Perspectives on Sustainability and Tourism Management at Archaeological and Heritage Sites
This volume contains the collected papers and presentations from the Workshop on Sustainability and Tourism Management at Archaeological and Heritage Sites organised by the Southeast Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO SPAFA) and the APSARA Authority of Cambodia. The workshop, which ran from 5-8 February 2018 in Siem Reap, Cambodia received over 100 participants from 18 countries.

The main aim of the workshop was to provide a place for managers of archaeological and heritage sites to share ideas and best practices on how to introduce and develop sustainable tourism practices to protect archaeological and cultural heritage sites. Over the four-day event, speakers were invited to present successful and innovative case studies from across Southeast Asia of where sustainable tourism, tourism management projects and initiatives to stimulate ideas and discussion. One day of the programme was devoted to site visits at the Angkor Wat, Banteay Srei and Phnom Bakheng temples in the Angkor Archaeological Park to observe tourism management practices in action, as well as a visit to the Run Ta Ek Eco Village to learn about a model of community living and management in the park grounds.
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Introduction
PROTECTING HERITAGE, PROMOTING TOURISM

Noel Hidalgo Tan
SEAMEO SPAFA

Tourism to Southeast Asia has seen an upward trend in the last decade. In 2011, a total of 81 million tourists arrived in ASEAN countries; in 2015, this number jumped to almost 109 million (ASEAN 2018). From this 2015 figure, 46 million tourists came from within ASEAN, while 63 million from outside the region. Unsurprisingly, Chinese tourists form the largest number of tourists coming from a single country, making up about 18.5 million visitors or 17% of the total. As an aggregate, the travel and tourism industry contribute to 30 million jobs in the region and is worth about $300 billion or 12% or total GDP.

There is little, if any, hard data on cultural tourism in Southeast Asia, and by extension it is difficult to quantify the nature of cultural heritage tourism and its subset, archaeotourism, in the region. Anecdotal evidence and state-funded tourism advertisements suggest that archaeological and heritage sites are some of the region’s most popular types of tourist attractions. These include temple complexes, archaeological sites and urban sites, some of which are UNESCO World Heritage Sites which are huge tourism draws by themselves. Given the variety and popularity of these sites, we can expect that a subset of tourists to the ASEAN region to be some sort of cultural tourist.

While increased tourism is a net benefit to the country that can lead to economic gains and increased appreciation of local culture, large numbers of tourists can cause serious harm to sites when badly managed. These problems include strain to infrastructure and physical remains, exposure to looting, erosion to authenticity, and ‘tourists behaving badly’.

Strain to Infrastructure
The most visible problem of increased tourism and overcrowding and associated strain to infrastructure. Overcrowding increases wear and tear to physical remains, but also increases the danger to tourists in the event of emergencies. In a recent visit to Sigiriya, a UNESCO World Heritage-listed rock fortress in central Sri Lanka, throngs of tourists can be seen lining up a single staircase to visit the famous cave frescoes. While the caves themselves have a limited carrying capacity where the number of visitors inside the cave are restricted, the long queues that filter up to the cave entrance is unregulated, with people squeezing four or five abreast, and ultimately constituting a fire and stampede hazard.

There is little indication that site managers or tourism managers are aware of the carrying capacity of their respective sites, and often indicate unrealistic tourism targets. Bagan, now that is has been listed as a UNESCO World Heritage Site is aiming for 7 million tourists by 2020, an increase from 2 million in 2013 (The Irrawaddy, 2014); Tourism authorities at Borobudur recently report a desire to attract 2 million tourists by 2020 (Jakarta Post, 2017). What is often not stated are the measures
taken to mitigate increase in tourism numbers. In Peru, the UNESCO-listed mountain site Machu Picchu has sought to double the number of daily visitors to 5,000 from 2,500; but with this increase tourists are separated into morning and afternoon sessions so that the overall carrying capacity of 2,500 is not breached at any one time (Coffey, 2019).

Exposure to looting
Cultural sites, and in particular archaeological sites, once opened to tourists, become exposed to an increased risk of looting. Looters can range from organized criminal elements determined to steal particular items such as sculptures and other moveable objects, or in the form of opportunistic tourists seeking to take back unique souvenirs. In Southeast Asia, we have documented cases of tourists stealing bricks from the ruins of Ayutthaya - which were anonymously returned when the thief reported receiving bad luck from the act (Deutche Welle, 2018); in the Philippines, the reported problem of hikers along the mountain trails of Mount Pulag in Benguet province, Philippines stealing trinkets from the mummies in caves (Philippine Inquirer, 2009); and in Luang Prabang in Laos, numerous Buddha statues from the famous Pak Ou Caves have been reported missing over a twenty year period, with some 1,000 statues estimated to have gone missing over the years, either stolen by locals for sale in the antiquities market, or by tourists looking to pocket a souvenir (Egloff and Sayavongkhamedy 2014; Egloff and Kelly 2015).

Erosion to Authenticity
This problem is particular to sites with a significant living cultural or natural component, where the site is recognized for its exceptional enduring living tradition or pristine natural environment. In the UNESCO World Heritage properties of Luang Prabang (Laos) and Georgetown and Melaka (Malaysia), the recognition of these towns as World Heritage sites has sparked a massive tourist influx that has resulted in the disruption of local businesses and changed the character of the surrounding areas as higher prices have edged traditional businesses out and new businesses cater for the incoming tourist crowd. This in turn damages the authenticity of the cities and the original basis for recognition (Straits Times 2018, Zeller 2007). In Vietnam, the managers of the Trang An Cultural Landscape were criticized for the illegal construction of a stairway along the side of a mountain within the heritage zone which damaged the authenticity of its recognized cultural values and highlighted the need for private-public partnerships to be aware of the restrictions and responsibilities placed on World Heritage properties (Tran 2019).

Tourists Behaving Badly
The final problem of increased tourism to cultural sites is the problem of tourists themselves, due to a lack of respect, insensitivity to local customs and etiquette or just plain bad behavior. While opportunistic looting by tourists has been outlined earlier in this paper, vandalism and activities that deface and damage to cultural sites is another manifestation of this problem. In 2013, a Chinese teenager scratched his name onto the bas relief of an ancient temple in Egypt, gaining worldwide infamy overnight (BBC News 2013). In Southeast Asia, tourists have accidentally or purposefully destroyed statues in Angkor (David and Barron 2014; Rollet and David 2014) or left graffiti on the ancient city walls of Chiang Mai (Bangkok Post 2018). One of the most notable forms of bad behavior exhibited by tourists are related to sacred sites, particularly temples, which constitute the main form of cultural and archaeological sites in Southeast Asia. In Myanmar, a Russian tourist was jailed for a month after ignoring repeated requests to remove footwear when entering the sacred
temples of Bagan (Coconuts Yangon 2017a). In 2018, a group of tourists were detained in Siem Reap for lewd dancing in a hotel; the prosecutors cited Siem Reap’s proximity to the sacred temples of Angkor was a reason for their conviction (The Mirror 2018). Increased tourism is also linked to the trend of taking nude selfies across temple and sacred sites across Southeast Asia, including Bagan (Coconuts Yangon 2017b), Angkor (The Guardian 2015) and Wat Arun in Bangkok (The Telegraph 2017). In one case, a group of climbers who took photos of themselves naked on top of Mount Kinabalu in Sabah were blamed particularly harshly for an earthquake that struck the region shortly after. Locals attributed the earthquake to the disrespectful actions of these tourists angering the gods (The Daily Mail 2015).

**Sustainability Strategies to Tourism at Cultural and Archaeological Sites**

What are the best ways to preserve archaeological sites in the face of increased tourism? From the presentations delivered in this workshop we can identify three successful strategies from Southeast Asian examples for mitigating over-tourism at management and on-the-ground levels: Public Education, Government Intervention in Physical Management and Community Participation.

**Public Education**

As hinted earlier, the problem of undesirable tourist behaviour (‘tourists behaving badly’) stem in part from ignorance to local customs and norms, as well as ignorance to the sacred character of some of these cultural sites. One good example of a successful attempt in educating tourists at appropriate behaviour is the Angkor Visitor Code of Conduct implemented by the APSARA National Authority (hereafter the APSARA Authority), which oversees the management of the Angkor Archaeological Park.

The Angkor Visitor Code of Conduct was developed by the APSARA Authority beginning with a research effort in 2012 and consultation with various parties including the private sector, local communities, the Cambodian ministries of Tourism and Culture, monks, UNESCO and UNWTO. The resultant code was a one-page document that emphasized attention to taboos and undesirable behaviours such as smoking, appropriate dress, and prohibitions for women to touch Buddhist monks. This resultant code was adapted for different formats, such as leaflets which were developed in six languages and left in every hotel room in Siem Reap, to information signs that were placed in the Siem Reap airport and throughout the Angkor Archaeological Park, to YouTube videos and comedy shows which were targeted to international and domestic audiences respectively.

A second example of public education can be seen in the World Heritage site of Polonnaruwa of central Sri Lanka. The 10th century ruins is often visited as part of a cultural tourism circuit involving the Sigiriya Rock Fortress, the Dambulla Caves and Anuradhapura which are all UNESCO World Heritage Sites. At Polonnaruwa, signs in Sinhala, Tamil and English remind visitors about the sacred nature of the site, and also to remove shoes and hats before entering certain buildings. At sites where a Buddha image is present, signs also remind visitors that it is taboo to take photos with their backs facing such sacred images, which is a local expression of respect and piety.

**Government (Authority) Intervention through Physical Management**

As cultural and archaeological sites fall under the authority of a local government agency, the physical management of the
site is of crucial importance. While established World Heritage Sites such as Angkor have the advantage of having a dedicated authority and manpower to oversee the management of the site, most cultural sites do not have this benefit. A good example of physical management can be seen in Phu Phra Bat Historical Park in Udon Thani, a province in Northeast Thailand.

Phu Phra Bat is also located in Ban Phue District some 60 kilometres west of the provincial capital of Udon Thani city. The historical park is located on a plateau dotted with sandstone rock shelters, many of which contain prehistoric rock art. Many of these shelters were adapted for religious use from around the 10th century CE, and again during the Lan Xang period (18–20th centuries CE) and continue to contain religious significance today. Phu Phra Bat means ‘The Mountain of Buddha Footprints’, and the name refers to a number of depressions in the landscape that later become identified as the footprints of the Buddha and his disciples. In folk tradition they are believed to be where Buddha stepped.

As a site it is fairly remote, since it is located at the top of a plateau and is populated with a temple and small villages on and around the mountain. The park is managed by a small number of full-time staff, and receives the most visitors during the weekend, who also come to visit the temple and pay respects to the Buddha footprints. The nature of the park presents a number of management challenges: the sites, mostly rock formations, are dispersed throughout the forest and connected by walking trails. Many of these sites contain prehistoric rock art, or are former habitation spaces used by forest monks or Buddhist shrines, and in some cases a combination of all three. Because of the site’s long history of use, cultural remains date from the prehistoric period to the Dvaravati–Khmer periods (7-13th centuries CE), the Lan Xang period (17-19th centuries) to the more recent past. The nature of the site means that the places of interest in the park are spread out with little or no active monitoring. Visitors are free to roam the trails and visit the rock formations and other cultural remains up close, and in the absence of human resources signages play an important role in regulating tourist behavior. At the rock art site of Tham Khon and Tham Wua (the cave of humans and cave of bulls respectively), portable miniature signs are placed within the rock shelters, in front of the rock paintings, reminding visitors not to touch them. Each site has an information panel informing visitors about the significance of the site and its connection to the local legend.

Crucial in the example of Phu Phra Bat is that while sign tell the visitors where to go, they also draw attention away from the areas of the park that should be avoided. In fact, only about half of the rock shelters that have some sort of cultural remains are made known to the public, and the signs and information displays do not make mention of the other sites that are off the tourist trail. The establishment of trails is another method of controlling the tourist experience by directing their attention towards particular features while diverting them from others. In Phu Phra Bat, the walking trails in the forested areas give little alternative to wander off the beaten track, while in open spaces trails are demarcated by running lines of stones to show the designated route. I have earlier noted (2018) that these measures have been successful by and large as no rock art has been reported damaged so far; however the potential damage to the site is mitigated by the relatively low number of visitors the site in the first place. Most visitors to the site are Thai, who are more inclined to respect the site because of its religious association.

