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# PROCEEDINGS

## INTERNATIONAL CONFERENCE ON FUTURE OF THE PAST: TOURISM AND CULTURAL HERITAGE IN ASIA

**AUGUST 7-8, 2018**  
**RITSUMEIKAN UNIVERSITY, KYOTO, JAPAN**

Organised by  
Chiang Mai University, Thailand  
Ritsumeikan University, Japan  
Ritsumeikan Asia Pacific University, Japan  
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# Proceedings

## International Conference on Future of the Past: Tourism and Cultural Heritage in Asia

7<sup>th</sup> – 8<sup>th</sup> August, 2018

Ritsumeikan University, Kinugasa Campus, Kyoto, Japan

Organised by

Chiang Mai University, Thailand

Ritsumeikan University, Kyoto, Japan

Ritsumeikan Asia Pacific University, Japan



**Programme**  
**International Conference on Future of the Past: Tourism and Cultural Heritage in Asia**  
**7<sup>th</sup> – 8<sup>th</sup> August, 2018**  
**Ritsumeikan University, Kinugasa Campus, Kyoto, Japan**

**Tuesday 7<sup>th</sup> August, 2018**  
**Soshikan Hall, Ritsumeikan University, Kinugasa Campus**

09.00-9.40	<b>Registration</b>	
09.45-10.00	<b>Wecome Address: Associate Professor Dr. Komkrit Leksakul, Director, Research Administration Center, Chiang Mai University, Thailand</b> <b>Acknowledge Address: Associate Professor Dr. Ploysri Porananond, Conference Co-Chair, Chiang Mai University, Thailand</b> <b>Opening Address: Professor Yoshio Nakatani, Vice President Ritsumeikan University, Kyoto, Japan</b>	
10.00-11.00	<b>Keynote Speaker: Professor Shinji Yamashita, University of Tokyo/Teikyo Heisei University, Japan</b> <b>“The Resilience of Cultural Heritage: Heritage Tourism and Disaster Risk Management in Nara and Kyoto, Japan”</b> <b>(Moderator: Professor Hideki Endo, Conference Co-Chair, Ritsumeikan University)</b>	
11.00-11.15	<b>Coffee Break</b>	
11.15-12.15	<b>Keynote Speaker: Professor Dallen J. Timothy, Arizona State University, USA</b> <b>“Heritage Consumption and the Experience Economy”</b> <b>(Moderator: Associate Professor Dr. Ploysri Porananond, Conference Co-Chair, Chiang Mai University)</b>	
12.15-13.15	<b>Lunch</b>	
13.15-15.15	<b>Tourism Image and Dark Tourism</b> <b>Room: ZS 308</b> <b>Chair: Professor Shinji Yamashita</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Prof. Hiroshi Sudo-</b> Japanese tourists’ image of Hawaii locals: A focus on tourism reality shift <b>Mr. Yoshihiro Tanigawa-</b> Is Daniel Boorstin a Bad Example?: Taking <i>the Image</i> Seriously <b>Dr.Tomoko Kano, Prof.Shinji Yamashita, Prof. Momoyo Gota, Prof. Megumi Doshita, Dr.Takae Tanaka, Dr.Hiroi Iwahara-</b> Cultural Resilience for the Future:Heritage Tourism and Disaster Risk Management in Asia	<b>Tourism and Heritage Branding, Marketing and Promotion</b> <b>Room: ZS 309</b> <b>Chair: Mr. Tammanoon Nuamanong</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Dr. Eric Shiu-</b> In search of an expanded theoretical framework of cultural heritage marketing – a case study of QuFu Confucius Temple <b>Dr. Liu Hao, Dr. Rafiq Idris -</b> Destination management: Residences should be the first priority <b>Ms. Winnie Wai Ling Chiu-</b> Exploring Leadership Competencies: Challenges of the Study Tour Leader <b>Prof. Ming-Chang Tsai-</b> Global Traveling and Cosmopolitanism: The Case of

	<p><b>Dr. Hiroyuki Yakushiji-</b> Dark Tourism Experiences amongst Japanese Tourists in Kanchanaburi, Thailand</p> <p><b>Dr. Junwoo Han-</b> The “Darkness” of the Jeju April 3rd Incident</p> <p><b>Dr. Amnaj Khaokhrueamuang, Assist. Prof. Choosit Choochat, Ms. Siriluk Kanlaya</b> - Relationships of Japanese Soldiers and Northern Thai People: Dark Tourism Development through the Oral History</p>	<p>Taiwan</p> <p><b>Mr. Kok Shiong Pong, Mr. Ying Shin Chin</b> - Promoting Archaeological Destination: A Case Study of Bujang Valley in Malaysia</p> <p><b>Ms. Ni Luh Ramaswati Purnawan, Prof. I Gde Pitana, Prof. I Nyoman Darma Putra</b> - Bali in Online Travel Review Communication: Content Analysis on Perceived Brand Knowledge</p>
15.15-15.30	<b>Coffee Break</b>	
15.30-18.10	<p><b>Tourism and Revitalization of Culture</b>  <b>Room: ZS 308</b>  <b>Chair: Professor Dallen J. Timothy</b>  <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q&amp; A</p> <p><b>Dr. Hery Sigit Cahyadi-</b> Reviving the Royal Kingdom through Tourism: Case Study of the Puri Anyar Kerambitan, Bali, Indonesia</p> <p><b>Dr. Kazuhiro Sunaga-</b> Revitalization of Indigenous Culture and Community Museum: A Case Study of the indigenous Ainu, in Hokkaido, Japan</p> <p><b>Ms. Huang Jia-</b> The Legend and Practice of Fengshui Related to Migration and Tourism Policy: A Case Study on Dong Minority in Guangxi, China</p> <p><b>Dr. Arif Rarwo Wibowo, Prof. Widjaja Martokusumo, Ms. Athina Ardhyanto-</b> The Renaissance of Architectural Conservation and Storytelling: An Effort to Revive Kota Lama Semarang into Tourist Destination</p> <p><b>Dr. Eisuke Tanaka-</b> Connecting Ancient Ruins with Ancient Roads: the Role of Heritage in the Development of Trekking Tourism in South Turkey</p> <p><b>Ms. Patra Rungsiroj, Dr. Kalliopi Fouseki-</b> Unpacking the heritage dimensions of historic urban systems: The case of Chiang Mai, Thailand</p> <p><b>Mr. Teguh Amor Patria, Dr. Gail A. Vander Stoep-</b> Indigenous or Colonial? Heritage Representation within Cultural Heritage Tourism Growth in Bandung, Indonesia</p> <p><b>Mr. Riichi Endo-</b> Reforming Heritage and Tourism in Occupied Kyoto (1945-1952) How to Create Peace When Surrounded by the Atmosphere of War</p>	<p><b>Tourism and Cultural Heritage</b>  <b>Room: ZS 309</b>  <b>Chair: Dr. Amnaj Khaokhrueamuang</b>  <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q&amp; A</p> <p><b>Assoc. Prof. Dr. Gezzez Giezi Garalde Granado-</b> The Gains and Impacts of the National Cultural Heritage Act of 2009 to the Tourism Industry of the Philippines</p> <p><b>Ms. Yusnita Yusof, Dr. Mat Rahimi Yusof, Prof. Yahaya Ibrahim-</b> Songket: The Linkage Between Heritage and Tourism in Malaysia</p> <p><b>Dr. Makarand Gulawani-</b> Palace on Wheels: Heritage Train Tours in India</p> <p><b>Assoc. Prof. Dr. Awangku Hassanah Bahar Pengiran Bagul, Mr. Kamarul Mizal Marzuki, Dr. Tini Maizura Mohtar and Dr. Yuzainy Janin-</b> Assessing the Potential of Cultural Route in Kota Belud and Kudat District, Sabah</p> <p><b>Dr. Mutia Sobihah Abd Halim, Ms. Nuranida Suhaimi, Dr. Noor Aina Amirah Mohd Noor-</b> Preliminary Study of Motives of Youth Involvement in Volunteerism Activities in Tourism Sector in Terengganu, Malaysia</p> <p><b>Dr. Kuang-Ting Huang-</b> Assessing the Adaptive Reuse of Heritage Buildings for Cultural Tourism: The Case of Taipei</p> <p><b>Ms. Sabina Choshen-</b> Heritage Preservation and Tourism Development in the Ancient Villages of Vietnam</p>
18.30	<b>Dinner (at nearby restaurant(s))</b>	

