) Be passionate for the resource and the visitors - essential for the powerful and effective interpretation.

Above all, ICOMOS Thailand (2007) defines that the goal of the cultural heritage interpretation is to link the people and the spirit of place. It aims to make people understand the significance and value of the cultural heritage. As the interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site; so, the effective interpretation should consist: interpreting, presentation, interpretative infrastructure, site interpreter, heritage site, by which the seven principle of effective interpretation are the primary interpretation and presentation as follows:

1) Access and understanding

2) Information sources

3) Context and setting

4) Authenticity

5) Sustainability

6) Inclusiveness

7) Research, evaluation and training

From the principles of effective interpretation cited above, it could be said that these principles were initially postulated by Tilden in 1957; these are not adequate to be conducted to define the effective interpretation according to the current tourism situation. Thus, the study of the principles of effective interpretation mentioned

above, it could be found that there are many of these principles appear to be more of an elaboration and clarification of the concepts already addressed by Tilden (1957); such as, the interpretation should be a substitute experience; the interpretation should be consumer-led as well as resource-led; there should be a balance between interpretation which reflects the interests and needs of the visitors and the range of message; and, the interpretation should be played attention and sympathized the local people, as well as, recognized for the tourism resources and the visitors. In short, this elaboration may be dependent upon the role or goal of the interpretation, which should have in a particular situation, and whether there is more focus upon the interpreter or the tourist in the interpretive process, especially, an emphasis upon thematic use is apparent, as well as, a greater understanding and the perception of the tourist of the interpretation, by which the research methodology is employed to further manage the current tourism interpretive planning in tourist attractions.

2.7.2 Role of Interpretation in Tourism

Department of Tourism (2015, pp. 8-11) suggests that interpretation could play an important role in value-adding to the tourism experience. It adds to tourist's enjoyment, amusement and pleasure. Importantly, through the presented story and information, it helps them to gain an understanding and appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable tourism. Enumerated as follows:

1) To educate: interpretation helps tourists know and perceive the value and the importance of natural resources, history and culture of the destination. This can include concrete (tangible built structures), abstract local culture (stories, legends, religion) and elements such as music, cuisine, traditional garments, which have been passed down the generations, and very importantly the friendliness and interactions with the local people. These authentic natural and cultural heritage elements, if well presented, can greatly impress the tourists of the value of the destination. The aim is that they will leave very appreciative of the culture and amazed at the beauty of nature.

2) To create enjoyment: interpretation plays a big role in directly creating positive impressions and experiences for the tourists. It increases the

opportunity for visitors making return visits and recommending the destination to their friends through word of mouth, and importantly in this age of social media through 'word of mouth' – on Facebook, TripAdvisor reviews, Instagram etc. The interpretive activities should be fun and entertaining rather than only informative. The tourists are usually in a destination for a leisure experience; thus, information should be presented in an engaging way. Interpretation should not only present facts related to events or persons in history, but stimulate the tourists' interest. For example, it may make them feel like they were in the real event: or, it may provide comparisons with other places that they can relate as well. It needs to assist tourists appreciate and enjoy the events presented in a supportive and interesting learning environment.

3) To conserve and promote sustainable development: interpretation is an important part of creating tourists' awareness of the value of natural resources, history and culture of local communities. It also supports learning and creates a positive impression and attitude towards participation in conservation and sustainable tourism development. This attribute can be divided into four roles as follows: visitor management, economic development, environmental development and cultural heritage conservation, and community development.

In brief, a role of tourism interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of tourist sites according to the concept of the interpretation cited previously.

2.7.3 Process of Meaning-Making and Communication

As mentioned previously, the process of interpretation or the method of meaning-making, the sign processes, as well as the meaningful communication under the context of tourism, there are three-step process consisting of "denotation", "connotation", and "myth". Denotation involves interpreting the basic, widely shared, descriptive meaning of a sign, or what scholars have sometimes referred to as the manifest meaning. Alternatively, connotation involves interpreting the signs that have been identified through denotation within a larger language of cultural symbolism. Finally, a myth is basically a second-order sign, for which the manifest meaning serves as the signifier and the concept invoked by it serves as the signified (Barthes, 1972).

Shannon and Weaver (1962, pp. 25-26) express that communication is meant to cover all the ways of the mind that the mind of one individual impacts to another as an approach related to the process of media and material types through various channels of communication; the communication often depends on the purposes of the sender who needs the receiver meets the requirements of the sender involving the level of communication. According to the mass communication theory of McQuail (1994, p. 7), he further explains that the level of communication that is related to various levels of society could be represented as a form of a communication pyramid, which is commonly used in social communication comprising the intrapersonal-processing information, international dyad-family, inter group-local community, institutional organization-political system, and society wide-mas communication as shown in the following figure 2.4
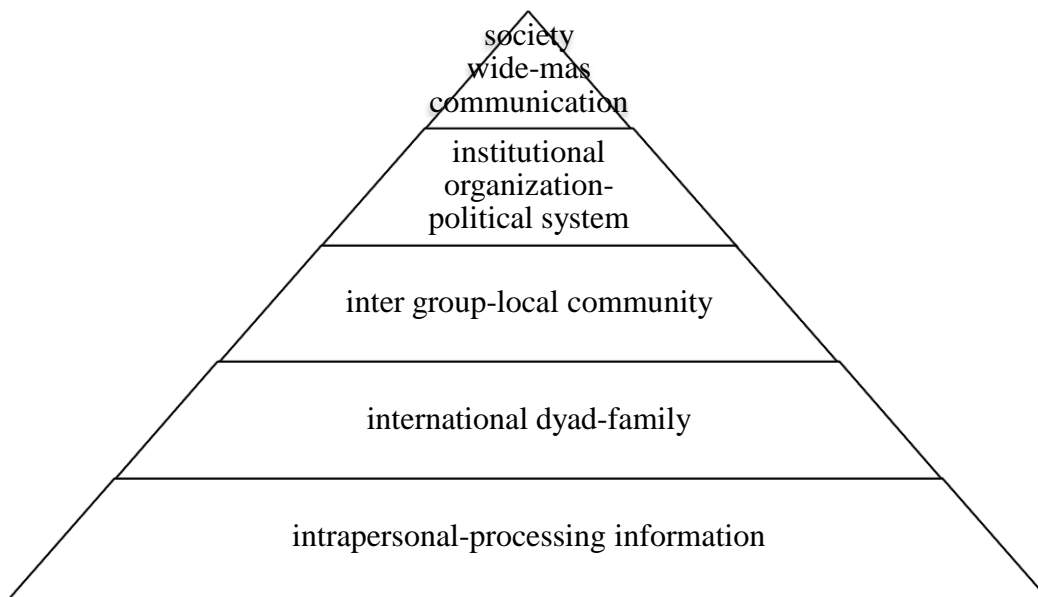
Figure 2.4 Communication Pyramid

Source: McQuail (1992, p. 7).

Back to Shannon and Weaver (1962, p. 26), they also indicate that the process of communication could be produced by which the message of the origin sending to the targeted destination with the exact direction as the linearity of communication

comprising the key elements: source, encoding, signal, decoding, receiver, feedback. However, as the communication process progresses, there may be interference such as noise that is the obstacle emerged, as a result, the effective communication based on the technical characteristics.

According to Berlo (1960), he expresses that communication may be the word described as the process of meaning-making among human beings. The making could be the information collecting from outside; but, the meaning is something that happens within the sender. He postulated Berlo's SMCR Model of Communication. Berlo's Model has mainly four components described the communication process: sender, message, channel and receiver. Each of the components is affected by many factors as shown in the following figure 2.5.
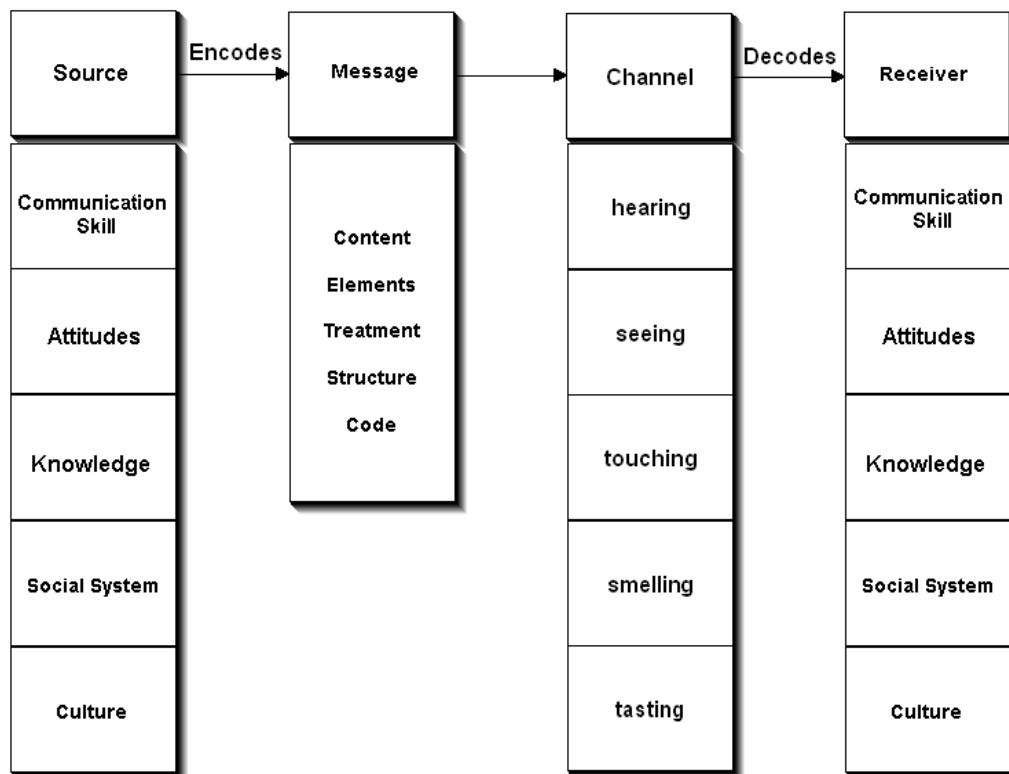
Figure 2.5 Berlo's SMCR Model of Communication

Source: Berlo (1960).

From figure 2.5, Berlo (1960) describes factors affecting the individual components in the communication, making the communication more efficient. This model also focuses on encoding and decoding, which happens before sender sends the message and before receiver receives the message respectively. Particularly, a source encodes the message for a channel to the receiver who decodes the message as SMCR model explained as follows:

1) S-Sender

Sender is the source of the message or the person who originates the message. The person or source sends the message to the receiver. The following are the factor related to sender and is also the same in the case of receiver:

(1) Communication skills: communication skills of a person are a factor that affects the communication process. If the sender has good communication skills, the message will be communicated better than if the sender's communication skills are not good. Similarly, if the receiver cannot grasp the message, then the communication will not be effective. Communication skills include the skills to speak, present, read, write, listening, etc.

(2) Attitude: the attitude of the sender and the receiver creates the effect of the message. The person's attitude towards self, the receiver and the environment changes the meaning and effect of the message.

(3) Knowledge: familiarity with the subject of the message makes the communicated message have its effect more. Knowledge on the subject matter makes the communicator send the message effectively.

(4) Social systems: values, beliefs, laws, rules, religion and many other social factors affect the sender's way of communicating the message. It creates differences in the generation of the message. Place and situation also fall under social systems.

(5) Culture: cultural differences make messages different. A person from one culture might find something offensive, which is very much accepted in another culture.

2) M-Message

A message is the substance that is being sent by the sender to the receiver. It might be in the form of voice, audio, text, video or other media. The key factors affecting the message are:

(1) Content: content is the thing that is in the message. The whole message from beginning to end is the content.

(2) Elements: elements are the nonverbal things that tag along with the content like gestures, signs, language, etc.

(3) Treatment: treatment is the way in which the message is conveyed to the receiver. Treatment also affects the feedback of the receiver.

(4) Structure: the structure of the message or the way it has been structured or arranged, affects the effectiveness of the message.

(5) Code: code is the form in which the message is sent. It might be in the form of language, text, video, etc.

3) C-Channel

Channel is the medium used to send the message. But in mass communication and other forms of communication, technical machines might be used as a channel: telephone, internet, and television, etc., so, in general communication, the five senses of a human being are the channel for the communication flow and it affects the effectiveness of the channel such as hearing, seeing, touching, smelling, and tasting.

4) R-Receiver

Receiver is the person who gets the message sent in the process. This model believes that the thinking pattern and all other factors mentioned above must be in sync with that of the sender of the communication to be effective. The message might not have the same effect as intended if the receiver and sender are not similar. The receiver must also have a very good listening skill. Other factors are similar to that of the sender.

Subsequently, Berlo's SMCR Model of Communication has been criticized by the scholars in the field of communication, thus, criticism of Berlo's SMCR Model: there is no concept of feedback, so, the effect is not considered: there is no concept of noise or any kind of barriers in the communication process: it is a linear model of communication, there is no two way communication: and, both of the people must be similar according to all the factors mentioned above.

According to Schramm (1968, pp. 4-8) further explains about the communication process that communication is an effort that aims to make the same between the

source and the receiver. His model magnifies on this thinking by highlighting the process of encoding and decoding the message. He proposed this process as a reciprocal circular communication between the sender and receiver. So, it could be said that the Shannon-Weaver model is a more mathematical and technological one, Schramm incorporates the study of human behavior in the communication process comprising the field of experience such as an individual's beliefs, values, experiences, and learned meanings both as an individual or part of a group. And also, he suggests that the message can be complex by different meanings learned by different people. Meanings can be denotative or connotative. Denotative meanings are common or dictionary meanings and can be the same for most people. Connotative meanings are expressive or evaluated and based on individual experience. A message can also have external and hidden meanings. Other features of messages that impact communication between two individuals are: intonations and pitch patterns, accents, facial expressions, quality of voice, and gestures. The successful communication of a message depends on whether this message will be accepted over all the competing messages. Furthermore, he believes that all of these elements are important functions of communication in society; people in society need information on their environment and methods of communicating in order to make choices, thus, an individual's knowledge, experience and cultural upbringing also play an important role in communication. That is, People from different cultures, religion or background tend to interpret the message in dissimilar ways as shown in the following figure 2.6, showing a diagram of Schramm's feedback loop model.
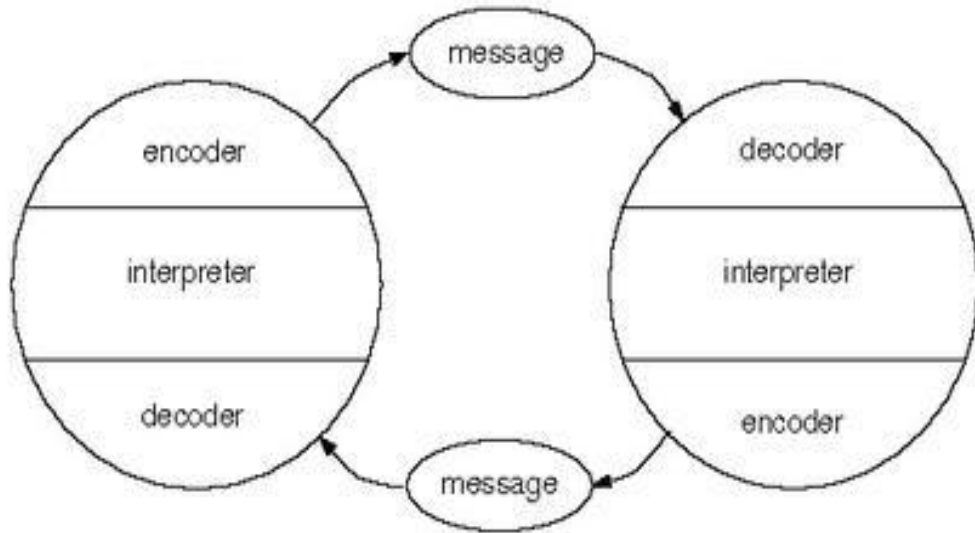
Figure 2.6 Diagram of Schramm's Feedback Loop Model
Source: Schramm (1968).

In conclusion, from the process of meaning-making and communication mentioned above, it could be concluded that the effective meaning-making and communication relies to the components of the communication process comprising sender, message, channel and receiver; likewise, sender and receiver are interchangeable roles, while the communication is proceeding. If a sender acts as an encoding to encode message or signal which can be understood as both sender and receiver, so, a receiver will also act as a decoding to decode this message or signal, that has already been interpreted and then reply to the sender again.

As studied of the concept of the interpretation and the communication previously, it could be summed up, in this study, the process of the tourism interpretive development model of this park that refers to the activity process that present about the tourism resources of the site with using analytical thinking to examine the context of interpretation by Berlo's SMCR Model of Communication (Berlo, 1960) started from the sender or interpreter, message or story for interpretation, channel or interpretive media and receiver or tourist. Then, it will have systematically synthesized interpretive planning for developing a range of tourism

activities that meet the needs of the tourists and match the values of tourism destination. According to the first research objective: to investigate the current context of cultural tourism interpretation of Khao Phra Wihan national park, and the best practice interpretation of cultural tourism interpretive management, by which the relevant documents are conducted to study and analysis the process of cultural tourism interpretation of Khao Phra Wihan national Park; it can be illustrated the current context of cultural tourism interpretation of Khao Phra Wihan national park as shown in the following figure 2.7.

S-Sender (Interpreter)	**M-Message** (The story for interpretation)	**C-Channel** (The interpretive media)	**R-Receiver** (Tourist)
The staff of Khao Phra Wihan National Park	1) History 2) Religion 3) Belief 4) Tradition 5) Art 6) Culture 7) Lifestyle 8) Geography	Personal interpretation and Non-personal interpretation	Tourists

Tourist attractions: 1) Mo I Daeng Cliff, 2) Don Tuan Khmer Ruins, 3) Twin Stupa, 4) Low Relief, 5) Sa Trao Pool, 6) Khun Si Cave and Waterfall, 7) Huai Khanun Dam, and 8) An Ma Border Checkpoint

Figure 2.7 Current Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

In addition, both the concept of Berlo's SMCR Model of Communication (Berlo, 1960) and the concept of the interpretation in this study (Ham, 1992; Veverka, 1994, p. 160; Harpers Ferry Center, 1998; Chettamart, 2002; Department of Tourism, 2015) are conducted to apply for developing the form of the cultural tourism interpretation of Khao Phra Wihan national park. In order to be a guideline for developing interpretive planning in tourism destination should perform destination benchmarking

by considering a competitive destination which has distinct characteristics in terms of geographic landscape, richness of ecological systems, unique ways of life, culture, related history, including community-based tourism destinations.

Benchmarking is a valuable tool to help understanding the ways to develop the potential of the tourism destinations and to manage valuable destination resources effectively. Benchmarking is based on the selection of a 'superior' destination and then measuring the success of the own destination's progress against the benchmark. The two destinations are can be compared across the areas such as reputation, standard or commercial performance such as visitor numbers, occupancy, and profitability. This approach helps to see the gap between the own destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and to achieve the goal. On the other hand, if there are no have an obvious benchmark with which to compare, and thorough analysis has not been undertaken; then, the goals would be identified by using prediction techniques. This method could result in assessments that are anyway between completely correct or totally wrong. Therefore, benchmarking becomes the most tools to enhance competitiveness, helping the tourism destination to be more precise and clear in assessments and to achieve the goals. Furthermore, destination benchmarking can also be assessed from the perspective of the tourists' level of satisfaction, convenience of access to the destination, intentions to re-visit the destination, charms of the destination, quality of interpretation services at the tourist destination, tourism activities, safety, sanitation, tidiness, convenience and quality of overnight accommodation, quality and origin of souvenirs and hospitality, and visitor experiences. These factors encourage local people to be good hosts and to satisfy their guests (Department of Tourism, 2015, pp. 21-27).

Not only the destination benchmarking, but also the techniques of how to create co-creation tourism experiences of the tourists, by which the way to draw visitors' attention is to keep them involved in the tourist activities and shared experiences to achieve the perception and the learning with the interpreters in the tourism destination. This is because these are to participate in the improving and the design the interpretation in the area. Hence, the process of cultural tourism

interpretive development model of Khao Phra Wihan national park according to both concept of communication and the concept of the interpretation can be shown as the following figure 2.8.

S-Sender
(The interpreter)

- The staff of Khao Phra Wihan national park are considered by the related factors: credibility, skills, attitude, knowledge, social systems and culture, experience, personality and dedication.

- The best practice

M-Message
(The story for interpretation)

- Tourist attractions of Khao Pha Wihan national park:
  1) Mo I Daeng Cliff,
  2) Don Tuan Khmer Ruins,
  3) Twin Stupa,
  4) Low Relief,
  5) Sa Tao Pool,
  6) Khun Si Cave and Waterfall,
  7) Huai Khanun Dam,
  8) An Ma Border Checkpoint,

- By which the key factors affecting the message/story are topic, theme, theme information, sub-theme and content of the story: history, culture, tradition, religion, way of life, etc.

C-Channel
(The interpretive media)

- By exploring the perception and learning needs of the tourists about the context of cultural tourism interpretation and the interpretive programs comprising both the personal interpretation and non-personal interpretation by which the key factors affecting the channel are media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, etc. and interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, etc.

R-Receiver
(Thai tourists)

- The factor related to receivers/tourists: tourist demographics, travel characteristics, tourist behavior and interest and visit duration.

Figure 2.8 Process of Cultural Tourism Interpretive Development Model of Khao Phra Wihan National Park

2.7.4 Interpretation System Planning Model

An interpretation system planning model is an arrangement in advance to determine the form of interpretation programs, by which activities are suggested to be guidelines to achieve the purpose of interpretation. In order for the interpretation system planning model is consistent with the process of communication comprising the sender, message or story for interpretation, channel or interpretive media, and receiver as the components in determining the success of communication that makes the receiver understanding, appreciation, protection, and behavior in a way that the sender or interpreter desires. A consideration of success is first the interpreter must understand the real positive aspect of the concept. The concept relies on the fact that is unified the resource base of the park or tourist attractions and the people or the tourists within the working framework. And finally, the feedback of the tourists is needed to contribute to the assessment of the objectives or goals of the interpretation (Chettamart, 2002). From this basis concept, a working model can be constructed as a following:
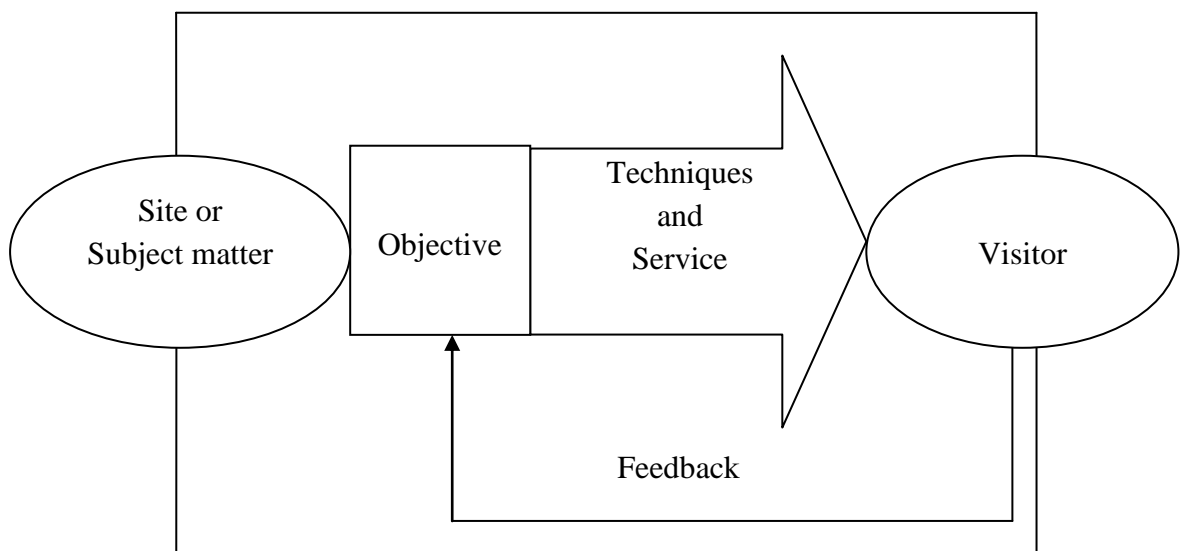
Figure 2.9 Interpretive System Planning Model of Chettamart

Source: Chettamart (2002).

Considering the overall model and the relationship of the components, Chettamart (2002) describes that at first, an interpretive program must be developed from a firm knowledge of the park resources found at that park selecting the park resources or subject matters for the interpretation. The subject matters may involve natural characteristics of park management, such as wildlife protection, cultural conservation, visitor safety, or park regulations, and so on. The next step is to establish overall objectives for the interpretive program, which is the very important step in a program development as Putney and Wagar (1973) point out, "One of the major difficulties in evaluating the effectiveness of interpretation has been the frequent absence of clearly articulated objectives". Hence, it is necessary to specify what the objectives are trying to accomplish from the interpretive effort. This set of objective must be specific and measurable, and, indeed, it must be consistent with the overall park's purposes or the agency's goals and objectives as mentioned earlier. Furthermore, once the objective for subject matters to be interpreted are established, the interpreter can choose the most appropriate technique and service as well as interpretive media that will suit best to both the resource or the subject matter and the tourists. This is because the tourists to the park are diverse; so, the interpreter should have the skill and a bit of art to employ such particular technique and service to meet the need and objective of the particular tourists. Finally, the final step in this model is to design a feedback mechanism and integrate it into the interpretive program, thus, this mechanism may be called 'interpretive evaluation' used to correct the interpretation format in order to increase program's effectiveness. And the reason for having a clear and specific set of objective for the interpretive program should, therefore, serve this purpose very well.

All things considered, the interpretation system planning is conducted to guide the tourism interpretation systematically by creating links and harmony in both the technique and service as well as interpretive media is to design the interpretive program achieved the objectives or goals of the interpretation that are concluded as: to determine the form of interpretive system: to fulfill the objective of the interpretation in site: and, to guide the implementation of the interpretation in site.

Another, an interpretation system planning model, Veverka (1994, pp. 140-162) explains that an interpretive planning is a tool for getting to the desired outcome

or into an effective interpretive program; he addresses the main questions concerning interpretive planning such as: who, what, why, where, when, and how. For the communication to be interpreted, it must provoke, relate, reveal, have message unity, and address the whole. Thus, a model of interpretation shows how the total communication process works and becomes the basis for developing a philosophy and strategy for an interpretive planning. These are administrative issues that can/do influence programs or services. Some of these can include:

1) Agency policies and goals for interpretation.

2) Program or services demand from the public.

3) Management issues that interpretation needs to help with.

4) Available budget for programs or services.

5) Time constraints and project deadlines.

6) Political pressures for certain programs or services.

7) Implementation & operation: I & O.

8) Evaluation.

However, each program or service will have the individual fingerprint of the interpreter who planner or presented it. Because the interpreter is surrounded the model and is each individual program presenter or planner related to the unique personality, background, and presentation style, as shown in the following figure 2.10.
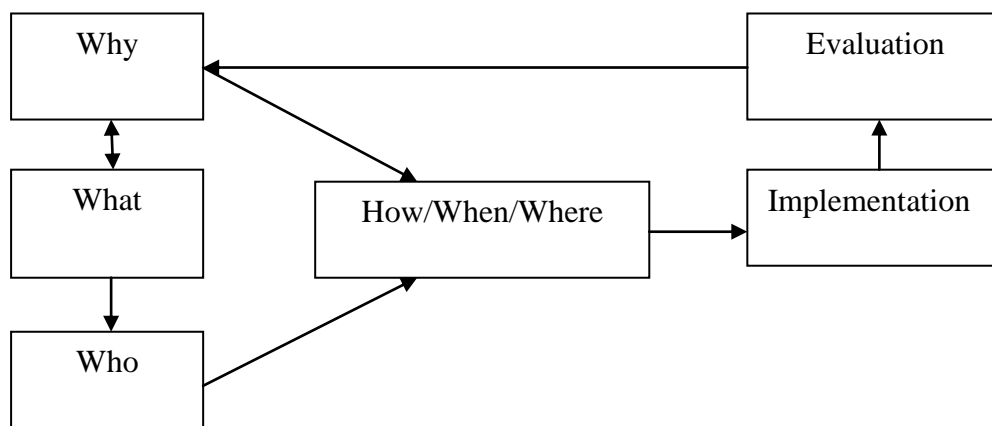
Figure 2.10 Interpretive System Planning Model of Veverka
Source: Veverka (1994, p. 160).

2.7.5 Interpretive Program and Interpretive Media

From the consideration the overall interpretation mentioned previously, it could be said that the interpretive program refers to the process or methods to educate tourists about the tourism resources by the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical, and cultural heritages. It plays an important role in value-adding to the tourism experience. It adds to visitor's enjoyment, amusement and pleasure. Importantly, through the presented story and information, it helps them to gain an understanding and appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable tourism. Interpretation is divided into two types: personal interpretation and non-personal interpretation (Department of Tourism, 2015).

In addition, an interpretive media is a tool or medium that helps to communicate the meaning of the information and to bring the concept of the site or the subject matter to the visitor achieving the perception and the learning as well as the exchange of ideas, values and interpersonal skills between people and tourism site. And the type of medium or interpretive media is divided into two groups: personal service or attended service, and non-personal service or unattended service (Chansri, 1990, p. 9). According to Department of Tourism (2015, pp. 54-61) suggests that understanding the characteristics of interpretive media is helping to effectively communicate with visitors on topics such as the importance of a destination, the type of interpretive media, which should be considered. The site manager must begin learning the distinct characteristics of each form of media and then choose wisely. They need the media to suit their objectives along with raising visitors' satisfaction and experience. Planning to use the selection of interpretive media as systematically is not to be neglected. Type of interpretive media, thus, there are two types of interpretation that are widely used:

1) Personal interpretation refers to the interpreter communicates directly with tourists. Those can be guides, lecturers, and demonstration giving information and answers to tourists' in line with a pre-prepared strategy and theme. The presentation needs to be well-rounded and skillfully communicated. The interpreter should attempt to find the exactness of a positive response or participation

from visitors, creating a friendly atmosphere among them. The person in charge needs to not only give information, but to guide, demonstrate and bring the story to life – perhaps through role play or other theatrical techniques.

Personal interpreter has many benefits. It is a resource that directly interacts with visitors. With such an encounter, visitors can see and hear for themselves; also, it is a two-way communication as visitors can respond and interact. Personal interpreter has a strong influence and is very persuasive if carried out well. It can create excitement, engagement and develop a very positive overall mood within the visiting group. Moreover, personal interpreter provides the ability to instantly adapt to the actual situation, making this kind of interpretation superior to non-personal interpretation.

Moreover, it also comes with weakness. Sometimes a personal interpreter cannot access all the audience efficiently; as well as, the performance chiefly relies on interpreter's knowledge and skill. Referencing all the information will be a difficult task. Personal interpretation relies on a larger pool of interpreters and the abilities of those interpreters will vary. Importantly, it is vital to combine the interpreters around between venues as it is very easy for a guide to become stale and bored with presenting the same information day after day. This boredom will show through very quickly to visitors.

2) Non-Personal Interpretation refers to the interpreter communicates indirectly with tourists. Non-personal interpretation consists of interpretive infrastructure, publications, direction signs, exhibitions, audio-visual equipment, multimedia, QR code, social media, self-guiding trail, tourist information center, and special events and activities etc. Described as follows:

(1) Publications: flyer, postcard, manual, booklet, and map – both online and in hard copy format.

(2) Directional signs: informative media describing aspects such as topography, history, culture etc. The size, color, durability of the material must be well thought out.

(3) Exhibitions: it is an effective media of interpretation that can offer many travelers information at one time. Even though, please note that the information and duration must be brisk or else the attention from travelers will be lost. The decoration of the exhibition could compliment to the whole performance.

(4) Audio-visual equipment: it can create virtual experiences, along with rousing attention. It can be viewed by a large audience at the same time. Also, it has potential to pass on considerable amount of information with ease. Listeners have freedom to skip or rewind the content as they wish, according to their interest.

(5) Multimedia: it mixes many types of media together to optimize its effectiveness in communication. In present, computers are employed to supervise and deliver presentations, whether in forms of text, images, animation, sound, or clip video, and so on.

(6) QR code: it is a two dimensional barcode compiling a massive amount of data in a short amount of time. It requires only electronic device and QR code. Travelers automatically access information where QR code is found: announcement board, tourist attraction. This type of media prevails globally; however, it does rely on having reliable access to the internet.

(7) Social media: the online community has gained a huge following in a short time. It is known for its instant accessibility and up-to-date information. It involves a low cost in publication and yet can reach a very large audience, across a large area. What's more, social media attracts almost all kinds of travelers with the ease of access to various kinds of media. Social media also comes with the advantage of eliminating printed material.

(8) Self-guiding trail: this technique can be stationed in remote destinations, such as, woodland, nature education center, national park. The upside is the limitless number of travelers that can read the sign and move on. Also, it helps teachers and guides who are taking groups on activities. Travelers have the freedom to venture alone and immerse themselves in nature's grace.

(9) Tourist information center: this technique provides information about the destination. It is often situated at the entry to the place or at a very popular destination within the place. Various types of media are available: including, displays, models, audio-visual, interactive games and multi-media installations. Tourist information center can also provide opportunities for the sale of crafts, books and food and beverage.

(10) Special events and activities: this technique is generally held to recognize special occasions. It could be an exhibition, a fair, competition, or anniversary. There are great opportunities to engage with visitors at such events.

All in all, there is no fixed instruction of how to choose type of interpretation; however, many crucial factors need to be considered:

1) Tourists' cultural background and their motivation for travelling.

2) Number of tourists in a group.

3) The terrain of the destination and its size.

4) Theme and objective of the interpretive programs.

5) Strengths and weaknesses of the selected media to communicate.

6) Budget.

7) Workforce and their expertise in producing interpretative media and time availability.

2.7.6 Interpretive Planning for Tourist Destination Development

Interpretive planning is a process that identifies and describes significant visitor experiences in site, such as a national park, forest, zoo or other resource-based recreation area; and recommends ways to provide, encourage, sustain, facilitate or otherwise assist those experiences (Harpers Ferry Center, 1998); thus, interpretive planning teams seek to answer many questions concerning interpretive planning such as: who, what, why, where, when, and how (Veverka, 1994; Harpers Ferry Center, 1998; World Heritage Centre, 2007; Department of Tourism, 2015), which include:

1) Why are objectives important?

2) Why is this area set aside in the interest? And why is made accessible to the public?

3) What is the positioning of the tourism destination?

4) What are the likely and desired visitor experiences? (What will visitors want to do, feel, learn, experience; and what does the agency hope they will do, learn, etc.?)

5) What are current conditions affecting visitor experience and interpretation? What are the essential stories and experiences to make available to area visitors and neighbors? What are the laws, mandates, policies or guidelines that affect this project? What information and resources are available, and what are needed?

6) What are significant relationships between resources and visitors? And what are key issues?

7) Who is the target?

8) How can the agency make desirable experiences more accessible to more visitors? Or what are impediments to visitor enjoyment of significant area resources and values? Should the agency match or redirect visitor's motivations and expectations? How can the agency serve diverse audiences? And which technique suits the best?

9) How can the agency discourage activities that are detrimental to resources or other visitors' experiences, and promote activities that enhance resource protection and visitor enjoyment?

10) How can the agency meet visitor experience goals in the most cost-effective manner, considering long term costs and sustainable values?

11) Evaluate the own achievement; ready for the next steps?

And the most interpretive planning team goes through some version of the following steps:

1) Prepare for planning: read or review legislation, other plans and guidelines, and key resources and audience information; solicit input from others who will not be in the planning group.

2) Identify and achieve consensus on the scope of the plan, and on overall goals and issues; include visitor experience, themes, resource, and management goals and issues.

3) Collect information and assess current conditions; include information on visitors, cultural and natural environment, media, programs and other visitor activities, issues, goals, and other plans, etc.

4) Determine the best ways to achieve goals and provide desired experiences through interpretive media, facilities, activities, and contact with resources.

In addition, these phases may overlap, change, multiply or divide. Planning is both sequential and cyclic: a project has a beginning and an end, but earlier phases will often be revisited. Good interpretive planning assures that essential park values and experiences are accessible to visitors and those facilities and interpretive media

are designed to accomplish visitor use and resource preservation goals. Hence, an interpretive planning should be a dynamic, or continuing process; it not only binds to the development or solving the problems of the day, but also a continuum of plan that supports daily operations in the context of realizing a long range vision for visitors and resources. On the other hand, a planning is not an end in itself; good interpretive planning directs to do smart, effective things, and helps to avoid doing ineffective or damaging things.

From the concept of interpretive planning described above, there are guidelines for developing interpretive planning in tourism destination (Ham, 1992; Veverka, 1994; Harpers Ferry Center, 1998; Chettamart, 2002; Kannika Pimolsree, 2010; Department of Tourism, 2015), but overall, the interpretive planning process may be summarized as follows.

1) Goal driven planning or term of references: reviewing the broadest goals relevant or the term of references to the project or area, by which a study of the scope of the framework, the policies and objectives of management. And gather information about the area to determine the extent of the study and an overview of the preliminary interpretation composing the broad guideline, the specific goals, and the objectives. The number and specificity of goal or objective statements will vary with each project; relevant problems and assumptions are considered; and, action elements may be associated with goals or problems.

2) Objective: specify the objectives for the area and create clear methods to achieve the objectives of the plan through answering the questions concerning interpretive planning: why objectives are important, why an area is set aside, what the objectives of the area are today, what should be improved, who the competitors are, who the target is, what benchmarking should be considered, and so on, related to the interpretive purpose statements. Importantly, these will assist in identifying what must be done to improve performance and to achieve the goal.

3) Significance statements: significance statements explain the importance of distinctiveness of the area. These statements are relied on resource inventories, but are more than an inventory. Significance statements may exist in area legislation, legislative histories, scientific and historical studies, or general management or strategic plans; the planning team needs to revisit these and update or

clarify them if necessary. Additionally, the destination manager as well as the planning team must develop a full understanding of the natural and cultural values contained within the destination and then use that knowledge and the principles of the interpretation to develop an interpretive plan for the destination; the planning team will study more about analyzing and positioning destinations, creating a recognizable brand and influencing the perceptions of the destination so that visitors leave feeling their expectations were met, that they received what they were anticipating and that the experience was memorable for the right reasons.

4) Interpretive theme: themes are often described as the key stories or concepts that visitors should understand after visiting a park. Themes provide the foundation for all interpretive programs and media developed in the park, so, they tell interpreters and designers what are the most important ideas or stories. Prioritizing of interpretation begins with searching for the important themes and stories that tourists would be interested and will remember fondly after their visit. Early in the interpretive planning process, you need to assess the interpretive values, that is the central themes and topics that will be developed for your destination. Furthermore, theme refers to the concept which is the core to the destination; it represents what the interpreters want the tourists to know the destination of, and build their perceptions upon; and also, topics refer to a short description of the specific subject to be developed and then the points that want to present. The destination planners and managers should identify these key themes and topics and then stick with them year by year to build the ongoing perceptions of the destination. Many additional elements of the interpretive program can be added over time, but they should be consistent with and build upon the central themes that have already been determined. These themes and topics, however, should be reviewed from time to time to ensure that they are still relevant and reflect the current state of the destination.

5) Visitor experience: to reinforce the visitor experience, the destination planners can create ongoing interest and impression by continuously improving the quality of presentations and keeping the activities up-to-date. Adopting various media to present contents in new and different ways is another technique to make it more interesting. The content should have an impressive plot; it is vital to connect each of the experiences and offer the visitors fundamental information systematically, in order to optimize shared-experience.

6) Interpretive design: to effectively communicate with visitors on stories such as the importance of a destination, the type of interpretive media must be considered; the destination manager must begin learning the distinct characteristics of each form of media and then choose wisely. Thus, the interpretive media are needed to suit the objectives along with raising visitors' satisfaction and experience, as well as the planning to use the selected media systematically is not to be neglected.

7) Evaluation: an evaluation on an annual basis to measure the effectiveness, efficiency and achievements of the plan and its contribution to the tourist destination development, so, evaluation and follow-up must be done regularly. Though time-consuming, it will yield promising results. This step is to measure tourists' satisfaction with interpretive activities, evaluate, and improve the effectiveness of interpretive programs. Furthermore, the destination planner can assess employee performance in order to determine future policies on capacity building.

By following each of the seven steps above, it could be said that the planning team will have a comprehensive and integrated approach to developing a destination development and interpretive plan that focuses on the destination's unique values. Interpretive plans usually include evaluations of present conditions; these may include narrative and graphic descriptions, data, summaries of studies, and recommended actions to correct deficiencies. They may also recommend needed studies.

2.7.7 Evaluation an Interpretive Plan for Tourism

The evaluation of the effectiveness of interpretive plan for tourism, it often evaluates by exploring of the tourist's satisfactions of the interpretation, according to Blumler, Gurevitch and Katz (1985) indicate in 'The use and gratifications approach' that understanding 'why' and 'how' people actively seek out specific media to satisfy specific needs, should focus on "what do people do with media?", and also the communication at the mass media scale. This approach is discussed how users deliberately choose media that will satisfy given needs and allow one to enhance knowledge, relaxation, social interactions or companionship, diversion, escape, etc. (McQuail, 1994). It assumes that audience members are not passive consumers of media; rather, the audience has power over their media consumption and assumes an

active role in interpreting and integrating media into their own lives. Unlike other theoretical perspectives, this approach holds that audiences are responsible for choosing media to meet their desires and needs to achieve gratification. Thus, this approach would, then, imply that the media compete against other information sources for viewers' gratification; the approach has a heuristic value today, because it gives communication scholars a perspective through which a number of ideas and theories about media choice, consumption, and even impact can be viewed (Baran, et al., 2009, p. 416).

From the concept cited above, the effective evaluation of the interpretive plan for tourism should focus on the tourism satisfaction depending on the key factors of the context of interpretation such as: sender or interpreter, message or story for interpretation, channel or interpretive media and receiver or tourist by the model of communication (Berlo, 1960; Schramm, 1968) and the concept of the interpretation (Tilden, 1987, p. 65; Ham, 1992; Veverka, 1994, p. 160; Harpers Ferry, 1998; Chettamart, 2002; Knapp & Benton, 2004; Jamieson, 2006, p. 87; Walker, 2007; Wearing et al., 2008; Kannika Pimolsree, 2010; Unaphom, 2013; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015; Danwandee et al., 2015; El-Menshawy, 2016).

There are four categories with description and indices are as follows: 1) Interpreter or sender, 2) Story of tourist attractions or message, 3) Interpretive media or channel, and 4) Tourists or receiver explained as follows.

Table 2.1 Key Factors Used within the Context of Tourism Interpretation

Key Factors	Selected Academic References	Key Indices
Interpreter	Berlo (1960), Schramm (1968), Tilden (1987), Veverka (1994), Harpers Ferry (1998), Chettamart (2002), Knapp & Benton (2004), Walker (2007), Pimolsree (2010), Unaphom (2013), Dwyer (2013), Chanvirak	Credibility, communication skills, attitude, knowledge, social system and culture, experience and modern man,

Table 2.1 (Continued)

Key Factors	Selected Academic References	Key Indices
	(2013), Keys (2014), Department of Tourism (2015), El-Menshawy (2016)	personality, and dedication
Story of tourist attraction	Tilden (1987), Veverka (1994), Jamieson (2006), Chettamart 2002), Kannika Pimolsree (2010), Chanvirak (2013), Department of Tourism (2015), El-Menshawy (2016)	Topic, theme, summary theme statement, sub-theme, sub-topic, and content of the story
Interpretive media	Tilden (1987), Veverka (1994), Jamieson (2006), Chettamart 2002), Kannika Pimolsree (2010), Chanvirak (2013), Department of Tourism (2015), Danwandee et al. (2015)	Site location, target, content, budget, quality, maintenance of interpretive media, creativity and initiation, an interesting presentation, and tourist's participation in interpretive activities
Tourist	Tilden (1987), Veverka (1994), Harpers Ferry (1998), Chettamart 2002), Knapp & Benton (2004), Walker (2007), Kannika Pimolsree (2010), Wearing et al., (2008), Unaphom (2013), Dwyer (2013), Chanvirak (2013), Keys (2014), Department of Tourism (2015), El-Menshawy (2016)	Tourist demographics, travel characteristics, tourist behavior and interest, and visit duration or a tour itinerary

1) Interpreter

It refers to the source of the story of tourist attractions or the person who originates the story of tourist attractions. The person or source sends the story of tourist attractions to the tourist or receiver. The following are the factors related to interpreter:

(1) Credibility: credibility is the quality of being convincing or believable. The interpreter must have the expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration contributed the credibility of the interpreter of the park to tourists.

(2) Communication skills: communication skills include the cultural tourism interpretive skills to speak, present, and compile the story with the art of presentation.

(3) Attitude: attitude of the interpreter create the effect of the interpretive programs. The positive attitude of interpreter towards self, the stories of tourist attractions, and tourists changes the meaning and effect of the interpretive programs.

(4) Knowledge: knowledge on the interpretation makes the interpreter sends the story of tourist attractions effectively. Interpreters must have the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area; and purposes of the interpretation.

(5) Social system and culture: it creates differences in the generation of the story of tourist attractions. Place and situation also fall under social systems. The interpreters must have a better understanding of the different social and cultural conditions of tourists: the use of language, storytelling about the attraction with tradition and prohibition.

(6) Experience and modern man: experience is the knowledge or mastery of an event or subject gained through involvement in or exposure to it. The interpreters must keep details up to date with the situation and have the experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists.

(7) Personality: personality of interpreter refers to individual differences in characteristic patterns of thinking, feeling and behaving. They must

have a good personality and a good human relationship along with providing knowledge and friendly advice to tourists.

(8) Dedication: it refers to the quality of being dedicated or committed to a task or purpose. The interpreters must have a dedication and sacrifice to working in the park; having a service mind to educate the tourist at the tourist site.

2) Story of tourist attraction

It refers to the production that comes from the encoding or the education of the story of tourist attractions that is being sent by the interpreter to the tourist. Message or story of tourist attraction is the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical and cultural heritages. It plays an important role in value-adding to the tourism experience. It adds to visitor's enjoyment, amusement and pleasure. Importantly, through the presented story and information, it helps them to gain an understanding and appreciation of the destination and hopefully builds the good attitudes towards conservation and development of sustainable tourism. Therefore, message or story of tourist attraction should be planned, by which prioritizing of interpretation begins with searching for the important themes and stories that tourists would be interested and will remember fondly after their visit, thus, the key factors affecting the message are as follows:

(1) Topic: which is the core concept behind the presentation; it refers to a short description of the specific subject to be developed and then the points that want to present.

(2) Theme: it refers to the concept which is the core to the destination; it represents the tourist attractions that the interpreters want the tourists to know the destination of, and build their perceptions upon. It helps the reader understand what is being interpreted and the scope of the contents.

(3) Theme information or summary theme statement: the key content of presentation, this may include illustrations or demonstrations.

(4) Sub-themes and sub-topics.

(5) The content of the story: it describes the important details and provides some context.

Additionally, the destination planners should identify these key themes and topics and, then stick with them year by year to build the ongoing perceptions of the destination. Many additional elements of the interpretive program can be added over time, but they should be consistent with and build upon the central themes that have already been determined. These themes and topics, however, should be reviewed from time to time to ensure that they are still relevant and reflect the current state of the destination.

3) Interpretive media

Interpretive media refer to the channel or media that the sender sent the message that represent the ideas passing by channel or media and stimulating meaningful to the receiver. To effectively communicate with visitors on topics such as the importance of a destination, the type of interpretive media must be considered; the site manager must begin learning the distinct characteristics of each form of media and then choose wisely. Interpretive media are divided into two types: personal interpretation and non-personal interpretation. But there is no fixed instruction of how to choose the type of interpretation. However, Key factors used within the consideration of channel or interpretive media can be summarized into two categories: media choice and interpretive techniques; and there are crucial factors need to be considered:

(1) Media choice: it is considered by an appropriateness of media choice, determined by site location, target, content, budget, quality and maintenance of interpretive media, etc.

(2) Interpretive techniques: these are considered by creativity and initiation, an interesting presentation, and tourist's participation in interpretative activities, etc.

4) Tourist

Tourist or receiver is a person who gets the message sent in the process. In general, this Berlo's SMCR Model of Communication believes that the thinking pattern and all other factors mentioned above must be in sync with that of the sender of the communication to be effective. But in this study found that the characteristics of the sender and receiver are different. This is because a receiver or tourist can be determined the market segment by relying on demographic information of the tourists.

This information consists of parameters such population number, age, gender, education, nationality, income, occupation, hometown and religion. However, such information is not enough for understanding the behavior, interest and needs of the tourists. The site planners need to understand values, interest, attitudes, expectations and behaviors of the targeted tourists. Such information can be applied in interpretive planning and assist in identifying communication strategies; for example, giving priority to details that meet the tourists' interest, use effective media and involving them in activities that will immerse them into the values of the destination. Thus, the key factors affecting the receiver are as follows:

(1) Tourist demographics: type of tourists, language, age range, educational level, and country of origin.

(2) Travel characteristics: trip details; starting point, group tour or independent travelers, family travelers, and so on.