Controlling the direction of tourist flow by the establishment
of trails is a form of low-cost, and often low-impact, physical intervention that can be adapted to cultural and archaeological sites. Angkor Wat, the crown jewel of the Angkor Archaeological Park, receives at least 6,000 visitors every day. The impact caused by the exceptionally large tourist traffic is mitigated by the establishment of prescribed routes of visitation beginning with the floating bridge, designated entry and exit points and specific routes within the temple complex. At the central tower chamber of the temple, access is even more strictly controlled with only 100 visitors being able to enter at any one time.

These examples illustrate how site authorities can enact measures to alleviate tourism impacts by controlling or restricting access within a site. It should be noted that the ability to allow or restrict access can only be exercised by the local site authority and remains one of the best ways to mitigate site impacts from physical tourist wear and tear.

**Community Participation**

Where physical site intervention and control of access are examples of top-down approaches in mitigating site impacts, the community participation approach can create damage mitigation solutions from the ground up. Cultural and archaeological sites do not exist in isolation; often, they exist in a physical space within which people reside or work. Thus, eliciting appreciation and enlisting the local community can help with the long-term preservation of sites, as seen with the Gua Tambun Heritage Awareness Project (GTHAP) that ran for four seasons from 2015-2017 in Perak, Malaysia.

The GTHAP initiative was developed by the Centre for Global Archaeological Research at Universiti Sains Malaysia to create a community engagement project for protecting Gua Tambun, a rock art site located outside of Ipoh. Funded through crowdsourcing, GTHAP initiatives include training volunteer rangers and a series of weekly public archaeology workshops. One of the key initial findings from the GTHAP research was that there was a gap between a sense of ownership of Gua Tambun by the researchers and the people who live there now (Goh 2016, Goh et al 2019). Through the GTHAP workshops, Goh et al. argue that encouraging public interpretation of the rock art also raises social awareness and ownership of the rock art sites.

It is notable that while Gua Tambun has been open to visitors for several decades, the site has never been a major tourism draw either on the state or national level. The publicity derived from the GTHAP generated a lot of interest about the site, both from Ipoh natives as well as from visitors from other parts of the country and even from other countries, but at the same time the community-led nature of the GTHAP also ensured that physical impacts to the site were minimal. Participants to the community workshops were able to appreciate the rock paintings in a group setting and discussion was fostered among the tour leaders; at the same time, participants were actively taught about minimizing their impact on the site and conducted activities such as gathering litter from the site.

**Starting Thoughts**

While every site is different and has its own challenges for management, Southeast Asia has some cultural and environmental elements that are shared throughout the region. As a starting point for the case studies in this workshop, four separate but related issues can be considered:

- There is no such thing as permanency. Physical sites, structures and objects are subject to constant wear and tear, and short of physical restoration, the practice of protection is essentially about slowing the rate of damage
or mitigating risks to catastrophic events.

- The concept of “friction” is crucial in modifying human behaviour, by enacting policies and practices that encourage certain behaviors while discouraging others.
- Environmental protection, particularly waste management and reducing waste is still a major problem in Southeast Asia. None of the presentations in this workshop have addressed this issue.
- While mass tourism is attractive as an overall national strategy, managers of archaeological and cultural sites may wish to shift their focus on Europeans aged 55 or over. This group, identified by the ASEAN Tourism Marketing Strategy 2017-2020, represents about 40% of travelers outside the peak months of July and August and is an important segment for the Southeast Asian market as they are primarily long-stay, low-impact travelers who engage with the community and are interested in many of the creative industries.

References


Protecting Heritage, Promoting Tourism
Noel Hidalgo Tan | SEAMEO SPAFA

Why are we here?
- Heritage and Archaeological Tourism
- Emerging Challenges
- Discussing Solutions
- Starting Thoughts

Tourist Archaeological and Heritage Sites in SEA

Tourist Archaeological and Heritage Sites in SEA

Temple Complex
Tourist Archaeological and Heritage Sites in SEA

Southeast Asia has 38 World Heritage Sites:
24 Cultural
13 Natural
1 Mixed

Tourist Arrivals to ASEAN

<table>
<thead>
<tr>
<th>Country</th>
<th>2015</th>
<th></th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Intra-ASEAN</td>
<td>Extra-ASEAN</td>
<td></td>
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<tr>
<td>Brunei</td>
<td>119,000</td>
<td>99,000</td>
<td>218,000</td>
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<td>Cambodia</td>
<td>2,098,000</td>
<td>2,677,000</td>
<td>4,775,000</td>
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<td>Indonesia</td>
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<td>6,546,000</td>
<td>10,407,000</td>
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<td>Lao PDR</td>
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<td>1,096,000</td>
<td>4,684,000</td>
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<td>Malaysia</td>
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<td>6,575,000</td>
<td>25,721,000</td>
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<tr>
<td>Myanmar</td>
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<td>2,918,000</td>
<td>4,681,000</td>
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<td>Philippines</td>
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<td>Singapore</td>
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<td>9,483,000</td>
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<td>Viet Nam</td>
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<td>6,643,000</td>
<td>7,944,000</td>
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<td>62,912,000</td>
<td>108,904,000</td>
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(2011)

37,733,000
43,496,000
81,229,000

Source: ASEAN

Tourist Arrivals to ASEAN

<table>
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<th>Country of origin</th>
<th>2015</th>
<th>Share to total</th>
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<td>Number of tourists</td>
<td>percent</td>
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<td>China</td>
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<td>European Union 28</td>
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<td>Republic of Korea</td>
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<td>Japan</td>
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<td>Australia</td>
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<td>India</td>
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<td>Rest of the world</td>
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<td>Total tourist arrivals in ASEAN</td>
<td>108,904,000</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: ASEAN

Travel and Tourism: important economic benefits to SEA

- Contributes to 30 million jobs
- Total of US$300 billion (or 11.8% of GDP)

Source: World Travel and Tourism Council
Heritage Tourists can be very Determined!

Since then, the Wisconsin native has been to 291 UNESCO World Heritage Sites -- a feat achieved by visiting all seven continents, more than 170 countries and territories, every state and territory in the United States, every Canadian province and every Australian state.

Two Austrian tourists, Gerald Haider and Iris Pinteristch, were lured by the magic of Flores island... We are astonished by the Liang Bua archeological site. We read about the site from numerous scientific journals and guidebooks, Haider said when visiting the island recently.

Increased Tourism brings New Challenges

- Strain to Infrastructure
- Exposure to looting
- Erosion to authenticity
- Tourists behaving badly

Strain on Infrastructure

Sigiriya, Sri Lanka
The queue up to Sigiriya

Machu Picchu increased visitors to 5,000 / day from 2,500

Myanmar Tourism’s ‘Crown Jewel’ Feels Strains of Growth

31 March 2014: Visitor numbers are increasing, and if the government’s hopes of attracting 7 million tourists a year by 2020 — more than three times the 2 million foreign visitors who came during 2013—come to fruition, Bagan will likely see around 1 million visitors a year within that time.

The target for the BOP is to turn the Buddhist temple into a national and international cultural destination that will attract 2,000,000 overseas tourists by the year 2019.
Arrested for taking stones from temple as souvenirs. Hotel workers were suspicious of the stones in his room and reported him to the police.

Many mummies have been stolen from caves. The mummies should not be touched. Stealing them or getting their bones could bring bad luck.

As of December 1997, there were 5,834 moveable statues (including recognizable fragments) of Lord Buddha in the upper and the lower caves at Tam Ting. In 2011, an inventory indicates that some 666 pieces are missing including all of the complex composite large-sized sculptures.

The Himba People of Northern Namibia – changing lifestyle to cater to tourists
Erosion to Authenticity

2 April 2007
Camera-toting visitors now follow saffron-robed monks on their morning alms rounds and foreigners are turning quiet neighbourhoods into rows of cafes and hotels.

Erosion to Authenticity

16 January 2018
... half of the 18,660 residents have left since the area’s Unesco nomination in 2007. ... about 20 per cent of traditional traders and craftsmen - charcoal makers, rattan weavers, wood carvers - have disappeared since 2012.

Tourists Behaving Badly

“Ding Jinhao was here”
27 May 2013
Chinese teenager scratches name on Egyptian temple.

Tourists Behaving Badly

Little security at archaeological sites see continued defacing and lack of respect

SUNDAY, 07 APRIL, 2013 16:11

Sri Lanka Times, 7 April 2013

14 August 2014
Student poses with Angkor Thom statue, decapitates it

22 October 2014
Dutch woman stays overnight illegally in Angkor Thom, topples statue

Just last week!
2 Feb 2018
Tourists arrested for lewd dancing here in Siem Reap. The prosecutor said their activities were against “our tradition” and noted Siem Reap’s proximity to Angkor Wat, which in addition to being Cambodia’s most popular tourist site is also considered sacred
Protecting Heritage, Promoting Tourism

What are the best ways to preserve archaeological and heritage sites in the face of increased tourism?

How can we balancing economic value of tourism with the cultural/spiritual/environmental value of the place?

Protective canopy over Haġar Qim Megaliths, Malta

Physical Management

Altamira Museum (Replica Cave), Spain

Protecting Heritage, Promoting Tourism

- Physical management (flow, protection, prevention)
- Educating respect for local culture
- Community Engagement
Physical Management

Phu Phra Bat (Thailand): Nudging visitors into designated paths

Educating Respect for Local Culture

Tourist signs in Polonnaruwa

Educating Respect for Local Culture

ANGKOR VISITOR CODE OF CONDUCT

Educating Respect for Local Culture

4 August 2017
One month jail for Russian tourist who refused to remove shoes in Bagan temples
13 January 2018
Raudal village in Colombia organised a community tourism project to conduct eco-tours of the rock art, serving 100 tourists a day. Community moved from processing coca for the drugs industry to tourism.

Gua Tambun Heritage Awareness Project in Ipoh, Perak, trained local community youths to be tour guides...

Conducting weekend tours to the site and encouraging locals to clean up litter and protect the site.

10 June 2017
Students from Universiti Sains Malaysia conduct archaeology and excavation tours around their research sites at the Bujang Valley, Lenggong and Penang.

Key Themes of this Workshop
- Angkor, Sukhothai, Bagan
- Management of Archaeological Sites
- Community Engagement
- Balancing Cultural Heritage and Tourism
- Site Visits
Site Visits to Angkor

- Angkor Wat (Bakan)
- Banteay Srei
- Run Ta Ek Eco-Village
- Phnom Bakheng

Starting Thoughts

Southeast Asia’s Cultural Heritage is special. It has elements that is shared across cultures, and also elements that are unique to our countries.

Starting Thoughts

Briefing for speakers: Emphasis on positive outcomes and successful case studies

Starting Thoughts

For **physical structures and things**, we are essentially talking about **slowing** the rate of damage and **mitigating** risk areas
Starting Thoughts

For **human behaviour**, we can **encourage or discourage** acts by adding or removing **friction**

Starting Thoughts

We encourage sharing ideas, articles and resources, online, but especially here in this workshop!

Starting Thoughts

Finally, some things we should also keep in mind

Starting Thoughts

**Europeans aged 55 or over** represent about **40% of travelers outside the peak months** of July and August. This is an important segment of the market mix for Southeast Asia as they are **primarily long-stay, low-impact travelers** who engage with the community and are interested in many of the creative industries. – ASEAN Tourism Marketing Strategy 2017-2020
Introduction

The article has three sections of content. The first highlights the theories of tourism planning and policy, including the approaches and market-driven limits (or failures) of tourism development. The second discusses strategic and systematic thinking with integrative and collaborative goals in tourism development, exemplified by some boundary pushing cases with creativities and, sometimes, controversies. The third looks at sustainable development goals and the immediate challenges to rejuvenate the diversity of culture and nature of a place.

1. Tourism Planning Theories

It is great to be a tourist, but it is definitely less joyful to be a tourism development planner. Having an increased number of tourists every year and being able to provide whatever service they want does not mean a success according to theories in tourism planning and policy (see Hall 2000). The basic principles of sustainable development look at ways to enhance the value of resources, be they natural or cultural, by nurturing diversity and longevity of usage to balance social, economic and environmental goals. While more money in everyone’s pocket does not always guarantee a better quality of life (as sometimes a well-conserved historic site does benefit vulnerable locals), good tourism planning may help alleviate poverty (see Galla 2012).