**Wednesday 8<sup>th</sup> August, 2018**  
**Soshikan Hall, Ritsumeikan University, Kinugasa Campus**

10.00-11.00	<b>Keynote Speaker: Professor Kazuya Hashimoto, Kyoto Bunkyo University, Japan</b> <b>"Rethinking Hosts and Guests The Anthropology of Tourism and the Future of Tourism Studies"</b> <b>(Moderator: Professor Hideki Endo, Conference Co-Chair, Ritsumeikan University)</b>	
11.00-11.10	<b>Coffee Break</b>	
11.10-12.30	<b>Tourism, Cultural Heritage, and Belief</b> <b>Room: ZS 308</b> <b>Chair: Professor Kazuya Hashimoto</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Dr. Shin Yasuda-</b> Making Pilgrimage in the Marketplace: Reviewing <i>Bisnis Hajj dan Umroh</i> in Indonesia <b>Ms. Anidata Maya Julungwangi-</b> Community Participation in Religious Tourism: A Case Study of the Gunungpring Sacred Graveyard in Indonesia <b>Dr. Duangjai Lorthanavanich-</b> Sustainability Challenges for Heritage Management and Tourism in Rural Japan: Case Kumano pilgrimage routes, World Heritage Site <b>Dr. Thanya Luchprasith-</b> Tourismification of the Royal Funerary Tradition: a study of King Bhumibol Crematorium Exhibition	<b>Cultural Heritage and Community Based Tourism</b> <b>Room: ZS 309</b> <b>Chair: Professor Hideki Endo</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Dr. Bussaba Sitikarn-</b> Integrated Management of Community Based Tea-Coffee Tourism: Keys for tourism Value Added and Value Co-creation <b>Ms. Milika Ratu-</b> Impacts of sustainable heritage tourism on village development in rural protected areas: a community participatory assessment: Case study of Bouma National Heritage Park (BNHP), Taveuni, Fiji Islands <b>Mr. Tshin Lip Vui, Dr. Awangku Hassanal Bahar Pengiran Bagul-</b> Success Indicators for Sabah's Ecotourism Sites <b>Ms. Ipelafatso Nkaloland-</b> Barriers to Youth Participation in Community Based Tourism Initiatives: A case study of Nata Conservation Trust
12.30-13.30	<b>Lunch</b>	
13.30-16.10	<b>Tourism, Culture and World Heritage Sites</b> <b>Room: ZS 308</b> <b>Chair: Professor Dallen J. Timothy</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Ms. Marie Nakamura-</b> Creating Tourism Resources in World Heritage Sites: The Case of Ban Chiang Archaeological Site in Thailand <b>Dr. Yosuke Fujiki-</b> The actual situations of traditional dwellings in a World Heritage Site, the Old Town of Lijiang, Yunnan Province, China. <b>Ms. Hanako Shiraishi-</b> Archaeology and Tourism: A Case Study of Thailand <b>Prof. Tetsuya Nakatani-</b> Rural Tourism in India: Development Initiative and Community Participation in West Bengal and Kerala <b>Prof. Koji Kanda-</b> The various aspects of hospitality in tourist places: A case study of Yoron Island in Japan <b>Ms. Huang Xingyu, Prof. Xu Honggang, Prof. Jiao Yuanmei-</b> An exploratory study on the perception of corporate social responsibility (CSR) of residents in agricultural heritage site <b>Dr. Tatsuro Futatsumaya-</b> Universities as Tourism Resources: The Case of Universities in Kyoto	<b>Tourism and Cultural Heritage</b> <b>Room: ZS 309</b> <b>Chair: Dr. Shin Yasuda</b> <b>Note:</b> Each presenter has 20 minutes to present a paper, including Q& A <b>Prof. Yukio Yotsumoto-</b> The prospects of the Ifugao heritage tourism in the Philippines: A sociological analysis <b>Assoc. Prof. Dr. Ranees Esichaikul, Assoc. Prof. Dr. Rochaporn Chansawang-</b> Cultural Heritage and Health Tourism: A Case Study of Lanna Spa <b>Ms. Athina Ardhyanto, Dr. Arif Sarwo Wibowo, Prof. Widjaja Martokusumo-</b> Thriving for the Future: Local Initiatives for the Revival of Little China Town Lasem <b>Mr. Takayoshi Ishino-</b> Everyday Practices of Keeping Order between Tourism and Heritage: A Case Study of Churches and Christian Sites in Nagasaki <b>Ms. Li Na-</b> Restaurants in ethnic tourism: a case study in Yanbian Korean Autonomous Prefecture, China
16.10-16.30	<b>Notes from organisers</b>	
17.00	<b>Dinner (at nearby restaurants)</b>	

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## **Unpacking the heritage dimensions of historic urban systems: The case of Chiang Mai, Thailand**

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### **Abstract**

Heritage values of inhabited historic towns are inevitably subject to constant socio-economic, environmental and cultural changes. A set of concerns lies in a complex system of cultural, social, political, and economic issues, leading to difficulties in achieving a balance between the needs of heritage conservation and the needs of tourism development.