(3) Tourist behavior and interest: analysis of travel motivation, preferred activities in destination.

(4) Visit duration: time spent on destination.

In conclusion, the effective interpretation is needed to study by using analytical thinking to examine the context of interpretation comprising the sender or interpreter, message or story for interpretation, channel or interpretive media and receiver or tourist, then, systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination. Hence, the interpreter must have knowledge and understanding the fact of the content of information to interpret with the appropriateness of the receiver or tourist as well as consistent to the situation and environment in the site; moreover, the presentation and media choice interpreting in the appropriate target receiver is important as well.

From the concept cited above, the effective evaluation of the interpretive plan for tourism should focus on the tourism satisfaction depending on the key factors of the context of interpretation such as: interpreter, story for interpretation, interpretive media and tourist; the key factors can be constructed as a following figure 2.11.
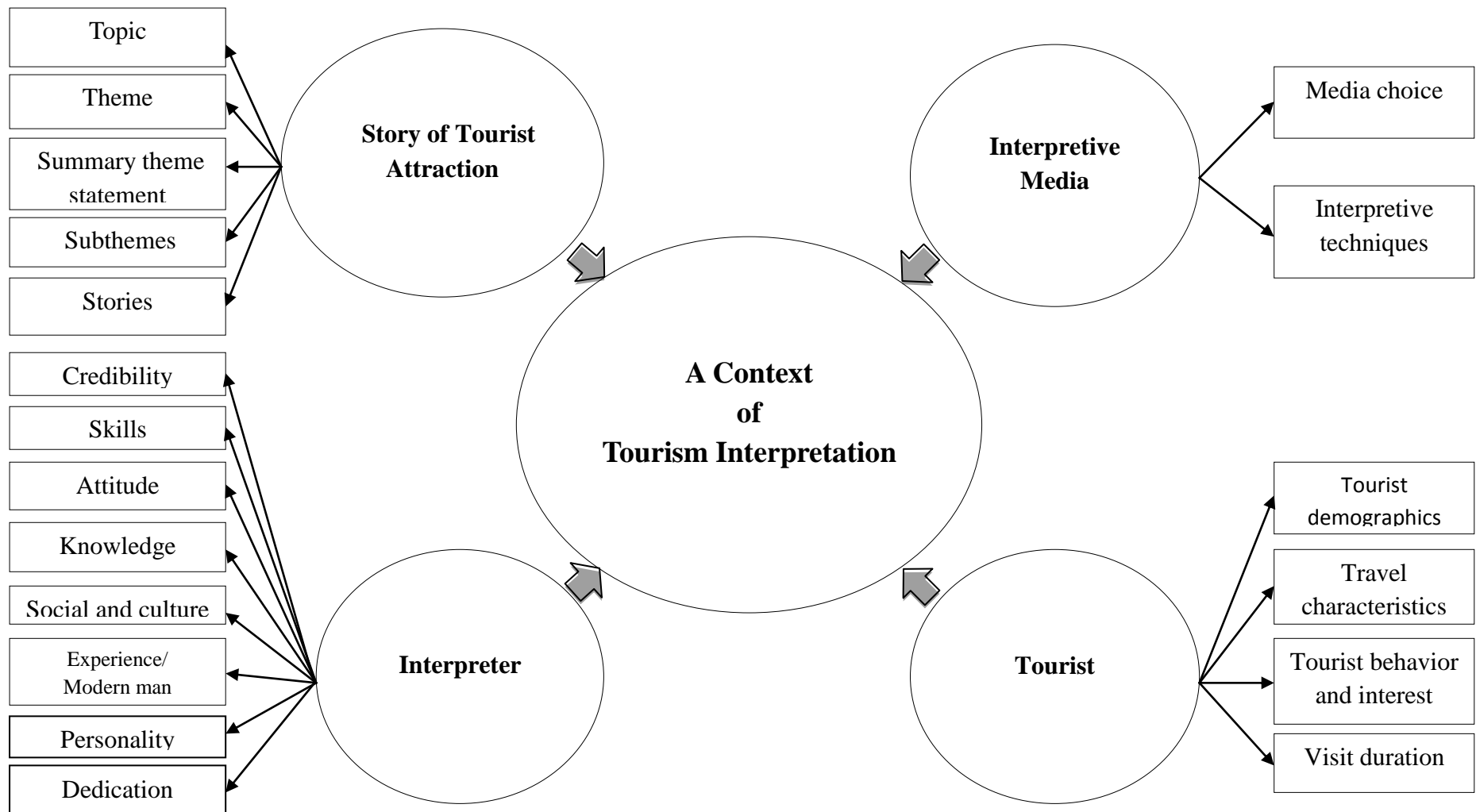
Figure 2.11 Key Factors of the Context of Tourism Interpretation

2.8 The Related Research

A review of existing literature was performed to support the study undertaken in this thesis, thus, it could be found that the related research can be classified into four issues: problems and needs of a cultural tourism interpretation, a guideline for developing interpretive planning in tourism destination, an interpretive development of a learning process-based cultural tourism, and an evaluation of an interpretive plan for tourism, which can be summarized as follows:

2.8.1 Problems and Needs of a Cultural Tourism Interpretation

The research relating to the problems and needs of a cultural tourism interpretation that is widely studied; it can be presented as follows:

El-Menshawy (2016) studied the effective rapport in tourist guiding (Interpretation of Themes). The aim of this paper was to discuss the requirements for effective guiding and the attributes for establishing effective rapport in tourist guiding. The paper suggested an "interpretation of themes," using a thematically oriented approach in order to help tourist construct meaning, by giving an example of manicure and pedicure scenes in Ancient Egypt. This will be followed by arguments on the importance of interpretation of themes as part of the art and creativity of guiding, which should be added to the tourist guiding profession, and which will assumingly influence the tourists' construction of meaning for their experiences.

Unaphom (2013) studied a role of cultural heritage interpretation of the world heritage site of the historic city of Ayutthaya. It revealed that the role of cultural heritage interpretation in the studied area was ambiguous; it led to an unsuccessful way of communication. The interpretation contents were out-of-date, and the interpretation methods were unvaried and unattractive. These results caused a receiver not able to perceive and understand the meaning of universal cultural heritage of historic city of Ayutthaya after inscribed by UNESCO in December 13rd, 1991.

Wanvisa Sukprasert (2005) surveyed the problems and needs of tourists for symbol signs and interpretation signs in Khaoyai national park. The results of the research found that the problems and needs of tourists for symbol signs and interpretation signs towards the appropriateness of the alphabet sizes, the size of

signs, and the appropriateness of the pictures were at medium level. For the needs in the symbol signs and the interpretation signs which was useful for the drivers and the tourists, and should have more symbol signs and interpretation signs in some areas at a high level. The understanding of the symbol signs of the driver was the toilet symbol signs, the prohibited symbol signs were at the highest level. The understanding about the general service symbol signs was at the high level.

And also, Numkwan Wongpatum (2002) reported an appropriateness of cultural interpretation: a case study of Wat Pasak at Chiang San district, Chiang Rai province. The study found out that there were four suggestions to prepare the interpreting signs within Wat Pasak as follows: 1) increasing the number as the sign and maker leaflets, 2) filing the information on the signs and putting them in order, 3) arranging installation process of the sign and maker leaflets, and 4) providing key people in the site. All suggestions above were considered consorting to the idea of social and knowledge tourism. This research suggested that the interpreting signs within and out Wat Pasak have to be improved in term of the clarity of the information in the sign and maker leaflets. Also, the number of the signs and locations installing sign and maker leaflets needed to be increased. There were several locations which had many interpreting signs. So, they should be combined and reduced to one or two signs in one location to facilitate people who passed by in case of reconstructing the road, the reserved signs should be provided to prevent misleading problems. Moreover, more service should be provided within the site, as well as the officers serve as key people.

From the related research cited above, it could be summed up that the problems and needs of a cultural tourism interpretation are: the art and creativity of tourist guiding, the ambiguity of the communication, the unfashionable interpretive signs, and the unattractive interpretation methods; so, the interpretive planners should focus on the current methods of interpretation related to different types of information have improved tourists' ability to perceived information; it will assist the interpretive planners to better understand factors affect the information delivering in order to develop the interpretive process and effective information design.

2.8.2 A Guideline for Developing Interpretive Planning in Tourism Destination

The performance and development of interpretive plan in tourism destination using the interpretive media that is often in an ecotourism, historical tourism, and cultural tourism; a brief study of literature associated with this field study can be presented as follows:

Department of Tourism (2015) studied an interpretation in tourism destination for eco-tourism, historical tourism, and cultural tourism, and also suggested a guideline for developing interpretive planning in tourism destination. This study was created to provide a valuable tool for site managers who want to present the unique natural and cultural heritage of their destination through interpretive elements. Identifying the unique, unusual, significant, and spectacular values of a destination can extend the length of stay of tourists, provide a clear point of difference for tourism destination (through the provision of interesting stories, impressive interpretive presentation, the involvement of visitors in activities). This engagement with tourists will develop their participation, improve their visitor experience, and build their perception of the destination – and hopefully result in very favorable word of mouth recommendations to their friends. In short, the development of a practical and useful interpretive plan may be summarized as follows: 1) Definition and awareness of the values of a distinctive destination, 2) Destination assessment using SWOT analysis to examine the strengths, weaknesses, opportunities and threats that could occur and affect the destination. It includes the outstanding marketing position which is communicated to the tourism market, 3) Specify the objectives for your destination and create clear methods to achieve them through the SMART model, 4) Outline and prioritize the topics and themes that you have identified for your destination so that your target market identifies your destination with a consistent group of values - and your destination builds a reputation around these attributes, 5) Identify the target groups who will be attracted to the values of your destination – matching destination values and target groups results in a better quality of tourist experience and a better reputation for your destination, 6) Develop a range of tourism activities that meets the needs of your target groups and matched the values of your destination – impressing visitors and generating greater participation, while building the reputation of your

destination, 7) Improve the presentation of the destination by choosing the right interpretative techniques to support the activities selected for the destination, 8) Develop a marketing plan using 7Ps technique that integrates the interpretive themes for the tourism destinations within the marketing plan, 9) Create a financial plan to manage the implementation of the interpretive plan-including the transparent management of funds, and 10) Self-evaluation on an annual basis to measure the effectiveness, efficiency and achievements of the plan and its contribution to the tourist destination development. By following each of the ten steps above, you will have a comprehensive and integrated approach to developing a destination development and marketing plan that focuses on your destination's unique values by integrating interpretation into the marketing plan you build on the strengths of your region.

Danwandee et al. (2015) studied the application of the interpretive master planning process for natural and cultural resources and ecotourism to help reduce negative environmental impact on these sites: a case study of Ban Watchan Royal Project, Thailand. The purpose of this research was for developing an interpretive master planning process for natural and cultural resource ecotourism based on a sustainable design concept. The objectives for the program were to educate people and encourage participation to set up an interpretation planning approach appropriate to know community needs and opinions within the resources' sites and to assess the potential natural/cultural resources of the area, and protection to decrease environmental impacts on parks and natural areas, especially smoke from fire problems which seem to afflict almost of northern Thailand. The applied research uses tools such as questionnaires, observations, interview data, and site surveying, as well as the participatory process with stakeholders and government staff to create area mapping, and to set up planning and facilities development by the stake holders, the local government, and local people so that they may learn about and participate in the interpretive master planning process and learn how to encourage ecotourism of this area. The results of the research illustrated the advantage of interpretation of the natural and cultural resources with the concentration of a park or natural area to set appropriate knowledge and management learning the behavioral objectives for all users at the visitor center. The concept of design focused on the environmental

impacts and material concerns were based on sustainable design principles to maintain unique characteristics of the local people's life style and respected nature. The amount of use and facility's size was based on the capability and support services of the park or natural area. The research team also prepared the construction blueprints and cost estimates, which were necessary for an implementation of the interpretive plan and deliver higher benefits for local people, the public, and for the local governmental office and staff.

Elcheikh (2015) explored an interpretation in cultural tourism: Nubian culture in southern Egypt. The results of the research found that the culture of the Nubians, as a distinct ethnic group, has long been a subject of interest, both before and after the construction of the High Dam. Many aspects of Nubian culture in Southern Egypt have become a tourist attraction. Yet, the assimilation of Nubian culture in tourist narratives has made this distinctive heritage a subject of 'polishing' and '(over) simplification' to make it consumable for visitors. Based on first-hand accounts of lived experiences and impressions on the presentation of Nubia and Nubians in Southern Egypt, this paper witnesses the dichotomies in interpreting a place and the culture of its people, as a response to and in the service of tourism. It concludes that Nubian heritage's interpretation for tourism purposes cannot escape political influences, and that the past can be partially glorified, partially shown, or partially omitted with the intent of making the subject more pleasant and less controversial for visitors.

Keys (2015) reported our world heritage: Interpreting a cultural landscape with local character(s) and world connections. It revealed the hidden heritage stories of this unique landscape that the often-perceived 'natural' South Pennine landscape was to be revealed in a new light-as a cultural landscape fashioned by 10,000 years of human impact. The character of this landscape, along with its people, folklore and buildings, is a product of global connections and trade routes that crossed over its hills. Local communities and stakeholders contributed to the development of a range of interpretive media, including interpretive trails for mobile devices, which enhance understanding of this landscape's world heritage. Through increased access, this area is a source of pride for local people, but has greater relevance for visitors from further away.

Dwyer (2013) explored an interpretation in Maori cultural tourism in New Zealand: exploring the perspectives of indigenous and non-indigenous guides. This article suggested that control over representation to ensure cultural integrity is a key issue in indigenous tourism. This article highlights the importance of the role of the guide and the influence of the guides' characteristics in managing Maori cultural tourism experiences. Drawing on findings from qualitative research at Te Puia (New Zealand Maori Arts and Crafts Institute) in Rotorua and the Museum of New Zealand Te Papa Tongarewa in Wellington, key factors identified in managing interpretation include the source of information, the relevance of tribal diversity and whose perspective is being shared, and the personal experiences and meanings communicated by the guides. The way information is presented is found to be dependent not only on the guide's knowledge of Maori cultural heritage, but also on the guide's understanding and perception of visitors. The characteristics of guides, the diversity of tribal and ethnic identities of Maori and non-Maori guides, and their upbringing and socio-cultural contexts clearly influence how Maori culture is shared with international visitors.

Chanvirak (2013) studied a managing interpretation at a UNESCO heritage site: a supply-side perspective of Angkor Wat Temple, Cambodia. The findings suggested that interpretation was not yet managed successfully by organizations and tour guides. Tour guides were concerned about their lack of knowledge and language proficiency which impacts on their presentation. In addition, managing a different demand of group tour was found important for interpretation management. Tour guides had less involvement in making a decision about the development of interpretation-related projects. Some conflicts between the tour guides and site managers about decision-making were identified. On the other hand, managing interpretation by organizations still requires interpretive facilities and visitor centers to enhance visitors' experiences at Angkor Wat temple. This research contributed to the literature on interpretation and heritage tourism by identifying different the interpretation management by multiple stakeholders. In addition to the academic study, the findings imply that relevant organizations need further improvement of interpretation management and visitor centers at Angkor Wat temple.

Amnuay-Ngerntra (2013) studied a creating a deep heritage interpretation: a case study in Thailand. It revealed that one of the challenges faced by interpreters at heritage attractions is to create a meaningful theme, so as to inspire visitor curiosity in an entertaining way and stimulate audiences to make their own connections to the meanings of the sites. This research note discusses the deep meaning model and the way to create a meaningful interpretation of heritage sites by presenting an illustration of a case study of the Phra Ram Ratchanivej Palace in Thailand. The site complex manifests King Chulalongkorn's global views on 'civilization' through architecture and a universal concept of Siamese-German diplomatic relations while balancing powers of France and Britain in the early twentieth century.

Kannika Pimolsree (2010) managed the development of the interpretation model in tourism destination based on local peoples' participation. The results showed that the interpretation model in tourism destination based on local peoples' participation should consist of L4TPINE: L (Leader), 4T (Team, Tourism area, Tourists, Theme), P (Participation), I (Interpretation design), N (Network), and E (Evaluation). Additionally, the indicators of the interpretive program in tourism destination based on local peoples' participation should comprise SKAP: S (Satisfaction of interpretation design/media), which were two types of satisfaction: satisfaction of tourist resources, satisfaction of media, K (Knowledge of interpretation message), A (Attitude of the interpretive program), and P (Protection behavior).

Arrunnapaporn (2011) studied the guidelines for interpretation and development of new tourism destinations along the 'Death Railway', Kanchanaburi, Thailand. The results showed that the sample groups would like to develop 6 sites as new tourism destinations and were willing to cooperate in the management from the beginning. They also believed that developing these sites for cultural tourism was one of the best means to interpret this heritage. The cultural tourism management plan depended on which story will be interpreted and needed a further study and discussion. They also illustrated the heritage significance and meaning of each site. Principles in sustainable cultural tourism development can be used in the development's planning as well as principles in local stakeholders' participation. For that matter, this study has gathered their opinions on the most likely sites. The most important concerned during the planning are to record, research, survey and interpret

the heritage significance of all six sites. In doing so, using several techniques in interpretation will be an appropriate proposal. All these techniques used shall make the heritage significance of the 'Death Railway' better known.

Sunanta Chutinan (2008) studied the cultural heritage, interpretation, management and promotion: Phimai Historical Park. The aim of this study was to establish a sustainable cultural heritage management model that will enable the administrators of the heritage park to meet with the objectives of creating enjoyment, conserving a heritage property, bringing prosperity and creating local pride in the community. The conclusion of the study included the recommendation of a Cultural Heritage Management Model to be use at the heritage site in Thailand to benefit all stakeholders, which may be summarized as follows: to examine the report on the condition of the site, to explore the interpretive techniques being used at heritage sites internationally and local site, to examine the budget allocated to heritage site, to study an organization in the United Kingdom to compare the organization structure as well as the effective use of its in human resource, and the last, to examine the government's tourism promotion policy to ascertain the goals and objectives of the Ministry of Tourism and Sport and the Tourism Authority of Thailand.

Wearing et al. (2008) reported an enhancing visitor experience through interpretation: an examination of influencing factors. This report provided the key findings from a series of surveys carried out in three national parks—Hasting Caves State Reserve in Tasmania, Blue Mountains National Park in New South Wales, and the Grampians - Gariwerd National Park in Western Victoria. The surveys were carried out over a number of days during the period from September 2006 to October 2007. They collected data about visitor profiles as well as visitor satisfaction with interpretation services and variables. While the importance of interpretation is reflected in organizational mission and vision statements for many parks and protected area agencies, much interpretation to date has been undertaken in an ad hoc and disorganized manner. From the data obtained in this study, a process and framework has been suggested which enables initiatives in interpretation to be developed that will deliver effective messages to targeted visitor segments in specific settings. This is done by isolating interpretive variables and visitor variables associated with visitor satisfaction levels.

Kohl et al. (2008) studied a systems-based interpretive planning model that links culturally constructed place meanings and conservation. It revealed that a principal function of heritage interpretation should be to link people and places in order to conserve those places. The motive to conserve does not arise only from within the interpretation field. Due to increasing urgency of biological and cultural heritage loss, the wider resource management field requires participation of all conservation-related tools, interpretation included. Any conceptual model concerned with integrating interpretation into conservation programs, then, must explain how interpretation's central elements of place meanings and audiences directly contribute to conservation. This paper, then, presents a conceptual interpretive planning model that involves audiences in place conservation by leveraging culturally constructed place meanings (in an interpretive framework) to promote desirable actions that meet conservation objectives found in a place's policy framework. It further describes how interpretive planning can facilitate people's natural process of constructing meaning, that when combined with appropriate place-based cultural narratives, interpretive media, and conservation knowledge, can result in audiences' increased likelihood to participate in conservation.

Wearing et al. (2007) reported the best practice interpretation research for sustainable tourism: a framework for a new research agenda. This report outlined the development of a framework for a new interpretation research agenda relating to sustainable tourism. It proposed a classification system for evaluating research and includes selected in case studies. Four main research areas: to mitigate visitor impacts, to enhance tourists' experiences and satisfaction, to encourage positive attitudes toward nature conservation, and to link outcomes to corporate/strategic objectives: have been identified and are accompanied by number of questions and recommendations to direct future research.

Asian Center for Tourism Planning and Poverty Reduction (ACTPPR) (2005) studied the development of the interpretive dimensions of the Vat Phou site and Champasak landscape, Lao PDR. Interpretation objectives and themes based on the goals of various stakeholders the interpretative strategy for the heritage value of Vat Phou and Champasak cultural landscape should have the following objectives: to enhance the understanding of the integrated value of the Champasak cultural

landscape, to promote cultural tourism experiences for the Laotian community, to inform and stimulate visitors regarding the landscape's heritage values, to use the tourist activity to raise funds for conservation activities, and to provide income enhancement opportunities for the local community through the creation of a series of locally owned micro tourism enterprises. It reported that in order to interpret the Champasak historic and cultural landscape it is important to understand who those visitors are and most importantly will be. Currently there are no data on the type of visitors at the Vat Phou temple complex. Officials categorize the existing groups of visitors at Vat Phou in the following manner: local day visitors from within Champasak province and from other provinces; most of these visitors engage in a range of activities including walking, picnicking, paying respect to the Buddha as well as participating in educational tours, international visitors, and school groups within Champasak province and from other provinces. And developing interpretive dimensions that are appropriate to Vat Phou Champasak World Heritage Site, such as the following six subject areas have been developed to structure the interpretive information: 1) understand the Champasak cultural landscape, 2) the Vat Phou temple complex built heritage, 3) built heritage in the ancient city, 4) natural heritage of the cultural landscape, 5) the living cultural landscape, and 6) conservation and management plans and policies.

Moscardo (1999) studied making visitors mindful: principle for creating sustainable visitors experience through effective communication. It reported that Making Visitors Mindful sets out a series of principles to assist in communicating with visitors. These principles are applicable to a broad range of tourism and recreation settings and are based on a theory of how people deal with, learn, and use new information. This mindfulness/mindlessness model of human information processing has been tested and used in a range of business, educational, medical, and other social problems. Making Visitors Mindful offers: Principles and examples relevant and applicable to a broad range of tourism and recreation settings; directions for planning, design, and management of educational programs and other visitor communications services that are based on a large body of applied and relevant research evidence; and a theory which is easily assessable to managers and that can be used to generate ideas for communications with visitors in many different places.

In light of the apparent absence of field study of the existing development of interpretive plan in tourism destination, the work in this research covers relatively new management and development of interpretation plan in tourism destination using the interpretive model; not only consist of the principles of the effective interpretation associated with successful interpretive programs must relate to the visitor, but also manage of educational programs and other visitor communications services such the interpretive media comprising satisfaction of interpretation as well as awareness on conservation of cultural tourism resources focusing on the enhancement of learning experience in order to explore the perception-behavior and learning needs of the visitors about cultural tourism interpretation model of Khao Phra Wihan national park. The results of this study will allow the Khao Phra Wihan National Park to further manage their current cultural tourism interpretive planning in tourist attractions. A discussion of the literature associated with an interpretive development of cultural tourism is performed along with a discussion of learning process-based cultural tourism issues to be addressed in this thesis, described as follows.

2.8.3 An Interpretive Development of a Learning Process-Based Cultural Tourism

Chermayeff (2013) studied Angkor: preserving World Heritage and the role of interpretation. This paper presented an innovative model for preservation that was changing the way visitors and local communities visit, view, and care for historic and natural sites. This new model, already in practice at sites in Angkor, Cambodia, was based on a comprehensive approach to interpretation as a fundamental component of preservation. Conservation can ensure that the physical memory of a site was preserved; a comprehensive approach to interpretation provides a framework for ensuring that the physical and living heritage was communicated and preserved in a sustainable and meaningful way. Such an approach extended the idea of interpretation beyond signage and exhibits to encompass—indeed to require—multidisciplinary scholarship, understanding tourist needs, and the engagement of stakeholders and target audiences. Incorporating examples from Phnom Bakheng and Preah Khan, the paper explored how an early focus on interpretation during conservation project planning—using this comprehensive approach—can produce sustainable benefits for

the whole site, the local communities, and tourists. It further highlights the formation and role of the APSARA Authority's Interpretation Advisory Committee, an unprecedented mechanism for advancing interpretation in the preservation and management decision-making process within the Archaeological Park of Angkor.

Saitip Jantarasuriyasak (2013) studied the interpretation of Muang Sing historical for cultural learning center. It revealed that the Muang Sing sanctuary was regarded as the only monument of the contemporaneous Khmer sanctuary which was found in the western part of Thailand. It was constructed in the reign of King Jayavaraman VII, in the Bayon artistic style period. The Muang Sing historical park was officially opened as the first historical park in Thailand on 3rd, April 1987. Undoubtedly, it has been served as the valuable national treasure for the next generations to come to learn the past through its richness of architecture, history, decoration, and iconography. Learning process was tremendously important in one's life, "knowing your past knows yourself". Thanks to those modern technologies which have helped the learning process much easier at your fingertips, for example; audio lecture applications via smart phones, academic information provided at historical sites by local schools and mobile museums, etc. Despite all fine characteristics of the Muang Sing sanctuary with the help of the present media aids, it was not recognized as a remarkable memory publicly as it should be. Moreover, inadequate of learning dimension, as a result, we have not reached or touched the utmost of its real charm yet. Therefore, this research is meant to promote every possible aspect of the learning dimension to encourage the 'awareness' and 'appreciation' of what we are and who we are in Kanchanaburi, one of the richest cultural & historical places in Thailand.

Esichaikul and Songsoonthonwong (2011) studied a slow tourism: learning through interpretation for European senior tourists. The purposes of this research were to study context of slow tourism; to examine the travel behavior and interpretation for learning of European senior tourists in cultural attractions in Thailand; to investigate opinions of European senior tourists on interpretation media, learning experience, and travel outcomes in cultural attractions in Thailand; and, to provide recommendations for managing interpretation for learning of European senior tourists. Research findings showed that a slow tourism is an activity that tourists give time and opportunities to absorb unique experience while traveling in order to learn local culture, wisdom, and

ways of life with host communities. Travel activities can be passive and tourists often use slow vehicles to move around so that they create low impact. Slow tourists usually use interpretation media, wish to interact with local people, and be able to gain distinctive travel experience through five senses. As for travel behavior, key informants stated that most international senior tourists had plenty of time and did not hasten to see the sights. They were friendly and wished to visit cultural heritage and attractions. They usually studied information in advance by reading travel books or browsing some travel website. They often prepared a travel plan and a list of must see attractions. Key informants also indicated principal interpretation media for European tourists in cultural attractions as printed material, signs and labels, staff providing information, exhibition, and interpretive staff, information center, website, as well as show and contests. Regarding opinions of European senior tourists on interpretation media, the result showed that respondents rated the most effective personal media that supported their learning experience as a guide tour, and staff providing information; and non-personal media as website, travel books, maps, and brochures, respectively. For learning experience, respondents showed the opinions that they had learned about Thai ways of life, something from they visit, local attitude and value, culture of places they visited, and Thai people and their societies. In relation to visitor travel outcomes, respondent rated recommendation to friends and family the highest, revisit in the future, high satisfaction, more learning, and greater understanding. Interpretation media, learning experience, and travel outcomes were related significantly at 0.05 level. Recommendations are proposed for promoting a slow tourism in order to add value for senior tourists travel experience, and for improving interpretation media for more learning experience in cultural attractions.

Jantavara (2008) studied a learning process-based tourism interpretation management for Thai tourists. It emphasized on creating learning for Thai tourists who travel on the Asia highway number 9. This route starts at Mukdahan from Thailand, Savannakhet in Lao PDR., and Hue – Dong Ha – Da Nang in Vietnam. Tourists' behavior towards demands in tourism interpretation at present is analyzed to study and develop forms of tourism interpretation in order to create learning for Thai tourists. The research aims to present importance of tourism interpretation in various kinds of media, but interpretation with people who are tour guides or tour leaders is emphasized. Thai tourists' acknowledgement and learning are studied to obtain

appropriate and consistent forms of interpretation which is demanded. This will help to stimulate tourists to have more interests in receiving tourism information and will lead to the creation of learning for Thai tourists. In conclusion, apart from pleasure and entertainment, tourism can improve traveling experience and interpretation learning from tourism media forms; this will help to develop Thai tourists to learn more. It also stimulates concerned tourism business owners to continually develop forms of tourism interpretation.

Kovathanakul (2008) studied the interpretation of cultural Heritage through community-based tourism of Non Salao village. This research aims to study the significance of cultural heritage, especially in Khid, traditional method of Non Salao textile. This points out to the valuable community heritage. The researcher endeavors to examine the identity of Non Salao textile to analyze the form of vernacular cultural heritage interpretation, the local wisdom development by the community based tourism as well as the analysis of surroundings context, printing materials, information technology by the model of interpretation for cultural tourism. Research findings showed that the cultural textile heritage of Non Salao develops the forms as time goes, by which change the authentic interpretation. Many media samples the interpretations in many forms; tourism is the most, the second is One Tambol One Product, and the piracy is a crime as few. The researcher attempts to boost the community knowledge. The model of interpretation cultural tourism propose the database of local wisdom textile supported by the stakeholders for creating the textile network, to keep on the authentic interpretation for the significance of vernacular Non Salao textile.

Hirunro (2003) explored an interpretation and perception from exhibition in museum: a case study of Chiangsaen national museum. It found that the exhibition at Chiangsaen museum combines various topics in its presentation. History, archeology and arts are the major topics while the ways of living and local culture and additional sections. The survey on visitors' perceptions found that students have the lowest level of understanding, while the working groups have a middle level of understanding and the senior citizens have the best understanding. However, every research group explicitly showed more interest in the displays of local ways of living than in the exhibition of history, archeology and arts. Thus, this research suggests that the way to

develop Chiangsaen national museum is to focus more on interpretation and improving the interactive methods and media in order to enhance higher satisfaction and to create a better perception among the museum's visitors.

Vilaiporn Sagarik (2002) explored the signification and perception of identity for tourism promotion of Hua-Hin community. The objectives were to study identity construction and signification of Hua-Hin community and also concentrated on identity perception and decoding of tourists regarding Hua-Hin community. The result showed that 1) Hua-Hin's identity was originated from cultural background of community, media, and present condition. The identity consisted of community's image, tourist sites, products and services, and traditional shows and performance, 2) mottoes and slogans, policies, monument building, architecture conservation, and traditional festivals and event organizing could be noticed as means to construct identity of Hua-Hin community. As for the communication, there were communications between communication agencies and local people and to tourist as well, and 3) the identity perception of tourists regarding Hua-Hin community were its image of calm and peaceful beach and high-class resort site in the past. However, the image of Phon Kingpeth's hometown was not recognized. Beside, tourists were attracted more to the seaside atmosphere, convenience, and safety rather than to its local products, services, and traditional shows and performance.

From the related research cited above, it could be summed up that the tourists or visitors as the learners who visit and learn the local culture of the tourist attraction. It is the main principle is to manage the cultural tourism interpretation caused the knowledge and understanding of the visitors. As Tilden (1957) suggests that there are three stages in site interpretation: "through interpretation, understanding: through understanding, appreciation: through appreciation, protection". Thus, a study of the related research in the field of learning through interpretation, it could be proposed the guideline to develop and design the cultural tourism interpretation as the activities for the tourists of Khao Phra Wihan national park. Because the goal of tourism interpretation focusing on the tourists to learn and gain experience from the tourist attractions in the exchange of learning each other by involving the interpretation and improving the interactive methods and media in order to enhance higher satisfaction and to create a better perception among the park's visitors.

2.8.4 An Evaluation of an Interpretive Plan for Tourism

Pakdeepinita (2010) examined the potentiality of community tourism interpretation: Rong Hai community, Phayao province. It was found that the community has four types of tourism interpretation potential. They included knife hammering, fishing, resources in the lake, and archeological attractions. Regarding their opinions on tourism interpretation, it was found that tourists visiting the community would have experience and knowledge the most, particularly knowledge on local traditions, culture and lifestyles. Benefit from tourism interpretation was to share cultures from various localities. The most suitable interpretation method was information boards and materials used for the boards must be in line with local environment/nature as well as durable. Contents of the interpretation should be easy to understand as well as raise awareness on conservation of tourism resources.

Mayer and Wallace (2008) examined the interpretive power of setting: identifying and protecting the interpretive potential of the internal and external setting at Copan Archaeological Park, Honduras. This study examined how differing levels of restoration and development within, and intensifying development adjacent to Copan Archeological Park would affect interpretive potential and the visitor experience at this World Heritage Site in Honduras. Surveys and interviews with visitors revealed that Latin Americans, North Americans, and Europeans all show a preference for a mixture of restored ruins and those being reclaimed by nature. Visitors described how this juxtaposition added to their experience. A majority of visitors indicated a strong preference for maintaining agricultural or forested lands between the park and the town of Copán Ruinas and described how the intensification of development would impact their experience. Implications for park management and interpretive planning are discussed and recommendations given. Protecting the interpretive potential of these settings will require interpreters to inform the protected area and local government planning decisions that will ultimately determine the content and quality of programmatic interpretation.

Morgan and Dong (2008) explored a measuring passenger satisfaction of interpretive programming on two Amtrak trains in the Midwest: testing the expectancy disconfirmation theory. It revealed that the National Park Service (NPS) developed a partnership with Amtrak in 1994 to offer interpretive programming for

train passengers on selected routes. Since its inception, over 1.5 million passengers have attended nearly 60,000 presentations delivered by park rangers or trained volunteers. Onboard presentations create a unique opportunity for the NPS to interact with many individuals who are not traditional park visitors. For Amtrak, interpretation is a value-added service. The purpose of this study was to evaluate passenger satisfaction of NPS-led presentations on two trains in the Midwest during the summer of 2005. A field experiment was designed to compare the responses of passengers in treatment and control groups using expectancy disconfirmation theory. Passengers were satisfied with all aspects of the presentations, including interpreter characteristics, message quality, and program benefits.

Carmen and Carmen (2008) explored the visitors' experience, mood and satisfaction in a heritage context: evidence from an interpretation center. The study examined how expectations, experiences, and satisfaction are related in the context of cultural tourism and the services provided by cultural organizations. A model was proposed that combines two complementary approaches in the analysis of satisfaction: a cognitive approach based on quality and disconfirmation and an Affective approach based on emotions. The empirical analysis carried out on a sample of visitors to an interpretation center allows us to confirm that the perceived quality is a direct determinant of satisfaction, as are emotions. The results also revealed that there is a significant relationship between quality and emotion. Finally, the way in which mood state moderates the cognitive path is studied, as generator of visitor satisfaction.

Knapp and Benton (2004) explored elements to successful interpretation: a multiple case study of five national parks. The multiple case studies described further investigates and identifies elements associated with successful interpretive programs through assessing what is perceived as important elements by interpreters in five U. S. National Park units. Data sources included semi-structured interviews with interpretive personnel, analysis of documentation related to interpretive programs in the units, and participant observation of interpretive programs conducted at each site. Four themes surfaced from this data: 1) an interpretive program must relate to the visitor, 2) it must attempt to achieve its goals through innovative techniques, 3) attain basic program needs and, 4) promote community outreach. One discrepancy found, based on the researchers' analysis of program observations, was no attempt at

receiving responses from the program participants. This "one-way" form of communication differs from the profession's interest in connecting with the visitor. One recommendation from this study is to explore constructivist learning strategies that could help bring about "two-way" communication between the interpreter and visitor.

From the related research cited above, it could be concluded that the elements of successful interpretation should rely on the expectations, experiences, and satisfaction of the visitors, which are related in the context of cultural tourism interpretation, and the interpretive services provided by the interpretive planners in site. According to the principles of the effective interpretation that refer to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site, so, a brief survey of an evaluation of an interpretive plan for tourism explored during the past decade and a half mentioned above is given to provide an understanding of an evaluation of a potentiality of an interpretive plan; it should be focused on a satisfaction of interpretation design/media, knowledge of interpretation message, attitude of the interpretive program, and protection-behavior related in the context of cultural tourism interpretation. Hence, in this study serves as these principles of the effective interpretation adopted in the consideration of the context of cultural tourism interpretation comprising the sender or interpreter, message or story for interpretation, channel or interpretative media and receiver or tourist.

2.9 The Locale of the study

Khao Phra Wihan national park is a protected natural area in Si Sa Ket province bordering Thailand and Cambodia, the park is quite rich in forests, wildlife, scenery and cultural attractions. As Thailand and Cambodia have agreed on tourism cooperation, Khao Phra Wihan national park plays a significant role as a gateway to visit Prasat Khao Phra Wihan or Preah Vihear Temple, the cliff-top Khmer ruins on Cambodian soil. Khao Phra Wihan national park was established in 1998 and is the 83rd national park of Thailand. It covers a total area of 130 square kilometers in Si Sa Ket and Ubon Ratchathani provinces (Tourism Authority of Thailand, 2014; Department of National Parks, Wildlife and Plant Conservation, 2015, pp. 118-119).

2.9.1 Geography

The park features plateaus and rolling hills with an elevation range between 200-500 metres from mean sea level. There are many rivers, among which are the Huai Bon and Huai Ta Maria.

2.9.2 Climate

Summer is from March to May. The rainy season from June to October and winter season from November to February.

2.9.3 Flora and Fauna

Mixed deciduous forests, deciduous dipterocarp forests, and dry evergreen forests blanket most areas of the park. There are a large variety of plants such as Pterocarpus macrocarpus, Hopea Ferrea, Lagerstroemia Calyculata, Shorea Obtusa, Dalbergia Cochinchinensis, and Xylia Xylocarpa. Between the Thailand and Cambodia, wildlife migrates such as wild boar, sambar, northern red muntjac, squirrels, hawks, doves and drongos.

2.9.4 Attractions

There are many attractions in the park, but tourist attractions are as follows:

1) Mo I Daeng Cliff - Exactly on the Thai-Cambodia border, the cliff offers nice scenery of the Cambodian countryside and Prasat Khao Phra Wihan or Phra Wihan temple.

2) Low Relief - The artistic relief of three gods in Khmer style is carved on Mo I Daeng Cliff.

3) Sathup Khu or Twin Stupas - The twin stupas are located west of the Mo I Daeng cliff. With interesting designs from another era, the sandstone stupas have a rectangular-base and round tops.

4) Don Tuan Khmer Ruins - The cliff-top Khmer Ruins are located right on the Thailand-Cambodia border. This is a nice cultural attraction. Today, it is quite convenient to visit the ruins.

5) Sa Trao Pool - Skillfully built of sandstone in the Khmer style, the pool has been renovated and now functional again to serve tourists.

6) Khun Si Cave and Waterfall - Situated west of Sa Trao, the large cave can accommodate quite a few people. It is believed to have been the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan.

7) Huai Khanun Dam - Surrounded by greenery, this reservoir is a nice place to camp and relax.

8) An Ma Border Checkpoint - The Checkpoint is opened for border trade between Thailand and Cambodia. The Checkpoint opens every Tuesday and Thursday.

Figure 2.12 Tourist Attractions of Khao Phra Wihan National Park
Source: Department of National Parks, Wildlife and Plant Conservation (2015).

2.10 Research Conceptual Framework

With regard to this research conceptual framework, the researcher found that a study on theories related semiology theory (De Saussure, 1959; Barthes, 1972; Hayakawa, & Hayakawa, 1990; Hall, 1997; Vilaiporn Sagarik, 2002; Pilun-Owad,

2009; Charoensin-o-larn, 2011; Kaeothep, 2014) and communication theory of modernization (Berlo, 1960; Thompson, 1995; Lewin, 1999; Kaeothep, 2014) was supported to a study of the research objective 1: to investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management. The results of this study will be a process approach in developing the cultural tourism interpretation of Khao Phra Wihan national park. The findings from this study will help the staff of Khao Phra Wihan national park understand and improve the cultural tourism interpretive management effectiveness.

In addition, a study on perception theory (Fiske & Taylor, 1991; Kagan & Segal, 1992; Chan EM, 1998; Cheyjunya, et al., 1998; Robbins, 2003; Wagner & Hollenbeck, 2004; Luca, 2009) and learning theory (Cronbach, 1963; Leagans et al, 1971; Hilgard & Bower, 1975; Illeris, 2004; Ormrod, 2012), the concepts related the cultural tourism (ICOMOS, 2002; Jittungwattana, 2005; Tourism Authority of Thailand, 2006), the behavior and needs of tourists, including the exploration of the perception-behavior of the tourists about the current context of cultural tourism interpretation and learning needs of the tourists about the cultural tourism interpretation programs of Khao Phra Wihan national park (Laws, 1995; Swarbrooke, 1999; Wilks & Page, 2001; Pimonsompong, 2001; Jarumanee, 2001; Holloway, 2004; March & Woodside, 2006; Venkatesh, 2006; Hsu & Huang, 2008; Vuuren & Slabbert, 2011; Esichaikul & Songsoonthonwong, 2011; Department of Tourism, 2015; Camilleri, 2018) was related to a study of the research objective 2: to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The results of this study, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this study will be the key indicators of interpretive management performance in delivering quality services and programs. Also, in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park. Then, the

results from the research objective 1 and 2 will be a guideline to study in the research objective 3, which is able to reflect the interpretation of the cultural tourist attractions at Khao Phra Wihan national park to the tourists or visitors to recognize and understand the value of cultural tourism through the perception and learning of cultural tourism interpretation.

Finally, a study of the research objective 3: to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park was supported by the related literature, including the interpretation (Tilden, 1957; Ham, 1992; Shape, et al., 1994; Uzzell, 1994; Veverka, 1994; Harpers Ferry Center, 1998; Beck & Cable, 1998; Chettamart, 2002; Rattana, 2004; ICOMOS Thailand, 2007; Amnuay-ngerntra, 2013; Department of Tourism, 2015), the related research, including problems and needs of a cultural tourism interpretation (Wongpatum, 2002; Sukprasert, 2005; Unaphom, 2013; El-Menshawy, 2016), a guideline for developing interpretive planning in tourism destination (Moscardo, 1999; ACTPPR, 2005; Kohl et al., 2008; Wearing et al., 2008; Pimolsree, 2010; Chanvirak, 2013; Danwandee et al., 2015; Department of Tourism, 2015; Elcheikh, 2015; Keys, 2015), an interpretive development of a learning process-based cultural tourism (Jantavara, 2008; Kovathanakul, 2008; Esichaikul & Songsoonthonwong, 2011; Chermayeff, 2013), and an evaluation of an interpretive plan for tourism (Knapp & Benton, 2004; Mayer, et al., 2008; Morgan & Dong, 2008; Pakdeepinita, 2010), and the context of the existing interpretation of cultural tourism interpretation at Khao Phra Wihan national park measuring the success of the own destination's progress against the benchmark or the best practical interpretation of cultural tourism interpretive management (Department of Tourism, 2015) as well as all relevant literature cited previously. The results of this study will be an innovative interpretation that allows the Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions.

Therefore, the research conceptual framework can be summarized as a following figure 2.13.

Quantitative
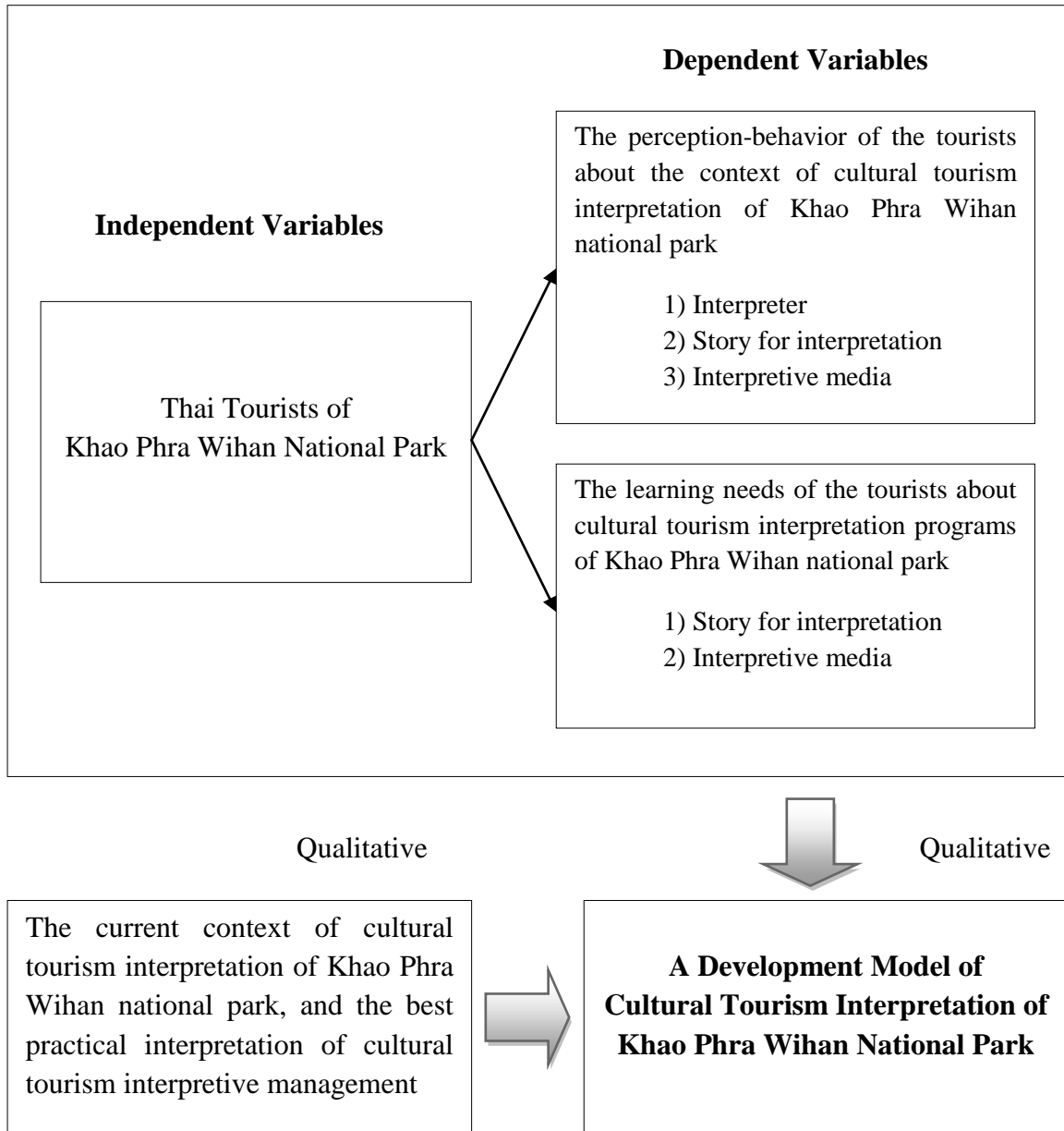
Figure 2.13 Research Conceptual Framework

2.11 Conclusion

In summary of the literature review, it is given to show preceding research; it will also help the researcher see the gap between this study and the relevant

literatures. This approach will highlight similarities and differences across various relevant research designs and to analyze the respective contributions to theory. So, in this study, it could be found that in recent decades, researchers have been actively investigating numerous tourism interpretive plans in an effort to improve existing interpretive plan in tourism destination. Given that it is a relative issue with many potential uses, learning through interpretation for tourist continues to be one of these research issues in academia. In light of recent research efforts, learning through interpretation appears to show more promise as a more reliable and accurate method of investigating the perception-behavior and the learning needs of the tourists about cultural tourism interpretation than any others. In brief, the process in developing a model of cultural tourism interpretation of Khao Phra Wihan national park requires the study of relevant concepts and theories related to the method of meaning-making, the communication, perception and learning theory, cultural tourism, the behavior and needs of tourists, and the interpretation as well as the context of the existing interpretation of cultural tourism interpretation of Khao Phra Wihan national park such as the interpreters, the story of tourist attractions, the interpretive media, and the tourists. These are involved in the interpretive design. Furthermore, the exploration of the perception-behavior and learning needs of the tourists about the cultural tourism interpretation of Khao Phra Wihan national park in the present, the results of this study will be a guideline to develop a model of cultural tourism interpretation of Khao Phra Wihan national park in accordance with the principles of the effective interpretation.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter describes the methods used to collect data in this study and explains their appropriateness to the investigation of the three research questions outlined at the chapter 1 previously.

This research is an applied research, conducting the concept of research and development (R & D) that refers to a method of investigation where it is assumed new scientific knowledge is discovered due to a series of linear and sequential stages that consists of basic research, applied research and development (Mahdjoubi, 2009). This research aims to develop a development model of cultural tourism interpretation of Khao Phra Wihan national park. The research has used a mixed method of qualitative and quantitative methods to collect data. In addition, a qualitative research has used a participatory research technique in order to make the research results more comprehensive and complete. Creswell and Plano Clark (2007) define that mixed methods research is an approach to inquiry that combines or associates both qualitative and quantitative forms. It involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in a study. Thus, it is more than simply collecting and analyzing both kinds of data; it also involves the use of both approaches in tandem so that the overall strength of a study is greater than either qualitative or quantitative research. For example, the results from one method can help identify participants to study or questions to ask for the other method (Tashakkori & Teddlie, 1998). Alternatively, the qualitative and quantitative data can be merged into one large database or the results used side by side to reinforce each other such as qualitative quotes support statistical results. In particular, the research approaches to the study in this research are classified by the objectives of the study into three parts according to the research conceptual framework explained by the sequential mixed methods procedures are those mixed methods strategies in which the researcher seeks to elaborate on or expand on the findings of one method with another method.