Apart from asking ourselves what we need tourism for, we have to also ask how we can do it properly. To begin with, we can discuss the different approaches to tourism planning and policy. First, if we look at the “boosterism” approach, any government and its people that follow this approach may end up in a great financial crisis, such as Greece, for spending too much on infrastructure development (in this case, the Olympic Games but could also apply to World Expo and other big events with high return expectation from rapid investment). Ancient relics add complication and expensiveness to any development project at historic sites aiming to attract a large number of visitors. Second, if we look at a living historic towns, such as Venice, that employs the “physical” conservation approach to tourism, the native residents might end up one day feeling alienated and unable to live their everyday life in their overcrowded hometown.

Two other approaches to tourism, industry-oriented and community-based, may give us hope on finding more balance, if not overly done. For example, wine tourism brings visitors to appreciate more of wine culture, which consists of the local cuisine and the natural setting of vineyards, generally located in remote farming regions of many countries, including Douro Valley, a World Heritage Site in Portugal. The same thinking can be applied to agricultural tourism and the many agriculture-based regions around the world, including vast rice paddies in the setting or historic landscape of many World Heritage
sites in Asia. The community and its intangible heritage (which includes traditional agrarian knowledge and practice) should and always be at the center of the decision-making process of tourism planning and policy. They can make a whole lot difference to place making, contrary to “copy-and-paste” cultural tourism, and promotes unique experience.

A market-driven tourism development can end up an economic failure. Competition to offer better service at cheaper price eventually exploits the valuable resources that originally attract visitors to the place. Hotels with the best view often encroach the setting of a historic site, or simply just block the public view or habitual access to the site. Some privately-owned public utilities or infrastructure, such as museums, shopping streets, petrol stations, water and electricity, telecommunications, airports and even hospitals, may need an intervention from the government to ensure that these partial-tourism businesses do not cater to the tourists too much, otherwise everyday services will become too expensive or inaccessible to the locals and minorities (e.g. elderly, underprivileged or disabled people).

2. Cultural Tourism Realities
Many governments never evaluate the real success or failure of the tourism planning and policy of their own countries. Most of them pay attention to the increase of visitor numbers and hence spend a fortune on marketing and promotional activity, caring for the tourist’s demand more than nurturing and protecting valuable resources at tourist destinations. Water scarcity at a place, with the resource barely enough for the residents during the drought season, rarely prevents more visitors from coming; the local people may even be told to do less farming as the government hopes to earn more from tourism than crops. Nevertheless, the fact is tourism cannot benefit everyone, or can they?

Good strategic and systematic thinking can find relationships, or even generate new ones, of elements in any environment and turn them into various new tourism products that are unique to a place. Who would have thought of drawing a link between trains, strawberries and a cat (whose name is “Tama the stationmaster”) and then transform the relationships into a serious strategy that successfully put a small unknown farming town in Wakayama Prefecture of Japan on the tourism map; or of the case of “Kumamon” that has brought products of rural Japan to the outside world. A heritage place has its own diversity; finding the elements and link them might bring you a destination like the UK’s Lake District World Heritage site, with traditional sheep farming, a famous novelist (Beatrix Potter) and a national park – although might be with some controversies on the lesser promoted elements, such as wildlife conservation in this case.

A successful strategic tourism planning and policy needs integrative thinking. Ideally, this means that goals must be achievable for benefit at all levels (i.e. global, regional, national and local) for all sectors involved (e.g. public agencies, private businesses, communities). National and historic parks in many countries often put up “hard law” with a strong code to control and to punish, which often stifles collaboration, for example, with architects and artists (e.g. imagine having a Christo and Jeanne-Claude or Zaha Hadid project at Angkor Wat or Sukhothai). Venice and the Chateau de Versailles are

4 For Angkorian inspiration in her design, see https://www.dezeen.com/2014/10/09/sleuk-rith-institute-zaha-hadid-cambodia/
examples of world heritage that embrace challenging art and design in their historic settings and make the places even more alive (i.e. with Biennale pavilions and Takashi Murakami’s exhibition5, respectively).

For natural and cultural conservation today, creativity is essential – use it well and people, including tourists, will be amazed and motivated without feeling forced to like a heritage site. A good museum always thinks of how to entertain while educating children, with plenty of space and tools to play with and experience. Why souvenirs at historic site museums could not be more like those available at London’s V&A or New York’s the MET6? In Sukhothai and Ayutthaya, for example, the national museum’s souvenirs are replicas of antiquities or religious amulets, which almost have no use in daily life – not even embodied with special healing power! This may require assistance from those agencies tasked with creative design, knowledge management and intellectual property, to transfer the tangible and intangible cultural heritage into desirable items.

3. Sustainable Possibilities
The UN Sustainable Development Goals (AGENDA 2030)7 suggest many cultural tourism issues; however, motivation is the key and may come from any sector of society. Climate and pollution crises hit biodiversity the hardest and suffer many cultural heritage sites, e.g. flooding at the Ayutthaya World Heritage site. Concern over endangered native honeybees and their pollination in the urban environment have resulted in a remarkable initiative by the Copenhagen Convention Bureau, which set up bee projects on the rooftop of a convention center (and other eligible buildings such as hotels, as done in Bangkok and New York8). The bee projects also hire and train asylum seekers and homeless people to work on the rooftop farms and sell their honey beer and other bee products to hotel clients and visitors at the city’s conference venues.

At a grander scale, the integrative goal like “100% Pure New Zealand” reflects the directional tourism planning and policy as a whole national development, with the strong ingredients of aboriginal culture and unspoiled nature which are reflected in everything from sport (i.e. the “Haka” dance of national rugby team) to a new flag and banknote designs9. Another successful but smaller case, Phare, The Cambodian Circus run by an NGO in Siem Reap proved that art, design and performance can better the lives of many young adults while being a top-rated non-temple attraction, eventually convincing government agencies of their important contribution to the city’s cultural tourism10. The PATA award winning Organic Agriculture Project at the Sukhothai Airport is perhaps another example of non-integrative with the government’s temple-led tourism development, helping to diversify the cultural tourism of the Sukhothai World Heritage site.

At city level, Thailand Creative and Design Center (TCDC), a government agency of creative design in Thailand, has spearheaded the promotion of creative economy by transforming a lesser known historic quarter of Charoen Krung

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6 For William the Hippo, see http://www.nytimes.com/2007/11/06/arts/06kelleher.html
8 https://www.today.com/pets/waldorf-astoria-buzzing-hundreds-thousands-bees-t33126
9 http://idealog.co.nz/design/2015/10/making-money-behind-design-nzs-new-currency
10 https://pharecircus.org/meeting-with-cambodian-government-officials/
in Bangkok, with colonial and industrial heritage buildings and street food of nearby Chinatown, into a creative district of design and culture. According to the concept of tourism destination life cycle\textsuperscript{11}, a place with the usual attraction will one day meet stagnation and decline and need to come up with rejuvenation ideas. But from whom should the ideas come from? Will the government invest on new ideas and infrastructure, or will the private sector and communities make their move first? The collaboration of all sectors is inevitably crucial in the decision making process of the new tourism era of historic towns.

With its “Passion Made Possible” policy, Singapore has impressively transformed a visit to this small island nation into living better quality of life with new cultural experience. The immense creation of infrastructure like Marina Bay and the new airport terminal with huge indoor waterfall and tropical forest obviously came from another level of integrative tourism policy compared to usual runway extension and shopping facility construction. After a long period of mediocre “themed” tourism and historic preservation, today’s Singapore celebrates its cultural diversity, promoting the immediate issues of intangible heritage\textsuperscript{12} such as rejuvenation of the endangered local Chinese Opera by young talents and so on\textsuperscript{13}. As the country’s only World Heritage site, the Singapore Botanic Gardens nevertheless not only promotes plants but is also a place for fine dining, with a Michelin-starred restaurant where talented youngsters lead the creation of Asian fusion cuisine\textsuperscript{14}.

\textbf{Conclusion}

The review of tourism planning and policy theories offers immensely important approaches to and market-driven limits of tourism development, strategic and systematic thinking with integrative and collaborative goals in tourism development, and sustainable development goals and rejuvenation challenges of a tourism destination. The balance of goals, e.g. nature and culture; tangible and intangible; social, economic and environmental, is the key to sustaining the diversity – an invaluable resource for cultural tourism which needs all levels of collaboration to make a thriving and successful development.

\textbf{References}


\textsuperscript{11} Butler’s model of tourism area life cycle, for example see http://www.bbc.co.uk/schools/gcsebitesize/geography/tourism/tourism_uk_rev1.shtml

\textsuperscript{12} For discussion on diversity and intangible value of heritage in Asia, see Fong et al. (2012)

\textsuperscript{13} http://www.visitsingapore.com/about-passion-made-possible.html

\textsuperscript{14} https://www.youtube.com/watch?v=uaBvPpSqdLo
1. Tourism Planning Theories: Introduction

- The basic principles of sustainable development look at the ways to enhance the value of resource, being nature or culture, by nurturing its diversity and longevity of usage to balance three goals: social, economic and environment.

- More money in everyone’s pocket does not always guarantee better quality of life.
- A well-conserved historic site sometimes benefit anyone but the vulnerable locals.
- A good tourism planning may help alleviate poverty of the many.

1. Tourism Planning Theories: Approaches to tourism

- Different approaches to tourism planning and policy:

  - With “Boosterism” approach, any governments and their people could end up being in great financial crisis like in Athens – for spending too much on infrastructure development (i.e. Olympic Games).

  - With “Physical” approach to tourism, the native residents might end up one day feeling alienated and unable to live the everyday life in the overcrowded hometown (e.g. Venice, Dubrovnik, Barcelona).

  - The industry-oriented and community-based tourism approaches may give us hope on finding more balance. If not overly done (e.g. wine tourism in Douro Valley, Portugal), the community and its intangible, including agrarian, heritage should and always be at the center of decision-making process of tourism planning to promote unique experience of cultural tourism.
1. Tourism Planning Theories: Limits of acceptable change

- A market-driven tourism development can end up in an economic failure.
- Competition for better service and cheaper price eventually end up excessively exploiting the valuable resource that originally attracts visitors to the place.
- Fully facilitated hotels with the best view often encroach the setting of a historic site, or simply just block the public view or habitual access to the site.
- Some privately-owned public utilities or infrastructure may need intervention from the government to ensure that these partial-tourism businesses are not too much catered towards the tourists, otherwise everyday services will become too expensive or inaccessible to the locals or minorities.

2. Cultural Tourism Realities: The irony of success

- Most governments pay attention towards the increase of visitor numbers and hence spend a fortune on marketing and promotion, caring for the tourist’s demand more than nurturing and protecting valuable resource at the destination.
- A place with only scarce water, merely enough for the residents during the drought season, rarely prevents more visitors from coming in, and may even tell their people to do less farming - hoping to earn more from tourism than crops.
2. Cultural Tourism Realities: Strategic and systematic thinking

- A good strategic and systematic thinking can find relationships, or even generate a new one, of elements in any environment and turn them into various new tourism products that are unique to the place.

- A successful strategic tourism planning and policy needs integrative thinking, ideally this means the goals must be achievable for the benefit of all levels (i.e. global, regional, national and local) and sectors (e.g. public agencies, private businesses, communities).

- “Hurt laws”, with strong codes to control and punish, hardly generate any new collaboration, for example, with architects and artists.

2. Cultural Tourism Realities: Generating new collaboration

2. Cultural Tourism Realities: Transforming the relationships

3. Sustainable Possibilities: Embrace the challenges

- UN sustainable development goals (AGENDA 2030) suggest many cultural tourism issues; however, motivation is the key and may come from any sectors of society.

- Climate and pollution crisis hit biodiversity the hardest and suffer many cultural heritage sites.

- The integrative goal helps reflect the directional tourism planning and policy as a whole national development, e.g. 100% PURE New Zealand with the strong ingredients of intangible culture and well-preserved nature.