If we consider heritage conservation as a process to influence people's perceptions of heritage values and their willingness to maintain them, it is important to understand, for each context-specific site, what qualifies as heritage in the perception of the locals who are the ultimate heritage care-holders. Identifying what constitutes urban heritage dimensions from the locals' point of view is critical for heritage and tourism management practice as it can determine what should be sustained and what should be changed in the integrated conservation and development efforts of a historic town. Thus, future conservation and development strategies can be informed.

This article aims to develop a framework for defining the multiple, interconnected and dynamic urban heritage dimensions in a way that integrates the principle of cultural sustainability, while also acknowledges the concept of sustainable tourism development, encompassing tangible and intangible attributes as integral parts of a holistic concept of heritage values. The possibilities for using Environmental Cognition Theory to define



heritage dimensions, which is fundamental for heritage management of inhabited historic towns, will be explored.

The analysis draws on interviews carried out with local stakeholders at Chiang Mai, Thailand, where there are currently discussions for its nomination as a World Heritage Site. The findings show potential of using Environmental Cognition Theory to dimensionally deepen the understanding of heritage dimensions by providing an in-depth understanding of how symbolic attributes, collectively with physical attributes, play an important role in contributing to the heritage values of urban heritage elements.

**Keywords:** *Heritage Values, Heritage Dimensions, Inhabited Historic Town, Chiang Mai, Thailand*

## **Introduction**

Chiang Mai, the largest province in northern Thailand, was a former capital of the ancient Kingdom of Lanna when it was founded in 1296. Unlike historical and archaeological heritage sites of Sukhothai and Ayutthaya, former capitals of kingdoms that have been unified as the Kingdom of Thailand, Chiang Mai is a 'living city' that has been continuously inhabited for more than 700 years. Most of historical and cultural sites – some have been restored or made over in different historical periods – are still functioning as living heritage in the sense that it continues to serve the locals. The uniqueness of Chiang Mai lies in a rich living civilisation which has been combined and blended traditions and cultures of diverse groups of populations over time.

Within the city, the most outstanding historic area is an old city area where the old walls and moats are still mostly intact. However, its cultural heritage is not only embodied through physical objects, architecture and urban settlement in a geographically bounded space, but it also manifests itself through belief systems, ritual practices, performances, and lifestyles of its people. Therefore, Chiang Mai's cultural heritage can be seen as a signifier of local identity and a way of life that is linked with this unique culture.

## **Chiang Mai as a Tourist Destination**

As one of the most culturally significant cities with distinctive cultural heritage stretching over 700 years, Chiang Mai has always been a popular tourist destination. Evidentially, the city is very attractive to both local and international tourists. It was voted the best city in Asia in 2016 from Travel + Leisure magazine (TATNews, 2017c), and it won the third place in a list of the 15 best city destinations in the world for 2017 from the same influential travel magazine (TATNews, 2017b). According to the Tourism Authority of Thailand (TAT), in 2018, Chiang Mai is becoming increasingly accessible with around 8,000 international flights, mostly direct flights from major destinations (TATNews, 2017a). Moreover, the fact that the city was added to the list of Tentative UNESCO World Heritage Sites (CityNews, 2015) will make it grow even more in its popularity.

Being seen as a form of economic development, the tourism industry is an important part of Chiang Mai's economy. However, the consequences of mass tourism are also damaging in many ways. As with most mass tourist-receiving areas, the cultural resources of the city have occasionally been exploited by a pro-growth ideology. Heritage

and cultural identity have been treated as commodities. For example, in some cases, performances have been transformed into a showcase; tangible cultural items are heightened mainly for presentation to the tourists; and heritage sites have been transformed into sellable experiences to serve the 'tourist gaze' (Urry, 1992) in a way that they have less intrinsic meaning left. Although sets of standards and protections for sustainable tourism have been created and applied, but with a focus on sustainable profit of business practice, sustainability of cultures has often been overlooked. Hence, the actual impacts of tourism have simultaneously destroyed the cultural quality of the city (Henderson, 2013; Lempert, 2016). Consequently, this will eventually lead to the decline of the essence of the culture on which the tourism industry depends. Accordingly, one of the major challenges for Chiang Mai is to successfully provide cultural protections in the context of tourism in order to achieve cultural sustainability.

### **What to Sustain?**

All forms of tourism are based on a triangle relationship between tourists, the local community and the site itself (Marvell and Watkins, 2005). In order for any forms of tourism to be sustainable in the long term, this relationship, known as a tourism triangle, has to be carefully managed to ensure its balance. In the case of cultural tourist destinations, the relationship is even more complicated since the local community and the site are the resources and core values of the tourism industry themselves. Regarding tourism development, tourism cannot successfully develop without being protective of the resources on which they depend (Ooi, 2013; Saarinen, 2013).

Of the case of Luang Prabang, the former capital of Laos which has a very similar context to Chiang Mai, is a typical example of a heritage city where culture becomes objectified and where its development strategy was criticised due to its failure to appreciate significant ways in which the local communities conceptualise their heritage (Suntikul, 2011). The city is one of UNESCO World Heritage Sites complying with UNESCO guidelines on heritage management and national cultural development plans. However, rather than being protected as a living city with its own spirit, the city has mainly been preserved and promoted for the sensibilities of the tourists. The development approach ends up in making the city a staged museum showing a frozen style of architecture and performed traditions. Intangible social and cultural attributes are not appropriately protected. In the end, the 'touristification' and 'museumfication' of the city has led to the loss of 'living heritage' as people move out to be replaced by tourists and non-local entrepreneurs. It can be argued that the commodification and fossilisation of culture constitutes an inappropriate development approach of an ongoing culture. It can obviously be seen that with an approach of highlighting cultural aspects that can be commercially exploited, the development simultaneously destroys an essence of culture including a cultural process of the local community. Without this ongoing process of making and remaking of culture in the context of social change, the heritage city and its culture will eventually become lifeless and no longer attractive.