In doing so, this thesis adopts a sequential exploratory strategy involving a first phase of qualitative data collection and analysis, followed by a second phase of quantitative data collection and analysis that builds on the results of the first qualitative phase. Weight is generally placed on the first phase of the research objective 1: to investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management; and, the data are mixed through being connected between the qualitative data analysis and the quantitative data collection on a second phase of the research objective 2: to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. This may involve beginning with a qualitative interview for exploratory purposes and following up with a quantitative, survey method with a large sample so that the researcher can generalize the results to a population. Finally, the purpose of this strategy is to use quantitative data and results to assist in the interpretation of qualitative findings of the research objective 3: to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. Therefore, the sequential exploratory strategy is often discussed as the procedure of choice when a researcher needs to develop an instrument because existing instruments are inadequate or not available. It is useful to a researcher who wants to explore a phenomenon but also wants to expand on the qualitative findings. This model is especially advantageous when a researcher is building a new instrument (Creswell & Plano Clark, 2007).

3.1 Approaches to the Study

3.1.1 To investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management by collecting both primary and secondary data utilizing qualitative methods: literature reviews, in-depth interviews and on-site observation, in-depth interviews are used by the following groups of the key informants in the cultural tourism interpretation of Khao Phra Wihan national park

such as the staff of the park, and the academics of cultural tourism interpretation such as lecturers, instructors, and interpreters in the field of cultural tourism interpretation or communication. Secondary data is retrieved from the related research, journals, documents, and relevant books.

3.1.2 To investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, Quantitative methods are used in this phase to collect the primary data using questionnaires with a sample of Thai tourists in site.

3.1.3 To determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park, a participatory research is conducted by a focus group discussion to receive comments and critiques of the drafting form by the staffs of the park and in-depth interviews to evaluate the content validity in this research objective by specialists and academics of cultural tourism interpretation. This research has also been followed the analysis of data from the objective 1 and 2, and a preceding interpretive plan's step to attain the drafting form of the cultural tourism interpretation; it will be conducted to the further progress of a development model of cultural tourism interpretation of Khao Phra Wihan national park.

The research approaches to the study are classified by three objectives of the research, as shown in the following figure 3.1.

Objective 1　　　　　　　　　　　　　　　　　　　　**Objective 3**

1. The current context of cultural tourism interpretation in site.

2. The best practical interpretation of cultural tourism interpretive management.

Literature Review

1) Semiology theory

2) Communication theory of modernization

3) Perception theory

4) Learning theory

5) Concept of cultural tourism

6) Concept of the behavior and needs of tourists

7) Concept of the interpretation

8) The related researches

9) The locale of the study

Synthesis

The Development of Cultural Tourism Interpretation of Khao Phra Wihan National Park

1) The current context of cultural tourism interpretation of Khao Phra Wihan national park: the sender or interpreter, message or story for interpretation, channel or interpretative media and receiver or tourist (Berlo, 1960).

2) A lesson learned: the best practical interpretation of the Khom cultural tourism interpretive management (Department of Tourism, 2015).

Comments of the staff of the park, and the academics of cultural tourism interpretation

A Process Approach in Developing the Cultural Tourism Interpretation of Khao Phra Wihan National Park

A Development Model of Cultural tourism interpretation of Khao Phra Wihan national park

Improvement Recommendations

A focus group discussion to receive comments and critiques of the drafting form and in-depth interviews to evaluate the content validity in this research objective

The analysis of data from the objective 1 and 2, and a preceding interpretive plan's step to attain the form of cultural tourism interpretation; it will be conducted to the progress of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park.

Objective 2

Investigation of the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The research will use quantitative methods to collect the primary data using questionnaires with a sample of 400 Thai tourists in site. Outputs are the key indicators of interpretive management and interpretive programs that meet the needs of the tourists and match the values of tourism destination.

Figure 3.1 Research Approaches to the Study

3.2 Research Methods for Responding to Research Objective 1

This research objective is to investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management. The aim of the study is to understand the context of cultural tourism interpretation of Khao Phra Wihan national park that consists of the sender or interpreter of the park, message or story for interpretation, channel or interpretative media, and receiver or tourist. Additionally, the investigation of the best practical interpretation of cultural tourism interpretive management as 'benchmarking'; it is a valuable tool to help to understand the way to create the process approach in developing a model of cultural tourism interpretation of Khao Phra Wihan national park. In this study, the objective 1 has collected data using a qualitative approach. It is also possible to study using more open techniques, known as qualitative research; it focuses on meaning, experience, and understanding, therefore, these research designs give the researcher the opportunity to interact with the individuals or groups whose experiences in the research that needs to be understood. The descriptions of the procedures and methods of the study were as follows.

3.2.1 Documentary Research

It was conducted by studying secondary data about related research, journals, documents, and relevant books. It will be the guideline to study the concepts, theories, and research findings related to this study.

3.2.2 Qualitative Research

Qualitative research by data collection was conducted through structured interviews and on-site observation related to the issues of the research questions. Described as follows:

3.2.2.1 Research Questions

1) How is the current interpretation at Khao Phra Wihan national park?

2) Where is the best practice in managing interpretation of Khom-Khmer culture? And how does cultural tourism interpretive management differ from Khao Phra Wihan national park?

3.2.2.2 The Key Informants

The key informants of this study are selected to participate in the research based on their first-hand experience of the phenomenon of interest. Purposive sampling, a procedure that involves the selection of persons or the key informants who represent the desired population, is used. This is a non-probability sampling method which involves the conscious selection of certain subjects to be included in this study considered to the issues of the research questions importantly. Creswell (2009, p. 178) identifies the purposefully selected sites or individuals for this study; the idea behind qualitative research is to purposefully select participants or site as well as documents or visual material that will best help the research understand the problem and the research question. This does not necessarily suggest random sampling or selection of a large number of participants and sites, as typically found in quantitative research. A discussion about participants and site might include four aspects identified by Miles and Huberman (1994): the setting (where the research will take place), the actors (who will be observed or interviewed), the events (what the actors will be observed or interviewed doing), and the process (the evolving nature or events undertaken by the actors within the setting).

Thus, the key informants of the study were the specialists of cultural tourism interpretation of Khao Phra Wihan national park such as: staff of the park, including Chief of Khao Phra Wihan National Park, Head of Recreation and Interpretation, Senior Interpretive Officer, and staff: and academics of cultural tourism interpretation such as lecturers, instructors, and interpreters in the field of cultural tourism interpretation or communication, by which the selection criteria were: 1) to have the experience about cultural tourism at Khao Phra Wihan national park as well as Khom-Khmer culture, 2) to have the experience in tourism interpretation such as university instructors, tour guides, and officials in the tourism sector. Classified by the issues of the study as follows, a total number of 31 members of the key informants are approached to participate in this study. Of these, 10 members of the key informants in staff of the park, 11 members of the key informants in the academics of

cultural tourism interpretation such as lecturers, instructors, interpreters in the field of cultural tourism interpretation or communication, tourist guides, and officials in the tourism sector, and also, 10 members of the key informants in the academics of cultural tourism interpretation such as lecturers, instructors, interpreters in the field of cultural tourism interpretation or communication, tour guides, and officials in the tourism sector conducting to select with an intensity sampling method, which is the process of selecting or searching for rich or excellent persons of the phenomenon of interest; as a result, an intensity sampling can allow the researcher to select the key informants of the study that provide in depth information and knowledge of a phenomenon of interest (Cohen & Crabtree, 2006). In addition, Patton (2001) points out; intensity sampling requires prior information and exploratory work to be able to identify intense examples for more in depth analysis. One might use intensity sampling in conjunction with other sampling methods.

3.2.2.3 The Issues of the Study

1) The current context of cultural tourism interpretation of Khao Phra Wihan national park

2) The best practical interpretation of cultural tourism interpretive management

3) The process approach in developing a model of cultural tourism interpretation of Khao Phra Wihan national park

3.2.2.4 Research Instruments

To identify the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management, the research collected both primary data and secondary data using qualitative methods; researcher and research assistants were the qualitative research instruments collecting data from various sources, by which in-depth interviews, recording devices, and cameras were the tools to collect data. Described as follows:

1) In-depth Interviews

In qualitative interviews, the researcher conducts face-to-face interviews with participants, interviews participants by telephone, or engages in focus group interviews, with six to eight interviewees in each group. These interviews

involve unstructured and generally open-ended questions that are few in number and intended to elicit views and opinions from the participants (Creswell, 2009, p. 181).

In this study, 31 participants of the key informants were interviewed and approached to participate in this study utilizing the objective guideline questions by the issues of the study. The relevant questions in this study are as follows:

(1) How is the current interpretation at Khao Phra Wihan national park?

In-depth interviews were used by the 10 participants of the key informants in the staff of the park; this data is contributed to identify the steps of the process approach in developing a model of cultural tourism interpretation of Khao Phra Wihan national park.

(2) Where is the best practice in managing interpretation of Khom-Khmer culture? And how does cultural tourism interpretive management differ from Khao Phra Wihan national park?

In-depth interviews were used by the 11 participants of the key informants in the academics of cultural tourism interpretation by analyzing about the cultural tourism interpretation in the issues of the best practical interpretation of the Khom-Khmer cultural tourism interpretive management, which are successful and well-known and which have similar destination values and scale to the destination. This is an ideal "model" benchmarks. Evaluation the best practical interpretation of cultural tourism interpretive management, there are five categories with description and indices are as follows: destination's potential, interpreter's potential, the story of tourist attractions, the interpretive media, and the tourists. The best practical interpretation of the Khom-Khmer cultural tourism interpretive management, this is all about the lessons learned; this data will be contributed to help the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will be assisted in identifying what must be done to improve performance and achieve the goal (Department of Tourism, 2015).

(3) How should the process approach in developing the cultural tourism interpretation of Khao Phra Wihan national park be?

In-depth interviews were used with the 10 participants of the key informants in the academics of cultural tourism interpretation, conducting to select by an intensity sampling method for consideration and examination of the process approach in developing a model of cultural tourism interpretation of Khao Phra Wihan national park and the indicators of the cultural tourism interpretation of Khao Phra Wihan national park.

3.2.2.5 Formulating Research Instrument

The open-ended questions were the main research instruments in this study with the objective to elicit as much related information as possible from the respondents. The question development process had taken several steps:

1) Overview of the research situation would take into considerations all the literature reviews, concepts and theories related the interpretation, and relevant research. All of these are important to satisfy the research objectives. The field work will do earlier helping in the formulation of the questions that are in accordance with the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management.

2) The completed questions would, then, be sent to the advisory board of the research project to determine the validity. Their suggestions and comments would then be considered to perfect the questions and filling in any loopholes.

3) Audit questions when the construct of the research instruments are not clearly defined.

3.2.2.6 Data Collection

Data collection in this study has been separated into two parts in accordance to research objective. The first part is on the document research by studying secondary data about related research, journals, documents, and relevant books; the second part is on site observation and in-depth interviews conducting on February – March, 2016. Described as follows:

1) A letter with an introduction and identification of the research project of the National Institution of Development Administration to cooperate in conducting interviews the staff of Khao Phra Wihan national park.

2) The documentary research by investigating the secondary data about related research, journals, documents, and relevant books, it will be the guideline to study the concepts, theories, and research findings related to this study.

3) In-depth interview 31 participants of the key informants were approached to participate in this study utilizing the objective guideline questions by the issues of the study and collecting data through structured, semi-structured, or unstructured observations and interviews.

4) Recording data.

3.2.2.7 Scrutinizing Data and Analysis of Data

Discussion of the plan for analyzing the data might have several components. The process of data analysis involves making sense out of text and image data. It involves preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data, representing the data, and making an interpretation of the larger meaning of the data (Creswell, 2009, pp. 183-184). The scrutinizing data and analysis of data in this study included the following steps:

1) Organized and prepared the data in this study from site observation and interviews with participants for analysis.

2) Content analysis involved coding and classifying data, also referred to as categorizing and indexing and the aim of context analysis was to make sense of the data collected and to highlight the important messages, features or findings.

3) Checked the accuracy of the findings as well as convinced readers of that accuracy by the methodological triangulation; triangulate different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes, if themes are established based on converging several sources of data or perspectives from participants, then, this process can be claimed as adding to the validity of the study. While qualitative reliability indicates that the research's approach is consistent across different researchers and different projects (Gibbs, 2007). Yin (2003) suggests that qualitative researchers need to document the procedures of their case studies and to document as many of the steps of the procedures as possible. In ensuring internal validity applied in this study; the following strategies were employed:

(1) Triangulation of data − Data was collected through multiple sources to include interviews, observations, and document analysis;

(2) Member checking − The information was served as a check throughout the analysis process. An ongoing dialogue regarding my interpretation of the information's reality and meanings will be ensured the truth value of the data;

(3) Long terms and repeated observations at the research site − Regular and repeated observations of similar phenomena and setting will be occurred on-site over a four month period of time;

(4) Peer examination − a doctoral student and graduate assistant in the Graduate School of Tourism Management were served as a peer examiner;

(5) Participatory modes of research − The informant was involved in most phases of this study, from the design of the project to checking interpretations and conclusions.

In addition, the research's approach was checked to determine if the approach was consistent or reliable by using the 10 external auditors as the staff of the Phanom Rung Historical Park, Chaloem Phra Kiat district, Buriram province, to review the entire project. As distinct from a peer debriefer, this auditor is not familiar with the researcher or the project and can provide an objective assessment of the project throughout the process of research or at the conclusion of the study. The role is similar to that of fiscal auditor, and specific questions exist that auditors might ask (Lincoln & Guba, 1985). The procedure of having an independent investigator look over many aspects of the project such as an accuracy of transcription, the relationship between the research questions and the data, the level of data analysis of the raw data through interpretation enhances the overall reliability of a qualitative study.

In short, the overall reliability of the open-ended questions, which are the main research instruments in this study. The results showed that the data obtained from the interviews were consistent in answers and questions. The interviewees understood the questions on the meaning and content were defined. In addition, the language used in conducting the interviews found no problems in answering the questions of the interviewees, indicating these questions were reliable and can be used in this study.

4) The findings were presented in the form of composition by the issues of the study and sources of data; and thereafter, it will be analyze and interpret the meaning of the data within the context of the source of the information based on the analysis of data.

After conducting a study on the first objective research and analysis of data completely, the details of the analysis from the qualitative method, result, and inference of the process approach in developing a model of cultural tourism interpretation of Khao Phra Wihan national park were presented to the advisory board of the research project to consider this process approach. Their suggestions and comments would, then, be considered to perfect the process and filling in the research approach to be the guideline to study in the next research objective 2.

3.3 Research Methods for Responding to Research Objective 2

This research objective is to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The aim of this study is to explore the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of Thai tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The findings of the study will be conducted to be the guideline to design the cultural tourism interpretive programs of Khao Phra Wihan national park; this is because the tourist attractions in Khao Phra Wihan national park in the perception of a majority of the tourists focus only on the cliff-top Khmer ruins "Preah Vihear temple" as a wonder thing, which is located in an area of Cambodia. While on Khao Phra Wihan national park, Thailand, there are an abundance of the tourist attractions, which are valuable and important in this area that has been developed as the cultural tourism and ecotourism, but because of lack of tourism interpretive planning to create the perception and greater understanding, most tourists so pay attention only Preah Vihear temple (Chancharat et al., 2012).

Therefore, in this research objective was to obtain information regarding the perception-behavior of tourists related to the interpretation process of the park, comprising the interpreter, story for interpretation, and interpretive media; and the learning needs of the tourists about cultural tourism interpretive programs of park related to the story of tourist attractions and the contents of the story such as history, culture, tradition, religion, way of life, etc., as well as the interpretive media; also, the factors of tourist demographics that contribute to develop the process of a model of cultural tourism interpretation of Khao Phra Wihan national park and the interpretive design of cultural tourism interpretive programs, the research used quantitative methods to collect the primary data using questionnaires with a sample of Thai tourists in site. Like, Creswell (2009) defines that quantitative research is a means for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that number data can be analyzed using statistical procedures. The final written report has a set structure consisting of introduction, literature, and theory, methods, results, and discussion. The descriptions of the procedures and methods of the study were as follows.

3.3.1 Target Population and Samplings

3.3.1.1 Target Population

Target population for this study comprised all Thai tourists in site who visited and experienced tourist attractions of Khao Phra Wihan national park such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Tao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint, Kantharalak district, Si Sa Ket province during 2014; there were 53,323 Thai tourists (Department of National Parks, Wildlife & Plant Conservation, 2015).

3.3.1.2 Samplings

The samplings for this study were Thai tourists in site, who visited and experienced tourist attractions of Khao Phra Wihan national park such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Tao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint, Kantharalak district, Si Sa Ket province during 2014. The sample size determination was conducted using the process of determining the sample size for a finite population by

Krejcie and Morgan table (Krejcie & Morgan, 1970). This will be constructed a confidence level of 95 per cent, and a margin of error of 5 per cent. So, this study would need responses from the samplings of 381 of all Thai tourists in site; thus, the sampling size of this study should not be less than 381 tourists; and in order to prevent data backups from the errors, the sampling size of 400 tourists has been selected in this study, by which an accidental sampling of the nonprobability sampling methods was employed to represent a group of sampling methods.

The difference between nonprobability and probability sampling is that nonprobability sampling does not involve random selection and probability sampling does; so, it does mean that nonprobability samples cannot depend upon the rationale of probability theory. At least with the probability samplings, there are the odds or probabilities that have represented the population well, and able to estimate confidence intervals for the statistic because each individual in the population has an equal probability of being selected. On the contrary, the nonprobability samplings may or may not represent the population well, in which respondents are chosen based on the convenience and availability (Babbie, 1990), such as the target populations in this study specifying only number of Thai tourists each year, and it will often be hard for researchers to know how well they have done so. However, in applied social research, there may be circumstances where it is not feasible, practical or theoretically sensible to do random sampling. Here, a wide range of nonprobability samplings is considered alternatively. An accidental sampling is a type of non-probability sampling that involves the sample being drawn from that part of the population that is close to hand. That is, sample populations selected because it is readily available and convenient, as researchers are drawing on relationships or networks to which they have easy access. The researcher using such a sample cannot scientifically make generalizations about the total population from this sample because it would not be representative enough (William, 2006). An accidental sampling of the type of the nonprobability sampling is used in this phase of the research study.

3.3.2 Research Instruments

The research instruments in this study were the questionnaires of the perception-behavior of the tourists about the context of cultural tourism interpretation

of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The questionnaire was separated into three parts:

      3.3.2.1 Part 1: The factors of tourist demographics, this instrument comprised eight items; and it was developed by researcher to gather the data of tourist demographics, including: gender, age range, education level, occupation, domicile, travel arrangement, level of interests in content of historical park/sites, and visit duration.

      3.3.2.2 Part 2: The perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the perception-behavior of the tourists' questionnaire was modified from Berlo's SMCR Model of Communication (Berlo, 1960) by using analysis thinking to examine the components of the interpretation model consisting of the sender or interpreter, message or story for interpretation, and channel or interpretative media.

      3.3.2.3 Part 3: The learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the learning needs of tourists' questionnaire was modified from the concept of interpretation in tourism destination of Department of Tourism (2015) related to the story of tourist attractions and the contents of the story such as history, religion, belief, tradition, art, culture, way of life and geography, as well as, the interpretive media.

3.3.3 Development of Research Instruments

    The structured questionnaire of this study was developed by the researcher covering the purpose and the significance of the study was attached to the questionnaire. Clear instructions were given to the respondents regarding completion of specific items throughout the questionnaire. The objectives of this study, the theoretical framework, the literature review, and the findings in the study of the first objective guided the researcher into the formulation the questions on the type of close-ended questions. After consolation with the statistician and a computer expert, the questionnaire was submitted to the advisory board of the research project to consider this questionnaire, and then, after incorporation in recommendations made by the statistician, a computer expert, and the advisory board of the research project, the questionnaire was ready to be pretested.

3.3.4 Data Collection

In this study, data was a collection of 400 questionnaires conducting in site of Khao Phra Wihan national park during March – June, 2016.

3.3.5 Validity and Reliability Analysis

To ensure that the measures developed in research instruments are relevant and appropriate, the instruments will be tested for its validity and reliability. Validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration (Babbie, 2007). This is supported by Creswell (2009) defines that validity in quantitative research refers to whether one can draw meaningful and useful inferences from the score on particular instruments; so, validity is the ability of an instrument to measure what it is supposed to measure. And reliability refers to whether scores to items on an instrument are internally consistent (i.e., Are the item responses consistent across constructs?), stable over time (test-retest correlations), and whether there was consistency in test administration and scoring (Creswell, 2009). So, reliability is further ensured through conducting a pretest.

This study used the validity and reliability of measurement instruments to develop questionnaires. The Index of the Item-Objective Congruence (IOC) forms would be used as the tool to validate the content of validity. Prior to data collection, the content validity of the questions was checked by three specialists of cultural tourism interpretation using the Item-Objective Congruence (IOC) Index. Corrections and adjustments were applied in line with their recommendations. The specialists were also given an evaluation form and asked to rate each item to see whether it is congruent with the objective stated. Then, the Item-Objective Congruence IOC) Index was calculated by giving scores to 3 types of answers; the question is congruent with the objectives = +1, the question is uncertain to be congruent with the objectives = 0, and the question is not congruent with the objectives = -1. Any items with an IOC index lower than 0.5 were removed or revised, and items with IOC index higher than 0.5 were acceptable.

In this study, all items were rated higher than 0.5 on the IOC index, indicating they were acceptably congruent with the objectives set. The results of content validity

measured by the IOC Index showed 0.66 - 1.00. Additionally, there were suggestions that the wording should be revised to create a questionnaire for the tourists to clear up, for example: topic of travel arrangement should be clearly stated that travel arrangement by personally, friends, or family; and also topic of the sender or interpreter should be clearly identified as the staff of the park.

Also, the reliability of the questionnaires used pilot testing and thirty sample questionnaires were distributed in site of the Phanom Rung Historical Park, Chaloem Phra Kiat district, Buriram province conducting in February, 2016. Prior to the actual data gathering survey, reliability test was done on the data collected from the pilot study. The outcome of this testing will be a new set of questionnaire that would be used for the actual survey, conducted in March – April, 2016. The results from the pilot testing will be calculated by using Cronbach's Alpha Coefficient Formula (Cronbach, 1990, p. 204). The Statistical Package for the Social Sciences (SPSS) include in the SPSS table summary (statistics) is used for its verification describing internal consistency using Cronbach's alpha is considered satisfactory and acceptable for a well-developed instrument within the range of 0.7 to 0.8.

In this study, the reliability of the questionnaires showed that the Cronbach's Alpha Coefficient values 0.805. This confirms; there is a high level of internal consistency for measuring tools; thus, the measurement was considered highly reliable.

Table 3.1 Results of Reliability of Measurement of Questionnaires

Variables	Source of Measure	Cronbach's Alpha	Alpha if Item Deleted
1. Perception-behavior of the tourists	Berlo (1960),	**0.805**	
(1) Staffs of the park as the interpreters	Tilden (1987),		0.793
(2) Stories for interpretation	Veverka		0.819
(3) Interpretive media	(1994),		0.807
	Harpers Ferry		
	(1998),		

Table 3.1 (Continued)

Variables	Source of Measure	Cronbach's Alpha	Alpha if Item Deleted
2. Learning needs of the stories for interpretation	Chettamart 2002),		
(1) Mo I Daeng Cliff	Chanvirak		0.829
(2) Low Relief	(2013), Keys		0.795
(3) Sathup Khu or Twin Stupas	(2014),		0.803
(4) Don Tuan Khmer Ruins	Department of		0.802
(5) Sa Trao Pool	Tourism		0.801
(6) Khun Si Cave and Waterfall	(2015)		0.817
(7) Huai Khanun Dam			0.808
(8) An Ma Checkpoint			0.808
3. Learning needs of the interpretive media			
(1) Mo I Daeng Cliff			0.785
(2) Low Relief			0.783
(3) Sathup Khu or Twin Stupas			0.775
(4) Don Tuan Khmer Ruins			0.772
(5) Sa Trao Pool			0.781
(6) Khun Si Cave and Waterfall			0.769
(7) Huai Khanun Dam			0.769
(8) An Ma Checkpoint			0.769

3.3.6 Data Analysis

After conducting a study on the research objective 2, the data was analyzed by a computer using the Statistical Package for the Social Sciences (SPSS) program. The analysis included descriptive statistics, including frequencies and percentages were used to present the description of the findings regarding tourist demographic data, the perception-behavior data of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, and the learning needs data of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national

park. The findings were presented in the form of graphs, tables, and figures; and the conclusions of the findings were presented with recommendations.

3.4 Research Methods for Responding to Research Objective 3

This research objective is to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. The aim of this study is to develop a model of cultural tourism interpretation of Khao Phra Wihan national park and the interpretive designs of the park. The research will be conducted a participatory research with a focus group discussion to receive the comments and critiques of the drafting form by the staff members of the park as well as in-depth interviews and the IOC score in the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park by the specialists and academics of cultural tourism interpretation. This research will be followed the analysis of data from the objective 1 and 2, and a preceding interpretive plan's step to attain the drafting form of a cultural tourism interpretation; it will be conducted to the progress of this research, and until the conclusion of the study is a development model of cultural tourism interpretation of Khao Phra Wihan national park.

In this study, a participatory research by a focus group discussion and in-depth interviews were conducted to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. The descriptions of the procedures and methods of the study were as follows.

3.4.1 The Key Informants

The key informants of this study were selected to participate in a focus group discussion by 10 staff members of the park and in the in-depth interviews as well as the IOC scores of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park by 10 specialists and academics of cultural tourism interpretation who experienced cultural tourism at Khao Phra Wihan national park as well as Khom-Khmer culture, and tourism interpretation. By which a purposive sampling of the nonprobability sampling methods was employed to represent a group of sampling methods.

3.4.2 Procedures and Research Operations

3.4.2.1 The analysis of data from the objective 1 and 2, and a preceding interpretive plan's step to attain the form of a development model of cultural tourism interpretation were based on the analysis, and the conclusions were into two main issues: the current context of cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management, and the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park.

3.4.2.2 The consideration of the appropriate form and indicators of a development model of cultural tourism interpretation of Khao Phra Wihan national park was conducted a focus group discussion to receive the comments and critiques of the drafting form by 10 staff members of the park as well as the in-depth interviews and the IOC scores of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park by 10 specialists and academics of cultural tourism interpretation.

3.4.2.3 Recommendations from a focus group discussion and in-depth interviews were considered to improve the drafting form and indicators of a development model of cultural tourism interpretation of Khao Phra Wihan national park. Until the study can conclude that the final result was a development model of cultural tourism interpretation of Khao Phra Wihan national park.

Thus, from the steps of the procedures and research operations mentioned above, the procedures and research operations in this study can be summarized in the following figure 3.2.
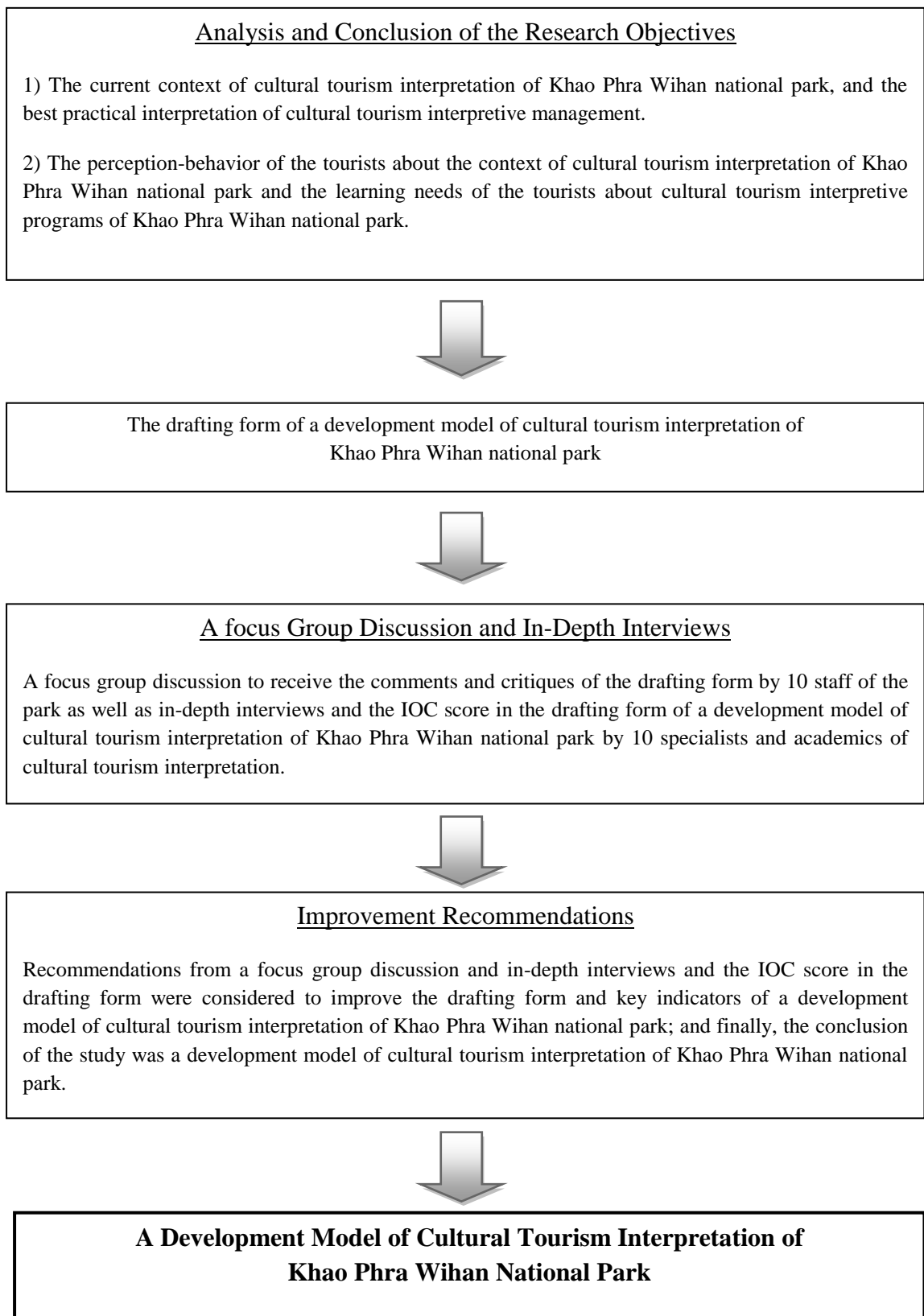
Figure 3.2 Procedures and Research Operations of the Research Objective 3

3.4.3 Data Analysis

The data analysis in this study operating with a focus group discussion and in-depth interviews was processed by using descriptive analysis of qualitative research, as well as, the Index of the Item-Objective Congruence (IOC) forms of a development model of cultural tourism interpretation of Khao Phra Wihan national park evaluated for its content validity by specialists and academics of cultural tourism interpretation. Each item was evaluated the congruence between the test items and objectives, and also the appropriateness with its related construct. Then, the data was processed according to Mehrens and Lehmann (1973, p. 109) claims that the test's validity is the extent to which the test measures what it is intended to measure. Hence, the Index of the Item – Objective Congruence (IOC) was used to evaluate the congruence between the test items and the objectives. The criteria are as follows:

+ 1 means the question is congruent with the objectives

0 means the question is uncertain to be congruent with the objectives

- 1 means the question is not congruent with the objectives

Therefore, the questions that obtain the IOC score between 0.5 – 1.0 were deemed acceptable. After that, modification and revision of the content of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park by the recommendations of specialists and academics of cultural tourism interpretation, and until the conclusion of the study was a development model of cultural tourism interpretation of Khao Phra Wihan national park.

In addition, the Index of the Item-Objective Congruence (IOC) forms was applied to evaluate the content validity in the research objective 3 by in-depth interviews; this is because the assessment and confirmation requirements of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park was conducted to study and would be acceptable to a group of specialists and academics of cultural tourism interpretation. It would be the validity strategies in qualitative research were procedures such as member checking, triangulating data sources that qualitative researchers used to demonstrate the accuracy of their findings as well as convince readers of this accuracy (Creswell,

2009, p. 235). And after processing in the study of this research objective, the summary of the determination of a development model of cultural tourism interpretation of Khao Phra Wihan national park will then be presented to the advisory board of the research project considered the appropriateness of the model, and finally, the conclusion of this study was a development model of cultural tourism interpretation of Khao Phra Wihan national park.

3.5 Research Methodology Concepts

Table 3.2 Research Methodology Concepts

Objectives	Research Method (s)	Population	Sample Size	Sampling Technique (s)	Research Tool (s)	Data Analysis
(Obj.1) To investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management.	1. Qualitative	The staffs of Khao Phra Wihan national park	10	Purposive sampling	In-depth interview	Content analysis
	2. Qualitative	The academics of cultural tourism interpretation	11	Purposive sampling	In-depth interview	Content analysis
	3. Qualitative	The academics of cultural tourism interpretation	10	Purposive sampling	In-depth interview	Content analysis
(Obj.2) To investigate the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park.	Quantitative	Thai tourists in site	400	Purposive + accidental sampling	Questionnaire	Descriptive statistics
(Obj.3) To determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park.	1. Qualitative	The staffs of the park	10	Purposive sampling	Focus group discussion	Content analysis
	2. Qualitative	The specialists and academics of cultural tourism interpretation	10	Purposive sampling	In-depth interview	Content analysis

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3.6 Ethical Consideration

In addition to conceptualizing the writing process for a research, researchers need to anticipate the ethical issues that may arise during their studies (Hesse-Bieber & Leavey, 2006). Research does involve collecting data from people, about people (Punch, 2005). Writing about these issues is required in making an argument for a study as well as being an important topic in the format for research. Researchers need to protect their research participants: develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organizations or institutions; and cope with new challenging problems. Also, ethical questions are apparent today in such issues as personal disclosure, authenticity and credibility of the research report, the role of researchers in cross-cultural contexts and issues of personal privacy through forms of Internet data collection (Isreal & Hay, 2006). These issues apply to qualitative, quantitative, and mixed methods research and to all stages of research, thus, researchers need to anticipate them and actively address them in their research plans.

In this research, the researcher would briefly explain and inform the participants that this study has permission to collect data, obtained from the Graduate School of Tourism Management of National Institute of Development Administration. Then, the purposes of this study would be explained to the subjects and also the expectation from their participants in this study. The subjects received an explanation about the voluntary nature of their participation and data confidentiality. They are treated respectfully and courteously at all times and their selection is based upon the selection criteria for inclusion in the study and not on any other criteria. They are also informed about their right to discontinue participation in the study for any reason without fear of any negative consequences to them. Additionally, the subjects are informed how to complete the interviews and the questionnaires as well as how long it might take.

3.7 Conclusion

This chapter has been organized to include the research design, target population and determination of sample size, methodologies for collecting data, interviews, questionnaire development, and the reasons for using a mixed method of qualitative and quantitative methods to conduct the research. The elaboration and explanation of the issues related to research methodologies have been highlighted and included the choices of research methodologies and data collection methods as well as the researcher's experience throughout the data gathering process is also mentioned.

Last but not least, the qualitative data based on the key informants in the cultural tourism interpretation of Khao Phra Wihan national park done in the research objective 1 will be analyzed and discussed in Chapter 4. The findings of investigations of the quantitative research done in the research objective 2 of the study will be analyzed and discussed in Chapter 5. Additionally, the findings of focus group discussion and in-depth interviews based on the comments and critiques of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park by the staff of the park, specialists, and academics will be analyzed and discussed in Chapter 6. Finally, the interpretation and translation of all these findings in the form of conclusions, contributions, recommendations and implementations in this research are presented, and discussed in Chapter 7.

CHAPTER 4

FINDINGS OF THE RESEARCH OBJECTIVE 1

This research objective is to investigate the current context of the cultural tourism interpretation of Khao Phra Wihan national park, and the best practical interpretation of cultural tourism interpretive management. Findings can be divided into four sections. These include documentary research, the section of a study of current context of the cultural tourism interpretation of Khao Phra Wihan national park, the best practical interpretation of cultural tourism interpretive management, and the summary of findings derived from a comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management. To manage interpretation at Khao Phra Wihan national park, this comparison will indicate some strengths and weaknesses of multiple stakeholders through their communication and decision-making. Finally, the results of this study can be used to create a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. And to make the findings more precise, a figure and a summary diagram are used to complete the meaning and to sum up what this research found. The findings of this research objective are as follows.

4.1 Documentary Research

Documentary research by studying secondary data about related research, journals, documents, and relevant books. It will be the guideline to study the concepts, theories, and research findings related to this study. The research findings will be synthesized until it can be summarized as the current context of the cultural tourism interpretation of Khao Phra Wihan national park.

As shown in the chapter 2 of the concept of interpretation previously, the finding found that the current context of the cultural tourism interpretation of Khao

Phra Wihan national park referred to the components relating to the efficiency of interpretation by using analysis thinking to examine the components of Berlo's SMCR Model of Communication (Berlo, 1960) started from the sender, message, channel, and receiver. Thus, the current context of the cultural tourism interpretation of Khao Phra Wihan national park consisted of the staff of the park as the interpreter, stories of tourist attractions of Khao Phra Wihan national park, interpretive media, and tourists (Berlo, 1960; Schramm, 1968) and the concept of the interpretation (Tilden, 1987, p. 65; Ham, 1992; Veverka, 1994, p. 160; Harpers Ferry, 1998; Chettamart, 2002; Knapp & Benton, 2004; Jamieson, 2006, p. 87; Walker, 2007; Wearing et al., 2008; Pimolsree, 2010; Unaphom, 2013; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015; Danwandee et al., 2015; El-Menshawy, 2016).

4.2 The Current Context of the Cultural Tourism Interpretation of Khao Phra Wihan National Park

This section will examine how Khao Phra Wihan national park manages interpretation at the site, by which the study on the current context of the cultural tourism interpretation of Khao Phra Wihan national park consists of 1) sender or interpreter, 2) message or story for interpretation, 3) channel or interpretive media and 4) receiver or tourist by collecting both primary and secondary data utilizing qualitative methods: literature reviews, in-depth interviews and on-site observation. In-depth interviews are used by the following groups of the key informants in the cultural tourism interpretation of Khao Phra Wihan national park such as the staff of the park. Secondary data is retrieved from the related research, journals, documents, and relevant books. The section will also highlight overview on how to manage the cultural tourism interpretation at Khao Phra Wihan national park described as follows:

4.2.1 The Overview of Current Context of the Cultural Tourism Interpretation of Khao Phra Wihan National Park

The overview of the current context of the cultural tourism interpretation of Khao Phra Wihan national park, the finding found that the management structure linked from the Office of National Park to Khao Phra Wihan national park served the

purposes in managing interpretation. It means that being a historical site, the Office of National Park is also involved in the decision-making for the development of the site; the provision of visitor centers and interpretive signs fall under the responsibility of the Office of National Park for the purpose of conservation. Also Khao Phra Wihan national park collaborates with the office of national park to be a site manager; the aim of these purposes is to enhance the quality of tourist attractions in the park. In addition, Khao Phra Wihan national park acts as site interpreters who have more flexible strategies to manage the tourism interpretation, for example, using online media to interact with tourists in and out of the area as well as the interpretation through the various festivals such as New Year's Day, Valentine's Day, and so on.

In short, the current context of the cultural tourism interpretation of Khao Phra Wihan national park consists of four main sections: interpreters, including the Office of National Park and Khao Phra Wiharn national park: story for interpretation in site: interpretive media, including the visitor center, interpretive signs, and staff of the park: and, tourists as receivers. By which each sections have the factors affecting the effective interpretation of the interpretive plan for tourism of Khao Phra Wihan national park. Thus, the key factors affecting the context of the cultural tourism interpretation of Khao Phra Wihan national park are as follows.

4.2.2 Interpreters of Khao Phra Wihan National Park

The research found that the interpreters of Khao Phra Wihan national park were divided into two parts: the Office of National Park and Khao Phra Wiharn national park. It could be said that the Office of National Park is a direct supervisor of Khao Phra Wihan national park served the purposes in managing interpretation, by which the database of tourist attractions or knowledge of tourist attractions is provided by Khao Phra Wiharn national park. In addition, the Office of National Park is responsible for the production of interpretive media such as visitor centers, interpretive signs, websites, and the training process of interpretation of tourist information to the personnel of the national park in the same direction while the other part is the manager of the interpretation in site that is Khao Phra Wiharn national park. So, this study will focus on the part of Khao Phra Wiharn national park as the main interpreter, which is the manager of the interpretation in site. By which

consideration of the factors those are important to the effectiveness of the tourism interpretation. Described as follows:

4.2.2.1 Credibility

The research found that credibility of the interpreter of the park received from the tourists in site as a result of compliance with the guidelines of the Office of National Park, including the decision-making for the development of the site; the provision of visitor centers, material, equipment and interpretive signs fall under the responsibility of the Office of National Park as well. In short, the credibility of the interpreters in this park contains guidelines from the Office of National Park, both in terms of interpretive management in the area and the park staff' operating manual. As a result, the interpreters in this area have the expertise in the interpretation of cultural tourism stimulating tourists to become interested.

4.2.2.2 Communication Skills

The research found that communication skills were important in the creation of tourism interpretations to enhance the learning of tourists; communication skills included speaking skills to build a better understanding of tourism, speaking skills for tourists with cultural differences, as well as solving immediate problem and psychological operations. In short, communication skills are important in the presentation of tourist attractions. Important skills affect communication to build learning of the tourists who visit the park comprising speaking skills or arts of speaking with tourists with different cultures and interpretive skills such as appropriateness of media choice.

4.2.2.3 Attitude

1) Attitude Towards Self

The research found that the attitudes towards self of the interpreters of Khao Phra Wiharn national park were important to create an atmosphere of tourism and enhance the learning of tourists. This is because they are the host of the tourist attractions that interact directly with tourists. It is necessary to impress tourists with the tourism interpretation in site as their duty. And also, it will create a positive image Khao Phra Wiharn national park and bring greater understanding and awareness of the historical site as a universal cultural heritage; this will lead to create a better understanding between Thailand and Cambodia. To sum

up, the interpreters of Khao Phra Wiharn national park, who are the interpretive managers in site, have the same attitude towards self; it is a positive attitude; they have a vision of working in the park together.

2) Attitude Towards Story

The research found that the stories of tourist attractions of Khao Phra Wihan national park for interpretation such as Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Tao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam and An Ma Checkpoint, should be considered in accordance with important topics, theme, and story details that tourists would be interested and will remember fondly after their visit. To sum up, the components of prioritizing contents in presentation of the stories of tourist attractions of Khao Phra Wihan national park are very important. So, the interpreters of this park should identify these key themes and topics to build the ongoing perceptions and learning of the park.

3) Attitude Towards Tourists

The research found that tourists were visitors visited the park. They must be served sincerely. Moreover, tourists should not be discriminated against, regardless of bias of ordinary people. To sum up, the attitudes towards tourists of the interpreters of Khao Phra Wiharn national park that tourists will have good perception and learning about the park; the interpretive staff of the park should understand their interest about the park and serve them willingly; thus, this tourist information can then be built into future planning and product development efforts.

4.2.2.4 Knowledge

The research found that the knowledge and understanding of the interpreter of Khao Phra Wiharn national park about the process of the tourism interpretation affected the creation of conditions to enhance the learning of tourists in the park. It could be said that the knowledge management in the park is divided into two parts: the knowledge management by the Office of National Park such as the information in the interpretive media: and the knowledge management by the park staff resulting from direct experience in the area. So, they need to have the knowledge to use the interpretive elements to suit the tourist in the area; but also should have the knowledge to understand and analyze the tourist linking with the tourism interpretation in the park. Such knowledge has an influence on selecting the story

contents, interpretive media, and activities. To sum up, in the views of the interpreters, the important knowledge that influences the enhancement of tourist learning in the park consists of: knowledge of tourist sites such as history, culture, tradition, art etc.: knowledge in using the interpretive media to suit tourists in the area: and knowledge of tourist analysis.

4.2.2.5 Social Systems and Culture

The research found that the enhancement of tourist learning in the park, the interpreters should need to understand that tourists are different in terms of social and cultural systems; so, they must be sincere and understand the tradition, culture, and so on thoroughly as well as they need to be willing to interpret in the park, and also be neutral and unbiased. Because the interpretive presentations in this area are about historical sites, Khom-Khamer culture; it is attractive to tourists. The presentations in this area will not bring politics both domestically and internationally involved. To sum up, Khao Phra Wihan national park is vulnerability of social systems and culture, especially a controversial issue about the overlapping claim area of Preah Vihear temple between Thailand and Cambodia. Thus, the enhancement of the tourism images and brings greater understanding and awareness of the historical site as a universal cultural heritage; this will lead to create a better understanding between Thailand and Cambodia; the interpreters must be sincere and understand the social systems and culture thoroughly as well as they need to be neutral and unbiased.

4.2.2.6 Experience

The research found that the interpreters of the park had experience in the tourist sites, particularly the Khom-Khmer culture. Experiences in the park will make the staff skilled in the area; and it comes from learning from real events. This is an experience that solves the problem or adjusts the interpretative approach in this park; and can be linked to the needs of tourists well. So, the experienced staff will help to enhance the learning of tourists about the tourist attractions in the park. To sum up, experience of interpreters of Khao Phra Wihan national park comes from learning and keeping up-to-date and brings that experience to use in situations. In addition, there is an exchange of experience between the staff and tourists.

4.2.2.7 Personality

The research found that the personality of the staff was the result of the teaching and training so that they will have a shared vision of communication to tourists, whether it will be dressing, speaking, hospitality, and tourist assistance service. It could be said that the interpreters of Khao Phra Wihan national park should have behavior that expresses the opportunity for tourists to have easy access, friendliness to tourists, sincerity, commitment to work, and working on the goal of tourism interpretation in the park. To sum up, personality of interpreters of Khao Phra Wihan national park can affect the interpretation in the park comprising with the opportunity for tourists to gain access to the staffs, sincerity, commitment to work, and a friendly with tourists.

4.2.2.8 Dedication

The research found that dedication of interpreters, including time to work at full capacity, diligence and attention to the task of responsibility, it will allow the staff to work in the park's interpretive tourism achieved. Also, they all had sacrifices for the common good. Sometimes they were inadequate especially during the high tourist season but they were available all the time; there was a dedication to the task of interpretation in the park fully. To sum up, although the numbers of the park staff working in the task of tourism interpretation are not enough but they are fully dedicated to working in Khao Phra Wihan national park in order to enhance the learning, understanding of tourists about the park.

4.2.3 Story for Interpretation

The research found that stories that presented tourists enhancing the learning about cultural tourism resources of Khao Phra Wihan National Park, including: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. These stories were substances that were being sent by the interpreter to the receiver as tourist. The key factors affecting the story of cultural tourism resources are topic, theme, theme information, sub-theme and content of the story: history, culture, tradition, religion, way of life, etc.; these factors are used to create a story to interpret. In addition, the finding showed that the topics were the park attractions that presented important

stories such as: geography of Mo I Daeng Cliff; history and belief of the Low Relief , Twin Stupas, and Khun Si Cave and Waterfall; culture of Don Tuan Khmer Ruins; history and lifestyle of Sa Tao Pool; and geography and lifestyle of Huai Khanun Dam, and An Ma Border Checkpoint that will be summarized as theme of each topic that help tourists understand what is being interpreted scope of the content of the story. Also, the stories for interpretation in the park can assist tourists to take home enjoyable memories. Therefore, it is necessary to make a story that takes into account the important elements: topic, theme, and content of story such as history, culture, and belief; it will be influential on the media used to build the experience for tourists as well. In conclusion, the stories that the interpreters of Khao Phra Wihan national park prioritize in the interpretive presentation enhancing the learning of the tourists in the park include: topic, theme, and content of story; the components of prioritizing stories in presentation are important because it can be difficult task to present a complex scientific concept in an easy-to-understand description, and also using to choose the correct techniques and media to appeal to the expected tourists as well.

4.2.4 Interpretive Media

The research found that the important interpretive media that the interpreters of Khao Phra Wihan national park used to show the identity and character of the park considered into two types of interpretation: personal interpretation as the park staffs: and non-personal interpretation such as publications, tourist information center, exhibition, directional signs, social media, and special events and activities. These interpreters must begin learning the distinct characteristics of each from media and then choose wisely. Choosing the types of media in the park, in the case of personal media will be chosen by the purposes of that site considered with the interpretive skills and knowledge of the tourist sites while in the other case, non-personal media will be chosen by the purposes of that site as well, but considered with the content of the tourist attractions. In conclusion, there are two types of interpretive media that are widely used in Khao Phra Wihan national park: personal interpretation consists of the staff members of Khao Phra Wihan national park who communicate directly with tourists, and non - personal interpretation consists of publications, tourist information center, exhibition, directional signs, social media, and special events and activities.

There is no fixed instruction of how to choose type of interpretation; however, some crucial factors need to be considered: media choice and interpretive technique according with tourist' cultural background, number of tourists in site, theme and objective of the interpretive programs, etc.