- The importance and contribution of private and non-governmental sectors to cultural tourism
3. Sustainable Possibilities: Integrative goal and directional policy

3. Sustainable Possibilities: Creative economy made possible

3. Sustainable Possibilities: Choosing your priorities
Tourism Management in Angkor, Sukhothai and Bagan
IMPLEMENTATION OF TOURISM MANAGEMENT PLAN (TMP)

H.E. Sok Sangvar
APSARA Authority Cambodia

Introduction

In 1998, with the successful implementation of the Win-Win Policy initiated by Samdech Techo Hun Sen, Prime Minister of the Kingdom of Cambodia, the country has greatly benefited from a complete peace and political stability. Since then Cambodia has become increasingly recognized as a national and international tourist destination where tourism development has been on the upsurge and gradually growing throughout Angkor and Cambodia. From a figure of 120,000 tourists in 1993 to 370,000 in 1999 and 4.5 million in 2014, it is expected to welcome 7 million in 2020.

Negative and positive impacts are therefore expected to be visible for the temple, environment and peace. Tourism in Angkor has switched from an almost exclusive destination for explorers and researchers in the early 2000s to a cultural experience that is currently enjoyed by millions of people from all over the world – mainly from China, Korea, USA, United Kingdom, Japan, France, Vietnam, Germany and Thailand.

30% of visitors are organised in group tours and the average stay in Siem Reap is three days. Despite the increase of tourist attractions in and near Siem Reap, Angkor is unarguably the main attraction for all visitors. Either accompanied by a local tour guide or travelling on their own, tourists generally follow a recommended visit programme where five temples’ are described as “not to miss”. This therefore creates an unbalanced visit flow among the other temples in Angkor, which often results in heavy congestion in those five temples².

I. Tourism Management Plan

For the preservation and sustainable development of Angkor, it is essential that tourism management should take into account visitors’ experience, impact management and involvement of the local community. These are the direct responsibilities of APSARA.

Visitors’ Experience

As the main tourist destination in the country, Angkor has attracted millions of domestic and foreign visitors who are interested in Cambodia’s history and culture. It is therefore crucial that during the short visit in Siem Reap visitors can enjoy all necessary conditions to feel comfortable, safe able to understand Angkor and have a great visit. Ensuring these above conditions not only provides great experience to each traveller but also ensures the promotion of Cambodian culture and the sustainability of Angkor.

1 Angkor Wat, Phnom Bakheng, Bayon, Ta Phrom and Bantey Srey temples.
2 During high season, Angkor Wat receives an average of 6300 visitors per day (APSARA, September 2017).
**Impact Management**
By its nature, tourism is a system that both offers great benefits and negative impacts. In Angkor, like in most tourist destinations around the globe, negative impacts have been observed and monitored. When dealing with negative impacts, one must first fully understand the values of the heritage site.

Often misunderstood, Angkor is not only about temples (or “ruins”, as often used by some visitors) but Angkor, as inscribed by UNESCO, is a sacred living world heritage site that includes temples, the environment and people. This would therefore mean that managing negative impacts must prevent or minimize negative physical impacts on temples’ physical conditions, pollution on the environment as well as disturbing the norms of the Khmer culture that has existed for generations.

**Involvement of Local Community**
The capital of the Khmer Empire and the largest city in the world during the 13th century, Angkor is still today an active living site with more than 130,000 villagers spread over 113 villages. Even today, one can observe that many aspects of the daily life in the villages have remained identical to the ancient daily life scenes carved on the bas-reliefs on Bayon Temple.

For the preservation and sustainable development of both tangible and intangible heritage, APSARA, the authority in charge must daily involve local communities by providing jobs, developing business opportunities as well educational programmes on the heritage site.

**II. Implementation of Tourism Management Plan (TMP)**
Understanding well that tourism will not only provide benefits for the national economy and contribute to poverty alleviation but will also create negative impacts on the physical fabric of the temples and cultural norms and values of the local community, the APSARA National Authority initiated in 2010 the Heritage Management Framework (HMF) in which a Tourism Management Plan (TMP) is included.

Written with the support of UNESCO and in close cooperation with the Ministry of Tourism, Government of Australia, private sector, local community and national and international experts, the TMP is designed to sustainably manage tourism in Angkor. Thus, after almost three years of collective works, the TMP made a list of tangible and intangible values of the Angkor, identified tourism-related issues that Angkor is facing and developed policies, initiatives and priority actions to deal with these issues.

In December 2013, APSARA created a special working group called the Tourism Management Plan Working Group to implement the TMP by promoting positive visitor experience (such as developing new visiting circuits, improving visitor flow management), reducing site impacts (such as developing a visitor code of conduct, reinforcing the temple guards’ skills), establishing relations with the private sector (creation of a small consultation group between APSARA and members of the private sector, improvement to guide training), providing benefits for local people (development of local community based tourism product), improving governance (administrative reform in APSARA) and engaging with stockholders (cooperation with national and international partners, such as UNWTO).
III. Developing and Implementing Angkor Visitor Code of Conduct

The constant increase in the number of visitors requires proper flow management and especially the application of a code of conduct inviting visitors to respect the site.

The Angkor Visitor Code of Conduct has been set up to ensure the preservation, protection and sustainability of the site and encourage visitors to behave responsibly in order to make a positive impact, thus helping to preserve Angkor and its local culture.

The Code of Conduct was officially launched on 4 December 2014 by Samdech Vibol Panha sok An, Deputy Prime Minister and President of the APSARA. The attendance of many other high-level government members, UNESCO and the private sector is the evidence of the importance of the Angkor Visitor Code of Conduct.

IV. Crowd Management at Phnom Bakheng Temple

The implementation of a crowd management system at Phnom Bakheng is motivated by the concept of having a balance between conservation and development. In this sense, the authority must always take into account the Outstanding Universal Value of the site when deciding to develop or offering this latter to visitors.

Before implementing the carrying capacity on the Bakheng Hill, one could observe that the high amount of visitors on the upper hill at the same time was not only a danger for the site but could also have impact on visitor experience.

Working very closely with national and international experts, it has been decided that the maximum number of visitors allowed at the upper sections of the main temple is 300 people in order to reduce potential impact on the table and increase the level of satisfaction for visitors.
Angkor
Tourism Management Plan (TMP)

Tourism in Cambodia
- Diverse tourism products
  - Ecotourism
  - Seaside tourism
  - Urban tourism
  - Cultural tourism

Tourism and Cambodia
- Win Win Policy, 1998
  - Political stability
  - Peace
  - Economical growth
  - Infrastructure upgrade
- Catalyst for tourism
  - 1993: 118,183 visitors
  - 1999: 367,743 visitors
  - 2017: 5.6 millions visitors

Tourism in Cambodia: Ecotourism
- River dolphin
- Trekking
- Minority
- Waterfall
Tourism in Cambodia: Seaside tourism
- Beautiful beaches
- White sand
- Virgin islands
- Colorful underwater
- Fresh seafood

Tourism in Cambodia: Urban tourism
- Royal palace
- Historical buildings
- Museums
- Traditional markets
- Dynamic capital

Tourism in Cambodia: Cultural tourism
- World heritage site
  - Angkor
  - Preah Vihear
  - Sambor Prei Kuk
  - Royal Ballet
  - Shadow puppet
- Traditions
- Khmer lifestyle
- Khmer cuisine
- Cultural Events

Tourism for Cambodia
- An important pillar for Cambodia’s economy (more than 12% of GPD, 2016)
- Important source of employment (aprox. 500,000 jobs, 2016)
- A solution to the poverty alleviation
Tourism for Cambodia

- Tourism is not a luxury for Cambodia
- Tourism is a real need for the country

Angkor: Introduction

- Angkor was capital of the Khmer empire from 9th to the 15th century
- Angkor: A sacred living site (Temple, Environment, People)
- The Angkor: a World Heritage Site and Tourism destination

Angkor: Strong values

- Economic value
- Cultural value: Soul of Cambodia

Angkor: a World Heritage Site

- 14 December 1992: the Committee has inscribed the Angkor Site on the List of World Heritage in Danger. Five conditions had to be fulfilled by the government of Cambodia:
  - Enact adequate protective legislation
  - Establish an adequately staffed national protection agency
  - Establish permanent boundaries
  - Define meaningful buffer zones
  - Establish monitoring and coordination of the international conservation effort
Angkor: a World Heritage Site

- **12-13 October 1993**: Creation of International Coordinating Committee for Safeguarding and Development of Historic Site of Angkor, known as ICC-Angkor

- **08 May 1994**: Royal Decree establishing Protected Cultural Zones in Siem Reap Angkor Region and Guidelines for their Management (401 km²)

- **19 February 1995**: Establishment of APSARA National Authority (Authority for the Preservation and Safeguard of Angkor and Region of Angkor).

- **1996**: Law on the protection of the national cultural heritage

- **July 2004**: Angkor was **No More** in List of “Site Danger”, and permanently inscribed on List of World Heritage Site

Angkor: An Amazing World Heritage

- The biggest cultural World Heritage Site in the world

- Angkor Wat is the biggest religious monument in the world

- Angkor has received numerous awards
• Increasing number of national and international tourists

• Nature of Tourism: Benefits and Impacts

II. Elaboration of the TMP
• In 2010: The ICC-Angkor requested tools to support APSARA to sustainably manage the Angkor World Heritage Site.

• Too many visitors??
  => It is NOT about number but Management. More benefits and less impact
• Collaborative partnership between UNESCO, the Royal Cambodian Government and the Australian Government.

• The Heritage Management Framework (HMF) project for the Angkor.

III. Contents of the TMP

VALUES

Tourism Management Plan

Values

Issues

Policies

Pilot Projects

Building Capacity

Risk Map

Tourism Management Plan (TMP)

Private sector and Local community

Major Initiatives

Priority Actions

Negative Visitor Experience

Reduced Site Impacts

Partnership with Industry

Benefits for Local People

Governance

Stakeholder Engagement

Major Initiatives

Priority Actions

Positive Visitor Experience

Reduced Site Impacts

Partnership with Industry

Benefits for Local People

Governance

Stakeholder Engagement

Major Initiatives

Priority Actions
• National Heritage Value

• Outstanding Universal Value by ICOMOS and UNESCO (i,ii,iii,iv criteria)

• UNESCO World Heritage Listing in 1992

• Managing Visitors at Angkor as Visitor Numbers Increase:
  – Around 6000 visitors per day at Angkor Wat

• Understanding and Communicating Heritage Values:
  – Some tourists are not well informed; they do not receive enough information from travel agents; regulations not communicated in the park.

• Site Impacts:
  – Touching carvings, graffiti, littering, guides painting, umbrella usage;

• Visitor Experience, Behavior and Safety
  – Crowded, noisy, pushing make bad visiting experience
- Infrastructure and Transport
  - Traffic jam, air pollution

- Local People
  - Low benefit sharing and cultural impact from tourism

- Stakeholder Engagement
  - Lack of relationship with private sector

- Governance

- Positive Visitor Experiences
- Reduce Site Impacts
- Partnership with Industry
- Benefits for Local People
- Governance
- Stakeholder Engagement
- Integrated Management at Individual Temples
- Visitor Flow Management
- Transport System
- Visitor Orientation
- Visitor Services and Experience

- Tourist Guide Training
- Local Craft
- Ticketing
- Industry Relationship and Communication
  - Siem Reap, the Tonle Sap and the Kulen Hills
  - Monitoring of Progress by the ICC

Priorit Actions

- Appoint a responsible team for implementation of the TMP
- Carrying capacity study for Angkor
- Integrated temple management
- A temple classification system
• Instigate a new transport system
• Prepare a visitor services plan
• Re-train tourist guides
• Develop codes of conduct
• Industry Consultation Group

• Regular Tourism Liaison Meetings
• Tourism industry consultation
• Tourism Industry Liaison HOTLINE
• Update APSARA website

• Support authentic craft certification and sales
• Establish a dedicate Local Craft Market
• Conserve and present the urban heritage of Siem Reap
• Prepare a strategic plan for the Kulen Hills

IV. Implementation of the TMP
Communication: international level

- Regional Cultural heritage, Sophia University
- International Conference, Tourism and Heritage Protection, Myanmar
- JICA, Japan

Cooperation

- Establishment of APSARA – Private Sector Consultative Group on Tourism Development
- APSARA became an Affiliate Member of UNWTO & MOU
- Angkor Sankranta 2015, in cooperation with the Union of Youth Federations of Cambodia

Cooperation

- ICC- Angkot: International Coordinating Committee for Angkor
- Cooperation with Huangshan Moutain Scenic Area and Fondazione Romualdo Del Bianco – Life Beyond Tourism