Concerning the concept of sustainability of the whole process and system, the Brundtland Report produced in the United Nations World Commission on Environment and Development in 1987 (United Nations, 1987) provides a concept of sustainable development in general. The report, entitled 'Our Common Future', states the idea of

holistic planning and strategy making, along with an importance of preserving essential processes, as part of basic principles of sustainability. Although the main emphasis of the report on sustainability was placed on environmental and ecological sustainability, these identified principles give a basic concept of sustainable development that can be applied to other types of sustainability, including cultural sustainability. Therefore, it can be assumed that, in the field of cultural tourism development, the whole process and system underpinning an indigenous culture should be valued and preserved.

Considering the idea of preserving the whole cultural process and system, a problem lies in how to decide which attributes contribute to the cultural significance of a place that merit preservation. When it comes to the process of identifying values of culture or heritage sites, a conceptualisation of heritage values has often been polarised by tourism development. The fact that there is difference between sets of values perceived by different groups of stakeholders has often been overlooked and certain attributes might have been highlighted for the purposes of entertainment in tourism industry (Smith, 2003).

Hence, culture and commerce have inevitably become intertwined in the context of cultural tourism. Driven by economic emphasis, tourism development tends to prioritise tourist perception and threatens to undermine an importance of those of local people. In addition, the growing academic literature has followed the same trend as it has mostly been focusing on the economic-based sustainable tourism approach (Lempert, 2016). Much less research has been written about the management of cultural tourism focusing on the heritage dimensions understood and defined by the local population. Indeed, a set of heritage values based on indigenous perception is still understudied and has rarely been applied into heritage management practice.

It is important to clearly understand a set of heritage values perceived by indigenous people. As stated by cultural theorists, culture is about the whole way of life of a particular people or social group with distinctive signifying systems involving all forms of social activity, and artistic or intellectual activities (Williams, 1976). It is by this 'whole way of life', including common customs, lifestyles and traditions, that each people and community could be distinguished. With an understanding of significant ways in which the local communities conceptualise and interact with their heritage, we will then be able to develop a better strategy for preserving the whole cultural process and system.

It is the aim of this paper to explore underpinning heritage values of historic urban areas of Chiang Mai Old City. By emphasising the importance of the whole system of cultural process and its associated heritage values, the study aims to create a conceptual framework for identifying urban heritage dimensions which contributed to heritage values of the city. With an approach to preserve the whole cultural process and system, the study is centred on indigenous people's perceptions referring to those communities whose ancestry goes back to 700 years. The article argues that gaining this understanding of heritage dimensions will enable cultural tourism policy to strengthen the characteristics and values of the place. Thus, it can appropriately preserve heritage values and identity of the culture to maintain a place's appeal as tourist destination without exploiting the essence of the culture. Hopefully, this study will benefit cultural

tourism development by redressing the balance of the current concept of sustainable tourism that often prioritises sustainable economic profit over sustainability of cultures.

### **Environmental Cognition Theory**

In order to explore the heritage dimensions and associated heritage values which are collectively formed by physical and symbolic attributes, Environmental Cognition Theory will be used as the theoretical point of departure. Focusing on an importance of meanings embodied in mental representations of environments (Rapoport, 1976, 1982; Silva, 2011), the theory can help to create a better understanding of a range of heritage dimensions. A large body of environmental cognition research shows how a combination of the visual, spatial, affective, and social significance of environmental features evokes images of the respected locations in people's minds (Appleyard, 1969, 1970; Rapoport, 1977; Silva, 2011). With an emphasis on both physical and symbolic significances, the theory can be used to examine critically tangible and intangible attributes of heritage and establish clear connections between them. Thus, it will surely be useful in creating an understanding of the whole system of heritage values and the culture.

### **Silva's Notion of Imageability and Heritage Dimensions**

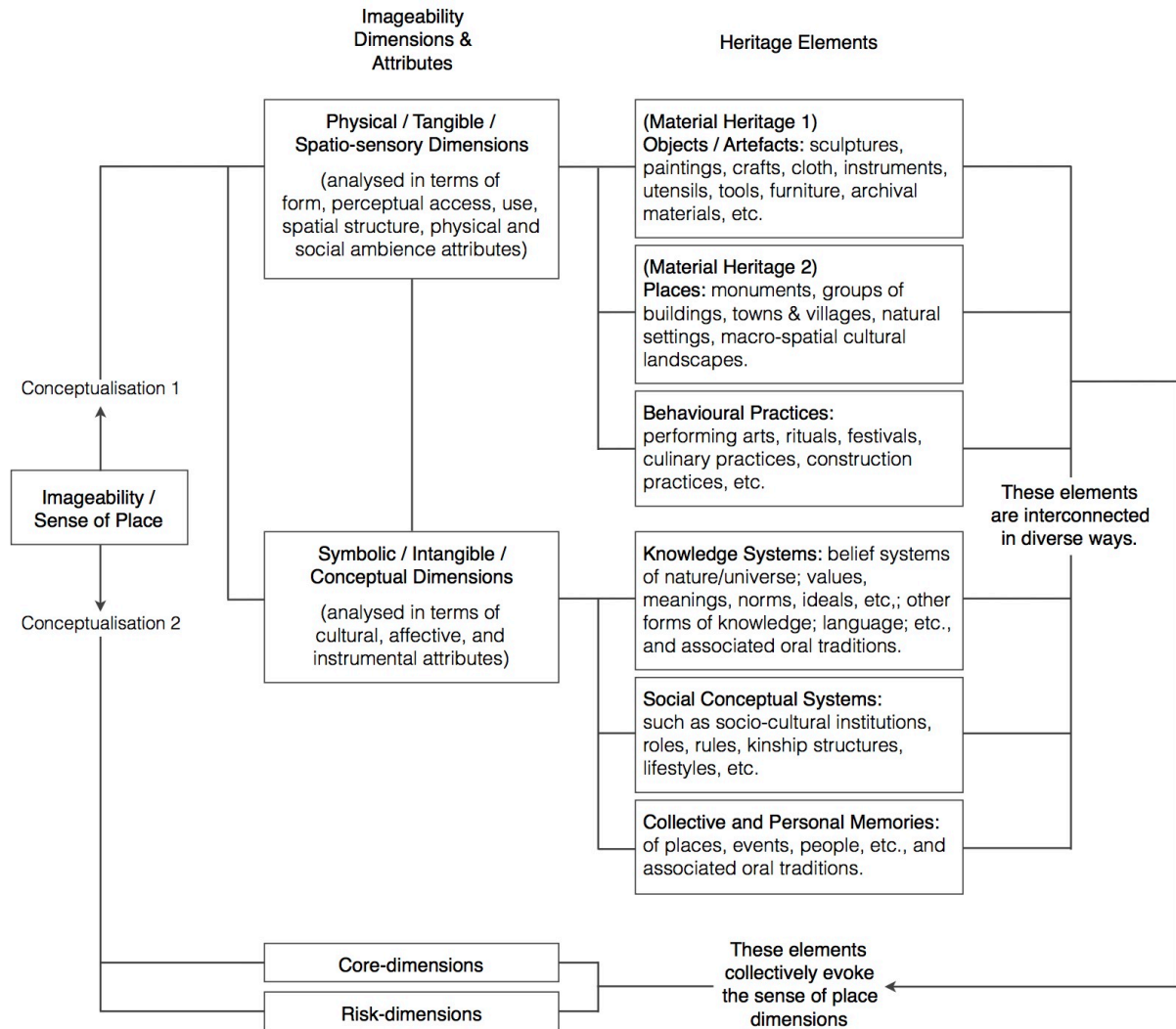
Kapila D. Silva's study on imageability based on Environmental Cognition Theory shows that built heritage values are shaped through a complex interrelation between two imageable dimensions including physical dimensions and symbolic dimensions of an environment (Silva, 2013). The physical dimensions, namely tangible attributes, are the multi-sensory and spatial attributes of the physical features and of the activities that take place in the environment. The symbolic dimensions or intangible attributes include cultural, instrumental, and personal meanings associated with their tangible attributes. It should be noted here that the term 'intangible attributes' is not the same as the term 'intangible heritage' explicated by the conventional heritage discourse<sup>1</sup> (UNESCO, 2003). Taking into account that urban heritage conservation is a process to influence people's perceptions of heritage value and their willingness to maintain it, the imageability approach encompassing both physical and symbolic dimensions will be a useful framework for analysis.