4.2.5 Tourist

4.2.5.1 Tourist Demographics

The research found that the general information of tourists of Khao Phra Viharn national park was managed to collect the tourist information at the checkpoint at the park in order to collect data and statistics of visiting tourists. It can help specify who exactly the target tourist is. And also, it has influence on content specification, interpretive media, interpretive technique, and activities which are presented the different target markets. In addition, the finding showed that tourist information was recorded only by the number of tourists and nationality. The average number of tourists visiting the park is 500 people per day. While the information obtained from the observation, the average visit duration for all tourists to a site was about 2 – 3 hours starting from 5 o'clock to 8 o'clock. Most tourists were university students and working age tourists. Most tourists will walk to the Mo I Daeng Cliff at the point of watching the mist in the morning, and a low relief carved with stairs down the cliff, and also the Twin Stupas in the same area. To sum up, in addition to the tourist data collection is the number of tourists and nationality or country of origin, the tourist information should be collected in the types of gender, age range, educational level, and travel arrangement as well as level of interest in content of tourist site, tourist behavior and interest, and visit duration of tourist. This information has influence on managing and developing the interpretive plan in the future.

4.2.5.2 The Level of Perception and Use of Interpretive Media

The research found that most tourists had more the perception and using of the non-personal interpretive media such as visitor center, interpretive signs, social media, both Facebook and LINE application than personal interpretive media such as the staff of the park. This is because tourists are required to search for information about tourism of this park from non-personal interpretive media, especially social media that is easy to use and up-to-date. While, personal interpretive media, such as

the staff of the park are inadequate for the needs of the tourists, including access to personal interpretive media is difficult. To sum up, the interpretive media that is perceived and needed by tourists is non-personal media especially online media, including Facebook, LINE application, and website of the park. While, the personal media, such as the staff of the park, are perceived and needed by tourists at low level due to the number of staff is not much, and access to personal media is difficult. But in order to develop the cultural tourism interpretation to enhance the learning of tourists of this park, it is necessary to promote the personal media to get the attention of tourists; personal media has many benefits; it is a resource that directly interacts with tourists; those can be guides or lecturers giving tourism information and answer to tourists effectively.

As the findings cited above, it illustrates the overview of stakeholders taking part in managing interpretation at this park. In general, the management structure consists of two main sectors namely the Office of National Park and Khao Phra Wihan national park. Each sector has its own responsibility associated with cultural tourism interpretation. For sustainable development and cultural tourism interpretation, the Office of National Park is also involved in the decision - making for the development of the site; the visitor centers, interpretive signs, and website of the park fall under the responsibility of the Office of National Park for the purpose of conservation, visitor safety, and heritage education. And, Khao Phra Wihan national park collaborates with the office of national park to be a site manager; the aim of these interpretive purposes is to enhance the heritage education and quality of tourist attractions in the park. In addition, Khao Phra Wihan national park acts as site interpreters who have more flexible strategies to manage tourists and tourism interpretation. Overall, the intention of this section is to help readers understand the current context of cultural tourism interpretation of Khao Phra Wihan national park, which the roles of all above sectors are related to the management of interpretation at the park as shown in the following figure 4.1.

| Interpreter (Sender) | → | Story of Tourist Attraction (Message) | → | Interpretive Media (Channel) | → | Tourist (Receiver) |

Office of National Park

(Knowledge of tourist attractions of Khao Pha Wihan national park)

↕

Khao Phra Wihan National Park

(Staff)

(Credibility, Skills, Attitude, Knowledge, Social systems and culture, Experience, Personality, and Dedication)

Story of Tourist Attractions of Khao Phra Wihan National Park

1) Topic
2) Theme
3) Theme information: the key content of presentation
4) Sub-theme and sub-topics
   Content of the story: history, culture, tradition, religion, way of life

Visitor Center, Interpretive Signs and Website

(Media choice and interpretive technique)

Interpretive Signs, Online Media, and Staff of the Park

(Media choice and interpretive technique)

Tourists in Site

1) Tourist demographics
2) Travel characteristics
3) Tourist behavior
4) Interest and visit duration

Figure 4.1 Current Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

4.3 The Best Practical Interpretation of Cultural Tourism Interpretive Management

This section will investigate where the best practical interpretation of cultural tourism interpretive management is, and how to manage the cultural tourism interpretation at the site, by which the study on the Khom-Khmer culture that is the origin of culture in this region. In addition, the best practical interpretation refers to the process or methods to educate tourists about the Khom-Khmer culture by tourism interpretation model. By looking outside the own region and find external destinations which are successful and well-known and which have similar destination values and scale to the destination. This is an ideal "model" benchmarks. Evaluation the best practical interpretation of cultural tourism interpretive management, there are five categories with description and indices are as followed: destination's potential, interpreter's potential, the story of tourist attractions, the interpretive media, and the tourists; it is a valuable tool to help to understand the way to develop the process of cultural tourism interpretation of Khao Phra Wihan national park and the interpretive design of cultural tourism of Khao Phra Wihan national park. This is all about the lessons learned: the best practical interpretation of the Khom-Khmer cultural tourism interpretive management. This data will contribute to the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and achieve the goal (Department of Tourism, 2015).

To undertake this section, in-depth interviews are used by the following groups of the key informants in the cultural tourism interpretation as the academics of cultural tourism interpretation such as lecturers, instructors, teachers, and interpreters in the field of cultural tourism interpretation or communication. Secondary data is retrieved from the related research, journals, documents, and relevant books. Therefore, this part will also underline different views on how to enhance the management of interpretation at Khao Phra Wihan national park described as follows:

4.3.1 The Best Practical Interpretation of Khom-Khmer Cultural Tourism

The research found that the key informants expressed their opinion about the best practical interpretation of Khom-Khmer cultural tourism in the same direction as Angkor Wat temple of Cambodia, which was inscribed a UNESCO World Heritage Site; thus, it was an attractive tourist destination in Southeast Asia. In addition, it used to be the capital of the Khom-Khmer Empire known as Siem Reap province. It is a fascinating example of decorations and Khom-Khmer architecture; hundreds of sculptures and carvings describe the long history of the civilization of Khom-Khmer. These are the result of the power of human creation; the iconic view, history, culture and religious status of Angkor Wat temple attract thousands of visitors and pilgrims around the globe. Moreover, this historical value is an ancient Khom-Khmer civilization; it has the power to negotiate tourism to create a valuable tourist attractions as well as the Khom-Khmer cultural tourism interpretation. And also, the UNESCO charter for Angkor called for the creation of a governing body, known as APSARA, the Authority for the protection and management of Angkor Wat includes tourism interpretation at the site. As become a UNESCO World Heritage Site, the development of tourism interpretation was defined as a significant driver to enhance visitor understanding as well as appreciation of the site. To sum up, interview results of key informants found that the best practical interpretation of Khom-Khmer cultural tourism was Angkor Wat temple of Cambodia, which was an ancient Khom-Khmer civilization and registered as a UNESCO World Heritage Site.

4.3.2 The Management of the Best Practical Interpretation of Khom-Khmer Cultural Tourism

Considering an ancient Khom-Khmer civilizations and World Heritage sites, Angkor Wat temple of Cambodia, the research found that groups of the key informants in this study also considered issues related to the management of the best practical interpretation of Khom-Khmer cultural tourism adapted from the evaluation an interpretation plan for tourism (Department of Tourism, 2015). The evaluation of management of the best practical interpretation of Khom-Khmer cultural tourism, Angkor Wat temple, considering into five categories of the management of the best practical interpretation of Khom-Khmer cultural tourism is as followed: destination's

potential, interpreter's potential, story of tourist attractions, interpretive media, and tourists. It can be summed up that Angkor Wat temple has destination's potential with Khom-Khmer civilizations and World Heritage sites; facilities in tourist site have been developed. While the interpreter's potential, there are three stakeholders taking part in managing interpretation at Angkor Wat temple: international communities, public sector and private sector. Each sector has its own responsibility associated with interpretation but there are links to each other. The stories of tourist attractions are attractive content and continuity accordance with objective and target audience organized theme and message. Interpretive media used at this site, there are art of presentation: media choice and interpretive technique. And the tourists, there are many types of tourists interested in Khom-Khmer civilization: country of origin, age range, educational level, trip details, travel motivation, and visit duration.

In addition, evaluation an interpretation plan for tourism is applied to evaluate the management of the best practical interpretation of Khom-Khmer cultural tourism as Angkor Wat temple adapted from the evaluation an interpretation plan for tourism of Department of Tourism of Thailand and related research (ACTPPR, 2005; Department of Tourism, 2015). This evaluation will show how interpretation potential depends on five categories: destination's potential, interpreter's potential, and story of tourist attractions, interpretive media, and tourists, adding up to 100 points. This is because the evaluation and confirmation requirements of the management of the interpretation at Angkor Wat temple would be acceptable to a group of specialists and academics of cultural tourism interpretation and used to demonstrate the accuracy of their findings as well as convince readers of this accuracy. Thus, five categories with description and indices are as follows.

Table 4.1 Evaluation of Tourism Interpretive Management

Topic	Index
1. Destination's Potential (weight 15 points)	
1.1 Value, identity of destination	Geographic terrain, Natural abundance, Ways of life, and Local tradition.
1.2 Accessibility to destination	Connection to public transportation, Diffusion on travel information.
1.3 Tourist facilities	Visitor Information Center, Facility, Accommodation, Parking, Toilet, Restaurant, Souvenir shop, and Number of staff per unit.
1.4 Activities	Variation and Distinction of activities provided.
1.5 Opportunities and threats analysis	Site manager's awareness of opportunities and threats on tourism planning and development.
2. Interpreter's Potential (weight 15 points)	
2.1 Credibility	Clear responsibility, Management experiences, Determination, and Dedication.
2.2 Communication Skills	The use of language in communication, information, knowledge, and know how to interpret the correct interpretation.
2.3 Attitude	Opinions or views presented positive both for themselves and the tourist as well as tourist attractions.
2.4 Knowledge	Knowledge of the tourism interpretation at the site.
2.5 Experience	Interpretive experience in tourist attractions and tourists.
3. Story of Tourist Attractions (weight 30 points)	
3.1 The Entire Presentation	Attractive content, Congruence and continuity accordance with objectives and target audience.
3.2 Theme	Identified theme.

Table 4.1 (Continued)

Topic	Index
3.3 Organized-message	Content is easy to follow, comprehensive, insightful. Cut to the chase.
4. Interpretive Media (weight 20 points)	
4.1 Media Choice	Appropriateness of media choice, determined by site location, target, content, quality and maintenance of interpretive media.
4.2 Interpretive Technique	Creativity and Initiation, Rhetorical question to stimulate attention, Arts of speaking, Clothing, Displaying artifacts, Miniature models, Tourist's participation in interpretive activities.
5. Tourist (weight 20 points)	
5.1 Tourist Demographics	Type of tourists, Language, Country of origin, Age range, Educational level.
5.2 Travel Characteristics	Trip details; Starting point. Group tour or independent travelers, Family travelers.
5.3 Tourist Behavior and Interest	Analysis of travel motivation, Preferred activities in destination.
5.4 Visit Duration	Time spent on destination, a tour itinerary.

Table 4.2 Scoring Criteria Evaluation of Tourism Interpretive Management

Score	Summary of Interpretive Management
90-100 points	Interpretive Management is outstanding
70-89 points	Interpretive Management is very good
50-69 points	Interpretive Management is good
30-49 points	Interpretive Management is poor
20-29 points	Interpretive Management needs improvement

Source: Department of Tourism (2015).

Regarding the table of evaluation an interpretation plan for tourism cited above, interpretation potential depends on three main categories: story of tourist attractions, interpretive media, and tourist, adding up to 70 points. There are many factors that could affect the result of interpretation, so feel free to change the indices and their weight where appropriate due to objectives of interpretative plan (Department of Tourism, 2015).

Additionally, the finding evaluations of the management of the best practical interpretation of Khom-Khmer cultural tourism as Angkor Wat temple are evaluated from the interviews as shown in the following (Table 4.3).

Table 4.3 Score Table and Summary of Evaluation for the Interpretive Management at Angkor Wat Temple

Evaluation	Evaluators									
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
Destination's Potential (15 points)										
1. Value, Identity of Destination (3 points)	3	3	3	3	3	3	3	3	3	3
2. Accessibility to Destination (3 points)	3	2	2	3	3	2	3	3	3	3
3. Tourist facilities (3 points)	3	2	2	3	3	2	3	3	3	3
4. Activities (3 points)	3	2	3	3	3	2	3	3	3	3
5. Opportunities and Threats Analysis (3 points)	2	2	2	2	2	2	2	2	2	2
Interpreter's Potential (15 points)										
Credibility (3 points)	3	3	3	3	3	3	3	3	3	3
Communication Skills (3 points)	3	3	3	3	3	2	3	2	2	2
Attitude (3 points)	3	2	3	3	3	3	3	3	3	3
Knowledge (3 points)	3	3	3	3	3	3	3	3	3	3
Experience (3 points)	3	3	3	3	3	3	3	3	3	3
Story of Tourist Attractions (30 points)										
1. The Entire Presentation (10 points)	9	8	8	9	9	8	8	9	9	8
2. Theme (10 points)	9	8	8	7	9	8	8	9	7	8
3. Organized-message (10 points)	9	8	8	8	9	8	8	9	8	8
Interpretive Media (20 points)										
1. Media Choice (10 points)	9	8	8	8	9	8	9	8	8	8
2. Interpretive Technique (10 points)	9	8	8	8	8	8	8	8	8	8
Tourist (20 points)										
1. Tourist Demographics (5 points)	4	5	5	5	5	5	5	5	5	5
2. Travel Characteristics (5 points)	4	4	5	4	5	4	5	4	4	4
3. Tourist Behavior and Interest (5 points)	4	4	5	4	5	5	5	4	4	5
4. Visit Duration (5 points)	4	5	5	5	5	5	5	5	5	5
Summary	**90**	**83**	**87**	**87**	**93**	**84**	**90**	**89**	**86**	**87**
Total Average					**87.6**					

According to the table 4.3, it was found that the total average of evaluations of the management of the best practical interpretation of Khom-Khmer cultural tourism as Angkor Wat temple is 87.6 points. The interpretive management is very good. But it could be said that this evaluation shows how interpretation potential depends on three main categories: story of tourist attractions, interpretive media, and tourists, adding up to 70 points. There are many factors that could affect the result of interpretation, so feel free to change the indices and their weight where appropriate due to the purpose of the interpretation plan.

After conducting the in-depth interviews with the groups of the key informants in the cultural tourism interpretation, the finding of this study was found that Angkor Wat temple is the best practical interpretation of Khom-Khmer cultural tourism and successful and well-known as the World Heritage Site. And then, the next section is all about the lessons learned: the best practical interpretation of the Khom-Khmer cultural tourism interpretive management. This data will contribute to the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and achieve the goal described as follows.

4.3.3 The Management of the Interpretation at Angkor Wat Temple

To undertake this section, it is all about the lessons learned: the best practical interpretation of the Khom-Khmer cultural tourism interpretive management. In-depth interviews are used by the following of the key informants in the cultural tourism interpretation such as the interpreters in the field of Khom-Khmer cultural tourism interpretation at Angkor Wat. And as well, secondary data is retrieved from the related research, journals, documents, and relevant books described as follows.

4.3.3.1 Documentary Research

The research found that the management of the interpretation at Angkor Wat temple conducted by multiple stakeholders. It is listed from the international sectors to the private sector. Each sector provides its strategy toward achievement of managing the tourism interpretation at Angkor Wat. The management of interpretation varies according to the objective and the responsibility of the relevant stakeholders; the interpretation at Angkor Wat temple is also influenced by

communication and collaboration between multiple sectors (Chermayeff et al., 2005; Chanvirak, 2013; Chermayeff, 2013).

According to the figure 4.2, it explains the overview of the interpretive management at Angkor Wat temple. In the box A, there are the international sectors such as UNESCO and the other three NGOs namely: German Apsara Conservation Project (GACP), World Monuments Fund (WMF), and Ingegneria Goetechnical e Structurale (I. Ge. S.), who focus on conservation and restoration projects at Angkor Wat; most projects have their own visitor centers. These centers specifically show only selective information about the project and they attract visitors who are interested in conservation sites. The visitor centers are run on donations supplied by their respective countries. Moreover, tourism interpretive signs and boards have been arranged to enhance the quality of visits as well as for visitor safety.

Considering the box B, it illustrates the role of APSARA National Authority in managing onsite interpretation and a good relationship between APSARA National Authority and international sectors is explained in box A. APSARA National Authority is the only public sector that controls Angkor Wat temple. Inside box B, there are two small boxes that show different levels of management of interpretation at this site. Policy and decision makers who are related in developing the site are from management groups. These groups work horizontally and vertically with site managers and international organizations to achieve managing interpretation on site. This is because Angkor Wat was inscribed in a world heritage list, all development projects have to discuss and consider with UNESCO. Also the management group has a good interaction with NGOs and they always meet an agreement on a standard of interpretive facilities at the site. They provide capacity building for site managers to develop interpretation schemes on the site. These site managers play an important role in increasing visitor experiences through interpretive facilities and information provided on the site: direction signs, information boards, and signage boards.

Regarding the box C, it shows the role of private stakeholders on site; freelance and contracted tour guides in box E act for the private sector. These tour guides have gone through an interpretive training course provided by the Ministry of Tourism. The guides are under supervision of the Ministry who license guides to work

on the site. In addition, an arrow connected between boxes B and C shows a good interaction between APSARA National Authority and the Ministry to strengthen tour guide capacity. APSARA National Authority understands that tour guides are key interpreters enhancing the quality of interpretation of the site. Thus, additional training courses for guides are found as good ways to improve their interpretation and presentation. Unlike managing interpretation by organizations, tour guides need to be talented and flexible; so, managing interpretation by tour guides is very challenging because they have to understand visitor behavior and how to select appropriate interpretation for visitors.

To sum up, it could explain the overview of stakeholders taking part in managing interpretation at Angkor Wat temple. In general, the management structure consists of three main sectors namely international communities, public sector and private sector. Each sector has its own responsibility associated with interpretation. The links from APSARA national authority to UNESCO and from APSARA National Authority to the Ministry of Tourism serve different purposes in managing interpretation. The objectives in managing interpretation from NGOs, UNESCO, APSARA National Authority and tour guides are divided into two main categories, the objective of managing the interpretation by organizations and tour guides. The NGOs working for restoration and maintenance of Angkor Wat temple attempt to inform visitors about the current situation of the temple that needs immediate rescue. Information boards and tourism interpretive signs are used to explain to tourists about the conservation project and ask for their cooperation, while UNESCO and APSARA National Authority working for heritage education; and, tour guides aim to increase visitor's awareness of the sites and develop conservation ethics of the site. It means that being a World Heritage Site, UNESCO is also involved in the decision-making for the development of the site. APSARA National Authority collaborates with the Ministry of Tourism to conduct training courses for local guides. The purpose of these courses is to enhance the quality of tour guides in the Angkor Wat temple. Moreover, interpretation at Angkor Wat is also influenced by communication and collaboration between multiple stakeholders, which have direct connection with the management of interpretation. The provision of visitor centers and tourism interpretive signs fall under the responsibility of APSARA National Authority and UNESCO as well as

NGOs for the purpose of conservation; furthermore, tour guides act as site interpreters who have more flexible strategies to manage group tours and interpretation.

Thus, the management of the interpretation at Angkor Wat temple can be summarized as a following figure 4.2.
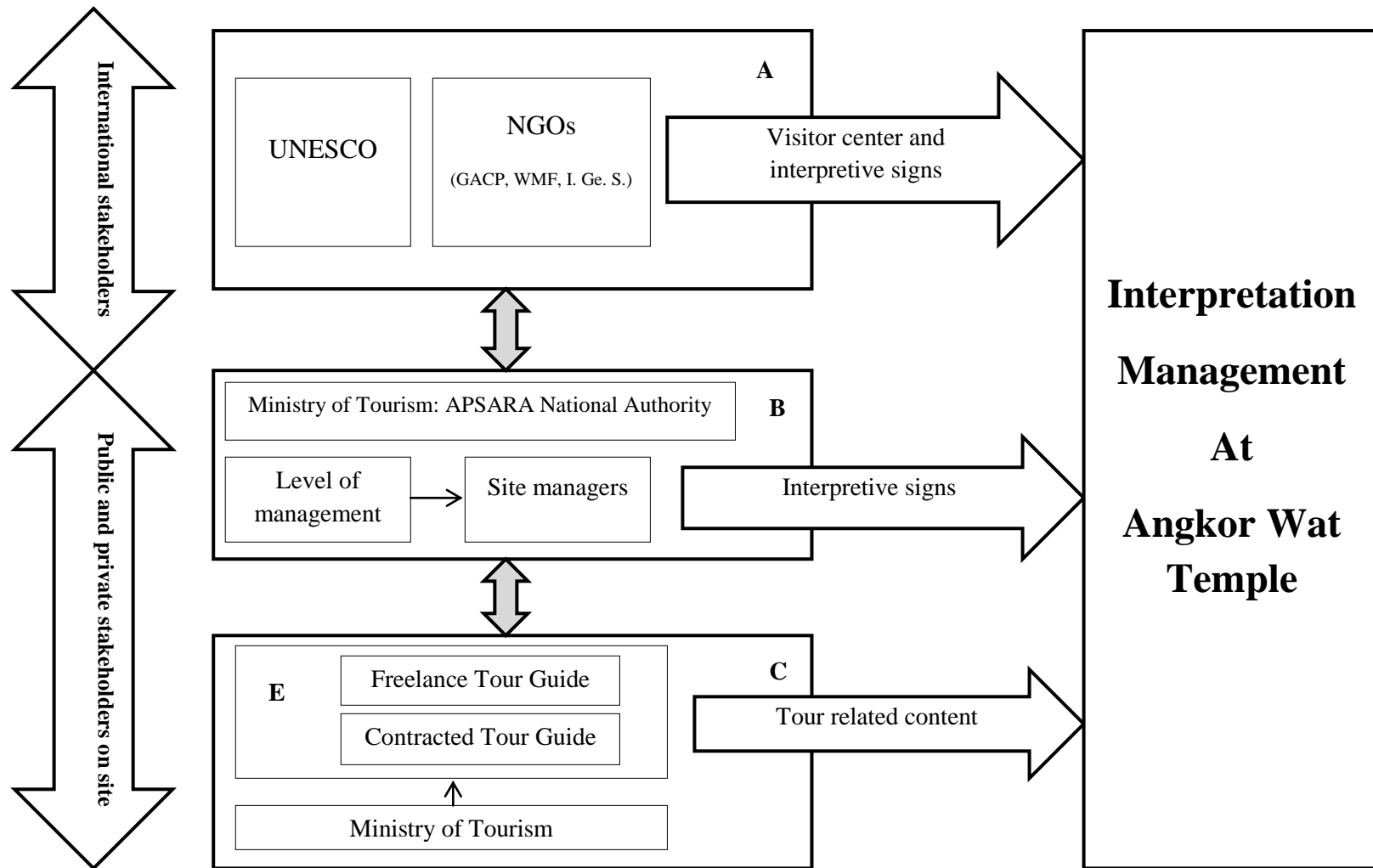
Figure 4.2 Management of the Interpretation at Angkor Wat Temple

4.3.3.2 Findings from Interviews with Stakeholders at Angkor Wat

The research found that managing interpretation at Angkor Wat temple presented in different ways due to individual management of international organizations and the public as well as private sectors. In doing so, interpretation is adopted as a tool to reduce negative impacts and increase visitors' awareness about visiting sites. International organizations such as UNESCO and NGOs pay great attention to the impacts of tourism on historical sites. Their concerns about visitors' impacts lead to the establishment of the conservation and restoration by interpretive presentation at this site. So, they need to have the good knowledge of interpretive management. While, the public sector and private sector encompass APSARA National Authority as well as tour guides and tour operators that own the heritage sites and also have important management roles. To manage interpretation, they tend to enhance visitors' understanding and experiences about historical sites. To do that, some site managers are trained to be site interpreters whereas the others are responsible for providing and designing visitor facilities including interpretive infrastructure; thus; site managers are trained with particular skills to enhance the service quality. And also, tour guides and tour operators play an important role in providing significant information about the visiting sites to visitors; tour guides have direct communication with tourists and the guides have individual strategies to involve visitors in their interpretation; tour operators, on the other hand, have an influence on tour contents or presentation organized by tour guides. Therefore, effective interpretation also relies on the factors related to the interpreters such as credibility, communication skills, knowledge, and experience at the site, and so on, and to the context of tourism interpretation as well. The interview details from the experience of those involved in the management of interpretation at Angkor Wat temple of Cambodia can be summarized as follows.

1) Interpreters

The research found that the tourism interpreters at Angkor Wat temple were divided into three main sectors namely international communities, public sector and private sector. UNESCO and NGOs are the first sector will illustrate the key stakeholders taking part in managing interpretation at Angkor Wat temple, which have a responsibility to improve the management of interpretation at the temple. And

the next, managing interpretation by the APSARA National Authority is distinguished from managing interpretation by tour companies. The differences between the APSARA National Authority and the tour companies have been found through their particular roles and purposes in managing interpretation as mentioned above. But one thing that appears in the qualifications of all the sectors of interpreters at Angkor Wat temple is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness.

To sum up, the factors affecting effective interpretation of Angkor Wat temple is divided into three parts: firstly, the part of the international organizations that are responsible for the conservation and restoration of this World Heritage site; thus, they must have knowledge about the history of civilization Khmer well: the part of the public sector such as APSARA National Authority of the Ministry of Tourism, Cambodia that are responsible for taking care of tourist amenities and caring for the World Heritage Site and also the management of the tour companies and tour guides in this World Heritage site; so, it is necessary to have knowledge and specialization in the interpretive management in the site as well: and the last is the private sectors such as the tour companies and tour guides at the site that must have knowledge in the story of Khom-Khmer civilization to interpret to the tourists and also the experience and good understanding of the social and cultural system of tourists to enhance the good personality and credibility of the interpreters in this World Heritage site.

2) Story for Interpretation

The research found that the stories for interpretation are the Khom-Khmer history of temple and cultural resources presented through the hundreds of sculptures and carvings. These describe the long history of the temple and the country; and also the iconic view and religious status of Angkor Wat temple attract thousands of visitors and pilgrims around the globe. Furthermore, there are a number of different scenes illustrating human life, heaven and hells, history, and war. These scenes interpret visitors with an opportunity to learn about the god legend, the king history and myths from tour guides who have been trained in the tourism interpretation about topics, themes, and content. Thus, the story of the temple is

uncovered to visitors through inscriptions, statues, sculptures and bas-relief of the temple. Unlike other historical sites, Angkor Wat is also a living site because it still earns respect from people today. Visitors travelling to Angkor Wat in February, March and April may occasionally see local residents performing rites and rituals at the temple as the way of local life. And for religious beliefs, Cambodian people wish to see the temple at least once in their life as well.

To sum up, the stories for interpretation at Angkor Wat temple include the stories about the Khom-Khmer history, culture, beliefs, art, religion, way of life, and so on that tourists will have the opportunity to learn the stories through the hundreds of sculptures and carvings displayed in this temple by the tour guides who have been trained from the Ministry of Tourism in the tourism interpretation about the stories at Angkor Wat temple to present the topics, theme, and content of the story to the tourists. Because there are tourists from different countries to Angkor Wat temple, the stories for interpretation must be presented in the same direction and correct.

3) Interpretive Media

The research found that the interpretive media and dissemination of information at Angkor Wat temple consist of visitor centers, signs and information boards, guide books, website, and tour guides. It can be said that managing interpretation at Angkor Wat temple presents indifferent ways due to individual management of international organizations and the APSARA National Authority known as the public sector; the purpose of managing interpretation by the organizations is based on a common idea about preservation and heritage awareness, international organizations and public organizations seem to have further aims regarding the quality of visit through the interpretive media; tourists would learn the stories of the Khom-Khmer history at the site by visitor centers, signs and information boards, guide books, and website. These two serve tourists aim to educate tourists about the conservation and restoration projects. The tourists are not able to experience the whole site through these interpretive media. Thus, the private sector as the tour guides' interpretation is a good way to educate the stories of the Angkor Wat at the site; the aim of tour guides' interpretation is to give tourists a sense of places which they would satisfy and probably visit again; and the tour guides whose nationality is

Cambodian are involved directly with tourists by telling them about history and other relevant information at tourist destinations.

To sum up, there are two types of interpretation that are widely used at Angkor Wat temple: personal interpretation such as tour guides: and non-personal interpretation such as visitor centers, sings and information boards, guide book, and website. But the effective interpretation with tourists and good interaction with tourists is a tour guide. To do that, tour guides are trained to be site interpreters by organizing an interpretive training course provided by the Ministry of Tourism. They were trained in the effective ways to manage interpretation for the tourists and the group tours; the success of interpretation management needs to consider some relevant points such as time management for every single interpretive spot, a reduction of the same interpretation themes, interpretive topics, and tour guide techniques in interpretation related to general knowledge and the language used with tourists' background. So, tour guides are very flexible in managing interpretation.

4) Tourists

The research found that most international tourists came as a group tour; but there are some that came with family and friends. At the same time, the people of Cambodia were also popular to visit Angkor Wat as well. The site interpreters should understand and analyze the tourists include who they are, where they come from, which region, what their language, what their social and culture system, what their age range, what they want to do, how they travel to this site, what their interest, and so on. Such information has influence on designing the contents to interpret, the interpretive media, and activities.

To sum up, some of these challenges are identified and described in interpretation management; the site interpreters must understand and analyze the tourists at site. These challenges include the allocation of time, understanding about tourists' backgrounds, comparative interpretation, attractive games, tourist's motivation and flexibility of interpretation. Such information has influence on designing the contents to interpret, the interpretive media, and activities; these information can then be built into the future effective planning and product development efforts.

As the findings cited above, this finding illustrates the overview of the interpreters taking part in managing interpretation at Angkor Wat temple. And also this section is all about the lessons learned: the best practical interpretation of the Khom-Khmer cultural tourism interpretive management. This data will contribute to help the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and achieve the goal. Therefore, the conclusion of this section is presented in the figure 20 listed from the international organizations to the private sector. Each sector provides its strategy toward achievement of managing interpretation at Angkor Wat temple. Management of interpretation varies according to the objective and the responsibility of the relevant stakeholders. But one thing that appears in the qualifications of all the sectors of interpreters at Angkor Wat temple is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. While the site interpreters are tour guides who interact directly with tourists; so, they must not only have knowledge in the story of Khom-Khmer civilization to interpret to the tourists, they must also have the experience and good understanding of the social and cultural system of tourists to enhance the good personality and credibility of the interpreters in this World Heritage site. And interpretation at Angkor Wat is also influenced by communication between multiple stakeholders. Thus, the lesson learned from managing interpretation at Angkor Wat temple will also highlight different views on how to improve the management of interpretation at Khao Phra Wihan national park can be summarized as the process of the best practical interpretation of the Khom-Khmer cultural tourism interpretive management: Angkor Wat temple as shown in a following figure 4.3.

Interpreter (Sender)	→	Story of Tourist Attraction (Message)	→	Interpretive Media (Channel)	→	Tourist (Receiver)

UNESSCO, NGOs
(Knowledge)

Ministry of Tourism and APSARA National Authority
(Knowledge)

| Level of management | → | Site managers |

Tour Companies

Freelance tour guides & Contracted tour guides

(Knowledge, Experience, Personality, Credibility, social and culture system, Communication skill)

Khom-Khmer civilization

(Topics, theme, and content of the story to the tourists)

Visitor Center and Interpretive Signs

(Conservation, Visitor safety and Heritage education)

Interpretive Signs

(Heritage education)

Tour Guides

(Tour related content and Heritage education)

Tourists in Site

(Tourists' backgrounds)

Figure 4.3 The Best Practical Interpretation of the Khom-Khmer Cultural Tourism Interpretive Management: Angkor Wat Temple

4.4 Summary of Findings

This section is the summary of findings derived from a comparison between the the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management, Angkor Wat temple, which was inscribed a UNESCO World Heritage Site. To manage interpretation at Khao Phra Wihan national park, this comparison will indicate some strengths and weaknesses of interpretation management of interpreters through their communication and decision making enumerated as follows.

The finding evaluations of the interpretive management of Khao Phra Wihan national park are evaluated from the interviews as shown in the following (Table 4.4).

Table 4.4 Score Table and Summary of Evaluation for the Interpretive Management at Khao Phra Wihan National Park

Evaluation	Evaluators									
	1	2	3	4	5	6	7	8	9	10
Destination's Potential (15 points)										
1. Value, Identity of Destination (3 points)	3	3	3	3	3	3	3	3	3	3
2. Accessibility to Destination (3 points)	3	2	2	3	3	2	3	3	3	3
3. Tourist facilities (3 points)	1	2	2	1	1	2	1	1	2	1
4. Activities (3 points)	3	3	3	3	3	2	3	3	3	3
5. Opportunities and Threats Analysis (3 points)	1	1	2	2	1	2	2	1	2	1
Interpreter's Potential (15 points)										
Credibility (3 points)	3	3	3	3	3	3	3	3	3	3
Communication Skills (3 points)	1	2	1	1	2	2	1	2	1	1
Attitude (3 points)	3	2	3	3	3	3	3	3	3	3
Knowledge (3 points)	3	3	3	3	3	3	3	3	3	3
Experience (3 points)	3	3	3	3	3	3	3	3	3	3
Story of Tourist Attractions (30 points)										
1. The Entire Presentation (10 points)	8	8	8	8	8	8	8	8	8	8
2. Theme (10 points)	8	8	8	7	8	8	8	8	7	8
3. Organized-message (10 points)	7	8	8	8	8	8	8	8	8	8
Interpretive Media (20 points)										
1. Media Choice (10 points)	8	8	8	8	8	8	8	8	8	8
2. Interpretive Technique (10 points)	6	5	7	6	7	6	7	5	5	5
Tourist (20 points)										
1. Tourist Demographics (5 points)	4	5	5	5	5	5	5	5	5	5
2. Travel Characteristics (5 points)	4	4	5	4	5	4	5	4	4	4
3. Tourist Behavior and Interest (5 points)	4	4	5	4	5	5	5	4	4	5
4. Visit Duration (5 points)	4	5	5	5	5	5	5	5	5	5
Summary	77	79	84	76	84	82	84	80	80	80
Total Average	80.6									

According to the table 4.4, it was found that the total average of evaluations of the interpretive management of Khao Phra Wihan national park was 80.6 points. The interpretive management is very good. But by comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park (see Figure 4.1 and Table 4.4) and Angkor Wat temple (see Figure 4.3 and Table 4.3), it could be said that this evaluation showed the gap of interpretation management and highlighting what should be improved; it has been found that there were: tourist facilities issue, including the number of staff per unit, interpreter's potential issue, including communication skills of staff, and interpretive media issue, including interpretive technique, as shown in the following (Table 4.5).

Table 4.5 Comparison of Tourism Interpretive Management between Khao Phra Wihan National Park and Angkor Wat Temple

Topic	Khao Phra Wihan National Park	Angkor Wat Temple
1. Tourist facilities: the number of staff per unit (30 points)	15	27
2. Interpreter's potential: communication skills (30 points)	14	26
3. Interpretive media: interpretive technique (100 points)	59	87

In addition, it means that Khao Phra Wihan national park is under consideration by a UNESCO World Heritage Site together with the Preah Vihear temple of Cambodia. This is an opportunity to manage the tourism interpretation more effectively. Relevant interpreters should study the limitations and obstacles to the operation; their tasks and interpretive policy in managing interpretation at cultural heritage sites should be clear. The results of this study will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions. Furthermore, this comparison can indicate some strengths and weaknesses of interpretation management between Khao Phra Wihan national park and Angkor Wat temple described as follows.

Strengths of Khao Phra Wihan national park compared with Angkor Wat temple of Cambodia were:

1) Staff members of Khao Phra Wihan national park represent the site interpreters who are trained by the Office of National Park. They have the ability to manage the tourism interpretation at the site.

2) The site interpreters are state officials, so they are aware of the value of the tourist attraction, conservation, and restoration.

3) Khao Phra Wihan national park is rich in natural resources; it provides nature trails linking cultural attractions.

4) There are historical sites related to the construction of Preah Vihear temple of Cambodia scattered in Khao Phra Wihan national park.

5) Tourism activities are continuously promoted to enhance the interpretation of Khao Phra Wihan national park.

6) Tourism interpretation of Khao Phra Wihan national park through social media made available by the park staffs can disseminate park information and build relationships with tourists.

Weaknesses of Khao Phra Wihan national park compared with Angkor Wat temple of Cambodia were:

1) Khao Phra Wihan national park is not a World Heritage Site, and therefore is not managed internationally, including a non-governmental organization (NGO).

2) There is limited English spoken by the staffs, causing a language barrier with foreign tourists.

3) There are inadequate staffs of the park, and there are no tour guides as the site interpreters.

4) The technique of presenting the tourist site stories of park staffs is not professional and lacks of arts of speaking.

As is demonstrated by the comparison above, benchmarking is a management tool to develop and improve the interpretation and performance of a tourist site. Moreover, it is important to understand the current context of the two destinations thoroughly. The management of effective interpretation should not emulate or follow the processes and operations of the benchmark destination without first having a thorough knowledge and understanding of the specific context of this destination and its similarity to the own destination (Department of Tourism, 2015).

Khao Phra Wihan national park, for instance, should make comparison with Angkor Wat temple of Cambodia in the context of the interpreter and the interpretive media used in the site as well as tourist facilities issue, including the number of staffs per unit. While the context of the story for interpretation and the context of tourists of both these destinations are not different because the story of tourist attraction is about Khom-Khmer history and the analysis of tourists includes similar factors, such as demographic information, travel characteristics, tourist behavior, level of interests, and visit duration.

After conducting a study on this research objective which is a study of lessons learned from the experience of those involved in the management of interpretation both Khao Phra Wihan national park and Angkor Wat temple of Cambodia. This study was concluded as the process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park by consideration and examination the process by in-depth interviews with a structured interview used with the 10 participants of the key informants in the academics of cultural tourism interpretation. Conclusion on a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park can be presented as follows.

4.4.1 Conclusion on a Process Approach in Developing a Cultural Tourism Interpretation of Khao Phra Wihan National Park

It could be summed up the concept of the tourism interpretation model of this study that refers to the activity process that present about the tourism resources of the site with using analytical thinking to examine the context of interpretation by Berlo's SMCR Model of Communication (Berlo, 1960) started from the sender or interpreter, message or story for interpretation, channel or interpretive media and receiver or tourist. Then, it will have systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination according to the concept of interpretation. Both concept of Berlo's SMCR Model of Communication (Berlo, 1960) and the interpretation (Ham, 1992; Veverka, 1994, p. 160; Harpers Ferry Center, 1998; Chettamart, 2002; Department of Tourism, 2015) are conducted to apply for a development process of the cultural tourism interpretation of Khao Phra Wihan

national park in order to a guideline for developing the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. And this study performs destination benchmarking by considering a competitive destination which has distinct characteristics in terms of the current context of tourism interpretation. Not only the destination benchmarking, but also the techniques of how to create co-creation tourism experiences of the tourists, by which the way to draw visitors' attention is to keep them involved in the tourist activities and shared experiences to achieve the perception and the learning with the interpreters in the tourism destination. This is because these are to participate in the improving and the design the interpretation in the area. Finally, the feedback of the tourists is needed to contribute to the assessment of the objectives or goals of the interpretation (Chettamart, 2002). Hence, a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park according to both concept of communication and concept of interpretation is shown in the following figure 4.4.

Interpreter (Sender)		Story of Tourist Attraction (Message)		Interpretive Media (Channel)		Tourist (Receiver)

Interpreter (Sender)

Office of National Park
(Knowledge)

Khao Phra Wihan National Park (Staffs)
(Credibility, Skills, Attitude, Knowledge, Social systems and culture, Experience, Personality, and Dedication)

Tour Companies
Freelance tour guides & Contracted tour guides
(Credibility, Skills, Attitude, Knowledge, Social systems and culture, Experience, Personality, and Dedication

Story of Tourist Attractions of Khao Phra Wihan National Park

1) Topic
2) Theme
3) Theme information: the key content of presentation
4) Sub-theme and sub-topics
5) Content of the story: history, culture, tradition, religion, way of life, etc.

Visitor Center, Interpretive Signs and Website
(Media choice and interpretive technique)

Interpretive Signs, Online Media, and Site Interpreters
(Media choice and interpretive technique)

Tour Guides
(Media choice and interpretive technique)

Tourist in Site

1) Tourist demographics
2) Travel characteristics
3) Tourist behavior
4) Interest and visit duration

Feedback

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Figure 4.4 Process Approach in Developing a Cultural Tourism Interpretation of Khao Phra Wihan National Park

Considering the figure 4.4, a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park, the study shows the summary of findings derived from a comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management; it is the Angkor Wat temple of Cambodia. The findings are consistent with the above principles of Berlo's SMCR Model of Communication (Berlo, 1960) and the concept of the interpretation applied in this study (Ham, 1992; Veverka, 1994, p. 160; Harpers Ferry Center, 1998; Chettamart, 2002; Department of Tourism, 2015).

The details of each component are as follows.

1) Interpreter or Sender

Interpreter embraces the Office of National Park, staff of Khao Phra Wihan national park, and tour companies. The key qualification of all the sectors is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. Moreover, the site interpreters such as staff of Khao Phra Wihan national park, and tour guides must have credibility, communication skills, attitude, social systems and culture, experience, personality and dedication.

2) Story of Tourist Attraction or Message

Story of tourist attraction encompasses the history of tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. A message is a substance that is being sent by the interpreter or sender to the tourist or receiver. The key factors affecting the message are topic, theme, theme information, sub-theme, and content of the story that describes the important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic.

3) Interpretive Media or Channel

Interpretive media are used to send the message of Khao Phra Wihan national park. These are divided into two types: personal interpretation, comprising the site interpreters and tour guides: and non-personal interpretation, comprising

visitor center, interpretive signs, information boards, and website as well as online media. The key factors affecting the interpretive media are media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, etc. and interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, conservation, and heritage education, etc.

4) Tourist or Receiver

Tourist embraces the tourists of Khao Phra Wihan national park: domestic tourists and international tourists. Tourist is the person who gets the story of tourist site sent in the interpretive process. The following are the factor related to receiver: tourist demographics, travel characteristics, tourist behavior, level of interest, and visit duration. In addition, tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park. The results of the feedback of tourists will allow the staff of Khao Phra Wihan National Park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists.

4.5 Conclusion

In conclusion, final results of this study can be summarized as a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. This process illustrates a relationship between relevant interpreters and their tasks in managing interpretation at cultural heritage sites. The management structure consists of two main sectors namely public sector and private sector. Each sector has its own responsibility associated with interpretation. The links from Khao Phra Wihan national park to the Office of National Park and from Khao Phra Wihan national park to the tour companies serve different purposes in managing interpretation. In doing so, interpretation is adopted as a tool to reduce negative impacts and increase tourist's awareness as well as learning about visiting sites. Public sectors such as the Office of National Park and Khao Phra Wihan national park pay great attention to the impacts of tourism on historical sites. Their concerns about tourist's impacts lead to the

establishment of the interpretation and presentation, which can be used as a guideline for cultural heritage conservation, heritage education, and site management taking part in managing visitor center, interpretive signs, information boards, and website as well as online media. It means that Khao Phra Wihan national park is under consideration by the UNESCO World Heritage Site together with the Preah Vihear temple of Cambodia. The Office of National Park is not only involved in the decision-making for the development of the site but also collaborates with Khao Phra Wihan national park to conduct training courses for local guides. The aim of these courses is to enhance the quality of tour guides in the Khao Phra Wihan national park. Thus, the provision of visitor center, interpretive signs, information boards, and website fall under the responsibility of the Office of National Park and Khao Phra Wihan national park for the purpose of conservation, restoration, and heritage education, while tour guides act as site interpreters who have more flexible strategies to manage group tours and interpretation. Last but not least, all sectors are required to conduct the survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The data from the study in this chapter can be useful for designing survey questionnaires involved the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. These results of the survey of the perception-behavior of the tourists will help in the effective evaluation of the context of cultural tourism interpretation of Khao Phra Wihan national park; while these results of the survey of the learning needs of the tourists will help in the interpretive design. Finally, the results of this study will allow the staff of Khao Phra Wihan national park to further manage their interpretations in tourist attractions to enhance the learning experience of tourists.

CHAPTER 5

FINDINGS OF THE RESEARCH OBJECTIVE 2

This research objective is to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. Findings can be divided into three sections. It includes: 1) descriptive statistics results for tourist demographics, 2) descriptive statistics results for the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, and 3) descriptive statistics results for the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. To make the findings more precise, the research results are presented in table format and composition. The findings of this research objective are as follows.

5.1 Descriptive Statistics Results for Tourist Demographics

The profile of respondent's tourist demographics are presented in this part comprising gender, age range, education level, occupation, domicile, travel arrangement, level of interests in content of historical park/sites, and visit duration as shown in the following table 5.1.

Table 5.1 Frequency and Percentage of Respondents Based on Demographics

Choices	Frequency	Percentage
Gender		
Male	189	47.25
Female	211	52.75
Total	**400**	**100**
Age		
Below 20	20	5
20 - 30	49	12.25
31 - 40	95	23.75
41 - 50	80	20
51 - 60	99	24.75
60 above	57	14.25
Total	**400**	**100**
Education		
Elementary school	0	0
Junior high school	20	5
Senior High school/Vocational certificate	31	7.75
High vocational certificate/College certificate	80	20
Bachelor degree	212	53
Master degree	38	9.5
Doctorate degree	19	4.75
Total	**400**	**100**
Occupation		
Government Officer	140	35
State Enterprise Officer	21	5.25
Company Officer	28	7
Agriculturist	20	5
Contractor	30	7.5
Trading/Business Owner	81	20.25

Table 5.1 (Continued)

Choices	Frequency	Percentage
Student	42	10.5
Unemployment/Retiree	19	4.75
Others...	19	4.75
Total	**400**	**100**
Domicile		
Northern region	31	7.75
Central region	48	12
Western region	0	0
Eastern region	0	0
Northeastern region	290	72.5
Southern region	31	7.75
Total	**400**	**100**
Travel arrangement		
Tour operator/Travel agent	32	8
Yourself	38	9.5
Family	311	77.75
Friends	19	4.75
Educational tour	0	0
Others...	0	0
Total	**400**	**100**
Level of interest in content of historical park/site		
High	342	85.5
Medium	58	14.5
Low	0	0
Total	**400**	**100**
Visit duration		
1 – 2 hours	19	4.75
3 – 4 hours	323	80.75
More than 4 hours	58	14.5
Total	**400**	**100**

Table 5.1 indicates that the data has been collected from 400 Thai tourists in Khao Phra Wihan national park, the gender composition of the respondents was 189 male tourists (47.25 per cent) and 211 female tourists (52.75 per cent). There were about 5 per cent more female respondents in this survey than male respondents.

The age distribution of the respondents, the study showed that most of the respondents were 51 – 60 years consisted of 99 respondents (24.75 per cent), 31 – 40 years consisted of 95 respondents (23.75 per cent), 41 – 50 years consisted of 80 respondents (20 per cent), 60 years above consisted of 57 respondents (14.25 per cent), 20 – 30 years consisted of 49 respondents (12.25 per cent), and below 20 years consisted of 20 respondents (5 per cent), respectively.

Regarding the educational background of the respondents, the study indicated that most of the respondents had completed the bachelor degree consisted of 212 respondents (53 per cent), high vocational certificate or college certificate consisted of 80 respondents (20 per cent), master degree consisted of 38 respondents (9.5 per cent), senior High school or vocational certificate consisted of 31 respondents (7.75 per cent), junior high school consisted of 20 respondents (5 per cent), and doctorate degree consisted of 19 respondents (4.75 per cent), respectively.

Considering the occupation status of the respondents, the study showed that most of the respondents were government officers consisted of 140 respondents (35 per cent), trading or business owners consisted of 81 respondents (20.25 per cent), students consisted of 42 respondents (10.5 per cent), general contractors consisted of 30 respondents (7.5 per cent), company officers consisted of 28 respondents (7 per cent), state enterprise officers consisted of 21 respondents (5.25 per cent), agriculturists consisted of 20 respondents (5 per cent), unemployed persons or retired persons consisted of 19 respondents (4.75 per cent), and others such as housewives consisted of 19 respondents (4.75 per cent), respectively.

According to domicile survey results of the respondents, the survey showed that most of the respondents came from the northeastern region consisted of 290 respondents (72.5 per cent), the central region consisted of 48 respondents (12 per cent), the southern region consisted of 31 respondents (7.75 per cent), and the northern region consisted of 31 respondents (7.75 per cent), respectively.

Considering the travel arrangement characteristics of the respondents, the study showed that most of the respondents had the travel arrangement with family consisted of 311 respondents (77.75 per cent), the travel arrangement for yourself consisted of 38 respondents (9.5 per cent), the travel arrangement with tour operator or travel agent consisted of 32 respondents (8 per cent), and the travel arrangement with friends consisted of 19 respondents (4.75 per cent), respectively.