Capacity building: Internal management

- Temple guards: new uniform, properly geared, a floor plan for each guard, additional guards
Capacity building: Internal management

- Establishment of a Tourism Service Quality Control Unit. (12pax)
  - Daily inspection of temples
  - Administrative link

Capacity building: overseas trainings

- Tourism management learning program, Guangxi, China
- Internship on cultural values and management of historic site with Ministry of Culture, Paris, France

Capacity building: TMP trained by international experts

Capacity building: TMP trained international trainees

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>2014</td>
<td>Flore</td>
</tr>
<tr>
<td>2015</td>
<td>Camille</td>
</tr>
<tr>
<td>2016</td>
<td>Cannelle</td>
</tr>
<tr>
<td>2017</td>
<td>Justine</td>
</tr>
</tbody>
</table>
Flow management: in Temples

- Implementation of the visiting flow in Ta Prohm
  - Consultation with stakeholders
  - Broadcasted on national TVs

Flow management: in Angkor

- New roads to avoid heavy circulation near temples
- Restriction on large buses
- Bicycle lane

Flow management: in Temples

- Revised the queue management (Bakan and Bakheng)
  - Updated the passes
  - Usage of informative panels
  - Enforcing the carrying capacity

Flow management

- Traffic management
- Pedestrian zone and drop off area
- New parking arrangement
Angkor Visitor Code of Conduct

- Available in 6 Languages
- Educational spot
- Comedy show
- Miniature figure

Service improvement: improving phone network

Service improvement: developed a website for Angkor
Service improvement: Feedback box

Surveys
- Methods:
  • Photo and counting
  • Tracking and
  • Survey

Conclusion
Taking into account the Values of the Site
- The respect of the authenticity of the monuments and OUV is crucial for the sustainability of the Site
Developing and Implementing the Angkor Visitor Code of Conduct

I. The reason of the code

- Increasing number of tourist
- Nature of tourism
  - Positive benefits
  - Negative impacts

II. Angkor Visitor Code of Conduct: Research

- An academic research, since 2012
II. Angkor Visitor Code of Conduct: Research

- On field survey
  - National and International tourists
  - Conservation team
  - Temple guards
  - Tour guides
  - Local communities

III. Angkor Visitor Code of Conduct: Research Result

- Pre - Angkorian Code of Conduct

“No one will move about in this residence of god (temple) according to his fancy or whim. He will not ride a vehicle [in the complex]. Neither will he be accompanied by the bearers of unfolded umbrellas nor with the servants manipulating richly decorated flywhisks. Such is the royal command which no one on this earth should transgress.”

(Jayawarmn I, Khmer King, 7th century)
III. Angkor Visitor Code of Conduct: Research Result

- Angkorian Code of Conduct

“Visiting the complex improperly dressed was not at all tolerated. It was not allowed to enter the precincts wearing gaudy, gold ornaments. Nor it was allowed to enter the complex wearing dress with variegated color. It was strictly forbidden to quarrel or to camp arms in the quarters of Shiva. Those who transgressed the rules set for visiting the sacred complex were subject to fine. Princes, relatives of the king, counselors of the king, high ranking officials, priests, with golden handle, principal merchants, devotees of Vishnu, Shiva etc and common people—they were all subject to fine.”

(Yashovarman I, Khmer King, 9th century)

III. Angkor Visitor Code of Conduct: Results

- To have or not to have a Code?

<table>
<thead>
<tr>
<th>Implementation of the visitor code of conduct</th>
<th>Focus of the visitor code of conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>Yes but not too strict</td>
</tr>
<tr>
<td>National and International tourists</td>
<td>87%</td>
</tr>
<tr>
<td>Tour guides</td>
<td>82%</td>
</tr>
<tr>
<td>Conservation team and Temple guards</td>
<td>100%</td>
</tr>
<tr>
<td>Local communities</td>
<td>88%</td>
</tr>
</tbody>
</table>

IV. Angkor Visitor Code of Conduct: Development

- Selection of the taboos
  - Temple
  - Environment
  - Culture

- Personal words
  - A soft reminder
  - Explanative

- Illustration
  - Attractive
  - Real photo
V. Angkor Visitor Code of Conduct: Production

- Leaflets (6 languages)
- Video
- Song
- Comedy show
- Small cards
- Stands
- T-shirts

VI. Angkor Visitor Code of Conduct: Communication

- Prior arrival
- Travel / Official websites
- Social media
- Embassies
- Guide books
- Transport

VI. Angkor Visitor Code of Conduct: Communication

- During the visit
  - Airport
  - Accomodation
  - Ticket counter
  - On the ticket
  - Tourism office
  - Free brochures/booklets

VII. Angkor Visitor Code of Conduct: Cooperation

- Consultation with stakeholders
  - Private sector
  - Youth
  - Local community
  - Monks
  - M. of Tourism, M. of Culture
  - UNESCO, UNWTO
  - ICC Experts
VIII. Angkor Visitor Code of Conduct: Implementation

- Assessment of the current situation:
  - Benchmark to evaluate the efficiency of the Angkor Visitor Code of Conduct.

IX. Angkor Visitor Code of Conduct: Key of success

It's Our Heritage Now.
Let's Respect Angkor Together.

Let’s Respect and Share the Angkor Visitor Code of Conduct
Crowd Management: The case of Phnom Bakheng

I. Before 2012
- Large amount of visitors in the same time
- Challenging crowd management
- Threat to the monument
- Impact on the visitor experience

II. Planning, 2010
- A need to improve the flow management in Angkor
- A collaboration with national experts and international partner
- A deep study for the Phnom Bakheng

III. Method: SWOC
- Strengths
  - Good collaboration with stakeholders
  - The site has capacity to accommodate
- Weaknesses
  - Increasing amount of visitors / congestion up and down of the hill
  - Lack of information, visitor behavior
  - Conversation issues

Conservation for Development & Development for Conservation
III. Method: SWOC

- Opportunities
  - Visitation system possibilities (book, pricing, policies...)
  - Visitor circulation plan
- Challenges
  - The different stakeholders' need (visitors, tours, sellers, guides...)

IV. Implementation in 2012

- A limit of 300 visitors on the site in the same time
- Communication to all stakeholders
- Elaboration of a new road to climb up

IV. Implementation in 2012

- Information panel at the beginning of the walk and while queuing
- Creation of viewing platform along the way
- Increased the number of guards
- Usage of passes to control the visitors going up and down
- Offering others site for sunset activities
IV. Implementation in 2012

• Installing fences and cordonning to prevent visitors from sitting or climbing on fragile carvings

• Relocated the elephants departure and arrival platforms

V. The results

• Satisfaction from private sectors
• Better experience for visitors
• Less impact for monument
• Less traffic jam the arriving point

Thank you for your attention

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Sok Sangvar
Introduction

Using the Sukhothai World Heritage Site as a case study, this article consists of three parts. The first part discusses the lack of cultural diversity in the inscription of World Heritage. The second part underlines the importance of intangible culture in the heritage management of historic site. The third part urges site managers to look at cultural tourism as a tool to enhance the opportunity for site and people interaction. The people-value interpretation is then briefly suggested as an emerging challenge in the cultural tourism development of a historic site.

1. Sukhothai World Heritage

Do we value “our” cultural heritage in the same way as UNESCO with its World Heritage Convention (WHC) does? The Thai government in the 1990s employed a number of experts (mostly archeologists and through the Fine Arts Department) to motivate the intergovernmental agency to commemorate the “cultural value” of our historic sites. However, one must ask these fundamental questions: When talking about the conservation and management of a heritage site, who are “we” and “whose heritage” or “whose value” are we referring to? (Tunbridge and Ashworth 1996).

The Historic Town of Sukhothai and Associated Historic Towns was inscribed on UNESCO’s World Heritage List in 1991 at the same time as the Historic City of Ayutthaya. The two were the first and remain the only world cultural heritage sites of Thailand despite many attempts to nominate others. Details of the inscription elaborating the significance of both Sukhothai and Ayutthaya as former capital cities of present-day Thailand were openly criticized by some scholars (see Peleggi 2002) as both politically motivated and thus imprinting bias on the sites’ historical value. Other historical sites in Thailand with equal conservation status but revealing a strong Khmer influence (e.g. Phimai and Phanom Rung historical parks) were not considered for World Heritage (WH) nomination until decades later.

The central government was the sole actor in the World Heritage documentation and nomination process, working through the Fine Arts Department and its archaeologists who run the management of the sites using “hard law” for protection without integrating the folk history and way of life of people living at the sites. Keeping out local people and controlling what they can and cannot do with the sites after the World Heritage inscription have been challenged by a number of local stakeholders, as we call now them. It is clear that the value inscribed in a World Heritage site has nothing to do with the people who actually live there, those who are now trying to reclaim (or simply to exploit) their heritage by expressing their ties with and everyday use of the place of their own.
In this sense, the Sukhothai World Heritage site is more diverse in its value than just being a political center of an ancient kingdom. It is a place where people have lived for generations among these ruins. The Sukhothai World Heritage site itself is a combination of three major historic sites about 70 km apart from each other, in which Si Satchanalai and Kamphaeng Phet are the smaller sites located north and south of Sukhothai respectively. The three sites have very different historical backgrounds of ethnicity and cover an extent of time that spanned from the Lanna period (a former kingdom centered at present-day Chiang Mai) to the Ayutthaya period. However, they are often simplified into a packaged narrative emphasizing the political importance of Sukhothai while neglecting to promote of the three sites’ diverse culture.

2. Value Interpretation

Diversity is essential. Most narratives found at the signage and information boards at the historic sites discuss the ancient history with names of kings and styles of art, translated from archaeological evidences. But do visitors need to know all these details and what else can be provided at the sites? Even if a site like Sukhothai is included in the World Heritage list for its archaeological value, and thus the main attractions of the site are those dead monuments, can we find some intangible elements of the heritage to be interpreted for the sake of both cultural tourism and knowledge transfer/management?

Looking up on the international declaration of intangible cultural heritage (UNESCO’s Intangible Cultural Heritage Lists, an initiative started in 2008)\(^1\), it is clear that all the items celebrate the relationship between people and culture, whether it is language, music, folklore, dance or ritual, among others.

Sukhothai, like many other historic sites in Southeast Asia, contains a number of “sacred” ruins based on local beliefs that are tied to cultural events not mentioned in the inscription details or even nomination files of the site. The lack of value assessment of a site from the perspective of its local people, who mostly are the true traditional bearers despite their lack of qualifications to meet international conservation standards, was recently seen taking center stage at ICOMOS’s heritage dialogue (Pokharatsiri 2015- TAT).

Many evaluation reports of UNESCO often pressed concern on the social and economic impacts of WH sites, even though this human-associated value was rarely identified with historic sites from the beginning of their inscription process. Now even the IUCN, in collaboration with ICOMOS, is seriously taking the initiative in integrating the natural and cultural aspects of natural World Heritage sites\(^2\). Ironically if we, as cultural World Heritage site managers, assign a merely secondary role to intangible and people value issues of historic sites, then soon the core value of the place that is so important to its human enough to originally build, to culturally maintain and eventually to live among the ruins will utterly disappear and unable to reconstruct.

In Sukhothai, the picturesque Buddha relics and stupas are not just standing to remind people of the hard work done by conservationists but also to prove that these objects have social life attached to them, such as daily offerings or annual worshipping to the ancient kings and other guardian spirits of the place (see Appadurai 1986). Some cultural celebration events nowadays, such as Loy Krathong, are quite

\(^1\) https://ich.unesco.org/en/
mainstreamed until the historic sites are only seen as pretty backdrops for the festivals instead of the authentic settings where the ancient events originally took place. This by no means refers to attempts to recreate perfect ancient scenes or theatrical shows but rather to the spiritual engagement of real people with their everyday meaning given to the historic sites.

3. Cultural Tourism

Thinking of ourselves as a site manager today, are we still happy to cast visitors out of the way when conducting archaeological work at the site or would we rather look for creative ways to acknowledge them the valuable works taken on? In a digital era, the interpretation of diverse cultural value of a historic site can come in many ways, including a virtual experience where visitors can mostly browse and gain knowledge of a WH site without a real visit. However, if an actual experience of a site, especially the interaction with not just the bricks and stones but real people of the place, is what a visitor is looking for, then the question is: shall we fulfill the task or leave it to someone else and somewhere else outside the historic venues.