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<sup>1</sup> Although there are attempts to reinterpret and redefine the heritage definition to encompass intangible heritage (UNESCO, 2003), the division of heritage element categories and the definition of intangible heritage officially received through the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage are still problematic (Silva, 2013). While the built heritage and natural heritage fall into a category of 'tangible', the 'intangible' heritage category is used for cultural practices, traditional know-how, belief systems, and oral traditions. These categories provide no room for intangible attributes of built heritage assets.

The study made use of Silva's conceptual framework of 'the notion of imageability and heritage dimensions' (Silva, 2013) as a starting point for developing a conceptual framework for a comprehensive analysis of urban heritage dimensions. As shown in Figure 1, Silva provides a framework for defining urban heritage dimensions based on the theory of the place imageability (Lynch, 1960).

Figure 1: The notion of imageability and heritage dimensions



Source: Kapila D. Silva, 2013

He argues that multi-sensory, spatial, cultural, social, and affective significance of environmental features collectively evoke images of the respective locations, and therefore of the urban heritage, in our minds. The stronger the dimensions are, the stronger its lasting images and memories of it. This explains how heritage dimensions have contributed to the degree of city imageability, via their physical and symbolic values. By applying Silva's notion of imageability and heritage dimensions to an inquiry about indigenous' perception of heritage value, we could then understand what dimensions of heritage and culture are valued and how they are interrelated in a whole process. Accordingly, this understanding would help to identify which attributes to be sustained in

order to maintain a high imageability of the urban heritage as part of heritage conservation and tourism development strategy.

The case of Chiang Mai presents a unique situation of a long history inhabited historic town in one of the only four countries in Asia that have never been colonised by European countries. Although its heritage management practice has lately been influenced by international norms applied in national legislation, indigenous worldview still plays a significant role in framing heritage approaches and practice. This context makes it an exceptional case for a study focusing on Asian perspective. The study focused on the urban heritage dimensions of the historic areas within the city, and on the urban heritage dimensions of an entire city, in order to gain understanding of their interrelationship.

## **Methodology**

### ***Data collection methods***

The study inquired about heritage values perceived by indigenous stakeholders and how they juxtapose or complement to heritage values assigned mainly by heritage professionals who may not have an indigenous history. It aims to reconfirm, or disconfirm, the idea of the importance of local people's perception of heritage values and of the interconnection between heritage values and urban heritage elements in heritage management practice. To do so, two sets of interviews with indigenous stakeholders were conducted as explained below.

#### *1) Interviews with the nomination advisory committee*

Five semi-structured interviews were used for data collection with Chiang Mai World Heritage Initiative Project Committee members who are experts, mainly academics, involved in the process of world heritage nomination of the case study. The participants were interviewed individually about the project background and their role and opinion towards the nomination process. The interview questions covered opinions towards UNESCO framework and a nomination file submitted to UNESCO, their approaches toward nomination process and heritage management strategies. The interview purposefully delved deeply into the topic of heritage value and their interconnection perceived by heritage stakeholders. It also inquired about their work procedures, relevant activities, problems and challenges, feedbacks from stakeholders, and their responses to the feedbacks. Collaboration with national government, local government and local communities were also inquired.

#### *2) Interviews with indigenous people*

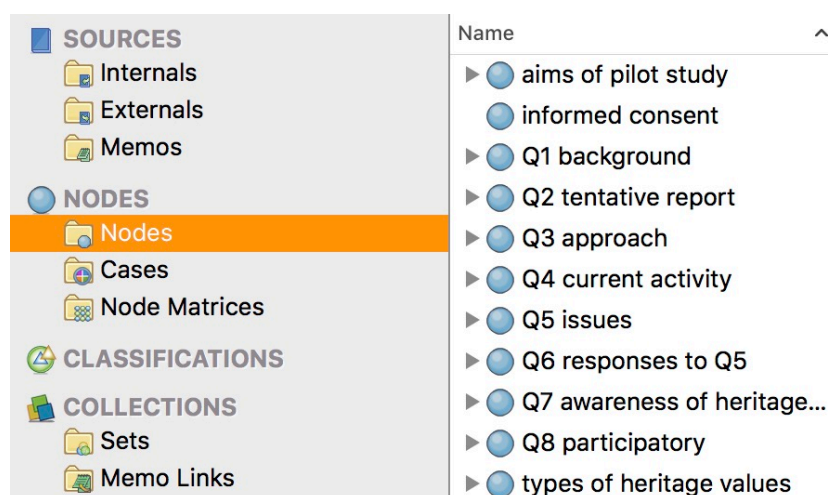
Twenty semi-structured interviews were conducted with indigenous people of various age range and socio-economic background. The questions covered a brief background of an individual participant and their personal experience of living in the city. An inquiry mainly focused on the participant's perception of heritage value and the interconnection between heritage values and urban heritage elements. Because a precise population listing was unavailable, snowball sample selection approach was used at this stage (Biernacki and Waldorf, 1981).