And also the level of interest in content of historical park or site, the study showed that most of the respondents interested in the content of the site high consisted of 342 respondents (85.5 per cent), and interested in the content of the site medium consisted of 58 respondents (14.5 per cent), respectively.

Finally, the visit duration survey results of the respondents, the survey showed that most of the respondents spent 3 – 4 hours on the site consisted of 323 respondents (80.75 per cent), spent more than 4 hours on the site consisted of 58 respondents (14.5 per cent), and spent 1 – 2 hours on the site consisted of 19 respondents (4.75 per cent), respectively.

5.2 Descriptive Statistics Results for the Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

In this part, descriptive statistics results for the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the interpreters, stories for interpretation, and interpretive media can be presented in the following table 5.2.

Table 5.2 Frequency and Percentage of Respondents based on the Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park Comprising the Interpreters, Stories, and Interpretive Media

Perception-behavior of the tourists	Frequency	Percentage
1. Staffs of the park as the interpreters	19	4.75
1.1 Having the expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration contributed the credibility of the interpreter of the park to tourists.		
1.2 Having cultural tourism interpretive skills as well as communication skills and compiling the story with the art of presentation.	72	18
1.3 Having attitude towards self, the stories of tourist attractions, and tourists.	11	2.75
1.4 Having the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area; and purposes of the interpretation.	203	50.75
1.5 Having a better understanding of the different social and cultural conditions of tourists: the use of language, storytelling about the attraction with tradition and prohibition.	0	0
1.6 Keeping up to date with the situation and having the experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists.	41	10.25
1.7 Having a good personality and a good human relationship along with providing knowledge and friendly advice to tourists.	32	8

Table 5.2 (Continued)

Perception-behavior of the tourists	Frequency	Percentage
1.8 Having dedication and sacrifice to working in the park; having a service mind to educate the tourist at the tourist site.	22	5.5
Total	**400**	**100**
2. Stories for interpretation		
2.1 It is defined as the topic of the story in the tourist attraction to know the extent of the contents.	39	9.75
2.2 It is defined as the theme that helps the reader understand what is being interpreted and scope of the contents.	72	18
2.3 It is defined as the theme information and the key content of presentation; this may include illustrations or demonstrations.	79	19.75
2.4 It is defined as the sub-themes and sub-topics of each of the park's attractions.	0	0
2.5 It is defined as the content of the story that describes the important details and provides some context.	210	52.5
Total	**400**	**100**
3. Interpretive media		
3.1 Having the choices of media, appropriateness of media choice determined by site location, target, content, and quality of interpretive media.	117	29.25
3.2 Having the interpretive techniques include creativity and initiation, rhetorical question to stimulate attention, arts of speaking, clothing, displaying artifacts, miniature models, and tourist's participation in interpretative activities.	283	70.75
Total	**400**	**100**

Table 5.2 shows the analysis results of the perception-behavior of the respondents about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the interpreters, stories for interpretation, and interpretive media. The results revealed that the perception-behavior of the tourists about the staff of the park as the interpreters; most of the respondents needed the staff of the park who have the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area; and purposes of the interpretation consisted of 203 respondents (50.75 per cent), having cultural tourism interpretive skills as well as communication skills and compiling the story with the art of presentation consisted of 72 respondents (18 per cent), keeping up to date with the situation and having the experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists consisted of 41 respondents (10.25 per cent), having a good personality and a good human relationship along with providing knowledge and friendly advice to tourists consisted of 32 respondents (8 per cent), having dedication and sacrifice to working in the park; having a service mind to educate the tourist at the tourist site consisted of 22 respondents (5.5 per cent), having the expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration contributed the credibility of the interpreter of the park to tourists consisted of 19 respondents (4.75 per cent), and having a positive attitude towards self, the stories of tourist attractions, and tourists consisted of 11 respondents (2.75 per cent), respectively.

Regarding the perception-behavior of the respondents about the stories for interpretation, the study indicated that most of the respondents needed the stories for interpretation defining as the content of the story that describes the important details and provides some context consisted of 210 respondents (52.5 per cent), defining as the theme information and the key content of presentation; this may include illustrations or demonstrations consisted of 79 respondents (19.75 per cent), defining as the theme that helps the reader understand what is being interpreted and scope of the contents consisted of 72 respondents (18 per cent), and defining as the topic of the story in the tourist attraction to know the extent of the contents consisted of 39 respondents (9.75 per cent), respectively.

Finally, the perception-behavior of the respondents about the interpretive media, the study showed that most of the respondents needed the interpretive media having the interpretive techniques include creativity and initiation, rhetorical question to stimulate attention, arts of speaking, clothing, displaying artifacts, miniature models, and tourist's participation in interpretative activities consisted of 283 respondents (70.75 per cent), and having the choices of media, appropriateness of media choice determined by site location, target, content, and quality of interpretive media consisted of 117 respondents (29.25 per cent), respectively.

5.3 Descriptive Statistics Results for the Learning Needs of the Tourists about Cultural Tourism Interpretive Programs of Khao Phra Wihan National Park

In this part, descriptive statistics results for the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation at this site and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site can be presented in the following table 5.3 and table 5.4.

Table 5.3 Frequency and Percentage of Respondents based on the Learning Needs of the Tourists about Cultural Tourism Interpretive Programs of Khao Phra Wihan National Park Comprising the Learning Needs of the Stories for Interpretation

Learning Needs of the Stories for Interpretation	Frequency	Percentage
1. Mo I Daeng Cliff		
"Exactly on the Thai-Cambodia border, the cliff offers nice scenery of the Cambodian countryside and Prasat Khao Phra Wihan or Phra Wihan temple"		

Table 5.3 (Continued)

Learning Needs of the Stories for Interpretation	Frequency	Percentage
History	77	19.25
Belief	19	4.75
Geography	304	76
Total	**400**	**100**

2. Low Relief

"The artistic relief of three gods in Khmer style is carved on Mo I Daeng Cliff"

History	283	70.75
Art	117	29.25
Total	**400**	**100**

3. Sathup Khu or Twin Stupas

"The twin stupas are located west of the Mo I Daeng cliff. With interesting designs from another era, the sandstone stupas have a rectangular-base and round tops"

History	245	61.25
Religion	115	28.75
Culture	40	10
Total	**400**	**100**

4. Don Tuan Khmer Ruins

"The cliff-top Khmer Ruins are located right on the Thailand-Cambodia border. This is a nice cultural attraction. Today, it is quite convenient to visit the ruins"

History	284	71
Religion	76	19
Art	19	4.75
Culture	21	5.25
Total	**400**	**100**

Table 5.3 (Continued)

Learning Needs of the Stories for Interpretation	Frequency	Percentage
5. Sa Trao Pool		
"Skillfully built of sandstone in the Khmer style, the pool has been renovated and now functional again to serve tourists"		
History	243	60.75
Culture	39	9.75
Way of life	118	29.5
Total	**400**	**100**
6. Khun Si Cave and Waterfall		
"Situated west of Sa Trao, the large cave can accommodate quite a few people. It is believed to have been the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan"		
Belief	77	19.25
Geography	323	80.75
Total	**400**	**100**
7. Huai Khanun Dam		
"Surrounded by greenery, this reservoir is a nice place to camp and relax"		
Way of life	38	9.5
Geography	362	90.5
Total	**400**	**100**
8. An Ma Border Checkpoint		
"The Checkpoint is opened for border trade between Thailand and Cambodia. The Checkpoint opens every Tuesday and Thursday"		
Way of life	273	68.25
Geography	127	31.75
Total	**400**	**100**

Table 5.3 shows the analysis results of the learning needs of the respondents about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation at eight sites of this park: Mo I Daeng Cliff, Low Relief, Sathup Khu or Twin Stupas, Don Tuan Khmer Ruins, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Checkpoint.

The results revealed that the learning needs of the respondents about the stories for interpretation at Mo I Daeng Cliff; most of the respondents needed to learn the geography story of Mo I Daeng Cliff consisted of 304 respondents (76 per cent), the story of history consisted of 77 respondents (19.25 per cent), and the story of belief about naming a tourist attraction by the story that happened in the past consisted of 19 respondents (4.75 per cent), respectively.

Considering the learning needs of the respondents about the stories for interpretation at Low Relief, most of the respondents needed to learn the story of history of Low Relief consisted of 283 respondents (70.75 per cent), and the story about the art of low relief carving consisted of 117 respondents (29.25 per cent), respectively.

Considering the learning needs of the respondents about the stories for interpretation at Sathup Khu or Twin Stupas, most of the respondents needed to learn the story of history of Sathup Khu or Twin Stupas consisted of 245 respondents (61.25 per cent), religious story of Sathup Khu or Twin Stupas consisted of 115 respondents (28.75 per cent), and cultural story about Sathup Khu or Twin Stupas consisted of 40 respondents (10 per cent), respectively.

Considering the learning needs of the respondents about the stories for interpretation at Don Tuan Khmer Ruins, most of the respondents needed to learn the story of history of Don Tuan Khmer Ruins consisted of 284 respondents (71 per cent), religious story of Don Tuan Khmer Ruins consisted of 76 respondents (19 per cent), the cultural story consisted of 21 respondents (5.25 per cent), and the story about the art of construction of Don Tuan Khmer Ruins consisted of 19 respondents (4.75 per cent) respectively.

Considering the learning needs of the respondents about the stories for interpretation at Sa Trao Pool, most of the respondents needed to learn the story of

history of Sa Trao Pool consisted of 243 respondents (60.75 per cent), the story of way of life of the Khom or Khmer in the construction of dams or water management in ancient times consisted of 118 respondents (29.5 per cent), and the cultural story of Khom-Khmer civilization about the construction of water resources around the temple consisted of 39 respondents (9.75 per cent), respectively.

Considering the learning needs of the respondents about the stories for interpretation at Khun Si Cave and Waterfall, most of the respondents needed to learn the geography story of Khun Si Cave and Waterfall consisted of 323 respondents (80.75 per cent), and the story of belief of being the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan or the Phra Wihan temple consisted of 77 respondents (19.25 per cent), respectively.

Considering the learning needs of the respondents about the stories for interpretation at Huai Khanun Dam, most of the respondents needed to learn the geography story of Huai Khanun Dam consisted of 362 respondents (90.5 per cent), and the story of way of life of the people who come to this place to camp and relax consisted of 38 respondents (9.5 per cent), respectively.

Finally, the learning needs of the respondents about the stories for interpretation at An Ma Border Checkpoint, most of the respondents needed to learn the story of way of life of the border trade between Thailand and Cambodia at An Ma Checkpoint consisted of 273 respondents (68.25 per cent), and the geography story of An Ma Checkpoint consisted of 127 respondents (31.75 per cent), respectively.

Table 5.4 Frequency and Percentage of Respondents based the Learning Needs of the Tourists about Cultural Tourism Interpretive Programs of Khao Phra Wihan National Park Comprising the Interpretive Media

Learning Needs of the Interpretive Media	Frequency	Percentage
1. Mo I Daeng Cliff		
Staff providing information and answering questions	108	27
Park ranger	10	2.5
Interpreter	164	41

Table 5.4 (Continued)

Learning Needs of the Interpretive Media	Frequency	Percentage
QR code	79	19.75
National Park website	39	9.75
Total	**400**	**100**
2. Low Relief		
Staff providing information and answering questions	67	16.75
Interpreter	105	26.25
Local tour guide	25	6.25
Signs and labels	25	6.25
QR code	96	24
National Park website	82	20.5
Total	**400**	**100**
3. Sathup Khu or Twin Stupas		
Staff providing information and answering questions	67	16.75
Interpreter	133	33.25
Local tour guide	25	6.25
Self-conducted trails/walks	25	6.25
QR code	68	17
National Park website	82	20.5
Total	**400**	**100**
4. Don Tuan Khmer Ruins		
Interpreter	67	16.75
Local tour guide	25	6.25
Printed materials-brochures	32	8
Self-conducted trails/walks	25	6.25
QR code	68	17
National Park website	183	45.75
Total	**400**	**100**

Table 5.4 (Continued)

Learning Needs of the Interpretive Media	Frequency	Percentage
5. Sa Trao Pool		
Interpreter	92	23
Local tour guide	25	6.25
Printed materials-brochures	32	8
Self-conducted trails/walks	25	6.25
QR code	43	10.75
National Park website	183	45.75
Total	**400**	**100**
6. Khun Si Cave and Waterfall		
Park ranger	8	2
Interpreter	14	3.5
Printed materials-brochures	32	8
Self-conducted trails/walks	25	6.25
QR code	44	11
National Park website	277	69.25
Total	**400**	**100**
7. Huai Khanun Dam		
Park ranger	33	8.25
Interpreter	39	9.75
Printed materials-brochures	32	8
QR code	44	11
National Park website	252	63
Total	**400**	**100**
8. An Ma Border Checkpoint		
Park ranger	33	8.25
Interpreter	39	9.75
Printed materials-brochures	32	8
QR code	44	11
National Park website	252	63
Total	**400**	**100**

Table 5.4 shows the analysis results of the learning needs of the respondents about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the interpretive media enhancing the learning of the cultural tourism; the interpretive media are divided into two types: personal interpretation such as staff of the park, interpreter, tour guide, and park ranger, etc., and non-personal interpretation such as signs and labels, QR code, printed materials-brochures, self-conducted trails/walks, and website, etc.

The results revealed that the learning needs of the respondents about the cultural tourism interpretive media at Mo I Daeng Cliff; most of the respondents needed to learn the cultural tourism with the park's interpreter consisted of 164 respondents (41 per cent), the staff providing information and answering questions consisted of 108 respondents (27 per cent), QR code which can be found on announcement board at Mo I Daeng Cliff or tourist attraction consisted of 79 respondents (19.75 per cent), website of Khao Phra Wihan national park consisted of 39 respondents (9.75 per cent), and the park ranger who is a person entrusted with protecting and preserving the local park consisted of 10 respondents (2.5 per cent), respectively.

Regarding the learning needs of the respondents about the cultural tourism interpretive media at Low Relief, most of the respondents needed to learn the cultural tourism with the park's interpreter consisted of 105 respondents (26.25 per cent), QR code which can be found on announcement board at Low Relief or tourist attraction consisted of 96 respondents (24 per cent), website of Khao Phra Wihan national park consisted of 82 respondents (20.5 per cent), the staff providing information and answering questions consisted of 67 respondents (16.75 per cent), and the local tour guide consisted of 25 respondents (6.25 per cent) as well as directional signs and labels describing aspects such as topography, history, culture, etc., consisted of 25 respondents (6.25 per cent), respectively.

Considering the learning needs of the respondents about the cultural tourism interpretive media at Sathup Khu or Twin Stupas, most of the respondents needed to learn the cultural tourism with the park's interpreter consisted of 133 respondents (33.25 per cent), website of Khao Phra Wihan national park consisted of 82 respondents (20.5 per cent), QR code which can be found on announcement board at

this site or tourist attraction consisted of 68 respondents (17 per cent), the staff providing information and answering questions consisted of 67 respondents (16.75 per cent), and the local tour guide consisted of 25 respondents (6.25 per cent) as well as the self-conducted trails/walks that can help tourists feel freedom to venture alone and immerse themselves in the nature' grace and cultural heritage consisted of 25 respondents (6.25 per cent), respectively.

According to learning needs of the respondents about the cultural tourism interpretive media at Don Tuan Khmer Ruins, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park consisted of 183 respondents (45.75 per cent), QR code which can be found on announcement board at Don Tuan Khmer Ruins or tourist attraction consisted of 68 respondents (17 per cent), the park's interpreter consisted of 67 respondents (16.75 per cent), the printed materials-brochures describing the tourist attractions at this site consisted of 32 respondents (8 per cent), and the local tour guide consisted of 25 respondents (6.25 per cent) as well as self-conducted trails/walks consisted of 25 respondents (6.25 per cent), respectively.

Considering the learning needs of the respondents about the cultural tourism interpretive media at Sa Trao Pool, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park consisted of 214 respondents (53.5 per cent), the park's interpreter consisted of 75 respondents (18.75 per cent), QR code which can be found on announcement board at this site or tourist attraction consisted of 38 respondents (9.5 per cent) as well as the printed materials-brochures describing the tourist attractions at this site consisted of 38 respondents (9.5 per cent), self-conducted trails/walks consisted of 19 respondents (4.75 per cent), and the local tour guide consisted of 16 respondents (4 per cent), respectively.

Considering the learning needs of the respondents about the cultural tourism interpretive media at Khun Si Cave and Waterfall, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park consisted of 277 respondents (69.25 per cent), QR code which can be found on announcement board at this site or tourist attraction consisted of 44 respondents (11 per cent), the printed materials-brochures describing the tourist attractions at this site consisted of 32 respondents (8 per cent), self-conducted trails/walks consisted of 25 respondents

(6.25 per cent), the park's interpreter consisted of 14 respondents (3.5 per cent), and the park ranger who is a person entrusted with protecting and preserving the local park consisted of 8 respondents (2 per cent), respectively.

Considering the learning needs of the respondents about the cultural tourism interpretive media at Huai Khanun Dam, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park consisted of 252 respondents (63 per cent), QR code which can be found on announcement board at this site or tourist attraction consisted of 44 respondents (11 per cent), the park's interpreter consisted of 39 respondents (9.75 per cent), the park ranger consisted of 33 respondents (8.25 per cent), and the printed materials-brochures consisted of 32 respondents (8 per cent), respectively.

Finally, the learning needs of the respondents about the cultural tourism interpretive media at An Ma Border Checkpoint, the study showed that most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park consisted of 252 respondents (63 per cent), QR code which can be found on announcement board at this site or tourist attraction consisted of 44 respondents (11 per cent), the park's interpreter consisted of 39 respondents (9.75 per cent), the park ranger consisted of 33 respondents (8.25 per cent), and the printed materials-brochures consisted of 32 respondents (8 per cent), respectively.

5.4 Conclusion

In conclusion, these findings from the quantitative analysis indicated the perception-behavior of the tourists about the context of cultural tourism interpretation as well as the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The research findings showed that the highest score of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the site interpreters must have knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. While the content of story was the highest score of the perception-behavior of the tourists about

the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the story of tourist attraction; the interpretive technique was the highest score of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the interpretive media. The results further showed the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation at this site and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site. Additionally, the results of this study, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this study will be the key indicators of interpretive management performance in delivering quality services and programs; but also in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings from this thesis can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park. The results of this study will allow the research to further manage and determine a development model of cultural tourism interpretation of Khao Phra Wihan national park.

CHAPTER 6

FINDINGS OF THE RESEARCH OBJECTIVE 3

This research objective is to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. The purpose of this study is to follow the analysis of data from the objective 1 and 2, and a preceding interpretive plan's step to attain the drafting form of cultural tourism interpretation of Khao Phra Wihan national park; it will be conducted to the progress of a development model of cultural tourism interpretation of Khao Phra Wihan national park further. In this study, a participatory research by a focus group discussion to receive comments and critiques this drafting form by 10 staff of the park and 10 in-depth interviews to evaluate the content validity with the IOC scores in this research objective by specialists and academics of cultural tourism interpretation are conducted to determine the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. The results of this study are divided into two parts:

6.1 A development model of cultural tourism interpretation of Khao Phra Wihan national park

6.2 Cultural tourism interpretive designs of Khao Phra Wihan national park

The findings of this research objective are as follows.

6.1 A Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park

Results of the conference by conducting focus group discussion and analysis of the content validity by in-depth interviews, the overall conclusion showed that staff of the park, specialists, and academics of cultural tourism interpretation recognized the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park, which had been analyzed for content validity with the IOC

scores were equal to 0.91; in this study, all items were rated higher than 0.5 on the IOC index, indicating they were acceptably congruent with the objectives set.

Furthermore, there were helpful recommendations from the participants in this research objective towards determination the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park that can be applied in manage the current cultural tourism interpretive planning in tourist attractions. Thus, it is concluded that the key elements of a development model of cultural tourism interpretation of Khao Phra Wihan national park can be illustrated as follows.

Considering a development model of cultural tourism interpretation of Khao Phra Wihan national park, the study shows the summary of findings derived from a comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management; it is the Angkor Wat temple of Cambodia. The findings are consistent with the principles of Berlo's SMCR Model of Communication and the concept of the tourism interpretation applied in this study; it is required to conduct the survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The results of this survey will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists.

More important, a development model of cultural tourism interpretation of Khao Phra Wihan national park is needed to study by using analytical thinking to examine the context of interpretation comprising the sender or interpreter, message or story for interpretation, channel or interpretive media, and receiver or tourist. Then, it will have systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination. Hence, the sender or interpreter must have knowledge and understanding the fact of the content of information to interpret with the appropriateness of the receiver or tourist as well as consistent to the situation and environment in the site; moreover, the presentation and media choice interpreting in the appropriate target receiver is important as well.

From the concept cited above, the effective evaluation of this development model should focus on the perception-behavior about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park as well as the tourism satisfaction depending on the key factors of the context of interpretation such as: interpreter, story for interpretation, interpretive media, and tourist, but also the visitor travel outcomes of learning and understanding from cultural tourism interpretive programs. Thus, key elements of a development model of cultural tourism interpretation of Khao Phra Wihan national park consist of the following:

6.1.1 Element 1: Interpreter

Interpreter embraces: 1) the Office of National Park, 2) staff of Khao Phra Wihan national park, and 3) tour companies; the key qualification of all the sectors is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. Moreover, the site interpreters such as staffs of Khao Phra Wihan national park and tour guides must have: 1) communication skills as well as cultural tourism interpretive skills compiling the story with the art of presentation, 2) experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists and keeping up to date with the situation, 3) a good personality and a good human relationship along with providing knowledge and friendly advice to tourists, 4) dedication and sacrifice to working in the park as well as a service mind to educate the tourist at the tourist site, 5) credibility that represents expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration, and 6) a positive attitude towards self, the stories of tourist attractions, and tourists.

Regarding the content validity analysis, the overall IOC scores of this element were equal to 0.8; so, the IOC scores indicated that the participants in this research objective recognized this element. There were suggestions that besides all of these qualifications of the interpreter, the qualification of social system and culture should be paid attention as well. Because to prepare for the changes of the Khao Phra Wihan national park's tourism in the case of a World Heritage site with the Preah Vihear

temple of Cambodia. That means there will be attracted thousands of tourists who have the different social and cultural conditions around the globe. Moreover, Khao Phra Wihan national park as the site interpreter should have the compromised regulations to support local communities, such as local guides or local intellectuals taking part in being a tour guide in the area.

Additionally, the analysis results of the perception-behavior of the respondents about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the site interpreters, the results revealed that the key qualifications of the site interpreters can be prioritized as follows.
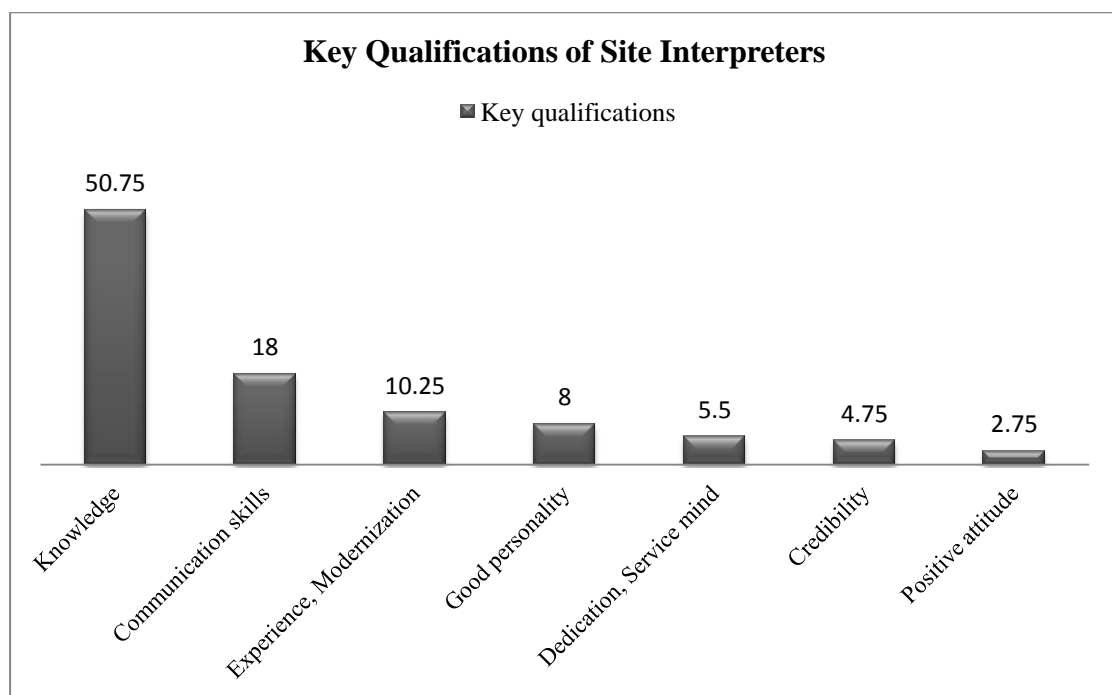
Figure 6.1 Key Qualifications of the Site Interpreters

6.1.2 Element 2: Analysis of Tourist Behavior based on the Perception-Behavior and the Learning Needs

The survey of the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the results of this survey will allow the staff of Khao Phra Wihan national park to further manage their

current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Additionally, the results of this study, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this study will be the key indicators of interpretive management performance in delivering quality services and programs; but also in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings from this study can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park. Such information has influence on designing the contents to interpret, the interpretive media, and activities; all the information can then be built into the future effective planning and product development efforts.

Considering the content validity analysis, IOC scores of this element were equal to 1 in all items; so, the IOC scores indicated that the participants in this research objective recognized this element.

6.1.3 Element 3: Interpretive Design

Interpretive design is concerned with the development of interpretive programs based on the story of tourist attraction and interpretive media. To effectively communicate and interpret with tourists on stories such as the importance of a destination, the type of interpretive media must be considered. Interpretive design can be described as follows:

6.1.3.1 Story of Tourist Attractions

Story of tourist attractions encompasses the history of tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. A message is a substance that is being sent by the interpreter or sender to the tourist or receiver. The key factors affecting the story of tourist attraction or message are: 1) topic of the story in the tourist attractions to know the extent of the contents, 2) theme that helps the reader understand what is being interpreted and scope of the contents, 3) theme information and the key content of presentation; it is summary theme statement; this may include illustrations or demonstrations, sub-theme and sub-topics of each of the park's attractions, and 4) content of the story that describes the

important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic. Especially, content of the stories of each site must be linked to the learning needs of the tourists about cultural tourism interpretation model of Khao Phra Wihan national park; it should be a good first impression of the tourists.

Considering the content validity analysis, the overall IOC scores of this element were equal to 0.98; so, the IOC scores indicated that the participants in this research objective recognized this element. There were suggestions that the perception-behavior of the tourists about the story of tourist attraction is related to media designs; so, it must take into account the media choice and interpretive technique considering the context of the tourist attractions such as the use of symbols to represent each tourist attraction as well as the content of the interpretation must create awareness and promote tourist attractions for tourists both inside and outside the area as well.

Additionally, the analysis results of the perception-behavior of the respondents about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the story of tourist attractions, the results revealed that the key factors affecting the story of tourist attraction can be prioritized as follows.
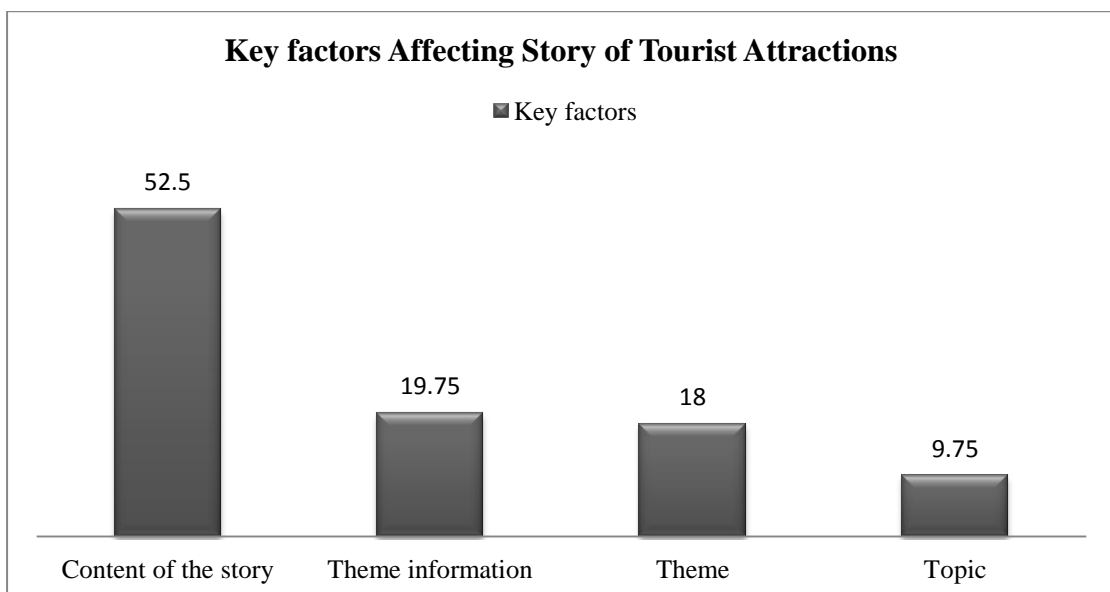

Figure 6.2 Key Factors Affecting the Story of Tourist Attractions

6.1.3.2 Interpretive Media

Interpretive media are used to send the message of Khao Phra Wihan national park. These are divided into two types: personal interpretation, comprising the site interpreters and tour guides: and non-personal interpretation, comprising visitor center, interpretive signs, information boards, and website as well as online media. The key factors affecting the interpretive media are: 1) interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, etc. and 2) media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, and so on.

Considering the content validity analysis, the overall IOC scores of this element were equal to 0.93; so, the IOC scores indicated that the participants in this research objective recognized this element. There were suggestions that the non-personal interpretation should be selected for effective media such as the use of online media to present stories in a variety of dimensions while the personal interpretation comprising the site interpreters and tour guides must be able to control the interpretive stories presented to tourists in accordance with the objectives and limitations; for example, the visit duration of sightseeing, the tour itinerary, or the safety of tourists.

Additionally, the analysis results of the perception-behavior of the respondents about the context of cultural tourism interpretation of Khao Phra Wihan national park comprising the interpretive media, the results revealed that the key factors affecting the interpretive media can be prioritized as follows.
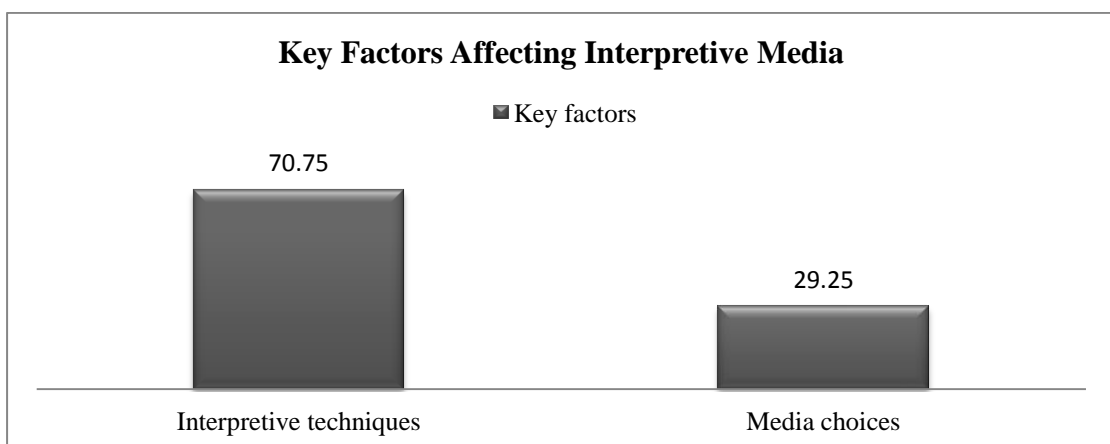

Figure 6.3 Key Factors Affecting the Interpretive Media

6.1.4 Element 4: Tourist

Tourist embraces the tourists of Khao Phra Wihan national park; tourist is the person who gets the story of tourist site sent in the interpretive process. The following tourist demographics are the factors related to tourists or receivers: gender, age range, education level, occupation, domicile, travel arrangement, level of interests in content of historical park/sites, and visit duration.

Regarding the content validity analysis, the overall IOC scores of this element were equal to 0.8; so, the IOC scores indicated that the participants in this research objective recognized this element. There were suggestions that creating an interpretive story and presenting it to the tourist must be clear to who the target tourist is; the target could be insiders or outsiders of the neighborhood and it could be a range of different age groups. Thus, it is necessary to understand the behavior of tourists and the needs of tourists to communicate directly and consist with the behavior of tourists.

6.1.5 Element 5: Feedback of Tourists

The results of the feedback of tourists will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. It is, thus, the visitor travel outcomes that identify what tourist will have more learning and greater understanding with the interpretive programs of the park. Tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park. Therefore, the feedback of perception and learning of tourists, it is needed to contribute to the assessment of the objectives or goals of the interpretation based on the concept of the interpretation and cultural tourism. It adds to tourist's enjoyment, amusement and pleasure. Importantly, through the presented story and content, it helps them to gain a learning and understanding as well as appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable cultural tourism.

Regarding the content validity analysis, the overall IOC scores of this element were equal to 0.8; so, the IOC scores indicated that the participants in this research objective recognized this element. There were suggestions on the implementation at

the feedback stage; there should be a tourist satisfaction survey of perception and learning of tourists as well as tourist sites for the assessment of interpretive management.

Last but not least, the results of assessment and confirmation requirements of the drafting form of a development model of cultural tourism interpretation of Khao Phra Wihan national park, a development process of cultural tourism interpretation of Khao Phra Wihan national park, and a development model of cultural tourism interpretation of Khao Phra Wihan national park can be presented as follows.

Table 6.1 Assessment and Confirmation Requirements of the Drafting Form of a Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park

N = 10

Elements	Description	Assessment Results			IOC	Summary	Suggestion
		Congruent	**Uncertain**	**Not Congruent**			
1. Interpreter	1.1 Office of National Park The key qualification of this sector is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, and knowledge in art of presentation.	8	0	-	0.8	Accepted	Should compromise roles or regulations to support local community to participate in interpretive management of tourism at this site.
	1.2 Khao Phra Wihan national park The key qualifications of this sector are knowledge, communication skills, experience, personality, dedication, attitude, and credibility.	8	0	-	0.8	Accepted	Social system and culture should be paid attention.
	1.3 Tour companies The key qualifications of this sector are knowledge, communication skills, experience, personality, dedication, attitude, and credibility.	8	0	-	0.8	Accepted	Should add a local people, local intellectuals to play a part in the tours.
2. Analysis of Tourist Behavior Based on the Perception-Behavior and the Learning Needs	2.1 The survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park.	10	-	-	1	Accepted	
	2.2 The survey of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park.	10	-	-	1	Accepted	

Table 6.1 (Continued)

Elements	Description	Assessment Results			IOC	Summary	Suggestion
		Congruent	Uncertain	Not Congruent			
3. Interpretive Design	3.1 Story of tourist attractions 1) Topics encompass the tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint.	10	-	-	1	Accepted	
	2) Theme that helps the reader understand what is being interpreted and scope of the contents.	10	-	-	1	Accepted	
	3) Theme information and the key content of presentation; this may include illustrations or demonstrations.	10	-	-	1	Accepted	
	4) Sub-theme and sub-topics of each of the park's attractions.	10	-	-	1	Accepted	
	5) Content of the story that describes the important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic.	9	0	-	0.9	Accepted	-The content must be in the same direction and consistent with the perception and needs of tourists. -Based on the information that is compelling content such as history, culture, and way of life, etc. to stimulate interest to tourists. -The content must be related to media designs.

Table 6.1 (Continued)

Elements	Description	Assessment Results			IOC	Summary	Suggestion
		Congruent	Uncertain	Not Congruent			
	3.2 Interpretive media						
	1) Non-personal interpretation: visitor center, interpretive signs, information boards, and website as well as online media.	9	0	-	0.9	Accepted	Should be the achieved online media such as Facebook and Line.
	2) Personal interpretation: site interpreters and tour guides.	9	0	-	0.9	Accepted	Must be able to control the stories presented to tourists in accordance with the objectives and limitations.
	3.3 The key factors affecting the interpretive media: 1) Interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, etc. 2) Media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, etc.	10	-	-	1	Accepted	
4. Tourist	Tourist is the person who gets interpretive programs. The following tourist profiles are the factors related to tourist: 1) Tourist demographics 2) Travel characteristics 3) Tourist behavior and needs 4) Interest and visit duration	8	0	-	0.8	Accepted	-The tourist must be clear /who the target tourist is. - Reaching tourists through different learning styles /interpretive media.

Table 6.1 (Continued)

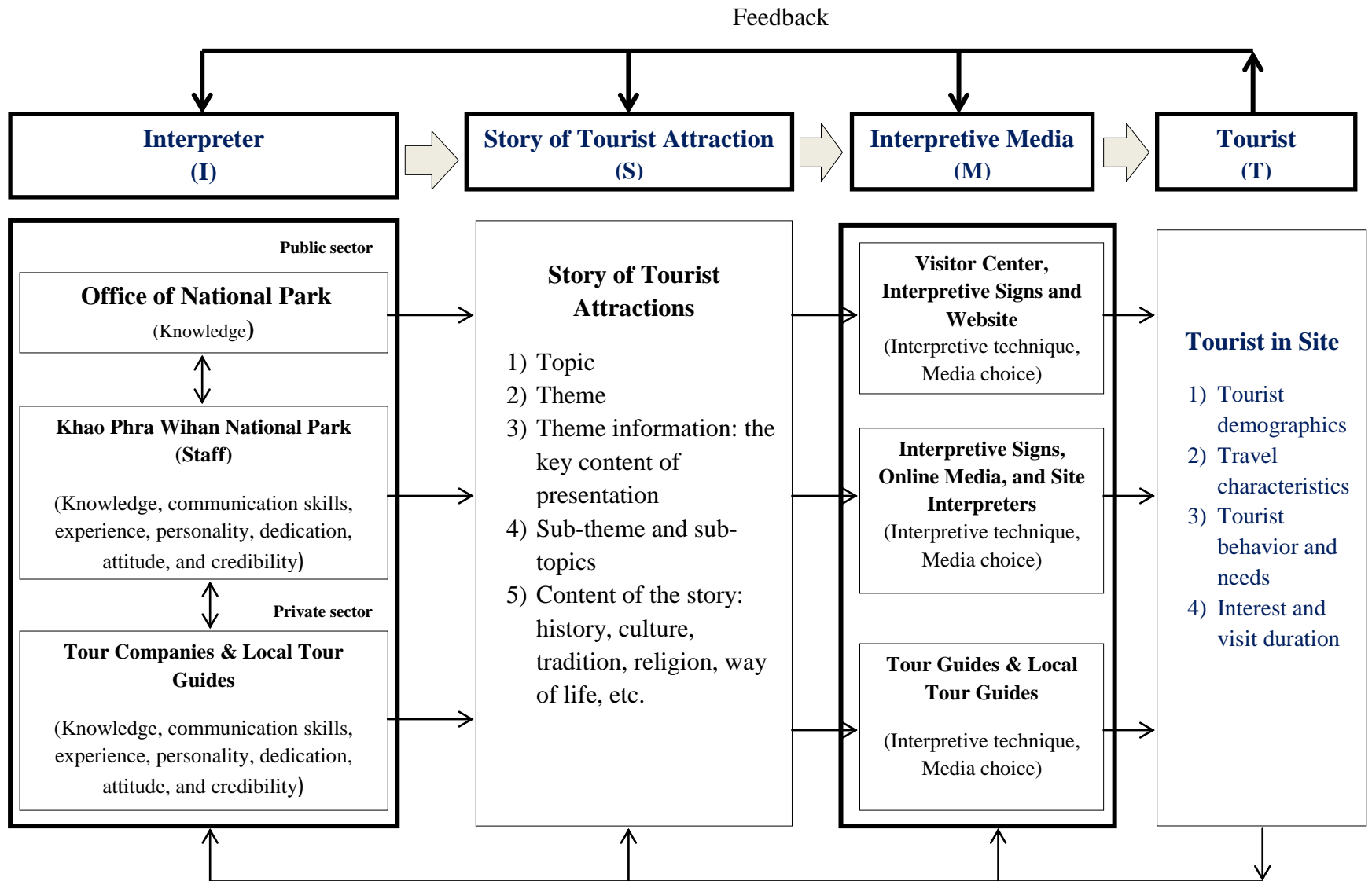| Elements	Description	Assessment Results			IOC	Summary	Suggestion
		Congruent	Uncertain	Not Congruent			
5. Feedback of Tourists	The results of the feedback of tourists will allow the Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. It is, thus, the visitor travel outcomes that identify what tourist will have more learning and greater understanding with the interpretive programs of the park. Tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park.	8	0	-	0.8	Accepted	The implementation at the feedback stage; there should be a tourist satisfaction survey on interpretive management at the park.
	Summary of Overall Assessment Results				**0.91**		**Accepted**

Feedback

| Interpreter (I) | → | Story of Tourist Attraction (S) | → | Interpretive Media (M) | → | Tourist (T) |

Public sector

Office of National Park
(Knowledge)

↕

Khao Phra Wihan National Park (Staff)

(Knowledge, communication skills, experience, personality, dedication, attitude, and credibility)

↕

Private sector

Tour Companies & Local Tour Guides

(Knowledge, communication skills, experience, personality, dedication, attitude, and credibility)

Story of Tourist Attractions

1) Topic
2) Theme
3) Theme information: the key content of presentation
4) Sub-theme and sub-topics
5) Content of the story: history, culture, tradition, religion, way of life, etc.

Visitor Center, Interpretive Signs and Website
(Interpretive technique, Media choice)

Interpretive Signs, Online Media, and Site Interpreters
(Interpretive technique, Media choice)

Tour Guides & Local Tour Guides
(Interpretive technique, Media choice)

Tourist in Site

1) Tourist demographics
2) Travel characteristics
3) Tourist behavior and needs
4) Interest and visit duration

Figure 6.4 Development Process in a Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park

Feedback: Learning, Understanding & Satisfaction

Analysis of Tourist Behavior

Interpretive Design

Perception-Behavior of Tourists about the Context of Cultural Tourism Interpretation

Learning Needs of Tourists about the Cultural Tourism Interpretive Programs

Interpreter

Story of Tourist Attractions

Interpretive Media

Non-Personal Interpretation & Personal Interpretation

Tourist in Site

- Office of National Park
- Khao Phra Wihan National Park
- Tour Companies & Local Tour Guides
  Key qualifications: knowledge, communication skills, experience, personality, dedication, attitude, and credibility

- Topics encompass the tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint.
- Theme that helps the reader understand what is being interpreted and scope of the contents.
- Theme information and the key content of presentation; this may include illustrations or demonstrations.
- Sub-theme and sub-topics of each of the park's attractions.
- Content of the story that describes the important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic.

- Interpretive technique
- Media choice

- Tourist demographics
- Travel characteristics
- Tourist behavior and needs
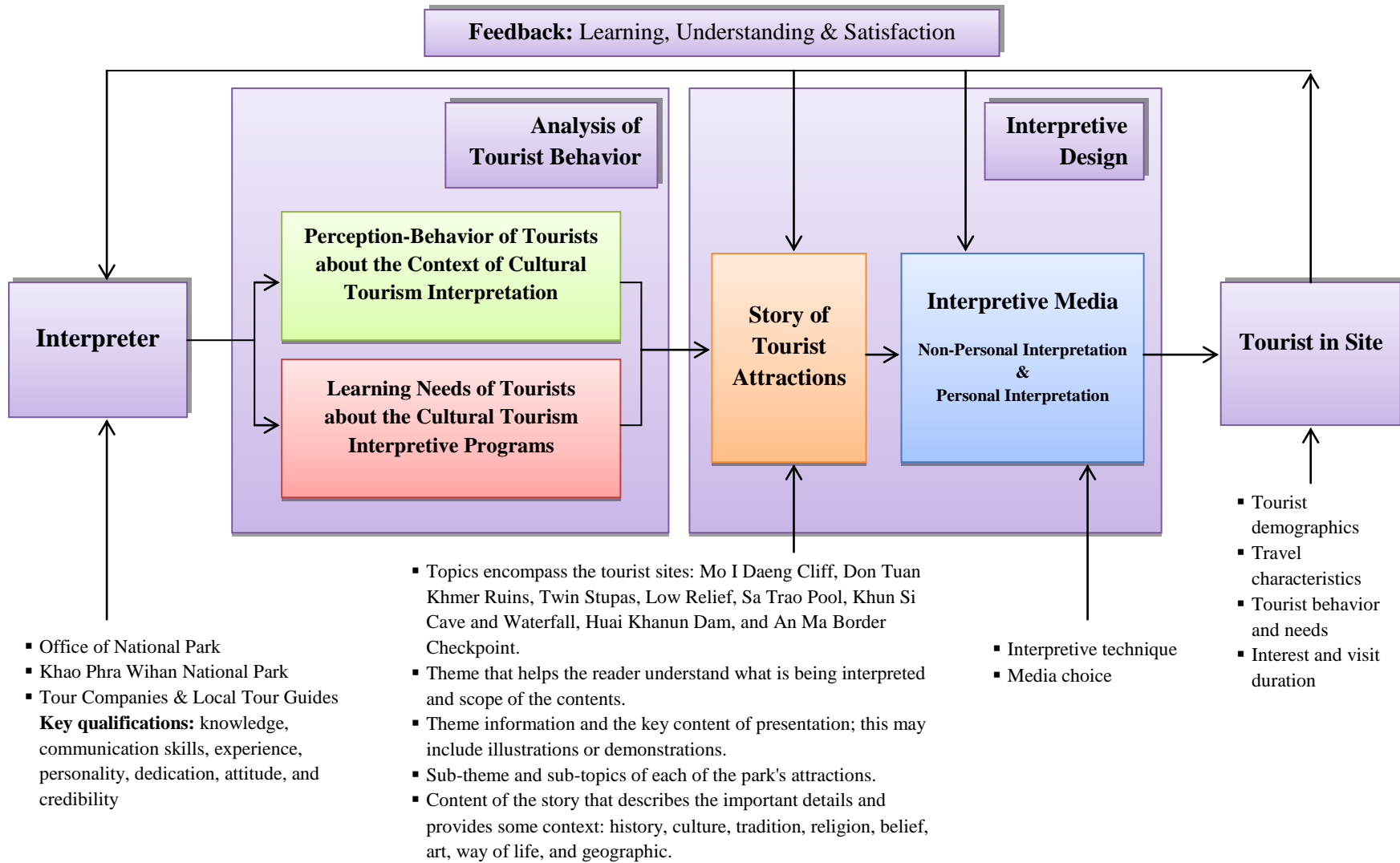- Interest and visit duration

Figure 6.5 Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park

6.2 Cultural Tourism Interpretive Designs of Khao Phra Wihan National Park

Results of the conference by conducting focus group discussion and analysis of the content validity by in-depth interviews, the overall conclusion showed that staff of the park, specialists, and academics of cultural tourism interpretation recognized the cultural tourism interpretive designs of Khao Phra Wihan national park, which had been analyzed for content validity with the IOC scores were equal to 0.85; in this study, all items were rated higher than 0.5 on the IOC index, indicating they were acceptably congruent with the objectives set.

Furthermore, there were helpful recommendations from the participants in this research objective towards improvement the cultural tourism interpretive designs of Khao Phra Wihan national park that can be applied in managing the current cultural tourism interpretive planning in tourist attractions. Thus, the cultural tourism interpretive designs of Khao Phra Wihan national park can be illustrated as follows.

Considering the cultural tourism interpretive designs of Khao Phra Wihan national park, these are concerned with the development of interpretive programs based on the story of tourist attraction and interpretive media. According to the research objective 2, the summary of findings can be conducted to design the interpretive programs to meet the perception and the needs of tourists. All things considered, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings will be the key indicators of interpretive management performance in delivering quality services and programs. In addition, in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park. So, each tourist sites of Khao Phra Wihan national park can be designed the interpretive programs according to the study results. These interpretive programs will allow the staff of park to further manage their current cultural tourism interpretive planning in tourist attractions.

First of all, regarding the study of Department of National Parks, Wildlife and Plant Conservation (2015, pp. 118-119) defined and described that there are many

attractions in this park. But the scope of this study area consists of: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint.

Then, cultural tourism interpretive designs of each tourist sites of Khao Phra Wihan national park can be presented as follows.

6.2.1 Mo I Daeng Cliff

Figure 6.6 Mo I Daeng Cliff

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: Exactly on Thai-Cambodian border, the cliff offers nice scenery of the Cambodian countryside and Prasat Khao Phra Wihan or Phra Wihan temple.

2) Story of tourist attraction

 (1) Topic: Mo I Daeng Cliff

 (2) Theme: Scenery of Thailand-Cambodia border.

 (3) Theme information: Summary the overview of Mo I Daeng Cliff with stories of geography, history, and beliefs as well as tourist activities at this site.

 (4) Sub-theme: Name of cliff, geography, beliefs, and tourist activities.

 (5) Content of the story: Brief description of geography, history, beliefs and tourist activities in various festivals such as New Year's Day, Songkran Day, etc.