To most cultural tourism visitors, a chance to be in a local happening and be treated like part of the crowd, whether it is a family function or a community ceremony, is a lottery winning. Such authentic experience cannot be invented and at the same time should not be unnecessarily bended for the sake of tourists. In Sukhothai, an indigenous community of Lao descendants has kept their everyday traditions including language and rituals. The Tourism Authority of Thailand used to ask the community leaders to fix the dates of their annual celebrations early in advance so that they can be announced on a tourism calendar. However, the idea was refused, simply because it required mutual agreement of each neighbourhood member and auspicious days of lunar calendar fused with day-to-day flexibility which varied in each year (Pokharatsiri and Santad 2015).

In 2013, ICOMOS-ICTC (International Cultural Tourism Committee), in partnership with DASTA Thailand, Thammasat University and UNESCO Bangkok, among others, organized an international cultural tourism expert workshop and symposium entitled “Living Heritage: Creative Tourism and Sustainable Communities – Education, Interpretation and Management” at the Sukhothai World Heritage site and its surrounding communities. Some major issues of heritage management and cultural tourism of the site had been identified during a period of intensive research ahead of the community-based workshop and symposium. They dealt with heritage, landscape, architecture, tourism, historic site, knowledge, trade and industry, and creativity (Pokharatsiri and Pimonsathean 2014). After the international workshop and symposium concluded, proposals from ICTC experts were drafted to address the cultural tourism challenges of the Sukhothai World Heritage site and its surrounding communities. These included a cycling master plan that puts importance on historic landscape management, and documentation of intangible cultural heritage in the area and an establishment of small community museums; both tackled the lack of Thailand’s particular knowledge and professional skill on the matters (Pokharaisiri and Santad 2017). DASTA was also able to initiate a WH local guide training programme with UNESCO Bangkok and also a sustainable tourism training program with GSTC (Global Sustainable Tourism Council), which could be referred to the network of experts at the Sukhothai symposium.
Conclusion

The people value interpretation is an emerging challenge in cultural tourism development of historic sites, including that of Sukhothai. The 21st century’s heritage management has been inquiring and re-evaluating the diverse value of a historic site and its interpretation. The use of the lesser known intangible value of a heritage place has become significantly encouraged in cultural tourism to benefit not just visitors but also the host community who is the traditional bearer of cultural heritage. The cultural value of a place is inhabited in its people, thus cultural tourism initiatives require their identified issues and the networking evolved around them.

References


Sukhothai World Heritage and its “people” value interpretation towards cultural tourism

JATURONG POKHARATSIRI

1. Sukhothai World Heritage: A critical introduction

- Do we value “our” cultural heritage the same as UNESCO?
- Who are “we” and “whose heritage” or “whose value” are we talking about when taking on conservation and management of the heritage?

- Historic Town of Sukhothai and Associated Historic Towns was inscribed as a WH in 1991.
- Details of the inscription elaborating the significance of both Sukhothai and Ayutthaya as former capital cities of nowadays Thailand were openly criticised by some scholars as both politically motivated and thus imprinting bias on historical value of the sites.
- Other historical sites in Thailand with equally decent conservation but clearly with strong Khmer influence (e.g. Pimai and Phra Prang Stupa) were not considered for WH nomination until decades later.

1. Sukhothai World Heritage: Protection without collaboration

- The central government was the sole actor in the WH documentation and nomination process through the Fine Arts Department and its archaeologists whom still run the management of the sites using “hard laws” for protection without collaboration with the folk history and life of people at the sites.

- Sukhothai WH is more diverse in its value than just being a political center of an ancient kingdom, but a place where people had lived for generations among these ruins.

- Sukhothai WH was a combination of three major historic sites, about 70 km apart from each other, with very different background histories of ethnicity and period spanned from Lanna to Ayutthaya but often simplified to a packaged narrative emphasising the political importance of Sukhothai while neglecting to promote the diversity in cultural value of the three sites.
2. Value Interpretation: The necessity of heritage narration

- Most narratives found at the signage and information board to the historic sites are detailing the ancient history with names of king and styles of art, translated from the archeological evidences.
- But do visitors need to know all of those details and what else can be possibly provided to them on site?
- Although the main attractions of the site are dead monuments, but can we still find some intangible elements of the heritage to be interpreted for the sake of both cultural tourism and knowledge transfer/management?

2. Value Interpretation: The intangible cultural heritage

- Like many historic sites in ASEAN, Sukhothai contains a number of “sacred” ruins according to the local’s belief with associated cultural events that are not mentioned in the WH site’s inscription details or even nomination files.
- The lack of value assessment of a place from the perspective of local people, who mostly are the true traditional bearers despite their inability to meet the international standard of conservation, is recently seen taking the center stage of ICOMOS’s heritage dialogues.
- Many evaluation reports of UNESCO often pressed concerns on the social and economic impacts of the WH sites, even though these human’s associated values were rarely identified with the historic sites from the beginning of the nomination process.
- Now even IUCN, in collaboration with ICOMOS, is seriously taking initiatives on the integration between nature and culture of the natural WH sites.
Western-styled houses and thatch roof: ARCHITECTURE issues of vernacular building, built environment and settlement

Costumed vendors and Pigsy shuttles: TOURISM issues of hotels, themed markets and community participation

Vendor stalls and land title deeds: HISTORIC SITE issues of investment and environment control

Contemporary Sangkhalek and local technology: KNOWLEDGE issues about community knowledge management and creative young generation
3. Cultural Tourism: Interpretation of diverse cultural value

- Thinking of oneself as a site manager, are we still happy to cast visitors out of the way while conducting archeological works at the site or rather looking for creative ways to acknowledge them the valuable works taken on?

- In digital era, the interpretation of diverse cultural value of a historic site can come in many ways, including virtual experience where visitors can mostly browse and gain knowledge of a WH site without a real visit.

- However, if an actual experience of a site, especially the interaction with not just bricks and stones but real people of the place, is what a visitor is looking for then the question is shall we fulfill or leave the task to someone else and somewhere else outside the historic venues.

3. Cultural Tourism: Authenticity is a new luxury

- To most cultural tourism visitors, a chance of being in a local happening and treated like part of the crowd is a lottery winning, whether it is a family tradition or community ceremony.

- Such authentic experience is unable to recreate and at the same time should not be unnecessarily bended for the sake of tourists.

- In Sukhothai, an indigenous community of Lao descendants has kept their everyday traditions including language and rituals. Tourism Authority of Thailand used to ask the community leaders to fixate the dates early in advance for their annual celebration to be announced on a tourism calendar.

- However, the idea was refused – simply because it required mutual agreement of each neighbourhood members and auspicious days of lunar calendar fused with day-to-day flexibility which varied in each year.
3. Cultural Tourism: Challenges and expert’s proposal

In 2013, ICOMOS-ICTC (International Cultural Tourism Committee) partnered with DASTA Thailand, Thammasat University and UNESCO Bangkok, among others, organized an international cultural tourism expert workshop and symposium entitled “Living Heritage: Creative Tourism and Sustainable Communities – Education, Interpretation and Management” at Sukhothai WH and its surrounding communities.

Proposals from ICTC experts were drafted to engage the challenging cultural tourism subjects, including a cycling master plan with an essence of historic landscape management, and documentation of intangible cultural heritage with establishment of small community museums.

DASTA was also able to initiate the WH local guide training program with UNESCO Bangkok and also the sustainable tourism training program with GSTC (Global Sustainable Tourism Council), which could be referred to the network of experts at the Sukhothai symposium.
BAGAN HERITAGE REGION: CASE STUDY ON VIEW POINT MOUND

Aung Aung Kyaw
Director, Bagan Branch, Department of Archaeology and National Museum, Ministry of Religious Affairs and Culture of Myanmar

Introduction (Bagan and its environment)

In 1998, with the successful implementation of the Win-Win 1. Bagan is located on the eastern bank of the Ayeyarwaddy River, Mandalay Region, in Central Myanmar. It is one of the most important historical site and the richest archaeological site in Southeast Asia. Bagan is fortunately located in the dry zone of Myanmar. Although Bagan is situated in close proximity to perennial streams and rivers and within the watershed of the great Ayeyarwaddy river. Most of the Bagan area along the Ayeyarwaddy River, except the Nyaung Oo area which is located on a high bank. Most of the Bagan area is on a large side of the Ayeyarwady river that has a high elevation and most of the monuments are located in high embankments.

2. According to the Protection and Preservation of Cultural Heritage Region Law (10 September 1998), all the cultural heritage regions are protected and categorized into three zones:

(1) Monument zone
(2) Ancient site zone or archaeological zone
(3) Protected or preserved zone

3. Today, the Department of Archaeology, Ministry of Religious Affairs and Culture, considers any ancient monument or cultural heritage to be conserved by three approaches. They are 1) conservation and protection by law, 2) restoration and conservation in engineering techniques and 3) preservation and conservation in chemical technique.

Significance of Bagan Heritage Region (History, Religion, Art and Architecture)

4. After King Anawrahta conquered Thaton, Theravada Buddhism and Buddhist arts improved at Bagan Region. Theravada Buddhism spread to Thaton in the 4th-5th century CE and the literature arrived at Sri Ksetra in the 4th-5th century CE. Before the reign of King Anawrahta, Mahayana Buddhism, a Tantric doctrine, was worshipped in Bagan and can been seen depicted in mural paintings and inscriptions. Mahayana is the doctrine of Buddhisattva while Arimyittaya is recognized not only by Theravada but also by Mahayana. This Bodhisattva can be seen in mural paintings in northern India from the Gandaya period to the present time. (Kyaw Nyein, U “Myeinkabar Gu Pyauk Gyi Pagoda, Yangon, 1992”)

5. During the period of King Anawyahta, Shin Ayahan began worshipping Buddhism in Myanmar. Myanmar has adopted Buddhism since the Pyu period. Thus, ancient monuments, literature, art, architecture were developed based on Buddhist ideology.

6. Bagan is the heart of Myanmar people, a pilgrimage centre
with a group of over 3000 ancient monuments. Bagan is one of the major historical landmarks of Asia and the most important historical site and the richest archaeological site in Southeast Asia. The Bagan period spans from 11th to 13th centuries CE. The city is located on a bend of the Ayeyarwaddy River. The royal palace, court buildings and several religious monuments were located in the walled city which formed only a small part of the total archaeological area.

7. Bagan, probably founded around the 9th century CE, was from the 11th to the 13th centuries CE the capital of the first Myanmar Kingdom, which under King Anawrahta (1044-1071 CE) reached approximately the boundaries of present-day Myanmar. The city’s official Pali name, Arimaddanapura (city, crusher of enemies), appears in contemporary stone inscriptions. The name Bagan, or Pukam, was first mentioned in Chinese sources around 1004 CE, and in a Cham inscription from Po Nagar (Vietnam) dated 1050 CE.

8. The history of Bagan is primarily based on contemporary stone inscriptions, which provide the names of kings and accurate dates of their religious foundations and secondarily on chronicles compiled at later dates. Several of the most important monuments, generally built by royal order, are securely dated by an inscription, while others can only be dated by stylistic affinities.

9. The religious buildings mainly consist of solid type and hollow type. Mostly they were stupas and temples. Prototypes of stupas and temples still remain in Sri Ksetra. Bagan arts and architecture were probably derived from Pyu and Mon architecture. Some basic designs and elements originally came from Buddhist India.

10. Most of the monuments in the Bagan period can be divided into four types. Mostly they belong to the before-11th-century type, 11th-century type, 12th-century type and 13th-century type. The architectural typology of the ancient stupas and temples built in the late Bagan period were taller than those built in early Bagan period.

11. Myanmar has possesses both tangible and intangible cultural heritage. Intangible cultural heritage before the Pyu period is rare to recover while tangible cultural heritage came into existence over a millennium ago. Archaeological evidences suggest that Myanmar has a long history. From its prehistory to protohistory, history and recent history, Myanmar civilization has developed from the Stone Age (Paleolithic Period) through the Bronze Age, Iron Age, urban formation to historic period of civilization. The evidences of cultural heritage are rich in Myanmar and include Pondaung and Ponnya Primates, showing the Stone Age in Prehistory. Bronze culture found at burial sites in Central Myanmar indicate its protohistory (1500-800 BCE). There are many evidences of the transition from the Stone Age to Bronze-Iron chieftdoms to Iron-Age kingdoms, a transformation with religious, technological and social dimensions in Myanmar. And then Pyu culture has been discovered through evidences from three Pyu city states.