### Data Analysis Methods

Qualitative thematic analysis techniques (Green and Thorogood, 2004; Guest et al., 2012) were used to analyse collected data. A pre-test of various tools and coding techniques using NVivo computer software was conducted to refine analytic strategy to create the most suitable interpretation. The pre-test showed that thematic analysis was an appropriate analytic technique for a qualitative part of this research. However, a critical and systematic coding system needed to be developed rigorously because different approaches and steps of coding could lead to differences interpretation (Hsieh and Shannon, 2005).

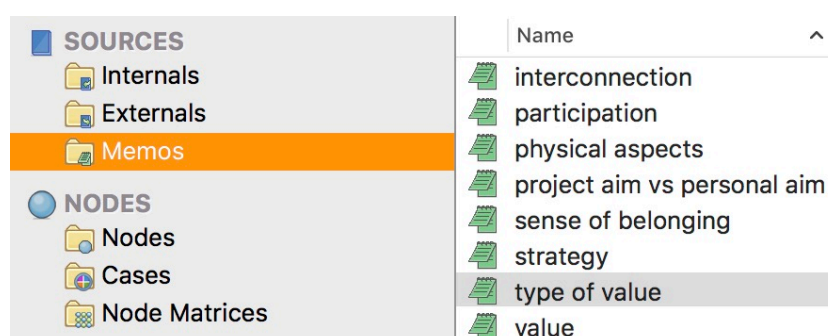
By doing a pre-test, the lead author came up with an integrated system of coding combining inductive and deductive approach. The coding started with pre-structured themes framed by interview questions (Figure 2). The transcription of the interview record was done by coding one theme at a time, and the process was redone until it covered all questions. Being aware that it was impossible to recognise all important data at the same time, this method was to ensure that less significant data are not overlooked.

Figure 2: Pre-structured themes framed by interview questions



Source: the lead author

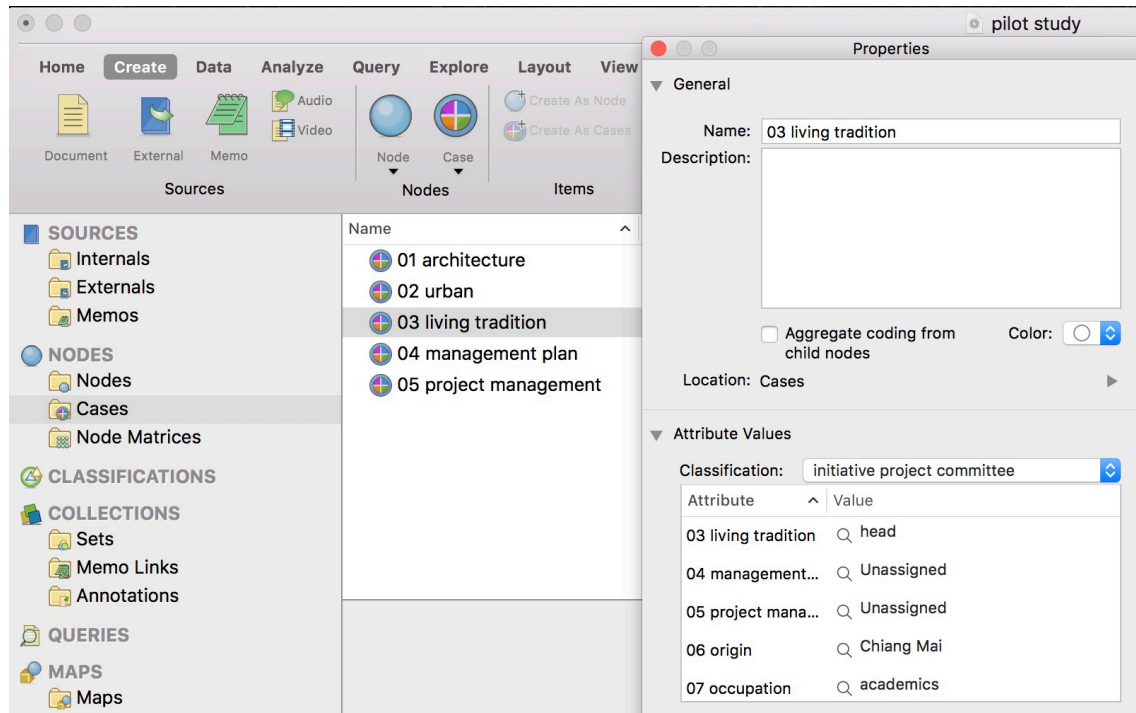
Figure 3: Memo of themes and ideas emerged from the data



Source: the lead author

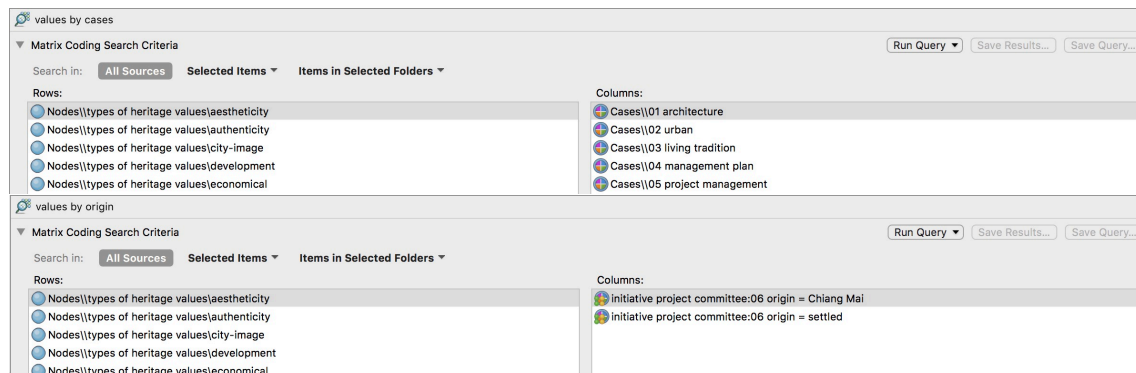
During the first stage of coding, linked memos were created to note down themes and ideas that emerged from the data itself (Figure 3) and after that, they were used to create nodes for a second stage of coding which was an inductive one. Then, in an analysis process, cases and attribute values were assigned to interview transcriptions (Figure 4) in order to make a cross-comparison between sets of attribute values (Figure 5) to find underlying factors that caused differences in the perception of heritage values. Applying this systematic coding, a thematic analytic approach greatly helped generate a thorough analysis and interpretation of data.