 3) Interpretive media: Interpreter, staff, QR code, National Park website, and park ranger.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.8; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that the staff should have effective communication skills to provide basic information about the tourist attractions of the park; this is the location of the tourist information center. Moreover, the interpretation should provide a link to nearby sites and the presentation should be interesting and create awareness about tourist attractions, such as the use of symbol or image of a cliff to attract tourists, including the use of symbols or images instead of other attractions as well.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
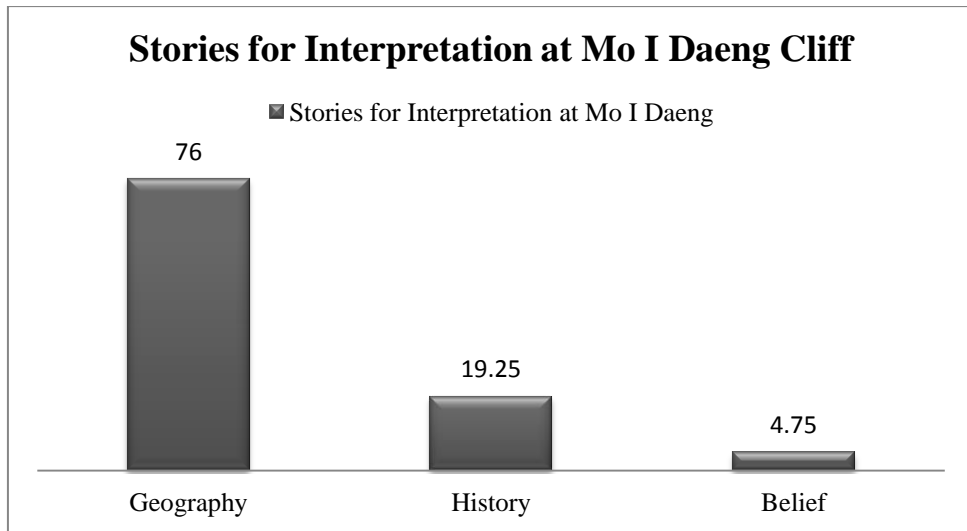
Stories for Interpretation at Mo I Daeng Cliff

■ Stories for Interpretation at Mo I Daeng
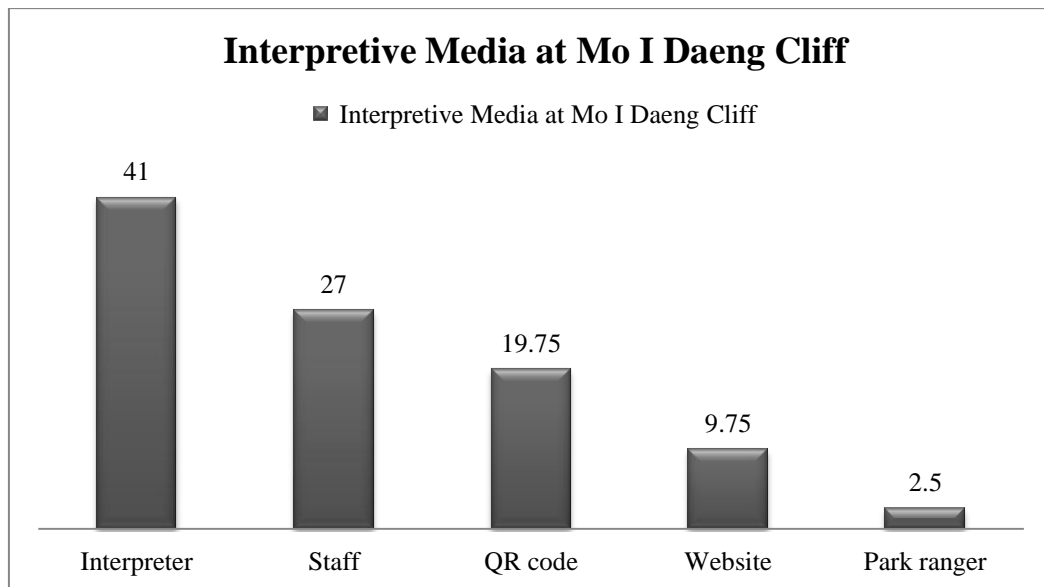
- Geography: 76
- History: 19.25
- Belief: 4.75

Figure 6.7 Learning Needs of the Stories for Interpretation at Mo I Daeng Cliff

Interpretive Media at Mo I Daeng Cliff

■ Interpretive Media at Mo I Daeng Cliff

- Interpreter: 41
- Staff: 27
- QR code: 19.75
- Website: 9.75
- Park ranger: 2.5

Figure 6.8 Learning Needs of the Interpretive Media at Mo I Daeng Cliff

6.2.2 Low Relief

Figure 6.9 Low Relief

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: The artistic relief of three gods in Khmer style is carved on Mo I Daeng Cliff.

2) Story of tourist attraction

(1) Topic: Low Relief.

(2) Theme: The Khmer artistic relief.

(3) Theme information: Summary the overview of the Low Relief with stories of Khmer history and the art of craving stone.

(4) Sub-theme: Name of three gods in Khmer style is carved here.

(5) Content of the story: Brief description of Khmer history and stone craving art.

3) Interpretive media: Interpreter, National Park website, staff, QR code, local tour guide and signs/labels.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.9; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that interpretation not only presents a tourist attraction at this point. It should also be educated about the Do's and Don'ts for tourists. This is because the tourist attraction at this point is quite dangerous located at the bottom of the cliff; the highest priority is to protect the persons and artworks at this site.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.

Stories for Interpretation at Low Relief

■ Stories for Interpretation at Low Relief

70.75 — History

29.25 — Art
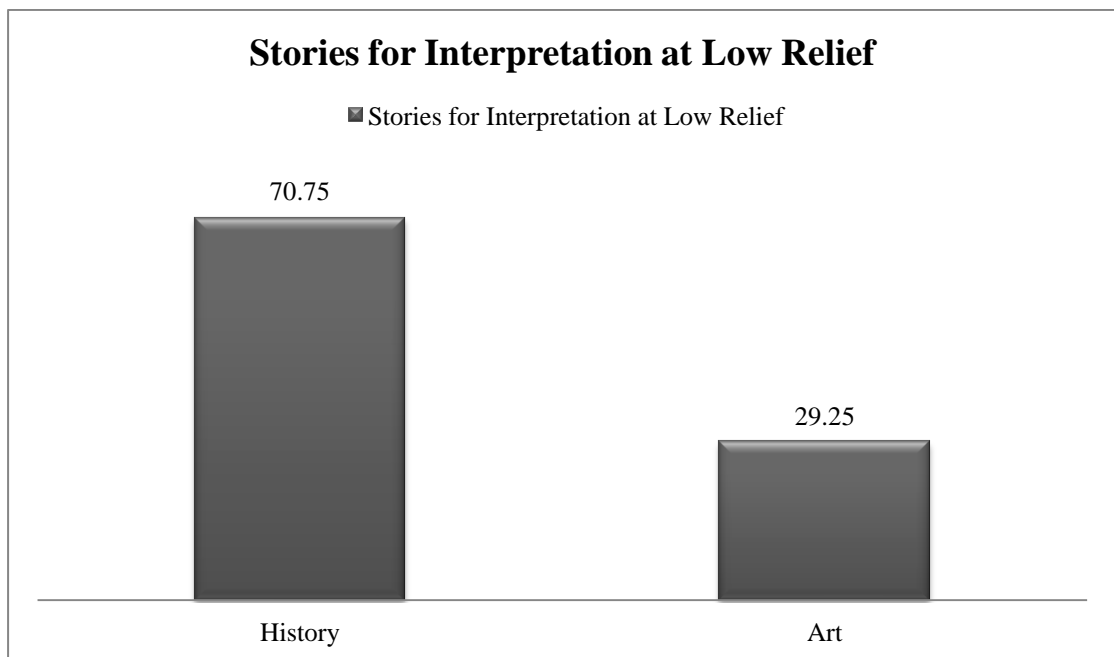
Figure 6.10 Learning Needs of the Stories for Interpretation at Low Relief
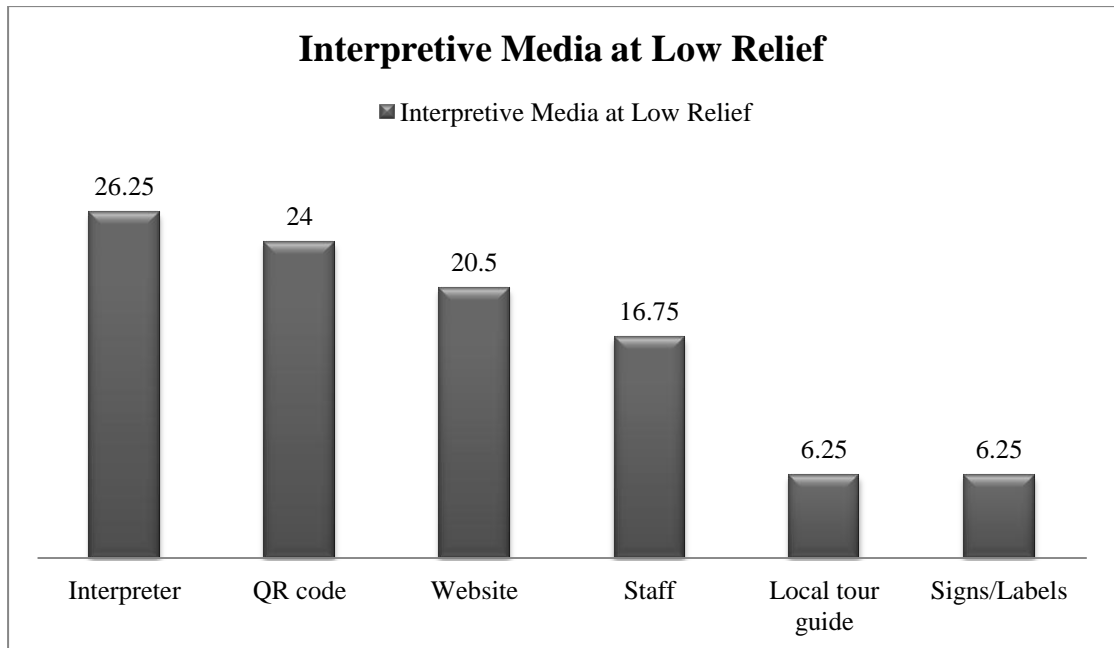
Figure 6.11 Learning Needs of the Interpretive Media at Low Relief

6.2.3 Twin Stupas

Figure 6.12 Twin Stupas

In this study, cultural tourism interpretive program at this site are composed of the following key components:

   1) Definition of tourist site: The twin stupas are located west of the Mo I Daeng cliff. With interesting designs from another era, the sandstone stupas have a rectangular-base and round tops.

   2) Story of tourist attraction

    (1) Topic: Sathup Khu or Twin Stupas.

    (2) Theme: The twin stupas.

    (3) Theme information: Summary the overview of the twin stupas or Sathup Khu with stories of history, religion, and Khmer culture.

    (4) Sub-theme: Name of religion and stupa.

    (5) Content of the story: Brief description of history, religion, and culture involved in construction.

   3) Interpretive media: Interpreter, National Park website, QR code, staff, local tour guide and self-conducted trails/walks.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.9; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that this place is a tourist attraction away from the tourist center and near the Cambodian border; interpreter should have effective interactive communication skills, and the preparation of tourism interpretation should be up-to-date.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
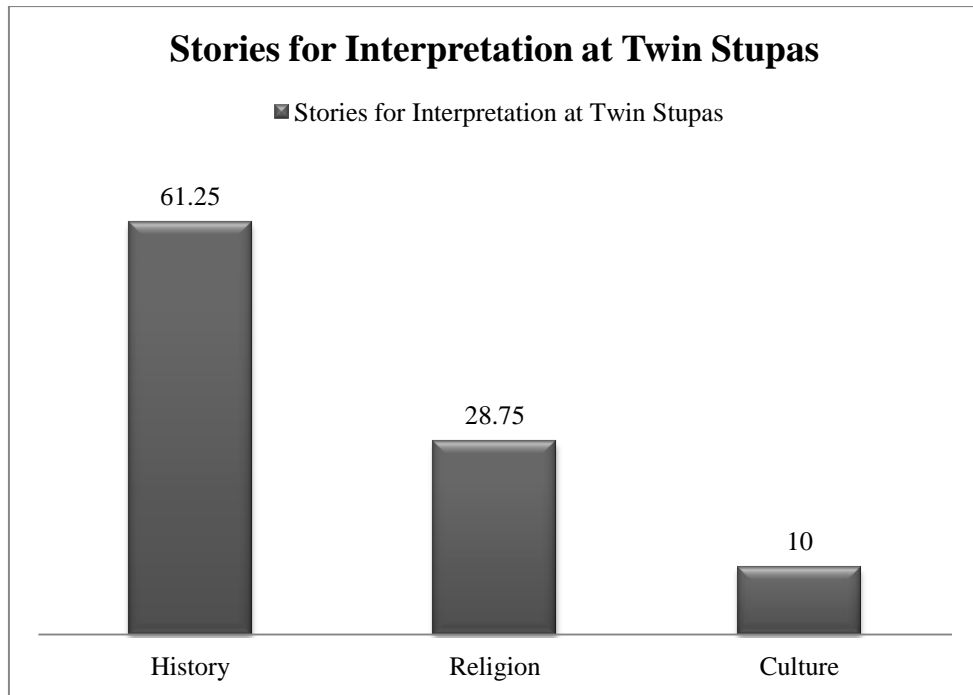
Stories for Interpretation at Twin Stupas

■ Stories for Interpretation at Twin Stupas

Figure 6.13 Learning Needs of the Stories for Interpretation at Twin Stupas

Interpretive Media at Twin Stupas
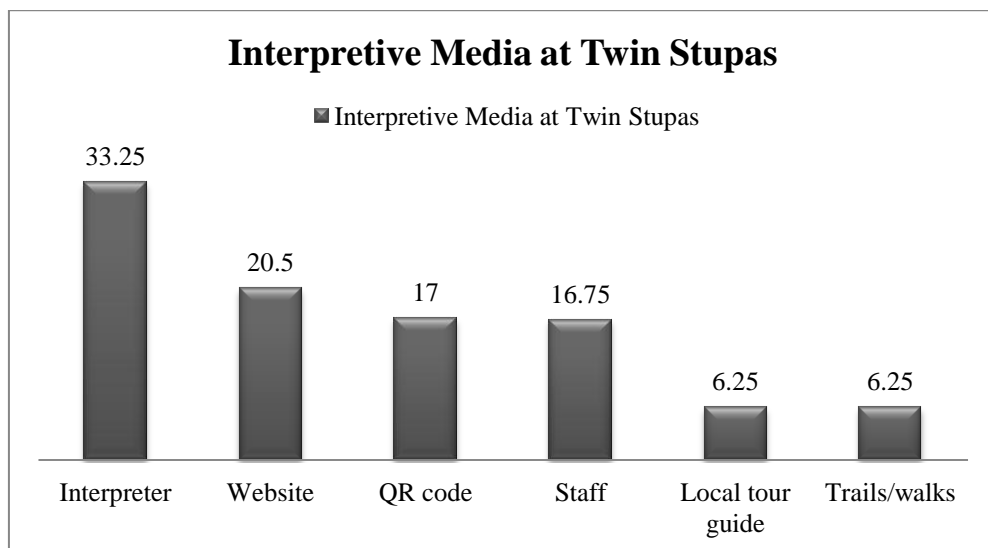
■ Interpretive Media at Twin Stupas

Figure 6.14 Learning Needs of the Interpretive Media at Twin Stupas

6.2.4 Don Tuan Khmer Ruins

Figure 6.15 Don Tuan Khmer Ruins

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: The cliff-top Khmer Ruins are located right on the Thai-Cambodian border. This is a nice cultural attraction. Today, it is quite convenient to visit the ruins.

2) Story of tourist attraction

(1) Topic: Don Tuan Khmer Ruins.

(2) Theme: The cliff-top Khmer Ruins.

(3) Theme information: Summary the overview of the Don Tuan Khmer Ruins with stories of history, religion, culture and art as well as a legendary narrative about this place.

(4) Sub-theme: Name of religion, construction art, and beliefs.

(5) Content of the story: Brief description of history, religion, culture and art involved in the construction, and beliefs.

3) Interpretive media: National Park website, QR code, interpreter, Printed materials-brochures, local tour guide and self-conducted trails/walks.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.8; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that the interpretive media should be consistent with the environment of the tourist site, which is quite a distance from the tourist center. To offer alternative learning to tourists, information technology should be used to manage the tourism interpretation such as an interactive online brochure or e-brochure and e-trail guide.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
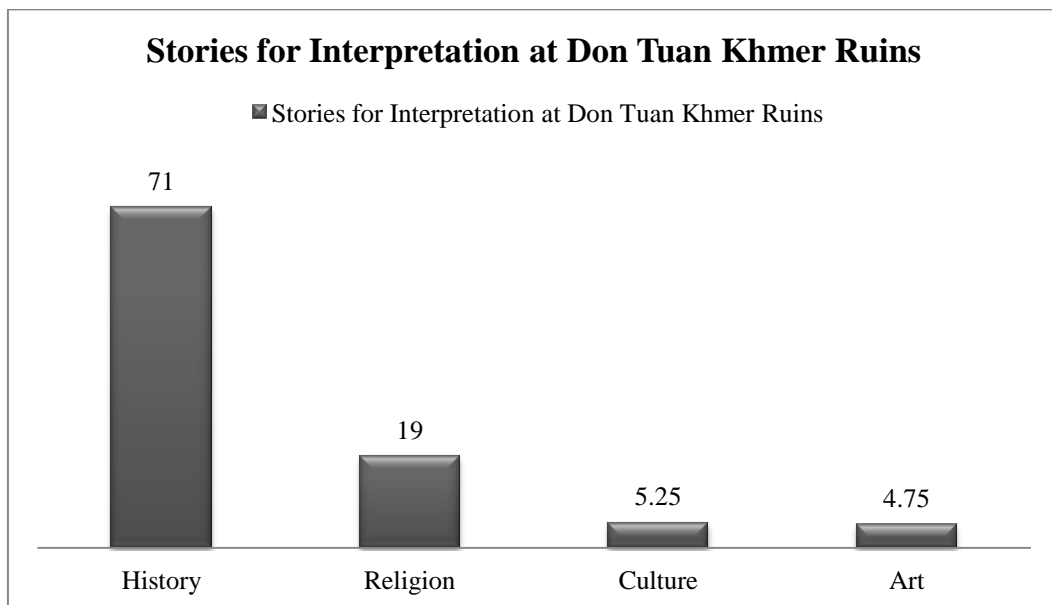

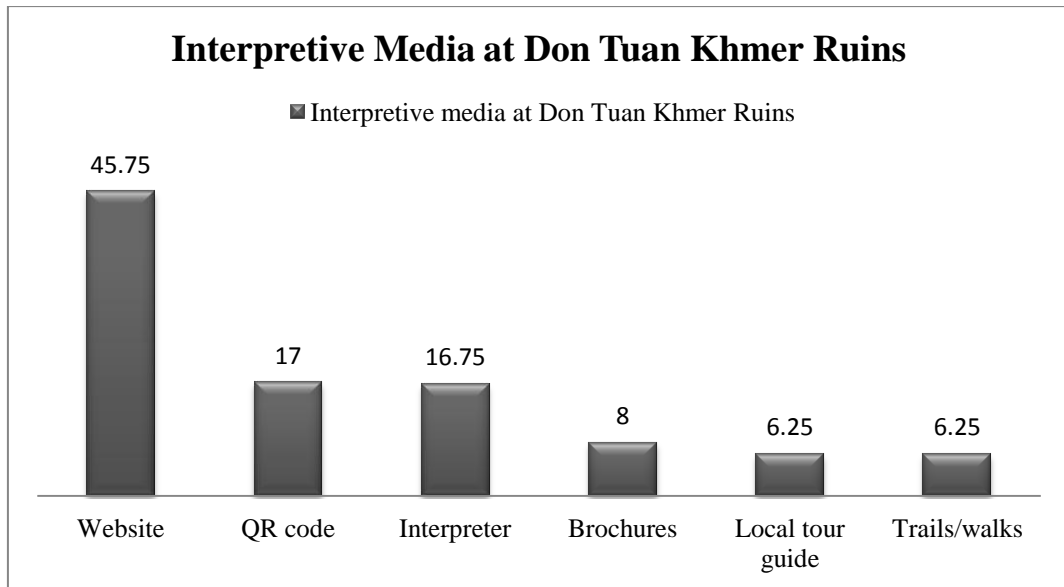**Figure 6.16** Learning Needs of the Stories for Interpretation at Don Tuan Khmer Ruins

Figure 6.17 Learning Needs of the Interpretive Media at Don Tuan Khmer Ruins

6.2.5 Sa Trao Pool

Figure 6.18 Sa Trao Pool

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: Skillfully built of sandstone in the Khmer style, the pool has been renovated and now functional again to serve tourists.

2) Story of tourist attraction

(1) Topic: Sa Trao Pool.

(2) Theme: Khmer sandstone pool.

(3) Theme information: Summary the overview of Sa Trao Pool with stories of history, way of life that is full of skillfully built of sandstone in the Khmer style, and culture involved in the construction.

(4) Sub-theme: Name of ancient pool and Khmer traditional way of life.

(5) Content of the story: Brief description of history, Khmer traditional way of life on water management, and culture involved in the construction.

3) Interpretive media: National Park website, interpreter, QR code, printed materials-brochures, local tour guide and self-conducted trails/walks.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.8; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that the story should be new information and linked to the tradition of the construction of the ancient stone castle of Khmer, for example, digging ponds and making the overflow pipes for the stone castle as well as making waterfall spillways. This is the wisdom of the ancient Khmer in water management.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
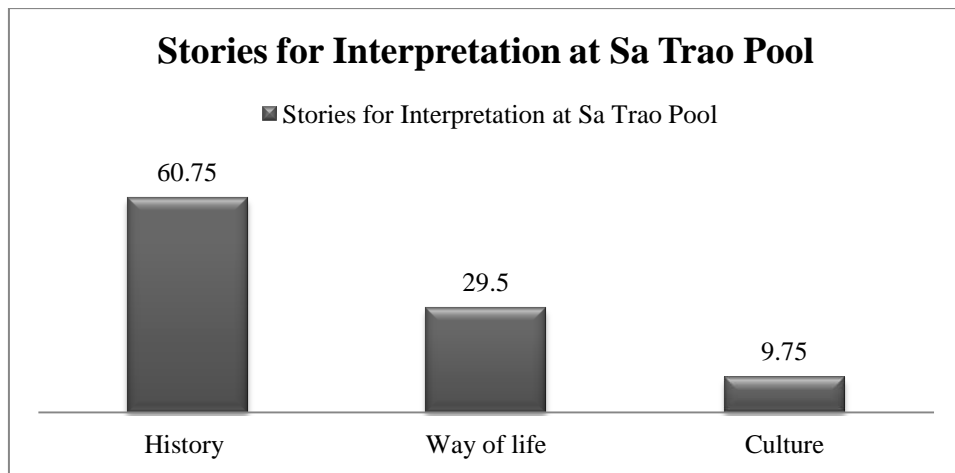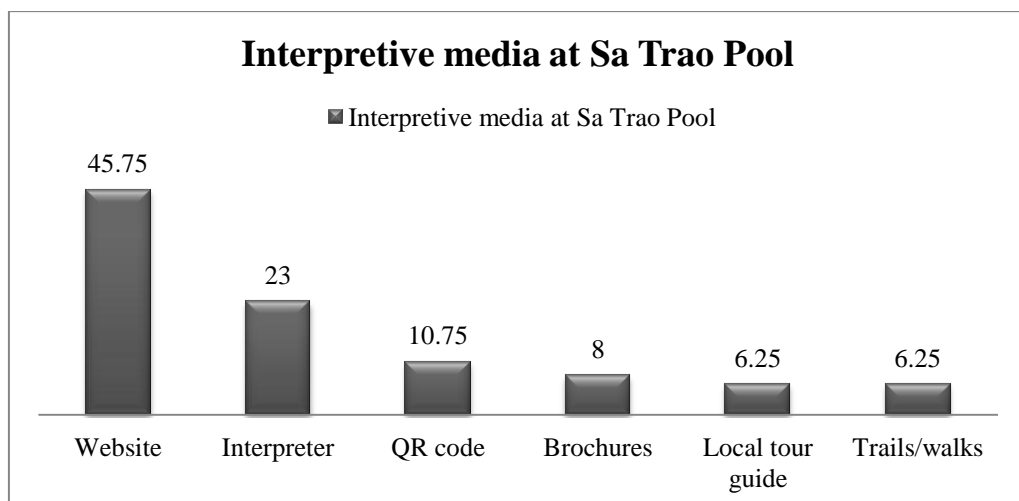
Stories for Interpretation at Sa Trao Pool

■ Stories for Interpretation at Sa Trao Pool

History: 60.75
Way of life: 29.5
Culture: 9.75

Figure 6.19 Learning Needs of the Stories for Interpretation at Sa Trao Pool

Interpretive media at Sa Trao Pool

■ Interpretive media at Sa Trao Pool

Website: 45.75
Interpreter: 23
QR code: 10.75
Brochures: 8
Local tour guide: 6.25
Trails/walks: 6.25

Figure 6.20 Learning Needs of the Interpretive Media at Sa Trao Pool

6.2.6 Khun Si Cave and Waterfall

Figure 6.21 Khun Si Cave and Waterfall

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: Situated west of Sa Trao, the large cave can accommodate quite a few people. It is believed to have been the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan.

2) Story of tourist attraction

(1) Topic: Khun Si Cave and Waterfall.

(2) Theme: Ancient cave of Khun Si.

(3) Theme information: Summary the overview of geography of the large cave can accommodate quite a few people and stories of belief of Khun Si Cave and Waterfall.

(4) Sub-theme: Name of ancient cave, waterfall, and Khun Si.

(5) Content of the story: Brief description of geographical location and belief of Khun Si who supervised rock-cutting work to build Prasat Khao Phra Wihan.

3) Interpretive media: National Park website, QR code, printed materials-brochures, self-conducted trails/walks, interpreter, and park ranger.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.8; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that the interpretation should focus on the safety of tourists. Symbols should be used to interpret such as waterfalls, caves, and wildlife, including warning and notification careful flash flood during the rainy season.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
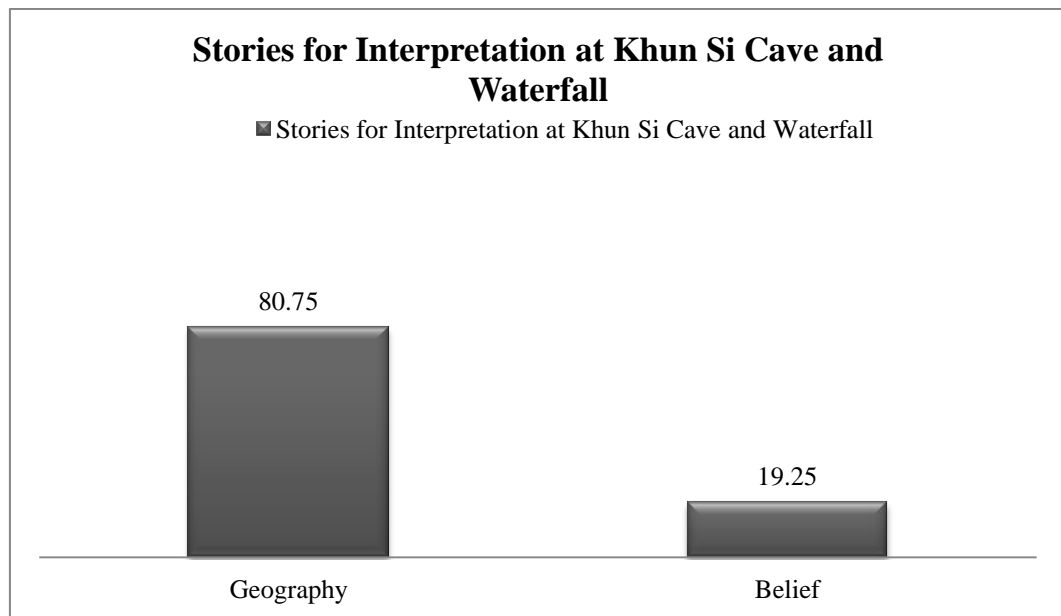

Figure 6.22 Learning Needs of the Stories for Interpretation at Khun Si Cave and Waterfall
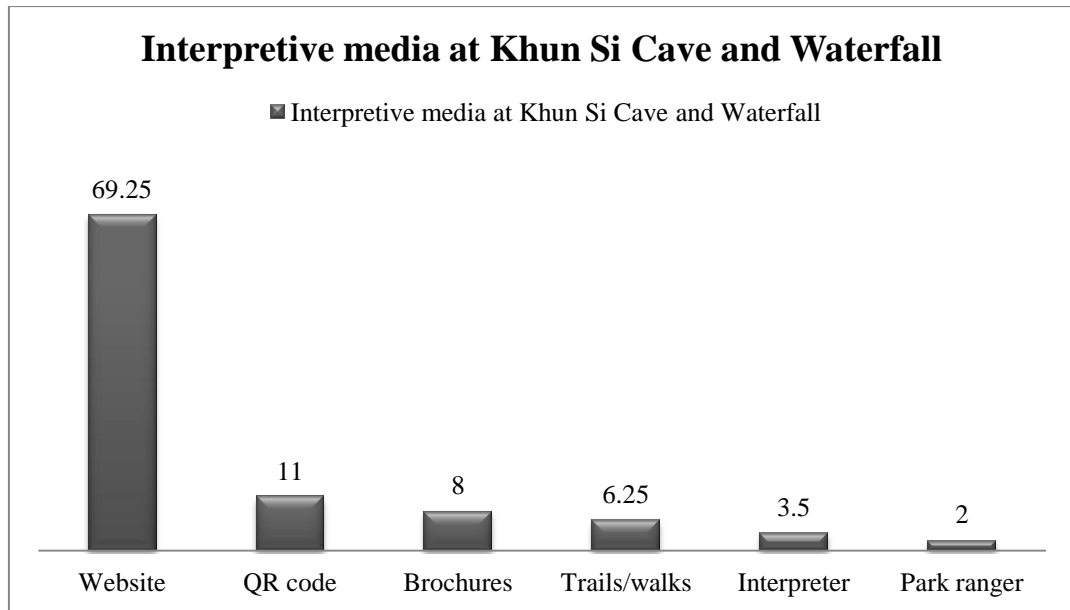
Interpretive media at Khun Si Cave and Waterfall

■ Interpretive media at Khun Si Cave and Waterfall

Website	QR code	Brochures	Trails/walks	Interpreter	Park ranger
69.25	11	8	6.25	3.5	2

Figure 6.23 Learning Needs of the Interpretive Media at Khun Si Cave and Waterfall

6.2.7 Huai Khanun Dam

Figure 6.24 Huai Khanun Dam

In this study, cultural tourism interpretive program at this site are composed of the following key components:

        1) Definition of tourist site: Surrounded by greenery, this reservoir is a nice place to camp and relax.

        2) Story of tourist attraction

        (1) Topic: Huai Khanun Dam.

        (2) Theme: Camping relax-park.

        (3) Theme information: Summary the overview of Huai Khanun Dam with stories of the geographical location and local people's way of life.

        (4) Sub-theme: Name of place and tourist activities provided here.

        (5) Content of the story: Brief description of a nice place to camp and relax and local people's way of life.

        3) Interpretive media: National Park website, QR code, interpreter, park ranger, and printed materials-brochures.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.9; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that there should have the promotion of various festivals such as Songkran, Loy Krathong etc., including providing knowledge about the lifestyle of the local people, such as fishing.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
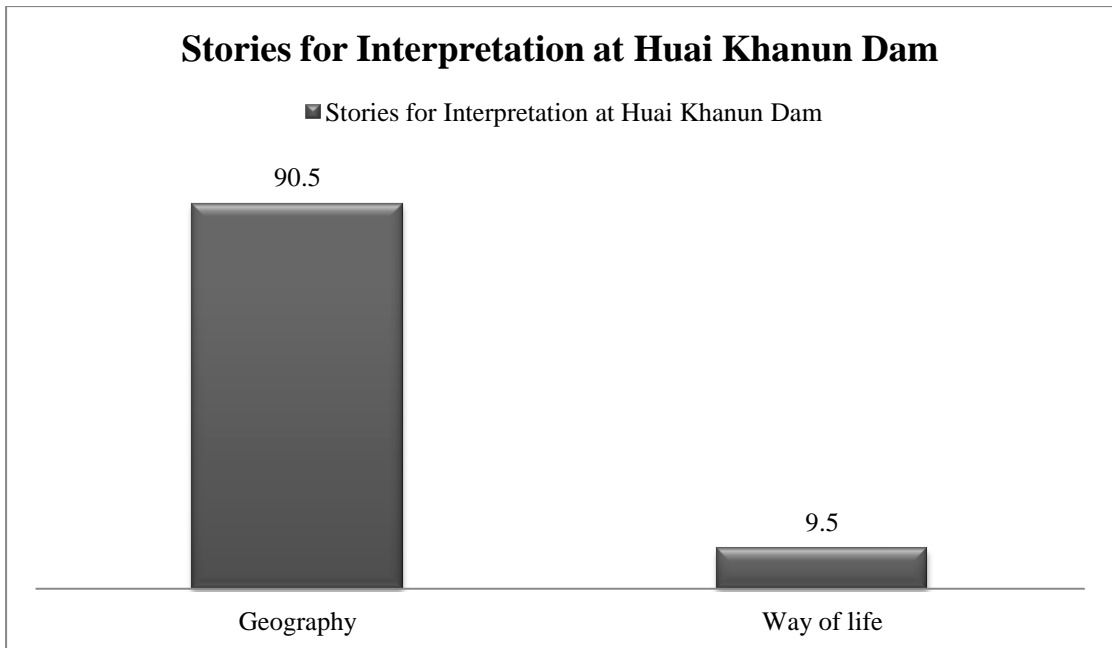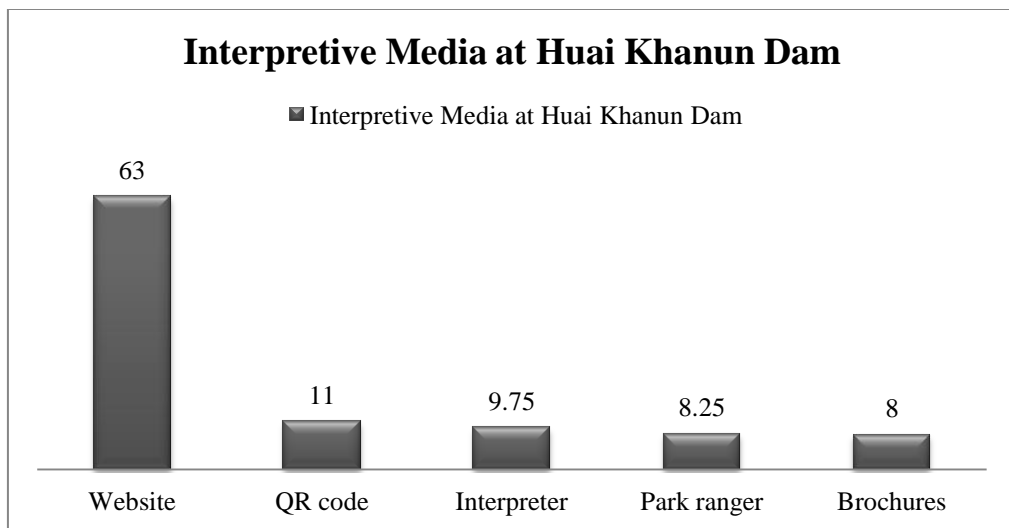
Stories for Interpretation at Huai Khanun Dam

■ Stories for Interpretation at Huai Khanun Dam

90.5	
Geography	Way of life
	9.5

Figure 6.25 Learning Needs of the Stories for Interpretation at Huai Khanun Dam

Interpretive Media at Huai Khanun Dam

■ Interpretive Media at Huai Khanun Dam

Website	QR code	Interpreter	Park ranger	Brochures
63	11	9.75	8.25	8

Figure 6.26 Learning Needs of the Interpretive Media at Huai Khanun Dam

6.2.8 An Ma Border Checkpoint

Figure 6.27 An Ma Border Checkpoint

In this study, cultural tourism interpretive program at this site are composed of the following key components:

1) Definition of tourist site: The Border Checkpoint is opened for border trade between Thailand and Cambodia. The Checkpoint opens every Tuesday and Thursday.

2) Story of tourist attraction

   (1) Topic: An Ma Border Checkpoint.

   (2) Theme: Thailand-Cambodia Border Checkpoint.

   (3) Theme information: Summary the overview of An Ma Border Checkpoint with stories of local people's way of life and geographical location.

   (4) Sub-theme: Name of local products and tourist activities provided here.

   (5) Content of the story: Brief description of local people's way of life and geographical location of border trade between Thailand and Cambodia.

3) Interpretive media: National Park website, QR code, interpreter, park ranger, and printed materials-brochures.

Considering the content validity analysis, the overall IOC scores of this site were equal to 0.9; so, the IOC score indicated that the participants in this research objective recognized these components of cultural tourism interpretive program at this site. There were suggestions that there should be interpreted as an activity that will be a tourist attraction, such as the trading of indigenous goods or border tourism.

Additionally, the analysis results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation and the learning needs of the interpretive media enhancing the learning of the cultural tourism at this site, the results can be prioritized as follows.
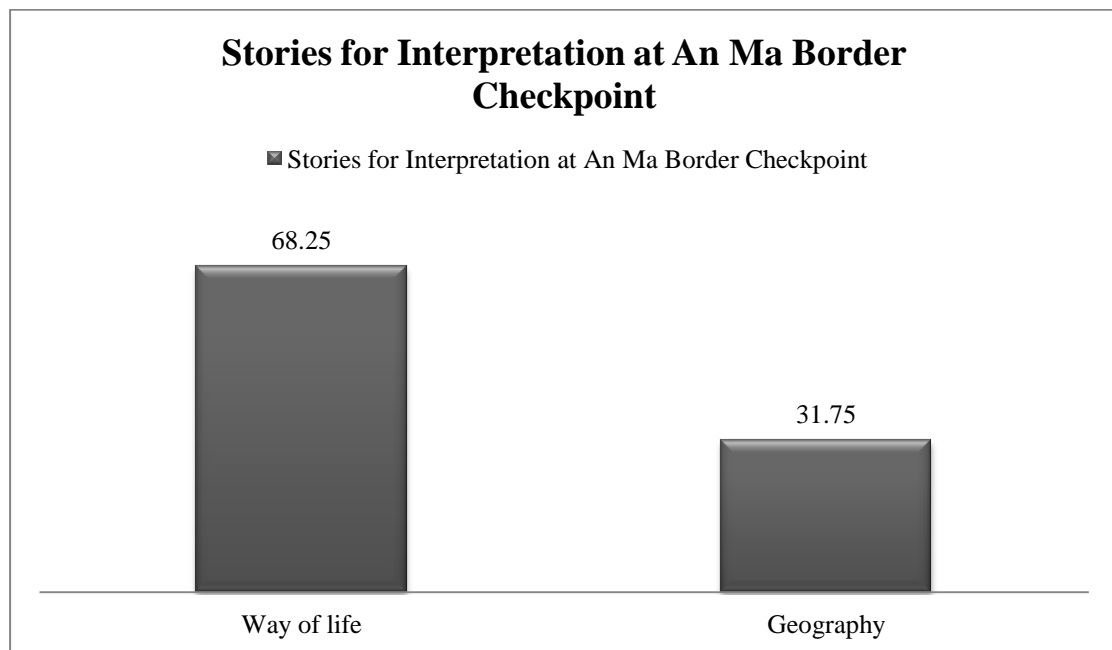

Figure 6.28 Learning Needs of the Stories for Interpretation at An Ma Border
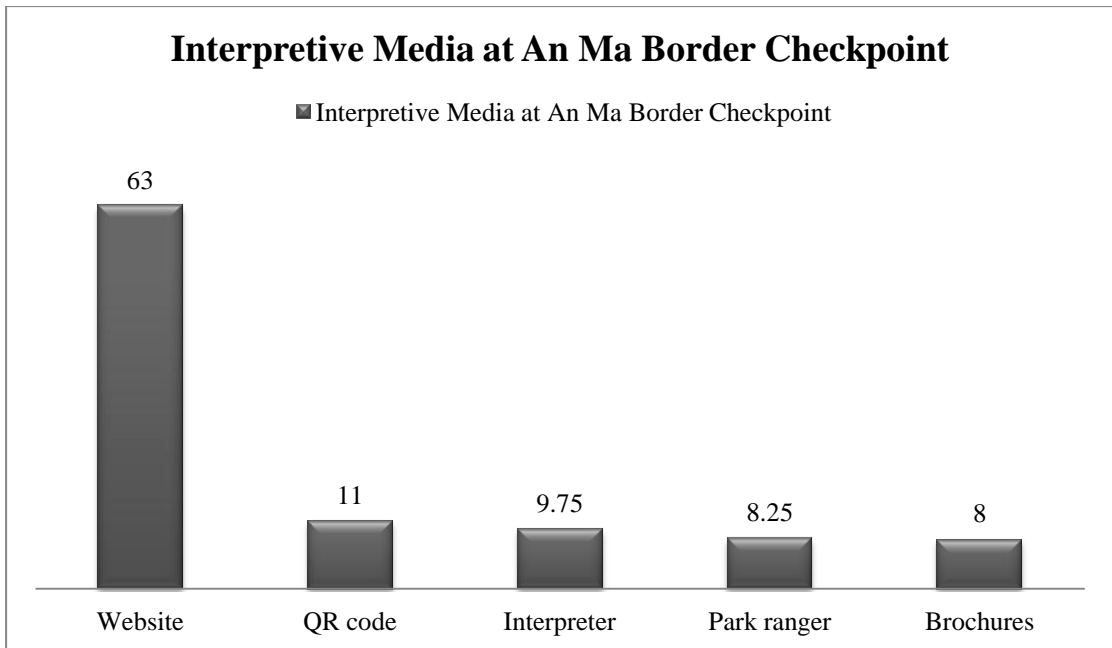Checkpoint

Figure 6.29 Learning Needs of the Interpretive Media at An Ma Border Checkpoint

Last but not least, the results of assessment and confirmation requirements of the cultural tourism interpretive designs of Khao Phra Wihan national park can be presented as follows.

Table 6.2 Assessment and Confirmation Requirements of Cultural Tourism Interpretive Designs of Khao Phra Wihan National Park

Tourist attractions	Description	Assessment results			IOC	Summary	Suggestion
		Congruent	Uncertain	Not congruent			
1. Mo I Daeng Cliff	**1.1 Topic:** Mo I Daeng Cliff. **1.2 Theme:** Scenery of Thailand-Cambodia border. **1.3 Theme information:** Summary the overview of Mo I Daeng Cliff with stories of geography, history, and beliefs and as well as tourist activities at this site. **1.4 Sub-theme:** Name of cliff, geography, beliefs, and tourist activities. **1.5 Content:** Brief description of geography, history, beliefs and tourist activities in various festivals. **1.6 Interpretive media:** Interpreter, staff, QR code, National Park website, and park ranger.	8	0	-	0.8	Accepted	-Staff should have effective communication skills -Interpretation should provide a link to nearby sites -Presentation should be interesting and create awareness about tourist attractions, such as the use of symbol or image of a cliff to attract tourists, including the use of symbols or images instead of other attractions as well.
2. Low Relief	**2.1 Topic:** Low Relief. **2.2 Theme:** The Khmer artistic relief. **2.3 Theme information:** Summary the overview of the Low Relief with stories of Khmer history and the art of craving stone. **2.4 Sub-theme:** Name of three gods in Khmer style is carved here. **2.5 Content:** Brief description of Khmer history and stone craving art. **2.6 Interpretive media:** Interpreter, website, staff, QR code, local tour guide and signs/labels.	9	0	-	0.9	Accepted	-Interpretation should be educated about the Do's and Don'ts for tourists. This is because the tourist attraction at this point is quite dangerous located at the bottom of the cliff.

Table 6.2 (Continued)

Tourist attractions	Description	Assessment results			IOC	Summary	Suggestion
		Congruent	**Uncertain**	**Not congruent**			
3. Sathup Khu or Twin Stupas	**3.1 Topic:** Sathup Khu or Twin Stupas. **3.2 Theme:** The twin stupas. **3.3 Theme information:** Summary the overview of Sathup Khu with stories of history, religion, and Khmer culture. **3.4 Sub-theme:** Name of religion and stupa. **3.5 Content:** Brief description of history, religion, and culture involved in construction. **3.6 Interpretive media:** Interpreter, National Park website, QR code, staff, local tour guide and self-conducted trails/walks.	9	0	-	0.9	Accepted	-This place is near the Cambodian border; interpreter should have interactive skills. -Interpretive preparation should be up-to-date.
4. Don Tuan Khmer Ruins	**4.1 Topic:** Don Tuan Khmer Ruins. **4.2 Theme:** The cliff-top Khmer Ruins. **4.3 Theme information:** Summary the overview of the Don Tuan Khmer Ruins with stories of history, religion, culture and art as well as a legendary narrative about this place. **4.4 Sub-theme:** Name of religion, construction art, and beliefs. **4.5 Content:** Brief description of history, religion, culture and art involved in the construction, and beliefs. **4.6 Interpretive media:** National Park website, QR code, interpreter, Printed materials-brochures, local tour guide and self-conducted trails/walks.	8	0	-	0.8	Accepted	-Interpretive media should be consistent with the environment of the tourist site. -Information technology should be used to manage the tourism interpretation such as an interactive online brochure: E-brochure, E-trail guide.

Table 6.2 (Continued)

Tourist attractioms	Description	Assessment results			IOC	Summary	Suggestion
		Congruent	**Uncertain**	**Not congruent**			
5. Sa Trao Pool	**5.1 Topic:** Sa Trao Pool. **5.2 Theme:** Khmer sandstone pool. **5.3 Theme information:** Summary the overview of Sa Trao Pool with stories of history, way of life that is full of skillfully built of sandstone in the Khmer style, and culture involved in the construction. **5.4 Sub-theme:** Name of ancient pool and Khmer traditional way of life. **5.5 Content:** Brief description of history, Khmer traditional way of life on water management, and culture involved in the construction. **5.6 Interpretive media:** Website, interpreter, QR code, brochures, local tour guide and self-conducted trails/walks.	8	0	-	0.8	Accepted	-Story should be new information and linked to the tradition of the construction of the ancient stone castle of Khmer. -For example: digging ponds and making the overflow pipes for the stone castle as well as making waterfall spillways. This is the wisdom of the ancient Khmer in water management.
6. Khun Si Cave and Waterfall	**6.1 Topic:** Khun Si Cave and Waterfall. **6.2 Theme:** Ancient cave of Khun Si. **6.3 Theme information:** Summary the overview of geography of the large cave can accommodate quite a few people and stories of cave & waterfall. **6.4 Sub-theme:** Name of ancient cave, waterfall, and Khun Si. **6.5 Content:** Brief description of geographical location and belief of Khun Si who supervised rock-cutting work to build this temple. **6.6 Interpretive media:** Website, QR code, brochures, self-conducted trails, interpreter, and park ranger.	8	0	-	0.8	Accepted	-Interpretation should focus on the safety of tourists. -Symbols should be used to interpret such as waterfalls, caves, and wildlife, including warning and notification careful flash flood during the rainy season.

Table 6.2 (Continued)

Tourist attractions	Description	Assessment results			IOC	Summary	Suggestion
		Congruent	Uncertain	Not congruent			
7. Huai Khanun Dam	**7.1 Topic:** Huai Khanun Dam. **7.2 Theme:** Camping relax-park**.** **7.3 Theme information:** Summary the overview of Huai Khanun Dam with stories of the geographical location and local people's way of life. **7.4 Sub-theme:** Name of place and tourist activities provided here. **7.5 Content:** Brief description of a nice place to camp and relax and local people's way of life. **7.6 Interpretive media:** Website, QR code, interpreter, park ranger, and brochures.	9	0	-	0.9	Accepted	-There should be promotion of various festivals such as Songkran, Loy Krathong etc., including providing knowledge about the lifestyle of the local people, such as fishing.
8. An Ma Border Checkpoint	**8.1 Topic:** An Ma Border Checkpoint. **8.2 Theme:** Thailand-Cambodia border checkpoint. **8.3 Theme information:** Summary the overview of An Ma Checkpoint with stories of local people's way of life and geographical location. **8.4 Sub-theme:** Name of local products and tourist activities provided here. **8.5 Content:** Brief description of local people's way of life and geographical location of border trade between Thailand and Cambodia. **8.6 Interpretive media:** Website, QR code, interpreter, park ranger, and printed materials-brochures.	9	0	-	0.9	Accepted	-There should be interpreted as an activity that will be a tourist attraction, such as the trading of indigenous goods or border tourism.
Summary of Overall Assessment Results					**0.85**		**Accepted**

6.3 Conclusion

In conclusion, the analysis of research findings, in response to research objective 3, the researcher has analyzed the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park and cultural tourism interpretive designs of Khao Phra Wihan national park. In this section, a participatory research by a focus group discussion and in-depth interviews with staff members of the park and specialists and academics of cultural tourism interpretation were conducted to analyze the form of a development model of cultural tourism interpretation of Khao Phra Wihan national park. According to a development model of cultural tourism interpretation of Khao Phra Wihan national park, this model was the application of the principles of Berlo's SMCR Model of Communication and the concept of the interpretation; it was required to conduct the survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The results of this survey will allow the staff of the park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Therefore, key elements of a development model of cultural tourism interpretation of Khao Phra Wihan national park should consist of interpreter, analysis of tourist behavior based on the perception-behavior and the learning needs, interpretive design, tourist, and feedback of tourists. Last but not least, a study of the perception-behavior and the learning needs of the tourists, it could be proposed the guideline to develop and design the cultural tourism interpretation as the interpretive programs with the tourism activities to meet the needs of tourists. Because the goal of tourism interpretation should focus on the tourists to learn and gain much experience from the tourist attractions and each of the park's attractions was different in terms of story and environment. As the results, the interpretation has to do not only with prioritizing information but also using the correct techniques and media to appeal to the tourists.