12. Bagan is also Myanmar’s world famous tourist site where thousands of pagodas lie. Today, the Bagan archaeological site consists of 3822 monuments (according to the 2015-2017 inventory taking collaboration between UNESCO and the Department of Archaeological and National Museum), scattered over approximately 78 km of the Bagan plain.

13. Among these structures are 1034 stupas, 1682 temples, 10 image houses, 11 ordination houses, two inscription sherd,
four libraries, 480 monasteries, 484 unexcavated mounds, 71 archaeological elements, 13 underground structures, two city walls and gates, and then 440 monuments with mural paintings, 1003 monuments with stucco carvings, 69 encased stupas, 76 ink inscriptions and 130 inscriptions in situ.

14. All were constructed for religious purpose except for the city wall. This wall was probably built to protect one of the original cities at this site. However, by the Bagan period, this small enclosed area had become a royal enclave with most of the city’s structures and inhabitants situated outside the wall.

Tourism, Pilgrimage in Bagan

15. The local community of Bagan is essential for the sustainability of Bagan heritage as they are actually performing socio-economic life at Buddhist monuments as living cultural heritage. At present the tourism business speedily increased in the area, making Bagan a major cultural tourist site in the country. It makes societal impact by doing strong direction towards tourism development and concern by mostly employees participated. Instead of public awareness and cultural ethics people intend to business and income.

16. It should be imagined how Bagan religious buildings were originally maintained and devoted by worshippers to each and every stupa, temple and monastery existing in the thousands in their period. Over time, these Buddhist monuments were forgotten and abandoned and become ruins for lack of community care. During these days it can be pay attention what is relation between myriad Buddhist monuments of Bagan and community including pilgrims and tourists that only a few of temples and pagodas are regularly visited and mostly are not paid by interest of public.

17. An increasing number of visitors and tourists are visiting Bagan. It is also coincide with the more freedom and transparency of State policy to the indigenous and abroad. The following chart shows the increase of foreign tourists in respective years. A higher number of foreign visitors can be expected in the near future.

<table>
<thead>
<tr>
<th>Year</th>
<th>Tourist Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>73020</td>
</tr>
<tr>
<td>2006</td>
<td>80240</td>
</tr>
<tr>
<td>2007</td>
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<td>38135</td>
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<td>162888</td>
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</tr>
<tr>
<td>2015</td>
<td>241633</td>
</tr>
<tr>
<td>2016</td>
<td>280621</td>
</tr>
</tbody>
</table>

View Point Mounds in Bagan

18. The Department of Archaeology and National Museum (Bagan Branch) permits climbing the pagodas at the following places:

- ShweSanDaw Pagoda
- Pyatadagyi
- ShweGuGyi
- Bulethe
- Thisawadi

There are various viewpoints in Bagan. One of the most attractive viewpoints to set the view of pagodas and temples. In addition, there are viewpoints along the river and on Tuyintaung Mountain and ballooning gives a bird's-eye view.

People climbing ancient monuments
Riding in a hot-air balloon

Travelling by boat
19. More and more local and foreign visitors come to Bagan each year. They come not only to see the beautiful vistas (sunrise and sunset) at Bagan but also its architecture and art. Undoubtedly, viewing the sunrise and sunset at Bagan is one of the most attractive activities for tourists.

20. The view visitors look for is not only heritage monuments but also “living activities” such as farming and cattle grazing. These are also attractive and unique intangible tourism resources in Bagan as a cultural landscape.

21. Tourists climb up ancient monuments to get landscape view. This results in the damage to the monuments because they are over a thousand years old and have already been suffering natural and manmade disasters each year. The sunset viewing on temples has been identified as damaging to the monuments and dangerous to tourists. Currently, around 900 people climb the temples daily to see the sunset in Bagan.

22. Myanmar has established a relatively small international tourism industry that has been successfully managed by a public and private workforce with capable skill sets. Tourism development in Myanmar, the strengths and opportunities for Myanmar’s tourism industry to build on, constraints to overcome and risks to manage. From the perspective of tourism management, ensuring safety is one of the most important concerns.
Pilot Projects of Viewpoint Mounds

23. The Department of Archaeology and National Museum (Bagan Branch) has selected the following locations for the construction of viewpoint mounds.

**a. Nyaung Lat Phat Pond**

(North-east of Sulamani pagoda, north-east of Pagoda No 774 (Thabeik Hmauk Phaya)

**b. KoMauk Pond North-west of Pagoda No 802**

Location Map of Nyaung Lat Phat Pond

Location Map of Ko Mouk Pond
c. Pho Thu Taw Pond

South of Sulamani pagoda, North of Pagoda No 842

Location Map of Pho Thu Daw Pond (Sula Muni Lake)

Resume and Remedy

24. Below are the comparisons between the advantages and disadvantage of having viewpoint mounds.

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Disadvantages</th>
</tr>
</thead>
<tbody>
<tr>
<td>They will reduce climbing on ancient monuments.</td>
<td>They can destroy archaeological layers.</td>
</tr>
<tr>
<td>They destroy ancient monuments.</td>
<td>Souvenir shops can be built near the viewpoint mounds</td>
</tr>
<tr>
<td>They are attractive and unique intangible tourism resources in Bagan as a cultural landscape.</td>
<td>Car parks can be built near the viewpoint mounds.</td>
</tr>
<tr>
<td></td>
<td>They can be change water routes.</td>
</tr>
<tr>
<td></td>
<td>They can disturb the archaeological view.</td>
</tr>
<tr>
<td></td>
<td>Large buses usually come close the ancient monuments.</td>
</tr>
<tr>
<td></td>
<td>All times of vehicle usually come close the ancient monuments and create negative impacts on them.</td>
</tr>
</tbody>
</table>
Conclusion

25. Viewpoint mounds have limited capacity and other alternatives would be needed to serve the rapidly growing tourist numbers.

26. Construction of viewpoint mounds in Bagan is part of the initiative to offer access and facilities to travellers and pilgrims. Instead of climbing the monuments, visitors can go to the viewpoint mounds to look at the view and vista of Bagan and its environments as well as the sunrise and sunset there. All viewpoint mounds can be easily removed and dismantled if there are negative impacts on Bagan cultural heritage.

27. These three mounds are the pilot project for “conditional assessment” of the impact on the Bagan Heritage Region.
Design Proposal of Viewpoint Mounds in Bagan Ancient City
Viewpoint at Rokuonji Temple, Kyoto, Japan

Viewpoint at Angkor Wat, Cambodia
The location of Bagan

- Bagan is located on the eastern bank of the Ayeyarwady river, Mandalay Region, in Central Myanmar.
- Bagan is fortunately located in the dry zone of Myanmar.
- Most of the Bagan area along the Ayeyarwady river except NyuangU area is located on high bank, so that most monuments at Bagan did not suffer by the flooding.
- Some monuments located nearby the riverbank had been damaged by the river water erosion.

History of Bagan

- Bagan is the heart of Myanmar people, pilgrimage center, group of over 3000 ancient monuments.
- Bagan is one of the major historical landmarks of Asia. It is the most important historical site and the richest archaeological site in Southeast Asia.
- Bagan period, belong to 11th century to 13th century AD. The city is located on a bend of Ayeyarwaddy river.
- The royal palace, court buildings and several religious monuments were located in the city wall which formed only a small part of the total archeological area.
- The history of Bagan is primarily based on contemporary stone inscriptions, which provides the names of kings and accurate dates of their religious foundations, and secondarily on chronicles which were compiled at later dates.
Architecture of Bagan

- The religious buildings mainly consist in solid type and hallows type.
- Mostly, they were in stupas and temples.
- Bagan arts and architecture probably came from Pyu and Mon architecture.
- Most of the monuments in Bagan period can be divided into four types.
  - before 11th century A.D type,
  - 11th century A.D type,
  - 12th century A.D type and
  - 13th century A.D type.
- The architectural typology of the ancient stupas and temples built in late Bagan period were higher than those built in early Bagan period.
Early Bagan
Solid Pagodas
- one storyed with curvilinear roof
- provided perforated windows to admit the dim light and air

Middle and Later Period
Build temples as high as two or three or four storeys

Typology
Religious building in Bagan consist mainly in as follows:-
(1) bell-shaped stupa of solid brick work (raised on a series of receding terraces and crowned by a final)
(2) Solid type can be divided into (3) types
(3) Hollow vaulted temple (mainly for enshrining buddha image)
(4) Hollow vaulted temple (mainly for enshrining Buddha image) 
square plan with projecting porches or vestibules 
finally a bell – shaped stupa or a curvilinear final top structure 
(on these general types are evolved various forms of pagoda and 
monastery by introducing different architectural and decorative 
features)

(5) Hollow type can be divided into (17) types.
- In Bagan Period, the architects used brick and sandstone laid with mud
- mortar and lime mortar. Sometimes they mixed cow milk for the stone masonry
- For plaster carvings and stucco carving they mixed lime mortar with molasses 
glue and gum obtained from trees and hides of animals.
- Structures such as palaces, houers, dhamasalas, ordination halls, rest houses 
were built with timbers.

<table>
<thead>
<tr>
<th>Encased Stupa and Image in Bagan</th>
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<tbody>
<tr>
<td>1. Monument No</td>
</tr>
<tr>
<td>2. Name of Monument</td>
</tr>
<tr>
<td>3. Location of Monument</td>
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<tr>
<td>4. Type</td>
</tr>
<tr>
<td>5. Reconstruction Status (Exterior)</td>
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<tr>
<td>6. Reconstruction Status (Interior)</td>
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</tbody>
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<thead>
<tr>
<th>Encased Image in Bagan</th>
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<tr>
<td>1. Monument No</td>
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<tr>
<td>5. Reconstruction Status (Exterior)</td>
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<tr>
<td>6. Reconstruction Status (Interior)</td>
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</tbody>
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<tr>
<th>Monument with mural painting in Bagan</th>
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<tbody>
<tr>
<td>1. Monument No</td>
</tr>
<tr>
<td>2. Name of Monument</td>
</tr>
<tr>
<td>3. Location of Monument</td>
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<tr>
<td>4. Type</td>
</tr>
<tr>
<td>5. Reconstruction Status (Exterior)</td>
</tr>
<tr>
<td>6. Reconstruction Status (Interior)</td>
</tr>
</tbody>
</table>
Monument with Stucco carving in Bagan

1. Monument Name: (MonumentNo_1391)
2. Location: West of Kyauk Nge
3. Period: 13

Bagan Zone Map

- Ancient monument zone
- Ancient site zone
- Protected and preserved zone
- Hotel zone
- Urban area

Boundaries of Nominated Property and Buffer Zone of Bagan
Case of Damage of Bagan

- The local community of Bagan is essential for the sustainability of Bagan Heritage, as socio-economic life with Buddhist Monuments as living cultural heritage.
- Monuments occur in three threats (Natural threads, Human threads and other threads)
- Natural Threats = Earthquake, Floods
- Human Threats = Heavy rain, drought, river bank erosion, fire, general pollution, waste management, building development, encroachment, infrastructure development, population increase and residential need
- Other Threats = Animal grazing, vegetation, tourists, vandalism, vibrations

Bagan ancient monuments are affecting with following factors:-

- Rain water, Capillary rise of ground water and Efflorescence.
- Vegetation
- Long life span (Monuments, in Bagan have been built in 11th century A.D)
- Seasonal effects (Hot season, Rainy season, Cold season)
- Disaster (Earthquake, Heavy rain, etc.)
- Animals and insects effects
- Architectural style (Provide for conics, arch and spire)
- Wind attack
- Vandalism
Human Threat