Figure 4: Cases and assigned attribute values



Source: the lead author

Figure 5: Queries comparing different attributes



Source: the lead author



### Analysis of Heritage Values of Chiang Mai

The collected data from the interviews generated a profound understanding of how heritage is defined and valued. As shown in Table 1, the analysis of interview data showed that values of the city perceived by members of Chiang Mai World Heritage Initiative Project Committee and indigenous people fall into both categories of heritage dimensions; physical and symbolic attributes.

Table 1: A list of perceived heritage values

Town Architecture		Town Planning		Town Culture		Town Management		Head / Project Management	
Word	Count	Word	Count	Word	Count	Word	Count	Word	Count
the locals	16	rootedness	17	culture and tradition	20	economical	4	spiritual	16
<b>town safeguarding system</b>	14	spiritual	12	spiritual	17	physical	3	culture and tradition	14
physical	13	urban planning	12	rootedness	15	development	2	way of life	14
environment	10	the locals	8	<b>town safeguarding system</b>	15	the locals	2	way of practice	13
<b>networking system</b>	8	<b>networking system</b>	8	<b>stratagem</b>	13	<b>town safeguarding system</b>	2	rootedness	12
spiritual	7	way of life	8	evolving and living city	12	culture and tradition	2	<b>interconnection</b>	10
city and people well-being	7	<b>stratagem</b>	7	<b>interconnection</b>	11	urban planning	2	evolving and living city	7
city image	6	way of practice	7	<b>networking system</b>	11	way of life	2	the locals	6
<b>interconnection</b>	6	city and people well-being	7	economical	9	authenticity	1	<b>networking system</b>	5
culture and tradition	6	evolving and living city	5	the locals	8	evolving and living city	1	physical	5
evolving and living city	5	<b>town safeguarding system</b>	5	way of life	8	history	1	city and people well-being	4
<b>holistic</b>	5	history	4	city and people well-being	8	integrity	1	intangible	3
skills	5	culture and tradition	4	way of practice	6	city and people well-being	1	urban planning	3
way of practice	4	<b>interconnection</b>	3	physical	5			authenticity	2
history	3	aesthetics	2	urban planning	5			economical	2
intangible	3	environment	2	history	4			history	2
rootedness	3	<b>holistic</b>	2	<b>holistic</b>	3			<b>holistic</b>	2
urban planning	2	intangible	2	environment	1			<b>town safeguarding system</b>	2
aesthetics	1	physical	2					cityimage	1
authenticity	1	economical	1					development	1
economical	1	identity	1					identity	1
integrity	1	skills	1					integrity	1
tangible	1							skills	1
way of life	1							<b>stratagem</b>	1
								tangible	1

Source: the lead author

The results clearly showed that all participants, indigenous people and the committee members whose perceptions are based on their participatory workshops with the local communities, have a mutual perception of heritage values. As shown in Figure 6, they mostly value intangible heritage values of the city. Spiritual value, sense of rootedness, culture and tradition, the locals, and town safeguarding system were mentioned most frequently, as well as the value of interconnection, stratagem and concept of holism.

Figure 6: The frequency of values mentioned in all interviews



Source: the lead author

Based on UNESCO World Heritage Criteria, heritage values of the city were described in sets of interconnected values of town planning, town culture, and town architecture; Criteria ii, iii and iv respectively. The values of town planning are expressed through its town structure and are visible through the physical environment, reflecting the superlative evolution of states in Tai-Dai culture. Its town architecture affirms the values of Chiang Mai city through physical evidence related to town structure. The existing evidence includes defensive walls and moats (Figure 7 and 8), fortifications, city gates (Figure 9 and 10), earthen levees, and exemplary architectures such as temples (Figure 11 and 12), palaces and ancient government buildings.

Figure 7: Fortification at the corner of the inner wall, surrounded by moat



Source: the lead author

Figure 8: Moat



Source: the lead author

Figure 9: 'Tha Pae' City Gate, viewed from inside the city



Source: the lead author

Figure 10: 'Tha Pae' City Gate, viewed from outside the city



Source: the lead author

Figure 11: 'Wat Phra Singha' (one of the main temples in the old city)



Source: the lead author

Figure 12: 'Wat Chedi Luang' (one of the main temples in the old city)