CHAPTER 7

CONCLUSION, CONTRIBUTIONS, RECOMMENDATIONS AND IMPLIMENTATIONS

In this final chapter, conclusions, contributions, recommendations and implementations are included. Furthermore, the conclusions in this chapter came from the findings presented in chapter 4, chapter 5, and chapter 6; the discussions of theoretical and research contributions were based on the theoretical points reviewed and cited in chapter 2 as well as discussions of managerial contributions. In addition, the researcher provides recommendations and implementations for those that are particularly interested in the management of the tourism interpretation.

7.1 Research Conclusions

7.1.1 Conclusion Regarding Research Question 1

Research question 1: How is the current interpretation at Khao Phra Wihan national park? And where is the best practice in managing interpretation of Khom-Khmer culture?" The results from the research showed both the current context of cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretative management as well as the summary of findings derived from a comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management: a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. Conclusion regarding research question 1 can be concluded as follows.

7.1.1.1 The Current Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

In respect of the current context of cultural tourism interpretation of Khao Phra Wihan national park, the results showed that the overview of the current

context of the cultural tourism interpretation of Khao Phra Wihan national park consisted of the components of Berlo's SMCR Model of Communication, it started from the sender or interpreter, such as the Office of National Park and Khao Pha Wihan national park, the story of tourist attractions at the park, interpretive media, such as visitor center, interpretive signs, website, and staff of the park, and receiver, such as tourists. In addition, the management structure that links from the Office of National Park to Khao Phra Wihan national park served the purposes in managing interpretation. It means that being a historical site, the Office of National Park is also involved in the decision-making for the development of the site; the provision of visitor centers and interpretive signs fall under the responsibility of the Office of National Park for the purpose of conservation. Also Khao Phra Wihan national park collaborates with the Office of National Park to be a site manager; the aim of these purposes is to enhance the quality of tourist attractions in the park. Moreover, Khao Phra Wihan national park acts as site interpreters who have more flexible strategies to manage the tourism interpretation. The details of each component of the current context of cultural tourism interpretation of Khao Phra Wihan national park are as follows.

1) Interpreter

As shown, interpreters of Khao Phra Wihan national park were divided into two parts: the Office of National Park and Khao Phra Wihan national park. The key qualifications included credibility, communication skills, attitudes, knowledge, social and cultural systems, experience and modernization, personality, and dedication.

2) Story of tourist attractions

As shown, stories were presented to tourists enhancing the learning about cultural tourism resources of Khao Phra Wihan National Park included: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupa, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. These stories are substances that are being sent by the interpreter to the receiver as tourist. The key factors affecting the story of cultural tourism resources are topic, theme, theme information, sub-theme and content of the story: history, culture, tradition, religion, way of life, etc.; these factors are used to create a story to interpret.

3) Interpretive media

As shown, interpretive media that the interpreters of Khao Phra Wihan national park used to show the identity and character of the park considered into two types of interpretation: personal interpretation as the park staff: and non-personal interpretation such as publications, tourist information center, exhibition, directional signs, social media, and special events and activities. These interpreters must begin learning the distinct characteristics of each from media and then choose wisely. There is no fixed instruction of how to choose type of interpretation; however, some crucial factors need to be considered: media choice and interpretive technique according with cultural background of tourists, number of tourists in site, theme and objective of the interpretive programs, and so on.

4) Tourist

As shown, the general tourism statistics of Khao Phra Wihan National Park was collected in relation to the number of tourists and nationality or country of origin. Also tourist data obtained by observation, it was observed by the level of interest in content of tourist site, tourist behavior and interest, and visit duration of tourist.

7.1.1.2 The Best Practical Interpretation of Cultural Tourism Interpretive Management

In respect of the best practical interpretation of cultural tourism interpretive management, the results showed that the best practical interpretation of Khom-Khmer cultural tourism was Angkor Wat temple of Cambodia, which is inscribed a UNESCO World Heritage Site; the development of visitor management and tourism interpretation was defined as a significant driver to enhance visitor understanding as well as appreciation of the site. This section was all about the lessons learned: the best practical interpretation of the Khom-Khmer cultural tourism interpretive management. These findings illustrated the overview of the interpreters taking part in managing interpretation at Angkor Wat temple. The conclusion of this section was presented from the international organizations to the private sector. Each sector provides its strategy toward achievement of managing interpretation at Angkor Wat temple. Management of interpretation varies according to the objective and the responsibility of the relevant stakeholders. But one thing that appears in the

qualifications of all the sectors of interpreters at Angkor Wat temple was the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. While the site interpreters were tour guides who interact directly with tourists; so, they must not only have knowledge in the story of Khom-Khmer civilization to interpret to the tourists, they must also have the experience and good understanding of the social and cultural system of tourists to enhance the good personality and credibility of the interpreters in this World Heritage site. So, interpretation at Angkor Wat was also influenced by communication between multiple stakeholders. The details of each component are as follows.

1) Interpreter

As shown, the tourism interpreters at Angkor Wat temple were divided into three main sectors namely international communities, public sector and private sector. The factors affecting effective interpretation of Angkor Wat temple were divided into three parts: firstly, the part of the international organizations that are responsible for the conservation and restoration of this World Heritage site; thus, they must have knowledge about the history of civilization Khmer well: the part of the public sector such as APSARA National Authority of the Ministry of Tourism, Cambodia that are responsible for taking care of tourist amenities and caring for the World Heritage Site and also the management of the tour companies and tour guides in this World Heritage site; so, it is necessary to have knowledge and specialization in the interpretive management in the site as well: and the last was the private sectors such as the tour companies and tour guides at the site that must have knowledge in the story of Khom-Khmer civilization to interpret to the tourists and also the experience and good understanding of the social and cultural system of tourists to enhance the good personality and credibility of the interpreters in this World Heritage site.

2) Story of tourist attractions

As shown, the stories for interpretation at Angkor Wat temple included the stories about the Khom-Khmer history, culture, beliefs, art, religion, way of life, and so on that tourists will have the opportunity to learn the stories through the

hundreds of sculptures and carvings displayed in this temple by the tour guides who have been trained from the Ministry of Tourism in the tourism interpretation about the stories at Angkor Wat temple to present the topics, theme, and content of the story to the tourists. Because there are tourists from different countries to Angkor Wat temple, the stories for interpretation must be presented in the same direction and correct.

3) Interpretive media

As shown, there were two types of interpretive media that were widely used at Angkor Wat temple: personal interpretation such as tour guides: and non-personal interpretation such as visitor centers, sings and information boards, guide book, and website. But the effective interpretation with tourists and good interaction with tourists was a tour guide. To do that, tour guides were trained to be site interpreters by organizing an interpretive training course provided by the Ministry of Tourism. They were trained in the effective ways to manage interpretation for the tourists and the group tours; the success of interpretation management needs to consider some relevant points such as time management for every single interpretive spot, a reduction of the same interpretation themes, interpretive topics, and tour guide techniques in interpretation related to general knowledge and the language used with tourists' background. So, tour guides were very flexible in managing interpretation.

4) Tourist

As shown, there were tourists both foreign and domestic tourists. Most international tourists came as a group tour; but there were some that came with family and friends. At the same time, the people of Cambodia are also popular to visit Angkor Wat as well. The site interpreters should understand and analyze the tourists include who they are, where they come from, which region, what their language, what their social and culture system, what their age range, what they want to do, how they travel to this site, what their interest, and so on. Such information has influence on designing the contents to interpret, the interpretive media, and activities.

7.1.1.3 A Process Approach in Developing a Cultural Tourism Interpretation of Khao Phra Wihan National Park

In respect of a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park, the results showed that this process

approach illustrated a relationship between relevant interpreters and their tasks in managing interpretation at cultural heritage sites. The management structure consisted of two main sectors namely public sector and private sector. Each sector had its own responsibility associated with interpretation; the links from Khao Phra Wihan national park to the Office of National Park and from Khao Phra Wihan national park to the tour companies served different purposes in managing interpretation. In doing so, interpretation was adopted as a tool to reduce negative impacts and increase tourist's awareness as well as learning about visiting sites. Public sectors such as the Office of National Park and Khao Phra Wihan national park paid great attention to the impacts of tourism on historical sites. Their concerns about tourist's impacts lead to the establishment of the interpretation and presentation, which can be used as a guideline for cultural heritage conservation, heritage education, and site management taking part in managing visitor center, interpretive signs, information boards, and website as well as online media. It means that Khao Phra Wihan national park is under consideration by the UNESCO World Heritage Site together with the Preah Vihear temple of Cambodia. The Office of National Park is not only involved in the decision-making for the development of the site but also collaborates with Khao Phra Wihan national park to conduct training courses for local guides. The aim of these courses is to enhance the quality of tour guides in the Khao Phra Wihan national park. Thus, the provision of visitor center, interpretive signs, information boards, and website fall under the responsibility of the Office of National Park and Khao Phra Wihan national park for the purpose of conservation, restoration, and heritage education, while tour guides act as site interpreters who have more flexible strategies to manage group tours and interpretation. Last but not least, all sectors are required to conduct the survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretation model of Khao Phra Wihan national park. The results of this survey will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Therefore, this study can show the summary of a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. The details of each component are as follows.

1) Interpreter

As shown, interpreter embraced the Office of National Park, staff of Khao Phra Wihan national park, and tour companies. The key qualification of all the sectors was the knowledge: knowledge in Khom-Khmer cultures and knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. Moreover, the site interpreters such as staff of this park and tour guides must have credibility, communication skills, attitude, social systems and culture, experience, personality and dedication.

2) Story of tourist attractions

As shown, story of tourist attraction encompassed the history of tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. The key factors affecting the message were topic, theme, theme information, sub-theme, and content of the story that described the important details and provided some context: history, culture, tradition, religion, belief, art, way of life, and geographic.

3) Interpretive media

As shown, interpretive media were used to send the message of Khao Phra Wihan national park. These were divided into two types: personal interpretation such as the site interpreters and tour guides, and non-personal interpretation such as visitor center, interpretive signs, and website as well as online media. The key factors affecting the interpretive media were: media choice, including appropriateness of media choice, determined by site location, target, content, etc., and interpretive technique, including creative and initiation, arts of speaking, linking content to the tourists with conservation, restoration, heritage education, etc.

4) Tourist

As shown, tourist embraced the tourists of Khao Phra Wihan national park: domestic tourists and international tourists. The following were the factor related to tourist: tourist demographics, travel characteristics, tourist behavior, etc. In addition, tourists must be involved in the perception of the current context of cultural tourism interpretation and the learning needs about cultural tourism interpretation model of the park. The results of the feedback of tourists will allow the

staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists.

7.1.2 Conclusion Regarding Research Question 2

Research question 2: How are the perception-behavior of the tourists about the staff of the park, stories for interpretation, and interpretive media of Khao Phra Wihan national park? And how are the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park?" The results from the research can be concluded as follows.

7.1.2.1 Descriptive Statistics Results for Tourist Demographics

The results showed that the data has been collected from 400 Thai tourists in Khao Phra Wihan national park, most respondents were female (52.75 per cent), most of the respondents were 51 – 60 years (24.75 per cent) but there were about 1 percent more respondents aged 51 – 60 years in this survey than respondents aged 31 – 40 years (23.75 per cent); so, it could be said that most of the respondents were 31 – 60 years. Regarding the educational background of the respondents, the study indicated that most of the respondents had completed the bachelor degree (53 per cent), most of the respondents were government officers (35 per cent), most of the respondents came from the northeastern region (72.5 per cent), and considering the travel arrangement characteristics of the respondents, the study showed that most of the respondents had the travel arrangement with family (77.75 per cent), most of the respondents interested in the content of the site high (85.5 per cent). Finally, the visit duration survey results of the respondents, the survey showed that most of the respondents spent 3 – 4 hours on the site (80.75 per cent).

7.1.2.2 Descriptive Statistics Results for the Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

The results showed that the perception-behavior of the tourists about the staff of the park as the interpreters; most of the respondents needed the staff members of the park who have the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area and purposes of the interpretation (50.75

per cent), having cultural tourism interpretive skills as well as communication skills and compiling the story with the art of presentation (18 per cent), keeping up to date with the situation and having the experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists (10.25 per cent), having a good personality and a good human relationship along with providing knowledge and friendly advice to tourists (8 per cent), having dedication and sacrifice to working in the park; having a service mind to educate the tourist at the tourist site (5.5 per cent), having the expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration contributed the credibility of the interpreter of the park to tourists (4.75 per cent), and having a positive attitude towards self, the stories of tourist attractions, and tourists (2.75 per cent), respectively.

As shown, the perception-behavior of the respondents about the stories for interpretation, the study indicated that most of the respondents needed the stories for interpretation defining as the content of the story that describes the important details and provides some context (52.5 per cent), defining as the theme information and the key content of presentation; this may include illustrations or demonstrations (19.75 per cent), defining as the theme that helps the reader understand what is being interpreted and scope of the contents (18 per cent), and defining as the topic of the story in the tourist attraction to know the extent of the contents (9.75 per cent), respectively.

As shown, the perception-behavior of the respondents about the interpretive media, the study showed that most of the respondents needed the interpretive media having the interpretive techniques include creativity and initiation, rhetorical question to stimulate attention, arts of speaking, clothing, displaying artifacts, miniature models, and tourist's participation in interpretative activities (70.75 per cent); and having the choices of media, appropriateness of media choice determined by site location, target, content, and quality of interpretive media (29.25 per cent), respectively.

7.1.2.3 Descriptive Statistics Results for the Learning Needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park

1) Descriptive statistics results for the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation at this park

The results showed that the analysis results of the learning needs of the respondents about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the stories for interpretation at eight sites of this park: Mo I Daeng Cliff, Low Relief, Sathup Khu or Twin Stupas, Don Tuan Khmer Ruins, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint.

As shown, the learning needs of the respondents about the stories for interpretation at Mo I Daeng Cliff; most of the respondents needed to learn the geography story of Mo I Daeng Cliff (76 per cent), the story of history (19.25 per cent), and the story of belief about naming a tourist attraction by the story that happened in the past (4.75 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Low Relief, most of the respondents needed to learn the story of history of Low Relief (70.75 per cent), and the story about the art of low relief carving (29.25 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Sathup Khu or Twin Stupas, most of the respondents needed to learn the story of history of Sathup Khu or Twin Stupas (61.25 per cent), religious story of Sathup Khu or Twin Stupas (28.75 per cent), and cultural story about Sathup Khu or Twin Stupas (10 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Don Tuan Khmer Ruins, most of the respondents needed to learn the story of history of Don Tuan Khmer Ruins (71 per cent), religious story of Don Tuan Khmer Ruins (19 per cent), the cultural story (5.25 per cent), and the story about the art of construction of Don Tuan Khmer Ruins (4.75 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Sa Trao Pool, most of the respondents needed to learn the story of history of Sa Trao Pool (60.75 per cent), the story of way of life of the Khom or Khmer in the construction of dams or water management in ancient times (29.5 per cent), and the cultural story of Khom-Khmer civilization about the construction of water resources around the temple (9.75 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Khun Si Cave and Waterfall, most of the respondents needed to learn the geography story of Khun Si Cave and Waterfall (80.75 per cent), and the story of belief of being the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan or the Phra Wihan temple (19.25 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at Huai Khanun Dam, most of the respondents needed to learn the geography story of Huai Khanun Dam (90.5 per cent), and the story of way of life of the people who come to this place to camp and relax (9.5 per cent), respectively.

As shown, the learning needs of the respondents about the stories for interpretation at An Ma Border Checkpoint, the study showed that most of the respondents needed to learn the story of way of life of the border trade between Thailand and Cambodia at An Ma Checkpoint (68.25 per cent), and the geography story of An Ma Checkpoint (31.75 per cent), respectively.

2) Descriptive statistics results for the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the interpretive media enhancing the learning of the cultural tourism

The results showed that the analysis results of the learning needs of the respondents about cultural tourism interpretive programs of Khao Phra Wihan national park comprising the learning needs of the interpretive media enhancing the learning of the cultural tourism; the interpretive media are divided into two types: personal interpretation such as staff of the park, interpreter, tour guide, and park ranger, etc., and non-personal interpretation such as signs and labels, QR code, printed materials-brochures, self-conducted trails/walks, and website, etc.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Mo I Daeng Cliff; most of the respondents needed to learn the cultural tourism with the park's interpreter (41 per cent), the staff providing information and answering questions (27 per cent), QR code which can be found on announcement board at Mo I Daeng Cliff or tourist attraction (19.75 per cent), website of Khao Phra Wihan national park (9.75 per cent), and the park ranger who is a person entrusted with protecting and preserving the local park (2.5 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Low Relief, most of the respondents needed to learn the cultural tourism with the park's interpreter (26.25 per cent), QR code which can be found on announcement board at Low Relief or tourist attraction (24 per cent), website of Khao Phra Wihan national park (20.5 per cent), the staff providing information and answering questions (16.75 per cent), and the local tour guide (6.25 per cent) as well as directional signs and labels describing aspects such as topography, history, culture, etc., (6.25 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Sathup Khu or Twin Stupas, most of the respondents needed to learn the cultural tourism with the park's interpreter (33.25per cent), website of Khao Phra Wihan national park (20.5 per cent), QR code which can be found on announcement board at this site or tourist attraction (17 per cent), the staff providing information and answering questions (16.75 per cent), and the local tour guide (6.25 per cent) as well as the self-conducted trails/walks that can help tourists feel freedom to venture alone and immerse themselves in the nature' grace and cultural heritage (6.25 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Don Tuan Khmer Ruins, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park (45.75 per cent), QR code which can be found on announcement board at Don Tuan Khmer Ruins or tourist attraction (17 per cent), the park's interpreter (16.75 per cent), the printed materials-brochures describing the tourist attractions at this site (8 per cent), and the local tour guide (6.25 per cent) as well as self-conducted trails/walks (6.25 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Sa Trao Pool, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park (53.5 per cent), the park's interpreter (18.75 per cent), QR code which can be found on announcement board at this site or tourist attraction (9.5 per cent) as well as the printed materials-brochures describing the tourist attractions at this site (9.5 per cent), self-conducted trails/walks (4.75 per cent), and the local tour guide (4 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Khun Si Cave and Waterfall, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park (69.25 per cent), QR code which can be found on announcement board at this site or tourist attraction (11 per cent), the printed materials-brochures describing the tourist attractions at this site (8 per cent), self-conducted trails/walks (6.25 per cent), the park's interpreter (3.5 per cent), and the park ranger who is a person entrusted with protecting and preserving the local park (2 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at Huai Khanun Dam, most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park (63 per cent), QR code which can be found on announcement board at this site or tourist attraction (11 per cent), the park's interpreter (9.75 per cent), the park ranger (8.25 per cent), and the printed materials-brochures (8 per cent), respectively.

As shown, the learning needs of the respondents about the cultural tourism interpretive media at An Ma Border Checkpoint, the study showed that most of the respondents needed to learn the cultural tourism with a website of Khao Phra Wihan national park (63 per cent), QR code which can be found on announcement board at this site or tourist attraction (11 per cent), the park's interpreter (9.75 per cent), the park ranger (8.25 per cent), and the printed materials-brochures (8 per cent), respectively.

7.1.3 Conclusion Regarding Research Question 3

Research question 3: How should a development model of cultural tourism interpretation of Khao Phra Wihan national park be? The results of this study are divided into two parts:

      7.1.3.1 A Development Model of Cultural Tourism Interpretation of
                   Khao Phra Wihan National Park

A development model of cultural tourism interpretation of Khao Phra Wihan national park should include the following key elements:

      1) Interpreter

      2) Analysis of tourist behavior based on the perception-behavior and the learning needs

      3) Interpretive design

      4) Tourist

      5) Feedback of tourists

As shown, a development model of cultural tourism interpretation of Khao Phra Wihan national park, the study showed the summary of findings derived from a comparison between the current context of the cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretive management; it is the Angkor Wat temple of Cambodia. These findings are consistent with the principles of Berlo's SMCR Model of Communication and the concept of the interpretation applied in this study; it is required to conduct the survey of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The results of this survey will allow the staff of the park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists.

More important, this development model is needed to study by using analytical thinking to examine the context of interpretation comprising the interpreters, stories for interpretation, interpretive media, and tourists, then, it will have systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism

destination. Hence, the sender or interpreter must have knowledge and understanding the fact of the content of information to interpret with the appropriateness of the receiver or tourist as well as consistent to the situation and environment in the site; moreover, the presentation and media choice interpreting in the appropriate target receiver is important as well.

From the concept cited above, the effective evaluation of this development model should focus on the perception-behavior about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park as well as the tourism satisfaction depending on the key factors of the context of interpretation such as: interpreter, story for interpretation, interpretive media, and tourist, but also the visitor travel outcomes of learning and understanding from cultural tourism interpretive programs. Therefore, key elements of a development model of cultural tourism interpretation of Khao Phra Wihan national park consist of the following.

1) Interpreter

Interpreter embraces 1) the Office of National Park, 2) staff of Khao Phra Wihan national park, and 3) tour companies and local people. The key qualification of all the sectors is the knowledge: knowledge in the story of Khom-Khmer history and cultures, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. Moreover, the site interpreters such as staff of Khao Phra Wihan national park and tour guides must have: 1) communication skills and cultural tourism interpretive skills compiling the story with the art of presentation, 2) experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists and keeping up to date with the situation, 3) a good personality and a good human relationship along with providing knowledge and friendly advice to tourists, 4) dedication and sacrifice to working in the park as well as a service mind to educate the tourist at the tourist site, 5) credibility that represents expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration, and 6) a positive attitude towards self, the stories of tourist attractions, and tourists.

2) Analysis of tourist behavior based on the perception-behavior and the learning needs

The survey of the perception-behavior of the tourists about the context of cultural tourism interpretation and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the results of this survey will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Additionally, the results of this study, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this study will be the key indicators of interpretive management performance in delivering quality services and programs; but also in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, the findings from this study can effect to create the cultural tourism interpretive design of each tourist sites of Khao Phra Wihan national park. Such information has influence on designing the contents to interpret, the interpretive media, and activities; all the information can then be built into the future effective planning and product development efforts.

3) Interpretive design

Interpretive design is concerned with the development of interpretive programs based on the story of tourist attractions and interpretive media. To effectively communicate and interpret with tourists on stories such as the importance of a destination, the type of interpretive media must be considered. Thus, interpretive design can be divided into two parts:

(1) Story of tourist attractions

Story of tourist attraction encompasses the history of tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma border Checkpoint. A message is a substance that is being sent by the interpreter or sender to the tourist or receiver. The key factors affecting the story of tourist attraction or message are 1) topic of the story in the tourist attraction to know the extent of the contents, 2) theme that helps the reader understand what is being interpreted and scope of the contents, 3) theme information and the key content of presentation; it is summary theme statement; this may include illustrations or demonstrations, sub-theme and sub-topics of each of the park's attractions, and 4) content of the story that

describes the important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic. Especially, content of the stories of each site must be linked to the learning needs of the tourists about cultural tourism interpretation model of Khao Phra Wihan national park; it should be a good first impression of the tourists.

(2) Interpretive media

Interpretive media are used to send the message of Khao Phra Wihan national park. These are divided into two types: personal interpretation, comprising the site interpreters and local tour guides: and non-personal interpretation, comprising visitor center, interpretive signs, information boards, and website as well as online media. The key factors affecting the interpretive media are: interpretive technique - creative and initiation, arts of speaking, linking content to the tourists, and tourist's participation in interpretive activities: and media choice - appropriateness of media choice, determined by site location, target, content, and quality of interpretive media.

4) Tourist

Tourist embraces the tourists of Khao Phra Wihan national park; tourist is the person who gets the story of tourist site sent in the interpretive process. The following tourist demographics are the factors related to tourists or receivers: gender, age range, education level, occupation, domicile, travel arrangement, level of interests in content of historical park/sites, and visit duration.

5) Feedback of tourists

The results of the feedback of tourists will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. It is, thus, the visitor travel outcomes that identify what tourist will have more learning and greater understanding as well as the satisfaction by the interpretive programs of the park. Tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park. Therefore, the feedback of perception and learning of tourists, it is needed to contribute to the assessment of the objectives or goals of the interpretation

based on the concept of the interpretation and cultural tourism. It adds to tourist's enjoyment, amusement and pleasure. Importantly, through the presented story and content, it helps them to gain a learning and understanding as well as appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable cultural tourism.

           7.1.3.2 Cultural Tourism Interpretive Designs of Khao Phra Wihan National Park

           Cultural tourism interpretive designs of each tourist sites of Khao Phra Wihan national park can be presented as follows.

           1) Mo I Daeng Cliff

           (1) Story of tourist attraction: Story of this site encompasses: topic: Mo I Daeng Cliff; theme: scenery of Thailand-Cambodian border; theme information: summary the overview of Mo I Daeng Cliff with stories of geography, history, and beliefs as well as tourist activities at this site; sub-theme: name of cliff, geography, beliefs, and tourist activities; and content of the story: Brief description of geography, history, beliefs and tourist activities in various festivals such as New Year's Day, Songkran Day, etc.

           (2) Interpretive media: Interpreter, staff, QR code, National Park website, and park ranger.

           2) Low Relief

           (1) Story of tourist attraction: Story of this site encompasses: topic: Low Relief; theme: the Khmer artistic relief; theme information: summary the overview of the Low Relief with stories of Khmer history and the art of craving stone; sub-theme: name of three gods in Khmer style is carved here; and content of the story: brief description of Khmer history and stone craving art.

           (2) Interpretive media: Interpreter, National Park website, staff, QR code, local tour guide and signs/labels.

           3) Twin Stupas

           (1) Story of tourist attraction: Story of this site encompasses: topic: Sathup Khu or Twin Stupas; theme: the twin stupas; theme information: summary the overview of the twin stupas or Sathup Khu with stories of history, religion, and Khmer culture; sub-theme: name of religion and stupa; and

content of the story: brief description of history, religion, and culture involved in construction.

(2) Interpretive media: Interpreter, National Park website, QR code, staff, local tour guide and self-conducted trails/walks.

4) Don Tuan Khmer Ruins

(1) Story of tourist attraction: Story of this site encompasses: topic: Don Tuan Khmer Ruins; theme: the cliff-top Khmer Ruins; theme information: summary the overview of the Don Tuan Khmer Ruins with stories of history, religion, culture and art as well as a legendary narrative about this place; sub-theme: name of religion, construction art, and beliefs; and content of the story: brief description of history, religion, culture and art involved in the construction, and beliefs.

(2) Interpretive media: National Park website, QR code, interpreter, Printed materials-brochures, local tour guide and self-conducted trails/walks.

5) Sa Trao Pool

(1) Story of tourist attraction: Story of this site encompasses: topic: Sa Trao Pool; theme: Khmer sandstone pool; theme information: summary the overview of Sa Trao Pool with stories of history, way of life that is full of skillfully built of sandstone in the Khmer style, and culture involved in the construction; sub-theme: name of ancient pool and Khmer traditional way of life; and content of the story: brief description of history, Khmer traditional way of life on water management, and culture involved in the construction.

(2) Interpretive media: National Park website, interpreter, QR code, printed materials-brochures, local tour guide and self-conducted trails/walks.

6) Khun Si Cave and Waterfall

(1) Story of tourist attraction: Story of this site encompasses: topic: Khun Si Cave and Waterfall; theme: ancient cave of Khun Si; theme information: summary the overview of geography of the large cave can accommodate quite a few people and stories of belief of Khun Si Cave and Waterfall; sub-theme: Name of ancient cave, waterfall, and Khun Si; and content of the story:

brief description of geographical location and belief of Khun Si who supervised rock-cutting work to build Prasat Khao Phra Wihan.

(2) Interpretive media: National Park website, QR code, printed materials-brochures, self-conducted trails/walks, interpreter, and park ranger.

7) Huai Khanun Dam

(1) Story of tourist attraction: Story of this site encompasses: topic: Huai Khanun Dam; theme: camping relax-park; theme information: summary the overview of Huai Khanun Dam with stories of the geographical location and local people's way of life; sub-theme: name of place and tourist activities provided here; and content of the story: brief description of a nice place to camp and relax and local people's way of life.

(2) Interpretive media: National Park website, QR code, interpreter, park ranger, and printed materials-brochures.

8) An Ma Border Checkpoint

(1) Story of tourist attraction: Story of this site encompasses: topic: An Ma Border Checkpoint; theme: Thailand-Cambodia border checkpoint; theme information: summary the overview of An Ma Border Checkpoint with stories of local people's way of life and geographical location; sub-theme: name of local products and tourist activities provided here; and content of the story: brief description of local people's way of life and geographical location of border trade between Thailand and Cambodia.

(2) Interpretive media: National Park website, QR code, interpreter, park ranger, and printed materials-brochures.

7.2 Contributions

7.2.1 Discussions of Theoretical and Research Contributions

Based on this study, the empirical findings are aims as the part for discussion. By the way, the theoretical and research contributions, concepts, and relevant to interpretive management for cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists, the discussions are divided into three parts.

7.2.1.1 The Current Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park and the Best Practical Interpretation of Cultural Tourism Interpretive Management

The results of the study of current context of cultural tourism interpretation of Khao Phra Wihan national park and the best practical interpretation of cultural tourism interpretative management, in this research, can create a new knowledge in a cultural tourism interpretation of national park: a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park. This is a process that emphasizes participation in all sectors, especially the private sector and tourists. The findings from this thesis will help the staff of the park understand and improve the cultural tourism interpretive management effectiveness. Due to this reason, in management term, particularly, the results of this study correspond to the Communication theory of modernization involved a study of the communication: intrapersonal communication, interpersonal communication, mass communication, which is conducted knowledge, ideas, news, and media employed in both the personal and non-personal media of the society; it is called diffusion theories. Diffusion things according to these various channels, the receiver, the perception and valuation may be used; thus, it is a form of socialization (Lerner, 1958; Thompson, 1995). Moreover, the tourism interpretation in the present, a paradigm of global communications shifts to the postmodernism with a critical thinking to the holistic philosophy. The postmodernism is employed in the new society that private or local community needs to play a role in building a free flow of information within the organization and society together so that the society can construct and develop the information system in the organizations as well as society covering the word of 'knowledge society' that believes the knowledge is information that is proven, then, that is true (Lewin, 1999). In addition, Postmodern Communication is used to describe the communication and messaging format, styles, guides, technologies, and media used in a postmodernist world. In particular, the use of language in the understanding of society or interpretive approach can reflect the true identity of the tourist attraction. Thus, there is a need for collaboration in tourism interpretive planning by involving parties in the tourism destination. It is crucial that all parties involve the destination to enhance the tourist attraction's trust in the area.

Considering the current context of the cultural tourism interpretation of Khao Phra Wihan national park, the results refer to the components of Berlo's SMCR Model of Communication (Berlo, 1960). The results showed the current context of the cultural tourism interpretation of Khao Phra Wihan national park consisted of: the sender or interpreter, such as the Office of National Park and Khao Pha Wihan national park; the story of tourist attractions at the park; interpretive media, such as visitor center, interpretive signs, website, and staff of the park; and receiver, such as tourists. Additionally, the management structure that linked from the Office of National Park to Khao Phra Wihan national park served the purposes in managing interpretation. It means that being a historical site, the Office of National Park is also involved in the decision-making for the development of the site; the provision of visitor centers and interpretive signs fall under the responsibility of the Office of National Park for the purpose of conservation. Also this park collaborates with the Office of National Park to be a site manager; the aim of these purposes is to enhance the quality of tourist attractions in the park. Moreover, Khao Phra Wihan national park acts as site interpreters who have more flexible strategies to manage the tourism interpretation (Chettamart, 2002; Knapp & Benton, 2004; Chanvirak, 2013).

In contrast, it is shown in this study that this finding supports the concept of Modernism-communication theory. Likewise, Lewin (1999) studied "Keeping Foucault and Derrida in Sight: Panopticism and Politics of Subversion". The study showed that both Jacques Derrida and Michel Foucault stated that in the age of a wide variety of media, the government and the ruling class has used information and communication technology to control social behavior in a model of 'Panopticon', which is violation of right and human values in society. Specifically, most of the tourism interpretation development in the national park of Thailand is carried out by government agencies, while the private sector and local people as well as tourists are limited to the participatory tourism development approach in the context of developing national park. This is because the national park is a restricted area of the government; it is a place that is vulnerable to the natural and cultural environment (Kannika Pimolsree, 2010). Similarly, Elcheikh (2015) studied "Interpretation in cultural tourism: Nubian culture in southern Egypt". The results of the research found that this paper witnesses the dichotomies in interpreting a place

and the culture of its people, as a response to and in the service of tourism. It concluded that Nubian heritage's interpretation for tourism purposes cannot escape political influences, and that the past can be partially glorified, partially shown, or partially omitted with the intent of making the subject more pleasant and less controversial for visitors.

Regarding the best practical interpretation of cultural tourism interpretative management, this is an ideal "model" benchmarks; it is a valuable tool to help to understand the way to develop a development model of cultural tourism interpretation of Khao Phra Wihan national park and the interpretive designs at this park (Chettamart, 2002; Knapp & Benton, 2004). The research found that the best practical interpretation of Khom-Khmer cultural tourism was Angkor Wat temple of Cambodia, which was inscribed a UNESCO World Heritage Site; it became an attractive tourist destination in Southeast Asia. As become a UNESCO World Heritage Site, the development of visitor management and tourism interpretation management by multiple stakeholders was defined as a significant driver to enhance visitor understanding as well as appreciation of the site (Chanvirak, 2013). This was in line with the study conducted by Department of Tourism (2015), "Interpretation in Tourism Destination for Ecotourism, Historical tourism and Cultural tourism (A Guideline for Developing Interpretive Planning in Tourism Destination)". The study revealed that this is all about the lessons learned: the best practical interpretation of tourism interpretive management. This data will help the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and helping the tourism destination to be more precise and clear in assessments and to achieve the goals. Also the study conducted by Wearing et al. (2007), "The best practice interpretation research for sustainable tourism: a framework for a new research agenda". This report outlines the development of a framework for a new interpretation research agenda relating to sustainable tourism. It proposes a classification system for evaluating research and includes selected in case studies. Four main research areas: to mitigate visitor impacts, to enhance tourists' experiences and satisfaction, to encourage positive attitudes toward nature conservation, and to link outcomes to corporate/strategic objectives: have been

identified and are accompanied by number of questions and recommendations to direct future research. Furthermore, this was also in accordance with Chermayeff (2013), "Angkor: preserving World Heritage and the role of interpretation". This paper presented an innovative model for preservation that is changing the way visitors and local communities visit, view, and care for historic and natural sites. This new model, already in practice at sites in Angkor, Cambodia, is based on a comprehensive approach to interpretation as a fundamental component of preservation. Conservation can ensure that the physical memory of a site is preserved; a comprehensive approach to interpretation provides a framework for ensuring that the physical and living heritage is communicated and preserved in a sustainable and meaningful way. Such an approach extends the idea of interpretation beyond signage and exhibits to encompass—indeed to require—multidisciplinary scholarship, understanding tourist needs, and the engagement of stakeholders and target audiences.

Therefore, results from this part can be summarized as "A process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park". Based on the Communication theory of modernization and concept of interpretation, tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park. The result of this participation of tourists, it is the feedback of tourists will allow the staff of Khao Phra Wihan national park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Correspondingly, the study conducted by Chettamart (2002), "Interpretation: A Management Tool for National Park in Thailand". The study revealed an interpretation system planning model is an arrangement in advance to determine the form of interpretation programs, by which activities are suggested to be guidelines to achieve the purpose of interpretation. In order for the interpretation system planning model is consistent with the process of communication comprising the sender, message or story for interpretation, channel or interpretive media, and receiver as the components in determining the success of communication that makes the receiver understanding, appreciation, protection, and behavior in a way that the sender or interpreter desires. A consideration of success is first the interpreter must

understand the real positive aspect of the concept. The concept relies on the fact that is unified the resource base of the park or tourist attractions and the people or the tourists within the working framework. Finally, the feedback of the tourists is needed to contribute to the assessment of the objectives or goals of the interpretation. Also, Berlo (1960) postulated Berlo's SMCR Model of Communication; Berlo's Model has mainly four components described the communication process: sender, message, channel and receiver. Each of the components is affected by many factors. Furthermore, according to the study conducted by Sunanta Chutinan (2008), "The cultural heritage, interpretation, management and promotion: Phimai Historical Park". The aim of this study was to establish a sustainable cultural heritage management model that will enable the administrators of the heritage park to meet with the objectives of creating enjoyment, conserving a heritage property, bringing prosperity and creating local pride in the community. The conclusion of the study included the recommendation of a Cultural Heritage Management Model to be use at the heritage site in Thailand to benefit all stakeholders, which may be summarized as follows: to examine the report on the condition of the site, to explore the interpretive techniques being used at heritage sites internationally and local site, to examine the budget allocated to heritage site, to study an organization in the United Kingdom to compare the organization structure as well as the effective use of its in human resource, and the last, to examine the government's tourism promotion policy to ascertain the goals and objectives of the Ministry of Tourism and Sport and the Tourism Authority of Thailand.

7.2.1.2 The Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park and the Learning Needs of the Tourists about Cultural Tourism Interpretation Model of Khao Phra Wihan National Park

The research results showed empirical findings supporting theoretical explanations of perception and learning. Perception is not an opportunity for learning only, but also motivates and inspires learners to achieve the desired learning outcomes such as the attitudes, beliefs, which would cause a change in personality and behavior. Perception refers to the process of translation and interpretation by sensation when the

brain performs organization of information it obtains from the neural impulses: the traditional five senses: sight, hearing, taste, smell, and touch, then, begins the process of translation and interpretation based on the previous experience of the individual (Kagan & Segal, 1992). While learning is process that causes a change in behavior as a result of the experience, interaction or training that occurs in a person; it is a relatively permanent change (Cronbach, 1963; Leagans et al., 1971; Hilgard & Bower, 1975).

According to this study, it could be said that the tourists as the learners who visit and learn the local culture of the tourist attraction. It is the main principle is to manage the cultural tourism interpretation caused the knowledge and understanding of the tourists or visitors. As Tilden (1957) suggested that there were three stages in site interpretation: "through interpretation, understanding: through understanding, appreciation: through appreciation, protection". Thus, a study of the perception theory and the learning theory, it could be proposed the guideline to develop and design the cultural tourism interpretation as the interpretive programs with the tourism activities of Khao Phra Wihan national park. Because the goal of tourism interpretation should focus on the tourists to learn and gain experience from the tourist attractions in the exchange of learning each other, so, principles of these theories used in the design of the activities of tourism interpretation of Khao Phra Wihan national park to meet the needs of tourists are important to the learning of the tourists.

In this research study, the results of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park can be shown that most of the respondents needed the staff of the park having the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area and purposes of the interpretation, most of the respondents needed the stories for interpretation defining as the content of the story that describes the important details and provides some context, and most of the respondents needed the interpretive media having the powerful interpretive techniques include creativity and initiation, rhetorical question to stimulate attention, arts of speaking, clothing, displaying artifacts, and miniature models.

In order to support this result, the point is the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park; it can effect to increase the interpretive management effectiveness. Due

to this reason, in interpretive management term, particularly, the perception-behavior of the tourists about the context of cultural tourism interpretation is used as a key indicator of interpretive management performance in delivering quality services and programs; it is the confirmation point of view to support the interpretive management (Wearing, et al., 2008). The effective interpretation is needed to study by using analytical thinking to examine the context of interpretation comprising the interpreter, story for interpretation, and interpretive media, then, systematically synthesized interpretive planning for developing a range of tourism activities that meet the needs of the tourists and match the values of tourism destination. Hence, the interpreter must have knowledge and understanding the fact of the content of information to interpret with the appropriateness of the receiver or tourist as well as consistent to the situation and environment in the site; moreover, the presentation and media choice interpreting in the appropriate target receiver is important as well (Berlo, 1960; Chettamart, 2002; Department of Tourism, 2015).

In addition to this research, the results of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park found that this park is defined and described that there are many tourist attractions. The learning needs of the respondents about the stories for interpretation at Mo I Daeng Cliff, most of the respondents needed to learn the geography story with the park's interpreter; Low Relief, most of the respondents needed to learn the story of history with the park's interpreter; Sathup Khu or Twin Stupas, most of the respondents needed to learn the story of history with the park's interpreter. At this point, we will see that these attractions are in the vicinity; the tourist information center is also located; the interpretive media should be consistent with the environment of the tourist site. So, tourists need to learn the story of the tourist sites and interact with the interpretive media as a personal interpretation who has knowledge and communication skills. While other tourist attractions are quite a distance from the tourist center, including: Don Tuan Khmer Ruins, most of the respondents needed to learn the story of history; Sa Trao Pool, most of the respondents needed to learn the story of history; Khun Si Cave and Waterfall, most of the respondents needed to learn the geography story; Huai Khanun Dam, most of the respondents needed to learn the geography story; and An Ma Border Checkpoint,

most of the respondents needed to learn the story of way of life of the border trade between Thailand and Cambodia. Also, tourists needed to learn the story of the tourist sites through the media as a non-personal interpretation such as a website of Khao Phra Wihan national park, QR code, and the printed materials-brochures.

In order to support this result, the point is the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park; it can effect to design the cultural tourism interpretive programs of each tourist attractions of Khao Phra Wihan national park. The interpretive programs of each tourist sites should be focused on the stories for interpretation and interpretive media. It refers to the production that comes from the encoding or the education of the story of tourist attractions that is being sent by the interpreter to the tourist (Berlo, 1960). Additionally, the stories of tourist attraction and interpretive media are the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical and cultural heritages. Thus, the interpretive programs not only design by prioritizing information but also use the correct techniques and media to appeal to the expected tourist (Department of Tourism, 2015). Moreover, this was in line with the study conducted by Esichaikul et al. (2011), "A slow tourism: learning through interpretation for European senior tourists". The result showed that respondents rated the most effective personal media that supported their learning experience as a guide tour, and staff providing information; and non-personal media as website, travel books, maps, and brochures, respectively. For learning experience, respondents showed the opinions that they had learned about Thai ways of life, something from they visit, local attitude and value, culture of places they visited, and Thai people and their societies. In relation to visitor travel outcomes, respondent rated recommendation to friends and family the highest, revisit in the future, high satisfaction, more learning, and greater understanding. Interpretation media, learning experience, and travel outcomes were related significantly at 0.05 level.

7.2.1.3 A Development Model of Cultural Tourism Interpretation of Khao Phra Wihan National Park

The results of the study of a development model of cultural tourism interpretation of Khao Phra Wihan national park, this study has adopted the process of

communication that is widely recognized in the field of communications: Berlo's SMCR Model of Communication by David K. Berlo (Berlo, 1960) as a framework for research. This Communication model also focuses on encoding and decoding, which happens before sender sends the message and before receiver receives the message, respectively. In addition to this study, it is obvious that a study of the theories cited previously is the sociological theory, by which this study is conducted by Semiology theory, Communication theory of Modernization, Perception theory, and Learning theory in order to guide the study will lead to the creation of the theoretical research framework. These theories which are associated with the study concerned the cultural tourism interpretation of Khao Phra Wihan national park as the demonstration or presentation of the tourist resources to the tourists visiting and feel appreciated. There is no doubt that both semiology theory and communication theory of modernization to analyze the communication process and interpretation are required in the tourism management reflecting on the tourism interpretation of the tourist attractions to tourists. Furthermore, the study of perception theory and learning theory to analyze the variables that influence the perceptions and learning of Thai tourists about the cultural tourism interpretive programs of Khao Phra Wihan national park such as: tourist demographics, travel characteristics, tourist behavior and interest, visit duration, and so on (ACTPPR, 2005).

In doing so, the analysis of this result showed that a development model of cultural tourism interpretation to enhance the learning and understanding of tourists about the cultural tourism interpretive programs has discovered the new elements of interpretation such as the analysis of tourist behavior based on the perception-behavior and the learning needs and the feedback of tourists based on the visitor travel outcomes that identify what tourist will have more learning and greater understanding by the interpretive programs as well as a tourist satisfaction survey about the park's interpretation. Besides the four main elements: interpreter, story, interpretive media, and tourist, the outcomes of perception-behavior and learning needs of tourists after gaining experience in the cultural tourism interpretation at the park and the feedback of tourists are needed to contribute to the assessment of the objectives or goals of the interpretation and will allow the staff of the park to further manage their current cultural tourism interpretive planning in tourist attractions as well as the interpretive designs to enhance the learning experience of tourists.

In order to support this result, the point is a development model of cultural tourism interpretation needed to focus on the analysis of tourist behavior based on the perception-behavior and the learning needs and the feedback of tourists based on the visitor travel outcomes. This was in line with the study conducted by Moscardo (1999), "Making visitors mindful: principle for creating sustainable visitors experience through effective communication". The results showed that Making Visitors Mindful sets out a series of principles to assist in communicating with visitors. These principles are applicable to a broad range of tourism and recreation settings and are based on a theory of how people deal with, learn, and use new information. This mindfulness/mindlessness model of human information processing has been tested and used in a range of business, educational, medical, and other social problems. Making Visitors Mindful offers: Principles and examples relevant and applicable to a broad range of tourism and recreation settings; directions for planning, design, and management of educational programs and other visitor communications services that are based on a large body of applied and relevant research evidence; and a theory which is easily assessable to managers and that can be used to generate ideas for communications with visitors in many different places. Also, Knapp and Benton (2004), "Elements to successful interpretation: a multiple case study of five national parks". The multiple case studies described further investigates and identifies elements associated with successful interpretive programs through assessing what is perceived as important elements by interpreters in five U. S. National Park units. Four themes surfaced from this data: 1) an interpretive program must relate to the visitor, 2) it must attempt to achieve its goals through innovative techniques, 3) attain basic program needs and, 4) promote community outreach. One discrepancy found, based on the researchers' analysis of program observations, was no attempt at receiving responses from the program participants. This "one-way" form of communication differs from the profession's interest in connecting with the visitor. One recommendation from this study is to explore constructivist learning strategies that could help bring about "two-way" communication between the interpreter and visitor. Moreover, this was in accordance with the study conducted by Danwandee et al. (2015), "Application of the interpretive master planning process for natural and cultural resources and ecotourism to help reduce negative environmental impact on

these sites: a case study of Ban Watchan Royal Project, Thailand". The results of the research illustrated the advantage of interpretation of the natural and cultural resources with the concentration of a park or natural area to set appropriate knowledge and management learning the behavioral objectives for all users at the visitor center. The concept of design focused on the environmental impacts and material concerns were based on sustainable design principles to maintain unique characteristics of the local people's life style and respected nature. The amount of use and facility's size was based on the capability and support services of the park or natural area. The research team also prepared the construction blueprints and cost estimates, which were necessary for an implementation of the interpretive plan and deliver higher benefits for local people, the public, and for the local governmental office and staff.

All things considered, the details of each element of a development model of cultural tourism interpretation of Khao Phra Wihan national park are as follows.

1) Interpreter

The first element in this development model of cultural tourism interpretation of Khao Phra Wihan national park is an interpreter. This is the source of the message or the person who originates the message and sends the message to the tourist. In this study, interpreter embraces 1) the Office of National Park, 2) staff of Khao Phra Wihan national park, and 3) tour companies and local people. The key qualification of all the sectors is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. Moreover, the site interpreters such as staff of the park and tour guides are people who interact directly with tourists, in doing so, they must have communication skills as well as cultural tourism interpretive skills compiling the story with the art of presentation, experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists and keeping up to date with the situation, a good personality and a good human relationship along with providing knowledge and friendly advice to tourists, dedication and sacrifice to working in the park as well as a service mind to educate the tourist at the tourist site, credibility that represents expertise in the cultural

tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration, and a positive attitude towards self, the stories of tourist attractions, and tourists (Berlo, 1960; Tilden, 1987; Veverka, 1994; Harpers Ferry Center, 1998; Chettamart, 2002; Knapp & Benton, 2004; Walker, 2007; Kannika Pimolsree, 2010; Unaphom, 2013; Keys, 2014; Department of Tourism, 2015).