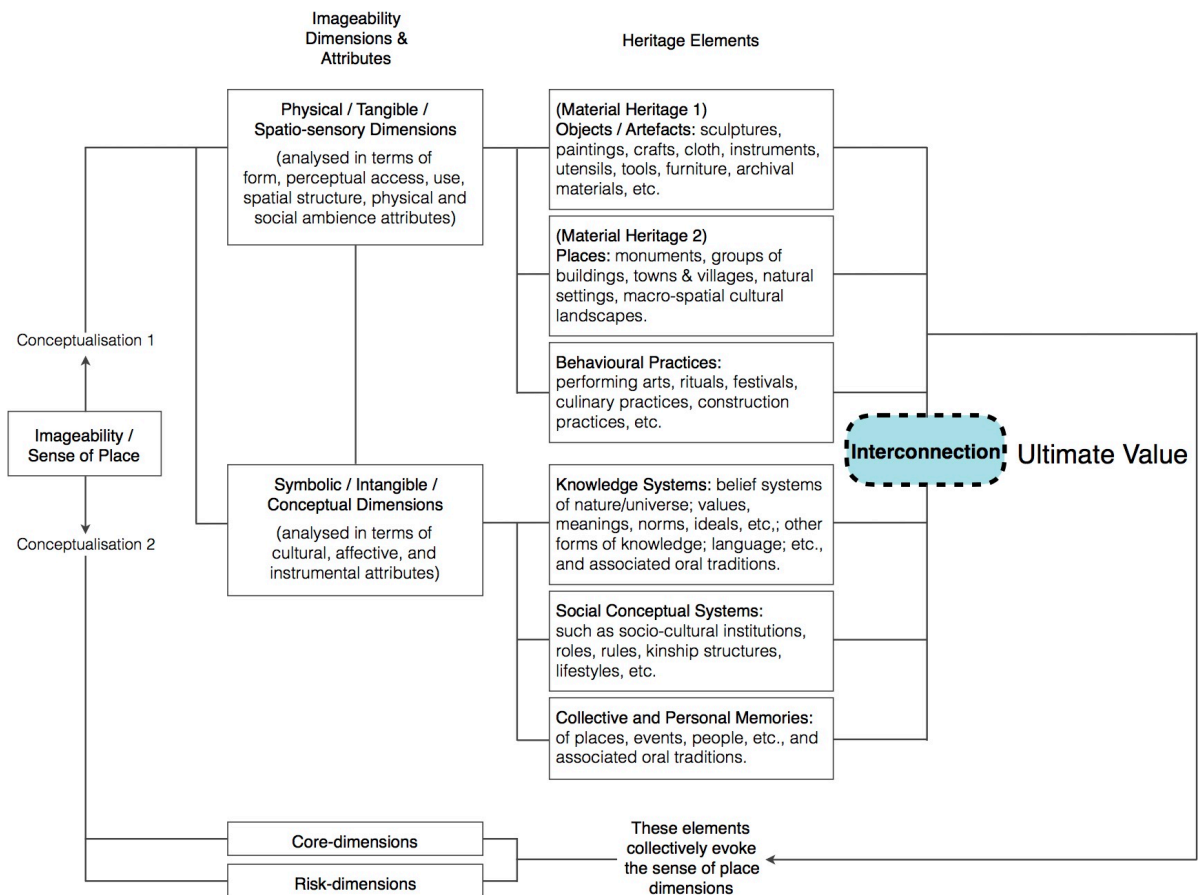
Source: the lead author

The value of town culture refers to the concept of a 'living city' which was implemented not only in town planning but also in rituals and ceremonies. From the beginning, town architectures and urban elements were initially built as part of this concept in order to maintain social relationship, known as a 'faith network', between town people and the town itself. This culture and social relationship have been maintained and passed down from generation to generation for more than 700 years since the kingdom was founded.

Interestingly, the analysis revealed that the town culture has been considered a key factor in creating and interweaving all other values. Since it was founded, the town itself was planned and constructed under this town safeguarding strategy. Other long-term safeguarding stratagems, such as ritual performances and belief systems, were also implemented to ensure the well-being of the town throughout its life. These strategy and implicit stratagems have proved effective. Without town culture, other values could not have survived until present.

The analysis showed that these stratagems are an underlying concept of traditions, rituals and ceremonies. At the same time, they are a strategy and fundamental knowledge behind town planning and architectural practice. According to UNESCO categorisation, although intangible and tangible values of heritage are categorised in different categories, they are equally important in terms of value. However, concerning the significance of the interconnection between town safeguarding stratagems and other heritage values, it seems that stratagems are underlying concepts that are more importance and have a higher level of values. Although they seem to be similar to spiritual values categorised under intangible value, they cannot simply be put in that category otherwise they will lose its function as an interweaving thread that bind all other values together. It can be assumed that they are an ultimate value of the city that the current categorisation has not yet been able to define.

Figure 13: Refined model of Silva's notion of imageability and heritage dimensions



Source: the lead author

Adapting to Silva's notion of imageability and heritage dimensions (Silva, 2013), this interweaving system needs a new position in the diagram where the interconnection between tangible and intangible values lies. This addition in Figure 13 shows that the interconnection itself is the ultimate value of the city. It plays an important role in transforming an interconnected framework into a completed process of cultural system. On the one hand, it is the factor that has created and maintained other heritage values. On the other hand, by holistically safeguarding all other values is the only means to safeguard this valued interconnection. The result clearly shows that a holistic approach is the key in conceptualisation of heritage values. This argument is a complete shift from the dominant heritage values discourse which emerged from the need to prioritise and put values in hierarchical order. We argue that there is not such a thing as prioritisation of values. All values and attributes of a place are interconnected. Changing one dimension will ultimately affect another. This is particularly relevant in the context of heritage urban environments that are living cities. It is thus critical to deconstruct and identify each dimension and how they interrelate with each in order to develop sustainable futures. This result clearly shows the reason why preserving other values separately without maintaining these underlying meaning and spirit might end up in making the town lose its true essence of culture and become a staged rather than a living city with its own spirit.

## Conclusion

This paper aimed to deconstruct the heritage dimensions of the 'living city' of Chiang Mai, a city that is currently in the process of being nominated as a World Heritage Site. Drawing upon Environmental Cognition Theory and, more specifically, on Silva's model of imageability, we aimed to deconstruct the heritage dimensions of Chiang Mai through in-depth semi-structured interviews with experts involved in the nomination process and local community members. Particular focus was placed on the local community that has ancestry in the area that dates back to 700 years ago. By using Silva's model as an initial analytical tool, we concluded that a heritage city is a complex and dynamic heritage urban system. As such, all values attributed to it by different stakeholders are interconnected. This interconnection of values is what we call the 'ultimate value' of the place. Instead of identifying distinct and separate sets of values – as current heritage management theory and practice does with the goal to prioritise them – we suggest that such prioritisation not only is not appropriate but is also not feasible. Any change on one dimension or value of place will affect another value or dimension of the place.

This contention is critical for the field of sustainable tourism in the context of heritage cities. We argue that current tourism development strategies as well as heritage preservation models fail because they often prioritise one set of perceived values over another. Thus, they simultaneously undermine the underpinning process and the system of the culture as a whole. In order to sustain a tourism industry which embraces cultural sustainability, the solution must surely be that heritage dimensions and distinguishing characteristics of a place and its culture must be preserved using a holistic and integrated approach. By applying the refined model of identifying heritage dimensions, based on this holistic framework, as an integral part of sustainable tourism development, it surely can be an effective tool for creating integrated management strategies.

If tourism policy-makers and professionals adopt this approach, the balance between cultural sustainability and tourism development will be redressed. The proposed approach resurrects the principles of cultural protection and sustainability and places them squarely within a framework of tourism. It also eases the problem of commodification and fossilisation of culture by reinforcing an importance of an ongoing process of culture that needs to be made and remade in the context of social change. To conclude, it is vitally important for us who work in the field of heritage preservation and tourism to profoundly understand the relationships between tourism and the heritage sector so that we will not inadvertently exploit cultures for short-term sustainability of business profits.

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