In addition, the results of the conference by conducting the focus group discussion and in-depth interviews, there were suggestions that besides all of these qualifications of the interpreter, the qualification of social system and culture should be paid attention as well. Because to prepare for the changes of the Khao Phra Wihan national park's tourism in the case of a World Heritage site with the Preah Vihear temple of Cambodia. That means there will be attracted thousands of tourists who have the different social and cultural conditions around the globe. Moreover, Khao Phra Wihan national park as the site interpreter should have the compromised regulations to support local communities, such as local guides or local intellectuals taking part in being a tour guide in the area.

In order to support this result, the point is the important qualifications of interpreter of the park. This result was in line with the study conducted by Mayer et al. (2008), "Interpretive power of setting: identifying and protecting the interpretive potential of the internal and external setting at Copan Archaeological Park, Honduras". This article suggested that the implications for park management and interpretive planning are discussed and recommendations given. Protecting the interpretive potential of these settings will require interpreters to inform the protected area and local government planning decisions that will ultimately determine the content and quality of programmatic interpretation. This result was also in line with the study conducted by Dwyer (2013), "Interpretation in Maori cultural tourism in New Zealand: exploring the perspectives of indigenous and non-indigenous guides". This article suggested that control over representation to ensure cultural integrity is a key issue in indigenous tourism. This article highlights the importance of the role of the guide and the influence of the guides' characteristics in managing Maori cultural tourism experiences. Drawing on findings from qualitative research at Te Puia (New Zealand Maori Arts and Crafts Institute) in Rotorua and the Museum of New Zealand Te Papa Tongarewa in Wellington, key factors identified in managing

interpretation include the source of information, the relevance of tribal diversity and whose perspective is being shared, and the personal experiences and meanings communicated by the guides. The way information is presented is found to be dependent not only on the guide's knowledge of Maori cultural heritage, but also on the guide's understanding and perception of visitors. The characteristics of guides, the diversity of tribal and ethnic identities of Maori and non-Maori guides, and their upbringing and socio-cultural contexts clearly influence how Maori culture is shared with international visitors. Also the study conducted by Chanvirak (2013), "A managing interpretation at a UNESCO heritage site: a supply-side perspective of Angkor Wat Temple, Cambodia". The findings revealed that the management of interpretation varies according to the objective and the responsibility of the relevant stakeholders. But one thing that appears in the qualifications of all the sectors of interpreters at Angkor Wat temple is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation, by which is based on a common idea about conservation, preservation and heritage awareness. While the site interpreters are tour guides who interact directly with tourists; so, they must not only have knowledge in the story of Khom-Khmer civilization to interpret to the tourists, they must also have the experience and good understanding of the social and cultural system of tourists to enhance the good personality and credibility of the interpreters in this World Heritage site. Furthermore, interpretation at Angkor Wat is also influenced by communication between multiple stakeholders.

2) Analysis of tourist behavior based on the perception-behavior and the learning needs

Analysis of tourist behavior will allow the interpreter to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. Based on the perception-behavior and the learning needs, in terms of the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, the findings from this study will be the key indicators of interpretive management performance in delivering quality services and programs; but also in terms of the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national

park, the findings from this study can effect to design the cultural tourism interpretive programs of each tourist sites of Khao Phra Wihan national park. Such information has influence on designing the contents to interpret, the interpretive media, and activities; all the information can then be built into the future effective planning and product development efforts (Wearing et al., 2008; Danwandee et al., 2015)

In order to support this result, the point is an analysis of tourist behavior will allow the interpreter to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists and interpretive management performance in delivering quality services and programs. This result was in accordance with the study conducted by Pimolsree (2010), "Development of the interpretation model in tourism destination based on local peoples' participation". The study described that behavior of tourists should be analyzed; the analysis of tourist behavior and tourist needs will be the guidelines to manage the tourism interpretation according to the needs of the tourists; that is, to indicate whether context of interpretation could be considered or interpretive programs could be design. So, it could be said that the analysis of tourist behavior and tourist needs can be used as a management tool for controlling tourist's behavior and promoting tourist's experiences at the tourist attractions. Similarly, Knapp and Benton (2004) stated that successful interpretive programs must be related to the visitor needs; it was all about "two-way" communication between the interpreter and visitor. Additionally, the site interpreter as well as the planning team must develop a full understanding of the natural and cultural values contained within the destination and then use that knowledge and the principles of the interpretation to develop an interpretive plan for the destination; the planning team will study more about analyzing and positioning destinations, creating a recognizable brand and influencing the perceptions of the destination so that visitors leave feeling their expectations were met, that they received what they were anticipating and that the experience was memorable for the right reasons (Ham, 1992; Veverka, 1994; Harpers Ferry Center, 1998; Chettamart, 2002; Kannika Pimolsree, 2010; Department of Tourism, 2015). Also, it may be said that the behavior of tourists is closely related to the tourism marketing; tourism marketing plan, whether it is goods or service, including tourism product, needs to pay attention and understand the behavior of tourists and needs of

tourists defined the types of targeted tourist. From the perception-behavior and the learning needs of tourists in the tourism interpretation would be different; the tourists would have the experience in the tourism interpretation differently, but all of tourists have the learning, but it is differentiated learning, so, the tourism interpretive techniques are essential that those who are involved in the Khao Phra Wihan national park should focus on the development of a cultural tourism interpretation as well (Keys, 2010; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015).

          3) Interpretive design

          Interpretive design is concerned with the development of interpretive programs based on the story of tourist attraction and interpretive media. To effectively communicate and interpret with tourists on stories such as the importance of a destination, the type of interpretive media must be considered. Furthermore, it aims to make tourist understand the significance and value of the cultural heritage site. As the interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site (ICOMOS Thailand, 2007; Department of Tourism, 2015). Therefore, the effective interpretive design should consist of: interpreting, presentation, interpretative infrastructure, site interpreter, heritage site. It can be defined as the story for interpretation and media for presentation described as follows:

          (1) Story of tourist attraction

          It refers to the production of the sign processes or meaningful communication that comes from the encoding or the education of the story of tourist attractions that is being sent by the sender to the receiver. In doing so, the process of the interpretation as well as the encoding/decoding model of communication are being constructed in a systematic and targeted. If the process is successful, it will create the system of shared meaning between senders and receivers (Tangnamo et al., 2007; Feungfusakul, 2003). According to De Saussure (1959) described the theory of semiology that is the fundamental ideas in linguistics, which consists of signs, code, and culture. By focusing attention on how the producers create various signs and guide the reader to understand the sign. It is, thus, very important to the producer rather than the sender, and the reader rather than the receiver. Therefore, a study on the theory of semiology is the study of sign processes and meaningful

communication as well as how to put out signs to interpret the text in the output of communications as reflected in Vilaiporn Sagarik (2002) expressed that language, code, signal, and signs, etc., or what it means to be noticed as means to interpret the signs in the context of tourism reflecting the interpretation of the tourist attractions, for example: the media production for public relations of Tourism Authority of Thailand with Thai identity using pictures, images of Buddha temple, natural attractions, and traditional Thailand in the presentation. This is the interpretation of Thailand to the tourists or visitors awareness and understanding systematically by the sign processes or meaningful communication. Therefore, story of tourist attraction or message is the art of communication and presentation that stimulates the interest of tourists to make them understand the value and the importance of natural, historical and cultural heritages. It plays an important role in value-adding to the tourism experience (Department of Tourism, 2015).

In this study, the result found that story of tourist attraction encompassed the history of tourist sites: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Trao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam and An Ma Checkpoint. A story or message is a substance that is being sent by the interpreter or sender to the tourist or receiver. The key factors affecting the story of tourist attraction or message are: topic of the story in the tourist attraction to know the extent of the contents, theme that helps the reader understand what is being interpreted and scope of the contents, theme information and the key content of presentation; it is summary theme statement; this may include illustrations or demonstrations, sub-theme and sub-topics of each of the park's attractions, and content of the story that describes the important details and provides some context: history, culture, tradition, religion, belief, art, way of life, and geographic. Especially, content of the stories of each site must be linked to the learning needs of the tourists about cultural tourism interpretation model of Khao Phra Wihan national park; it should be a good first impression of the tourists.

In addition, the results of the conference by conducting the focus group discussion and in-depth interviews, there were suggestions that the perception-behavior of the tourists about the story of tourist attraction is related to media designs; so, it must take into account the media choice and interpretive

technique considering the context of the tourist attraction such as the use of symbols to represent each tourist attraction as well as the content of the interpretation must create awareness and promote tourist attractions for tourists both inside and outside the area as well.

In order to support this result, the point is the interpreter should identify these key factors affecting the story of tourist attraction or message to enhance the learning of tourists. This was in line with the study conducted by Arrunnapaporn (2009), "Guidelines for interpretation and development of new tourism destinations along the 'Death Railway', Kanchanaburi, Thailand". The results showed that the cultural tourism management plan depends on which story will be interpreted and need a further study and discussion. The most important concerns during the planning are to record, research, survey and interpret the heritage significance of all six sites. In doing so, using several techniques in interpretation will be an appropriate proposal. All these techniques used shall make the heritage significance of the 'Death Railway' better known. Also, the study conducted by Hirunro (2003), "Interpretation and perception from exhibition in museum: a case study of Chiangsaen national museum". The results found that the exhibition at Chiangsaen museum combined various topics in its presentation. History, archeology, and arts are the major topics while the ways of living and local culture and additional sections. The survey on visitors' perceptions found that students have the lowest level of understanding, while the working groups have a middle level of understanding and the senior citizens have the best understanding. However, every research group explicitly showed more interest in the displays of local ways of living than in the exhibition of history, archeology and arts. Thus, this research suggests that the way to develop Chiangsaen national museum is to focus more on interpretation and improving the interactive methods and media in order to enhance higher satisfaction and to create a better perception among the museum's visitors. Furthermore, the study conducted by Morgan and Dong (2008), "A measuring passenger satisfaction of interpretive programming on two Amtrak trains in the Midwest: testing the expectancy disconfirmation theory". It revealed that a field experiment was designed to compare the responses of passengers in treatment and control groups using expectancy disconfirmation theory. Passengers were satisfied with all aspects of the

presentations, including interpreter characteristics, message quality, and program benefits.

(2) Interpretive media

Interpretive media refer to the channel or media that the interpreter sent the message that represent the ideas passing by channel or media and stimulating meaningful to the tourists. To effectively communicate with tourists on topics such as the importance of a destination, the type of interpretive media must be considered; the site manager must begin learning the distinct characteristics of each form of media and then choose wisely. Interpretive media are divided into two types: personal interpretation and non-personal interpretation. But there is no fixed instruction of how to choose the type of interpretation. However, Key factors used within the consideration of channel or interpretive media can be summarized into two categories: media choice and interpretive techniques (Department of Tourism, 2015).

In this study, the result found that the interpretive media were used to send the message of Khao Phra Wihan national park; these were divided into two types: personal interpretation, comprising the site interpreters and local tour guides: and non-personal interpretation, comprising visitor center, interpretive signs, information boards, and website as well as online media. The key factors affecting the interpretive media are 1) interpretive technique: creative and initiation, arts of speaking, linking content to the tourists, etc. and 2) media choice: appropriateness of media choice, determined by site location, target, content, quality of interpretive media, etc.

In addition, the results of the conference by conducting the focus group discussion and in-depth interviews, there were suggestions that the non-personal interpretation should be selected for effective media such as the use of online media to present stories in a variety of dimensions while the personal interpretation comprising the site interpreters and tour guides must be able to control the interpretive stories presented to tourists in accordance with the objectives and limitations; for example, the visit duration of sightseeing, the tour itinerary, or the safety of tourists.

In order to support this result, the point is to effectively communicate with tourists on topics such as the importance of a destination; the type of interpretive media must be considered. This was in accordance with the study

conducted by Pakdeepinita (2010) examined the potentiality of community tourism interpretation: Rong Hai community, Phayao province. The results found that the most suitable interpretation method was information boards and materials used for the boards must be in line with local environment/nature as well as durable. Contents of the interpretation should be easy to understand as well as raise awareness on conservation of tourism resources. Similarly, Esichaikul et al. (2011) stated that principal interpretation media for tourists in cultural attractions as printed material, signs and labels, staff providing information, exhibition, and interpretive staff, information center, website, as well as show and contests. The result showed that the most effective personal media that supported their learning experience as a guide tour, and staff providing information; and non-personal media as website, travel books, maps, and brochures, respectively. Also, Dwyer (2013) described that key factors identified in managing interpretation include the source of information, the relevance of tribal diversity and whose perspective is being shared, and the personal experiences and meanings communicated by the guides. The way information is presented is found to be dependent not only on the guide's knowledge of cultural heritage, but also on the guide's understanding and perception of visitors. All things considered, the following conclusion can be stated that key factors affecting the interpretive media are: interpretive technique and media choice.

4) Tourist

Tourist or receiver is the person who gets the story or message sent in the process. In general, this Berlo's SMCR Model of Communication (Berlo, 1960) believes that the thinking pattern and all other factors mentioned above must be in sync with that of the sender of the communication to be effective. But in this study found that the characteristics of the sender and receiver were different. This is because a receiver or tourist can be determined the market segment by relying on demographic information of the tourists. This information consists of parameters such population number, age, gender, education, nationality, income, occupation, hometown and religion. However, such information is not enough for understanding the behavior, interest and needs of the tourists. The site interpreters need to understand values, interest, attitudes, expectations, and behaviors of the targeted tourists. Such information can be applied in interpretive planning and assist in identifying

communication strategies; for example, giving priority to details that meet the tourists' interest, use effective media and involving them in activities that will immerse them into the values of the destination (Tilden, 1987; Veverka, 1994; Harpers Ferry Center, 1998; Chettamart, 2002; Knapp & Benton, 2004; Walker, 2007; Pimolsree, 2010; Unaphom, 2013; Dwyer, 2013; Chanvirak, 2013; Keys, 2014; Department of Tourism, 2015). Thus, it may be said that tourist information is not only used to monitor the Khao Phra Wihan national park's tourism policies but also its regional and sustainable development policies.

In this study, the result found that the factors related to tourists, including: tourist demographics, travel arrangement, level of interests in content of historical park/sites, and visit duration. In addition, the results of the conference by conducting the focus group discussion and in-depth interviews, there were suggestions that creating an interpretive story and presenting it to the tourist must be clear to who the target tourist is; the target could be insiders or outsiders of the neighborhood and it could be a range of different age groups. Thus, it is necessary to understand the behavior of tourists and the needs of tourists to communicate directly and consist with the behavior of tourists.

In order to support this result, the point is to analyze the tourists to understand the tourist information. It will be clear who the target tourist of this park is. This result was in line with the study conducted by El-Menshawy (2016), "Effective Rapport in Tourist Guiding (Interpretation of Themes)". The results showed that the tourist guide should be aware of the tourists' social, economic, cultural background, time management, and group unity to be able to respond with the type of information and presenting style that suits the tourists best; therefore, it is argued that bi-cultural guides are more capable than monoculture. Therefore, interpretation can build a bridge of discussion, with the tourist composing a range of feedback data. Appropriate and accurate interpretation involves training tour guides who should be integrated into cultural tourism programs. Moreover, this result was in line with the study conducted by Department of Tourism (2015), "Interpretation in Tourism Destination for Ecotourism, Historical tourism and Cultural tourism (A Guideline for Developing Interpretive Planning in Tourism Destination)". The study revealed that destinations should develop a travelers' database recording their

behavior and their interests in traveling. Not only that, frequently asked questions, their travel preferences and duration for each stop should be included. This data will help destination planners to assess behaviors and visitor flow and to use this information to modify product offerings and enhance visitor experiences. It is also important to evaluate their use of interpretive elements, their understanding of the story or theme presented and their interest in topics. This information can then be built into future planning and product development efforts. Also the study conducted by Kohl et al. (2008), "A systems-based interpretive planning model that links culturally constructed place meanings and conservation". It revealed that a principal function of heritage interpretation should be to link people and places in order to conserve those places. The motive to conserve does not arise only from within the interpretation field, but also involves audiences in place conservation by leveraging culturally constructed place meanings to promote desirable actions that meet conservation objectives found in a place's policy framework. So, interpretive planning can facilitate people's natural process of constructing meaning, that when combined with appropriate place-based cultural narratives, interpretive media, and conservation knowledge, can result in audiences' increased likelihood to participate in conservation.

5) Feedback of tourists

The last element in a development model of cultural tourism interpretation of Khao Phra Wihan national park is feedback of tourists. The feedback of the tourists is needed to contribute to the assessment of the objectives or goals of the interpretation (Chettamart, 2002). The outcomes of the feedback of tourists will allow the staff of the park to further manage their current cultural tourism interpretive planning in tourist attractions to enhance the learning experience of tourists. It is, thus, the feedback of tourists can be described as the visitor travel outcomes that identify what tourist will have more learning and greater understanding as well as the satisfaction with the interpretive programs of the park. Tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretive programs of Khao Phra Wihan national park. Therefore, in this study, the feedback of tourists can be defined as the visitor travel outcomes, including; results from learning,

understanding, and satisfaction of the interpretive programs of the park which add to tourist's enjoyment, amusement and pleasure. Importantly, through the presented story and content, it helps them to gain a learning and understanding as well as appreciation of the destination and hopefully builds good attitudes towards conservation and development of sustainable cultural tourism (Veverka, 1994; Wearing et al., 2008; Esichaikul & Songsoonthonwong, 2011; Department of Tourism, 2015).

In order to support this result, the point is the feedback of tourists can be described as the visitor travel outcomes that identify what tourist will have more learning and greater understanding as well as the satisfaction by the interpretive programs of the park. This was in accordance with the study conducted by Carmen et al. (2008), "Visitors' experience, mood and satisfaction in a heritage context: evidence from an interpretation center". They examined how expectations, experiences, and satisfaction are related in the context of cultural tourism and the services provided by cultural organizations. A model is proposed that combines two complementary approaches in the analysis of satisfaction: a cognitive approach based on quality and disconfirmation and an Affective approach based on emotions. The empirical analysis carried out on a sample of visitors to an interpretation center allows us to confirm that the perceived quality is a direct determinant of satisfaction, as are emotions. The results also revealed that there is a significant relationship between quality and emotion. Finally, the way in which mood state moderates the cognitive path is studied, as generator of visitor satisfaction. Similarly, Putney and Wagar (1973) pointed out the very important step in a program development. One of the major difficulties in evaluating the effectiveness of interpretation has been the frequent absence of clearly articulated objectives. Thus, it may be said that the final step in this model is to design a feedback mechanism and integrate it into the interpretive program; so, this mechanism may be called 'interpretive evaluation' used to correct the interpretation format in order to increase program's effectiveness. And the reason for having a clear and specific set of objective for the interpretive program should, therefore, serve this purpose very well. Like Wearing et al. (2008) described that the importance of interpretation is reflected in organizational mission and vision statements for many parks and protected area agencies, much interpretation to date

has been undertaken in an ad hoc and disorganized manner. A process and framework has been suggested which enables initiatives in interpretation to be developed that will deliver effective messages to targeted visitor segments in specific settings. This is done by isolating interpretive variables and visitor variables associated with visitor satisfaction levels.

To sum up, discussions of theoretical and research contributions help the researcher see the gap between this study and the relevant literatures. This approach will highlight similarities and differences across various relevant research designs and to analyze the respective contributions to theory. Even though different designs show some common underlying characteristics, a comparison of such relevant research designs indicates that relevant research incorporates different scientific objectives and collection and analysis of data. The resulting contribution is a portfolio of relevant research designs. This portfolio illustrates the heterogeneous contributions of relevant research designs. Based on this portfolio, theoretical contributions of relevant research designs can be better evaluated in terms of understanding, theory-building, theory development, and theory testing (Ridder, 2017). In this research, a study on the related researches, including problems and needs of a cultural tourism interpretation, a guideline for developing interpretive planning in tourism destination, an interpretive development of a learning process-based cultural tourism, and an evaluation of an interpretive plan for tourism as well as the context of the existing interpretation of Khao Phra Wihan national park, this study aimed to clarify at which point of the continuum of theory of relevant research designs can provide distinct contributions that can be identified beyond their traditionally claimed exploratory character. Also, the results of this study will be a guideline to develop the research conceptual framework.

7.2.2 Discussions of Managerial Contributions

The findings from this study are expected to serve as the transfer of this new knowledge to the interpreters of Khao Phra Wihan national park that is well developed to apply the results into a development model of cultural tourism interpretation of Khao Phra Wihan national park and for greater understanding and awareness of the historical site as a universal cultural heritage of the tourists. For this

reason, the involvement of interpretive planning for tourism destination is viewed to be critical to the success of the management of the tourism interpretation. The perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park, it can effect to increase the interpretive management effectiveness. Due to this reason, in interpretive management term, particularly, the perception-behavior of the tourists about the context of cultural tourism interpretation is the confirmation point of view to support the interpretive management. While the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park, it can effect to design the cultural tourism interpretive programs of each tourist sites of Khao Phra Wihan national park. The interpretive programs of each tourist sites should be focused on the stories for interpretation and interpretive media. Therefore, the effective evaluation of the interpretive plan for tourism should focus on the perception-behavior of the tourists, the learning needs of the tourists as well as the tourism satisfaction depending on the key factors of the context of interpretation such as: interpreter, story for interpretation, interpretive media, and tourist.

Furthermore, the findings from this study are expected to help the researchers and relevant agencies to exchange knowledge and experiences on the development process of the learning process-based cultural tourism interpretation model, the results of this study will be integrated with tourism community development plan and tourism paradigm shift in the development of new forms of the interpretation to further manage their current cultural interpretive planning in tourist attractions. Based on this research finding, the tourism interpretation in the present as well as a paradigm of global communications shifts to the postmodernism with a critical thinking to the holistic philosophy; the postmodernism is employed in the new society that all stakeholders need to play a role in building a free flow of information within the organization and society together so that the society needs to construct and develop the information system in the organizations as well as society covering the word of 'knowledge society' that believes the knowledge is information that is proven, then, that is true (Lewin, 1999). Under these results, there is a need for collaboration in tourism interpretive planning by involving parties in the tourism destination. It is crucial that all parties involve the destination to enhance the tourist attraction's trust in the area.

7.3 Recommendations and Implementations

7.3.1 Policy Recommendations

7.3.1.1 Based on the statement of the problem, the tourist attractions in Khao Phra Wihan national park in the perception of a majority of the tourists focus only on the "Preah Vihear temple" of Cambodia. While there is an abundance of the tourist attractions at Khao Phra Wihan national park, Thailand, such as: Mo I Daeng Cliff, Don Tuan Khmer Ruins, Twin Stupas, Low Relief, Sa Tao Pool, Khun Si Cave and Waterfall, Huai Khanun Dam, and An Ma Border Checkpoint. To deal with the enhancing of the perception of tourists about Khao Phra Wihan national park, the study of local history based on academic terms in order to gain a better understanding of the local history among the changes should be supported and promoted.

7.3.1.2 The implementation of a development model of cultural tourism interpretation model of Khao Phra Wihan national park should be based on integrated working principles. The Ministry of Natural Resources and Environment together with the Ministry of Tourism and Sports should be the host to integrate the programs and activities of each sector to prepare for future tourism changes in this area. This management will make clear the implementation of the utilization of the tourist area, targeting tourists, budgeting, and so on. It is also a distribution service from the government, the site interpreters, and the private sectors to tourists thoroughly as well as the opportunity for tourists to participate in the tourism interpretive management of the park as well.

7.3.2 Recommendations for Khao Phra Wihan National Park

7.3.2.1 Recommendations Concerning the Site Interpreter

In this study, the key qualification of all the sectors is the knowledge: knowledge in the story of Khom-Khmer civilization and cultures and history, knowledge in art of presentation. It is, thus, necessary to have the training courses on the interpretation of the park and evaluate their knowledge and ability. In addition, there are further suggestions that besides all of these qualifications of the interpreter, the qualification of social system and culture should be paid attention as well. Because to prepare for the changes of the Khao Phra Wihan national park's tourism in

the case of a World Heritage site with the Preah Vihear temple of Cambodia. That means there will be attracted thousands of tourists who have the different social and cultural conditions around the globe. Moreover, Khao Phra Wihan national park as the site interpreter should have the compromised regulations of the national park and should be developed the method to recruit both national and international tour guides as well as the training courses to develop professional tour guides. These will encourage local communities, such as local guides or local intellectuals taking part in being a tour guide in the park in case of shortage of staff during the high tourist season.

7.3.2.2 Recommendations Regarding the Story of Tourist Attraction

In this study, the content of story of the tourist attraction is that most tourists focus on creating the park's learning. It must be linked to the learning needs of the tourists about cultural tourism interpretation model of Khao Phra Wihan national park; it should be a good first impression of the tourists. In addition, there are further suggestions that the perception-behavior of the tourists about the story of tourist attraction is related to media designs; so, it must take into account the media choice and interpretive technique considering the context of the tourist attraction such as the use of symbols to represent each tourist attraction as well as the content of the interpretation must create awareness and promote tourist attractions for tourists both inside and outside the area as well.

7.3.2.3 Recommendations Regarding the Interpretive Media

In this study, the key factors affecting the interpretive media are interpretive technique and media choice, respectively. The presentations should be carefully considered with creative arts of speaking, linking content to the tourists, conservation, and heritage education. In addition, there are further suggestions that the non-personal interpretation should be selected for effective media such as the use of online media to present stories in a variety of dimensions while the personal interpretation comprising the site interpreters and tour guides must be able to control the interpretive stories presented to tourists in accordance with the objectives and limitations; for example, the visit duration of sightseeing, the tour itinerary, or the safety of tourists. In the sections of story and interpretive media should be accurate, and kept up-to-date with the situation in the tourist sites.

7.3.2.4 Recommendations Regarding the Tourist

In this study, tourists must be involved in the perception of the current context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs about cultural tourism interpretation model of Khao Phra Wihan national park. The creating an interpretive story and presenting it to the tourist must be clear to the targeting tourist is; the target could be insiders or outsiders of the neighborhood and it could be a range of different age groups. Thus, it is necessary to understand the behavior of tourists and the needs of tourists to communicate directly and consist with the behavior of tourists.

7.3.3 Recommendations for Future Studies

7.3.3.1 The current research about management of interpretation at Khao Phra Wihan national park was conducted a mixed method of qualitative and quantitative methods to collect data. However, this study has focused on a qualitative research rather than a quantitative research in order to make the research results more comprehensive and complete. Future researchers could further this study by examining the path analysis for endogenous variables and create a path diagram for the learning needs about cultural tourism interpretation model of Khao Phra Wihan national park.

7.3.3.2 An assessment of the effectiveness of the interpretation in tourist destinations for learning of tourists. The research should be pretest-posttest designs and measurement of change; it involves in comparing groups and measuring change with pretest and posttest data. For this reason, researchers will know what the true results of implementing a tourism interpretive plan in the park are.

7.3.3.3 This research is limited to Thai tourists; so, future researches should study the behavior of the international tourists in order to build a better understanding of tourist behavior.

7.3.3.4 In this study, there are four main components such as the interpreter, the story of the tourist attraction, the interpretive media, and the tourist. Each component should be further researched into each component to discover new knowledge. For example: "Guidelines for the development of the site interpreters to promote the cultural tourism of Khao Phra Wihan national park", "Guidelines for the

development of the stories of the tourist attractions to promote the cultural tourism of Khao Phra Wihan national park", "Guidelines for the development of the interpretive media to promote the cultural tourism of Khao Phra Wihan national park", and "The satisfaction of tourists toward the cultural tourism interpretation of Khao Phra Wihan national park"; so that, the results of this study will allow the Khao Phra Wihan national park to further manage their interpretations in tourist attractions to enhance the learning experience of tourists.

7.4 Summary

In this research, the process of a development model of cultural tourism interpretation of Khao Phra Wihan national park, according to the study on concept and theories related the interpretation as well as the context of the existing interpretation of cultural tourism interpretation of Khao Phra Wihan national park such as interpreters, story of tourist attractions, interpretive media, and tourists, which are involved in the interpretive design. Furthermore, the exploration of the perception-behavior and learning needs of the tourists about the cultural tourism interpretive programs of Khao Phra Wihan national park in the present, the results of this study will be a guideline to develop a development model of cultural tourism interpretation of Khao Phra Wihan national park in accordance with the principles of the effective interpretation. Finally, the researcher also provides recommendations for this study as well as suggestions for interested researchers who want to apply this research for future use.

Last but not least, this tourism interpretation can be used as a management tool to achieve the national park's objectives. The interpreters should always keep in mind that the application of this interpretive planning process to manage the tourism development can be conducted into the multidimensional managements of the interpretations. However, it is not a magic tool or instant knowledge of the tourism interpretive management. It needs to be clarified on the basis of management of the tourist destination. The results of the effective interpretation will be a good tool in administering the resource management of the area and help tourists get the positive experience of cultural and natural study and feel satisfied with their learning experience of the national park.

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APPENDICES

APPENDIX A
INTERVIEW QUESTIONS AND QUESTIONNAIRE

1. Research Questions: Objective 1

How is the current interpretation at Khao Phra Wihan national park? And where is the best practice in managing interpretation of Khom-Khmer culture?

1.1 Staff of Khao Phra Wihan National Park

1.1.1 Can you describe the current situation of tourism interpretation at this park to me? How is interpretation at Khao Phra Wihan national park?

1.1.2 How is the potential of interpreter of Khao Phra Wihan national park? Who are the interpreters at this park, and what are their responsibilities?

    1) How is the credibility of the interpreter in this park?

    2) How is the communication skill of the interpreter in this park?

    3) How is the attitude of the interpreter in this park?

    4) How is the knowledge of the interpreter in this park?

    5) How is the social and cultural system related to the cultural tourism interpretation of Khao Phra Wihan National Park?

    6) How is the experience of the interpreter in this park?

    7) How is the personality of the interpreter in this park?

    8) How is the dedication of the interpreter in this park?

1.1.3 What is the story of tourist attractions? What is being interpreted, and how?

    1) What are the topics, themes, theme information, sub-themes and sub-topics, and contents of the story to be interpreted?

1.1.4 How is the interpretive media?

    1) How is the non-personal interpretive media used in the park?

    2) How is the personal interpretive media used in the park?

1.1.5 Can you describe the tourists in this site to me?

1) Who are tourists to the park? How can the interpretation be interpreted so they can understand and relate to it?

1.2 Academics of Cultural Tourism Interpretation: Lecturers, Instructors, and Interpreters in the Field of Cultural Tourism Interpretation or Communication

1.2.1 Where is the best practical interpretation of Khom-Khmer cultural tourism interpretive management?

1.2.2 How is the management of the best practical interpretation of Khom-Khmer cultural tourism?

In this study, the best practical interpretation of Khom-Khmer cultural tourism interpretive management is Angkor Wat, which are successful and well-known and which have similar destination values and scale to the destination (Khoa Phra Wihan national park). This is an ideal "model" benchmarks.

Evaluation the best practical interpretation of cultural tourism interpretive management, there are five categories with description and indices are as follows: destination's potential, interpreter's potential, the story of tourist attractions, the interpretive media, and tourists. This is all about the lessons learned: the best practical interpretation of the Khom cultural tourism interpretive management. This data will contribute to help the research see the gap between the tourist destination and the benchmark destination, highlighting what should be improved. Importantly, it will assist in identifying what must be done to improve performance and achieve the goal.

1.3 Stakeholders at Angkor Wat

1.3.1 Can you describe the current situation of tourism interpretation at Angkor Wat to me? How is interpretation at Angkor Wat?

1.3.2 How is the potential of interpreter of Angkor Wat? Who are the interpreters at Angkor Wat, and what are their responsibilities?

1.3.3 What is the story of tourist attractions? What is being interpreted? And how?

1.3.4 What is the interpretive media?

1.3.5 Can you describe the tourists in this site to me?

1.4 Academics of Cultural Tourism Interpretation

1) How should a process approach in developing a cultural tourism interpretation of Khao Phra Wihan national park be?

2. Research Questions: Objective 3

How should a development model of cultural tourism interpretation of Khao Phra Wihan national park be?

2.1 Staff of Khao Phra Wihan National Park

1) How should a development model of cultural tourism interpretation of Khao Phra Wihan national park be?

2) Other Suggestions

2.2 Academics of Cultural Tourism Interpretation

1) How should a development model of cultural tourism interpretation of Khao Phra Wihan national park be?

2) Other Suggestions

3. Research Questionnaire: Objective 2

Questionnaire of the Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park and the Learning Needs of the Tourists about Cultural Tourism Interpretive Programs of Khao Phra Wihan National Park

This questionnaire aims to investigate the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park and the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park. The questionnaire is separated into three parts.

In the first part, tourist demographics related to the profile of respondent's tourist demographics.

In the second part, the perception-behavior of the tourists about the context of cultural tourism interpretation of Khao Phra Wihan national park related to the interpreters, stories for interpretation, and interpretive media.

In the last part, the learning needs of the tourists about cultural tourism interpretive programs of Khao Phra Wihan national park related to the stories for interpretation and the interpretive media enhancing the learning of the cultural tourism at this site.

To help the researcher achieve this, I would appreciate you taking a few minutes of your valuable time to complete this questionnaire. Your information is greatly essential for analysis and will be kept confidential and used for research purposes only.

Thank you very much for your co-operation.

Prasert Yothicar,

Ph.D. student,

Graduate School of Tourism Management,

National Institute of Development Administration

Part 1: Tourist Demographics

Direction: Please mark ☑ for your answers or write down within the space provided.

1) Gender ☐ Male ☐ Female

2) Age

☐ Below 20 ☐ 20 – 30 ☐ 31 - 40

☐ 41 – 50 ☐ 51 – 60 ☐ 60 above

3) Education

☐ Elementary school

☐ Junior high school

☐ Senior High school/Vocational certificate

☐ High vocational certificate/College certificate

☐ Bachelor degree

☐ Master degree

☐ Doctorate degree

4) Occupation

☐ Government Officer ☐ State Enterprise Officer

☐ Company Officer ☐ Agriculturist

☐ Contractor ☐ Trading/Business Owner

☐ Student ☐ Unemployment/Retiree

☐ Others...

5) Domicile

☐ Northern region ☐ Central region

☐ Western region ☐ Eastern region

☐ Northeastern region ☐ Southern region

6) Travel arrangement

☐ Tour operator/Travel agent   ☐ Yourself

☐ Family   ☐ Friends

☐ Educational tour   ☐ Others (please specify).................

7) Level of interest in content of historical park/site

☐ High   ☐ Medium   ☐ Low

8) Visit duration

☐ 1 – 2 hours   ☐ 3 – 4 hours   ☐ More than 4 hours

Part 2: Perception-Behavior of the Tourists about the Context of Cultural Tourism Interpretation of Khao Phra Wihan National Park

Direction: Please mark ☑ for your answers that is applicable to your opinion one of these statements according to their importance.

1) Staff of the Park as the Interpreters

☐ Having the expertise in the cultural tourism interpretation and encouraging tourists interested in cultural tourist site with enjoyment and inspiration contributed the credibility of the interpreter of the park to tourists

☐ Having cultural tourism interpretive skills as well as communication skills and compiling the story with the art of presentation

☐ Having a positive attitude towards self, the stories of tourist attractions, and tourists

☐ Having the knowledge of tourist sites; knowledge in using the interpretive media to suit tourists in the area; and purposes of the interpretation

☐ Having a better understanding of the different social and cultural conditions of tourists: the use of language, storytelling about the attraction with tradition and prohibition

☐ Keeping up to date with the situation and having the experience in the tourist site, story, and tourist applied and linked to the learning needs of tourists

☐ Having a good personality and a good human relationship along with providing knowledge and friendly advice to tourists

☐ Having dedication and sacrifice to working in the park; having a service mind to educate the tourist at the tourist site

2) Stories for interpretation

☐ It is defined as the topic of the story in the tourist attraction to know the extent of the contents.

☐ It is defined as the theme that helps the reader understand what is being interpreted and scope of the contents.

☐ It is defined as the theme information and the key content of presentation; this may include illustrations or demonstrations.

☐ It is defined as the sub-themes and sub-topics of each of the park's attractions.

☐ It is defined as the content of the story that describes the important details and provides some context.

3) Interpretive Media

☐ Having the choices of media, appropriateness of media choice determined by site location, target, content, and quality of interpretive media

☐ Having the interpretive techniques include creativity and initiation, rhetorical question to stimulate attention, arts of speaking, clothing, displaying artifacts, miniature models, and tourist's participation in interpretative activities

Part 3: Learning Needs of the Tourists about Cultural Tourism Interpretive programs

Direction: Please mark ☑ for your answers that is applicable to your opinion one of these choices according to their importance.

1) **Learning Needs of the Stories for Interpretation**

No.	Cultural Tourist Attractions in Khao Phra Wihan National Park	Stories for Interpretation							
		History	Religion	Belief	Tradition	Art	Culture	Way of life	Geography
1	**Mo I Daeng Cliff** "Exactly on the Thai-Cambodian border, the cliff offers nice scenery of the Cambodian countryside and Prasat Khao Phra Wihan or Phra Wihan temple."								
2	**Low Relief** "The artistic relief of three gods in Khmer style is carved on Mo I Daeng Cliff."								
3	**Sathup Khu or Twin Stupas** "The twin stupas are located west of the Mo I Daeng cliff. With interesting designs from another era, the sandstone stupas have a rectangular-base and round tops."								
4	**Don Tuan Khmer Ruins** "The cliff-top Khmer Ruins are located right on the Thai-Cambodian border. This is a nice cultural attraction. Today, it is quite convenient to visit the ruins."								
5	**Sa Trao Pool** "Skillfully built of sandstone in the Khmer style, the pool has been renovated and now functional again to serve tourists."								
6	**Khun Si Cave and Waterfall** "Situated west of Sa Trao, the large cave can accommodate quite a few people. It is believed to have been the accommodation of Khun Si, who supervised rock-cutting work to build Prasat Khao Phra Wihan."								
7	**Huai Khanun Dam** "Surrounded by greenery, this reservoir is a nice place to camp and relax."								
8	**An Ma Border Checkpoint** "The Checkpoint is opened for border trade between Thailand and Cambodia. The Checkpoint opens every Tuesday and Thursday."								

2) Learning Needs of the Interpretive Media

No.	Cultural Tourist Attractions in Khao Phra Wihan National Park	Personal Interpretive Media					Non-Personal Interpretive Media								
		Staff providing information and answering questions	Park ranger	Local tour guide	Interpreter	Performances / Demonstrations	Printed materials-brochures	Signs and labels	Self-conducted trails/walks	Exhibitions	Tourist information center	Multimedia	Audio Room	QR Code	National Park website
1	Mo I Daeng Cliff														
2	Low Relief														
3	Sathup Khu or Twin Stupas														
4	Don Tuan Khmer Ruins														
5	Sa Trao Pool														
6	Khun Si Cave and Waterfall														
7	Huai Khanun Dam														
8	An Ma Border Checkpoint														

APPENDIX B
LIST OF SPECIALISTS AND ACADEMICS

1. Staff of Khao Phra Wihan National Park

1) Mr. Saksit Polsapsiri   Chief of Khao Phra Wihan National Park
2) Mr. Sawat Lunphong,   Head of Recreation and Interpretation
3) Mr. Phanom Yaklang   Senior Interpretive Officer
4) Mrs. Muanfun Muangin   Staff
5) Mrs. Pilin Muangin   Staff
6) Ms. Kanokphit Maprang   Staff
7) Mr. Siva Ommani   Staff
8) Mrs. Chansuda Kosai   Staff
9) Mr. Weerawut Phongphirom   Staff
10) Mrs. Boonpeng Meesri   Staff

2. Specialists and Academics Involved in Research Objective 1

1) Dr. Linfah Kupipat

   Academic Advisor, Tourism Council of Thailand
2) Mr. Wirote Sitaprasertnand

   President of the Professional Tourist Guide Association of Thailand
3) Mr. Suraphol Tangkanasakul

   President of Association of Sisaket Travel Agent
4) Ms. Kluaymai Sumung

   Freelance Tourist Guide, Licence No.11-66157
5) Mr. Eksiam Chaisorn

   Managing Director of Naturemiles Co., Ltd. (Tour Company)

6) Ms. Rattanawalai Khuntijunluechai

Director (Tourism), Expert Level of Department of Tourism,

Ministry of Tourism and Sports

7) Mr. Poom Mulpolsri

Lecturer (Tourism), Kalasin University

8) Dr. Jitimaporn Sihawong

Deputy Dean, Faculty of Education, Sisaket Rajabha University

9) Dr. Eakpisit Kamaiamrat

Lecturer (Management Science), Sisaket Rajabha University

10) Assistant Professor Dr. Prajak Maicharoen

Lecturer of Phranakhon Rajabha University,

Director of Phranakhon Cutural Center of Phranakhon Rajabha University

11) Mr. Chanvirak Sarm

Officer of the Department of Angkor Tourism Management Plan (TMP),

APSARA National Authority, Cambodian Ministry of Tourism

## 3. Specialists and Academics Involved in Research Objective 3

1) Dr. Kaewta Muangasema

Instructor and Researcher (Tourism),

Mahidol University International College

2) Dr. Linfah Kupipat

Academic Advisor, Tourism Council of Thailand

3) Mr. Wirote Sitaprasertnand

President of the Professional Tourist Guide Association of Thailand

4) Ms. Kluaymai Sumung

Freelance Tour Guide, Licence No.11-66157

5) Ms. Rattanawalai Khuntijunluechai

Director (Tourism), Expert Level of Department of Tourism,

Ministry of Tourism and Sports

6) Dr. Jitimaporn Sihawong

Deputy Dean, Faculty of Education, Sisaket Rajabha University

7) Assistant Professor Dr. Prajak Maicharoen

Lecturer of Phranakhon Rajabha University,

Director of Phranakhon Cutural Center of Phranakhon Rajabha University

8) Ms. Nattakan Rongthong

Lecturer (Tourism), Phranakhon Rajabha University

9) Mr. Poom Mulpolsri

Lecturer (Tourism), Kalasin University

10) Mr. Sataporn Yongprayoon

Lecturer (Tourism), Ubonratchathani Rajabha University
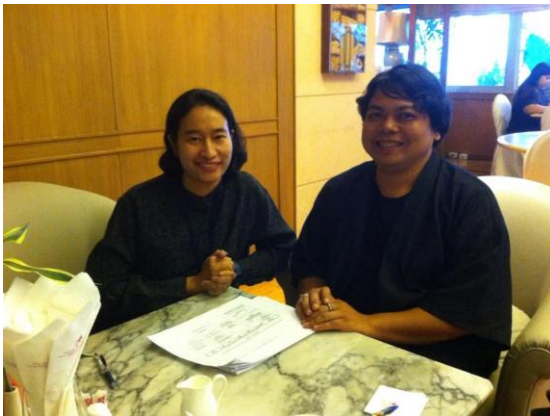
APPENDIX C
PHOTOGRAPHS

Khao Phra Wihan National Park
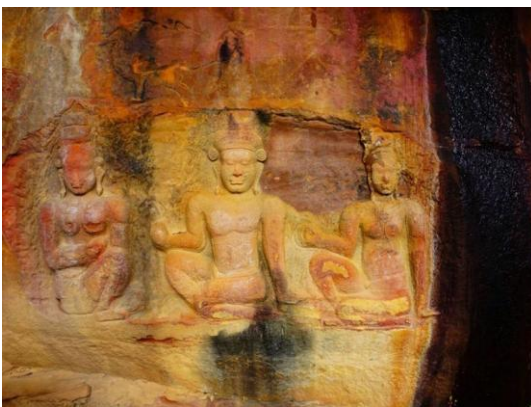
Specialists and Academics

Angkor Wat Temple & APSARA National Authority, Cambodia

APPENDIX D
LETTER OF ADMISSION OF THE DEPARTMENT OF NATIONAL PARKS, WILDLIFE AND PLANT CONSERVATION FOR DATA COLLECTION WITHIN KHAO PHRA WIHAN NATIONAL PARK

ที่ ทส ๐๙๑๐.๒/ ๒๔๕๒๕

กรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช
๖๑ ถนนพหลโยธิน เขตจตุจักร
กรุงเทพฯ ๑๐๙๐๐

๓๐ ตุลาคม ๒๕๖๐

เรื่อง ขออนุญาตเข้าไปทำการศึกษาหรือวิจัยทางวิชาการในพื้นที่ป่าอนุรักษ์
     (นายประเสริฐ โยธิคาร์ : สถาบันบัณฑิตพัฒนบริหารศาสตร์)

เรียน คณบดีคณะการจัดการท่องเที่ยว สถาบันบัณฑิตพัฒนบริหารศาสตร์

อ้างถึง หนังสือคณะการจัดการท่องเที่ยว สถาบันบัณฑิตพัฒนบริหารศาสตร์ ที่ ศธ ๐๕๒๖.๑๖/๕๘๖
     ลงวันที่ ๔ ตุลาคม ๒๕๖๐

สิ่งที่ส่งมาด้วย ๑. เงื่อนไขประกอบการอนุญาตให้เข้าร่วมทำการศึกษาหรือวิจัยทางวิชาการในพื้นที่ป่าอนุรักษ์
     ๒. พระราชบัญญัติอุทยานแห่งชาติ พ.ศ. ๒๕๐๔
     ๓. ระเบียบกรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช ว่าด้วยการเข้าไปในอุทยานแห่งชาติ
     พ.ศ. ๒๕๕๒

        ตามหนังสือที่อ้างถึง คณะการจัดการท่องเที่ยว สถาบันบัณฑิตพัฒนบริหารศาสตร์ แจ้งความ
ประสงค์ขออนุญาตให้ นายประเสริฐ โยธิคาร์ เข้าไปทำการศึกษาหรือวิจัยทางวิชาการในพื้นที่ป่าอนุรักษ์ เรื่อง
"รูปแบบการพัฒนาการสื่อความหมายทางการท่องเที่ยวเชิงวัฒนธรรมเพื่อสร้างการเรียนรู้ของอุทยานแห่งชาติ
เขาพระวิหาร" ณ อุทยานแห่งชาติเขาพระวิหาร โดยมี นายประเสริฐ โยธิคาร์ เป็นหัวหน้าโครงการวิจัย
ระยะเวลาศึกษาวิจัย ตั้งแต่วันที่ ๑ ธันวาคม ๒๕๖๐ ถึงวันที่ ๓๑ มกราคม ๒๕๖๑ นั้น

        กรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช พิจารณาแล้ว จึงอาศัยอำนาจตามความในมาตรา ๑๘
แห่งพระราชบัญญัติอุทยานแห่งชาติ พ.ศ. ๒๕๐๔ ประกอบกับระเบียบกรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช
ว่าด้วยการเข้าไปในอุทยานแห่งชาติ พ.ศ. ๒๕๕๒ ข้อ ๔ (๒๐) อนุญาตให้ นายประเสริฐ โยธิคาร์ และคณะ เข้าไป
ศึกษาหรือวิจัยทางวิชาการในอุทยานแห่งชาติเขาพระวิหาร ตามโครงการศึกษาหรือวิจัยดังกล่าว <u>ตั้งแต่วันที่
๑ ธันวาคม ๒๕๖๐ ถึงวันที่ ๓๑ มกราคม ๒๕๖๑</u> โดยจะต้องปฏิบัติตามกฎ ระเบียบ ตามสิ่งที่ส่งมาด้วย โดยให้
อยู่ในการควบคุม ดูแล ของหัวหน้าอุทยานแห่งชาติ ทั้งนี้ ก่อนเข้าไปดำเนินการศึกษาหรือวิจัยในพื้นที่ขอให้แจ้ง
เป็นหนังสือให้กรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช ทราบล่วงหน้าอย่างน้อย ๑๕ วัน พร้อมทั้งประสานงานให้

หัวหน้า...

- ๒ -

หัวหน้าอุทยานแห่งชาติเขาพระวิหารทราบ และเมื่อสิ้นสุดโครงการวิจัยแล้วจะต้องส่งรายงานผลการวิจัยฉบับ
สมบูรณ์ จำนวน ๕ เล่ม พร้อมแผ่นบันทึกข้อมูล จำนวน ๑ แผ่น ให้กรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช เพื่อใช้
ประโยชน์ต่อไป

จึงเรียนมาเพื่อโปรดพิจารณาแจ้งผู้ได้รับอนุญาตเข้าทำการศึกษาวิจัยทราบ และถือปฏิบัติต่อไป

ขอแสดงความนับถือ

(นายณัฐพล รัตนพันธุ์)
นักวิชาการป่าไม้ชำนาญการพิเศษ
ผู้อำนวยการส่วนจัดการอุทยานแห่งชาติทางทะเล
รักษาราชการแทนผู้อำนวยการสำนักอุทยานแห่งชาติ
ปฏิบัติราชการแทนอธิบดีกรมอุทยานแห่งชาติ สัตว์ป่า และพันธุ์พืช

สำนักอุทยานแห่งชาติ
โทร. ๐ ๒๕๖๑ ๐๗๗๗ ต่อ ๑๗๒๐,๑๗๒๒
โทรสาร ๐ ๒๕๖๒ ๐๗๕๙

BIOGRAPHY

NAME   Mr. Prasert Yothicar

ACADEMIC BACKGROUND   Bachelor of Economics, majoring in
International Economics,
(Second Class Honor), Ramkhamhaeng, 1995

Graduate Diploma Program in Teaching
Profession, Sisaket Rajabhat University
University, 2010

Master of Arts Program in Hotel and
Tourism Management,
Naresuan University, 2011