Tourists are climbing up the Temple to view the sunset

Other Threat

Table of foreign tourists in Bagan _ Year by year

<table>
<thead>
<tr>
<th>Year</th>
<th>Tourist Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>11,628</td>
</tr>
<tr>
<td>2006</td>
<td>98,248</td>
</tr>
<tr>
<td>2007</td>
<td>93,846</td>
</tr>
<tr>
<td>2008</td>
<td>98,415</td>
</tr>
<tr>
<td>2009</td>
<td>92,991</td>
</tr>
<tr>
<td>2010</td>
<td>78,807</td>
</tr>
<tr>
<td>2011</td>
<td>142,772</td>
</tr>
<tr>
<td>2012</td>
<td>162,889</td>
</tr>
<tr>
<td>2013</td>
<td>246,246</td>
</tr>
<tr>
<td>2014</td>
<td>323,913</td>
</tr>
<tr>
<td>2015</td>
<td>242,637</td>
</tr>
<tr>
<td>2016</td>
<td>329,437</td>
</tr>
<tr>
<td>2017</td>
<td>306,437</td>
</tr>
</tbody>
</table>
• Visitors (Local and Foreign) have been gradually increasing in Bagan every years.
• They have been seen not only Bagan viewing (sunrise & sunset) on ancient monuments but also architecture & art of Bagan.
• Watching the sunrise and sunset views are one of the most attractive activities for tourists in Bagan.
• Currently, more than 900 people climb up to only Shwe San Daw Pagoda for sunset viewing in one day
• Nowadays, Bagan is a major site for cultural tourism destination in Myanmar

In Bagan, there can be seen Bagan viewing and ancient monuments -
• By climbing to ancient monuments
• By riding Ballooning (on the sky)
• By riding Ship (river side)
• By seeing from Tuyintaung Mountain (Hiking)
By creating view point mounds

Increased the number of tourists (local & foreigners), Bagan has been affected by human vandalism, such as, ***various impacts and threats in monuments and overcrowding and blocking (congestion) and safety in traffic.***

Occurrence of population increased, Department of Archaeology and National Museum (Bagan Branch) has conducted the following three view point mounds -

- Nyaung Lat Plat Pond
- KoMauk Pond
- PhoThuTaw Pond

Human Threat

Climbing on ancient monuments
By creating view point mounds

- The best way is to adopt the viewing mound. It is made the earth bunker. Thus it can’t be destroy archaeological layer. Concerning view mound, which should be the first action for consolidation for monuments. Myanmar is Buddhism Country. According to Buddha doctrine, it isn’t possible on climbing on monuments. It have two factors –

**Advantages**
- Shall be reduce to climb on ancient monuments
- Shall be reduce to destroy ancient monuments
- Attractive and unique intangible tourism resources in Bagan as cultural landscape

**Disadvantages**
- Can be built souvenir shops near the view point mounds
- Can be built car parking near the view point mounds and all type of vehicles enter to near the ancient monuments
- Can be changed water routes

---

**Location Map of Three View Point Mounds**
Nyaung Lat Phat Pond

North-east of Sulamani Gu Hpaya (Monument No-748)
North-east of Thabeikkhaung Hpaya (Monument No-774)

Ko Mauk Pond

North-west of Monument No-802

PhoThuTaw Pond

South of Sulamani Gu Hpaya (Monument No-748)
North of Ta Wet Hpaya (Monument No-842)

Seeing Bagan viewing (sunrise & sunset) on Ko Mauk Pond Viewing Mound
**Challenges**

- To be abide by law (Rule and regulation, guidelines, instruction issue) _Local community_
- To be surveyed and researched on heritage impact assessment and development issues _Institution_
- To be balanced and harmonized with Preservation of cultural heritage and local development (Management Issue) _Regional Authority_
- Businessmen bought the farmland which existed in cultural heritage zones, and fenced by their wish that destroys the natural view of cultural heritage _National Policy_

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**Challenges for safeguarding the cultural heritage**

<table>
<thead>
<tr>
<th>Local Community</th>
<th>Institutionalization</th>
<th>Regional Authority</th>
<th>National Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding (Awareness)</td>
<td>Capacity Building</td>
<td>Cooperation &amp; Collaboration</td>
<td>Policy</td>
</tr>
</tbody>
</table>

**Management on Bagan**

Department of Archaeology laid down general conservation project, which is exercised with the management principles of the followings: Listing the prior monuments or monuments in danger

- Enquiring the original state such as excavation on old mound
- Revealing exact ground plan and conjectural drawing
- Conducting conservation works with conservator and contractor
- Monitoring by the Quality Control Team, whose members charged to the responsible works with carrying principles utilized internationally i.e. authenticity of design, material, workmanship and setting.
- Community based conservation with enormous donation funds beyond the institutional allotted budget by individual, family, organization from indigenous and abroad of Buddhist communities
Vision

The vision for the sustainable development of Bagan area targeting 2030 is as follows:

To create a comprehensive and sustainable heritage tourist destination benefit for local community with utilizing tangible and intangible cultural properties in Bagan

The vision should be applied to three areas of policy in Bagan: heritage conservation, tourism management, and community involvement. In order to continue sustainable development of Bagan, all these policy areas are indispensable and interrelated as shown the figure below. The central overlapping portion is where these three policy areas need to be harmonized in order to produce synergy and sustainable development.

To achieve the vision by 2030, which is the target year for the long term, it is necessary to strengthen capacity of local administration, improve the environment and develop local economy for sustainable tourism development of Bagan. This should be done through implementation of projects based on the framework of tourism management and promotion, heritage conservation, and community development including tourism human resource development.
Project for Establishment of the Pilot Model for Regional Tourism Development in the Republic of the Union of Myanmar Draft Final Report

Tourism is important for economic growth, comprehensive development and creation of sustainable environment. Tourism can have a positive economic effect as the result of tourism promotion. On the other hand, it has the potential for negative impact on the environment due to an increase in tourism use of resources.

To achieve the vision, it is strongly recommended to implement each project described in the action plan in the Bagan Tourism Master Plan to minimize negative impacts and maximize positive aspects, and repeat the cycle of PDCA (planning, implementation, checking and adjustment) during the period the Bagan Tourism Master Plan.

### Strategies

Based on the vision and its objectives mentioned above, the following three policies are set for preparing the Strategic Plan for Sustainable Tourism in Bagan: “Tourism management and promotion”, “Environmental conservation of cultural heritage and infrastructure development”, and “Tourism human resources and local community”.

#### 1 Tourism Management and Promotion

A wide variety of local stakeholders will be involved to promote and manage tourism in Bagan. MOHT is expected to provide the leadership as the responsible authority of tourism promotion and management, and to coordinate with the local stakeholders related to tourism. MOHT, related governmental agencies, the private sector, local stakeholders have to promote and strengthen tourism management and tourism promotion in view of the heritage conservation and community involvement included in the following strategies.

**Strategy 1-1: Establish and Strengthen Tourism Administration and Management in Cooperation with Public, Private and Local Community**

MOHT, especially the MOHT Bagan branch, is responsible for administrative management in tourism sector in cooperation with MORAC, but has not provided enough management due to limited responsibilities, leadership and human resources for tourism promotion, heritage conservation and local participation. Thus, tourism in Bagan is not managed comprehensively yet.

MOHT Bagan branch with strong support of MOHT Nay Pyi Taw should provide leadership to strengthen tourism management in cooperation with local stakeholders including private sector and local communities as well as the public sector. In order to harmonize activities among tourism promotion, heritage conservation and regional development in Bagan, it is essential to establish and strengthen the tourism management system. MOHT Bagan branch should take responsibility to proactively prepare necessary plans and programs and implement them appropriately in cooperation with local tourism business operators.

**Strategy 1-2: Develop Tourism Products based on Local Needs with Consideration of Heritage Conservation**

The main tourism products in Bagan are sightseeing tour programs and visiting temples and pagodas in group tours and FIT. Optional tour programs are limited such as visiting local villages, river cruising along the Ayeyarwady river and air balloon tour.
Local stakeholders related to tourism sector in Bagan need to improve existing tourism products and to develop new tourism products for making tour programs more attractive for group tours and FIT in harmony with local needs as well as in consideration of heritage conservation.

In particular, it is expected for local communities to improve and develop tourism products such as community based tourism (CBT: handicraft, traditional culture and cooking tour, etc.), local market tours in Nyaung U Town, meditation experience in monasteries, and eco-tourism (bird watching). These will contribute to income generation in the rural area of Bagan.

Strategy 1-3: Strengthen Tourism Marketing and Promotion in Cooperation with Public and Private Partnership

MOHT, especially the MOHT Bagan branch, is responsible for tourism promotion in the public sector, but has not implemented these activities effectively due to the limited human resources and budget in Bagan. On the other hand, private tourism sector such as hotels, restaurants and travel agencies in Bagan conduct tourism promotion on their own. Local communities have limited capacity for tourism promotion. Thus, integrated countermeasures for tourism promotion are still not implemented yet in Bagan.

MOHT Bagan branch with strong support of MOHT in Naypyidaw should provide leadership to enhance tourism marketing and promotion in cooperation with local stakeholders including private sector and local communities. Furthermore, a tourism promotion body, which should conduct integrated activities for tourism promotion in Bagan, needs to be established with local participation of public sector, private sector and local communities.

2 Environmental Conservation of Cultural Heritage and Infrastructure Development

The majority of the Bagan area is a heritage conservation area under the jurisdiction of MORAC. On the other hand, local stakeholders related to tourism sector such as MOHT, the private sector and local communities are trying to strengthen tourism promotion. According to the following strategies, MOHT, MORAC, and the local stakeholders should coordinate to develop and preserve tourism environment as heritage conservation area.

Strategy 2-1: Preserve the heritage environment in cultural landscape in the cultural heritage area.

In order to conserve the environment with heritage of Bagan, it is required to properly manage the preservation of the cultural landscape including the surrounding environment while preserving heritage as the foremost requirement. Approaches for conservation are as follows.

Conserve heritage environment / Dispersion of tourists

Thousands of ancient Buddhist temples and stupas are the core of Bagan tourism. However, in some heritage sites, damage to the monuments occurs due to the large number of tourists rushing into them, and the environment around is deteriorated by the concentration of vehicles. As a result, there is negative impact to the monuments and surrounding environment. In
order to protect heritage from physical damage in terms of its carrying capacity and in order to improve the surrounding environment, the following actions are necessary.

- Restrict access to heritage sites. Since the current situation exceeds the carrying capacity, it is necessary to restrict excessive access from the viewpoint of protecting the heritage sites.
- Regarding vehicle traffic, it is necessary to eliminate the through-traffic, and improve the bypass road outside the cultural heritage area. Also to reduce the impact to the heritage site and reduce the impact of transportation, it is necessary to introduce Park-and-ride parking area outside the area.
- Develop new viewing points. The problems of concentration of the tourists at certain heritage sites cannot be solved without expanding the number of viewing points. Implementation to minimize the environmental impact is required.
- To disperse tourists to viewing points that embody Bagan’s diverse attractions other than Buddhist heritages. At the same time, produce a promotional guide map to inform about Bagan’s wide range of attractions.
- Regarding development around the heritage site, implementation of landscape development together with visitor management is required. Vehicles in the heritage site are negative but necessary. Therefore, it is necessary to require them to coexist in an appropriate way.
- In the mid to long term, it is necessary to eliminate through traffic and to control access to heritage sites by private cars and others.
- As a part of the dispersion of tourism in Bagan, make opportunities to touch the heritage through special openings to the upper platform of large temples and pagodas. It is necessary to find a way to give tourists unique experiences in Bagan.

Conserve cultural landscape / Conservation of visual environment

The cultural landscape of Bagan, one of the most valuable in the world, is the biggest tourism resource and it must be preserved. In order to regain a really attractive landscape, it is necessary to reduce visual elements that disturb it. The following actions are necessary.

- In the Property Zone, installation of outdoor advertisements and private signboards should be prohibited, in principle.
- In the Buffer Zone, installation of signboards can be permitted within limited areas such as urban area.
- Distribution of electric power and telecom cables should be relocated to underground or rerouted in order to reduce their presence in the cultural landscape.

Strategy 2-2: Develop tourism infrastructure in the cultural heritage area that respond to the needs of tourists.

Tourism infrastructure development in the cultural heritage area should be provided to satisfy the basic needs of tourists, and to allow tourists to enjoy sightseeing comfortably. Approaches for tourism infrastructure development are as follows.

Strengthen access to tourism site

Tourism sites in Bagan are Buddhism temples and pagodas, and they are located mainly in the cultural heritage area. However, most access is on unpaved roads. With the goal to ensure safe driving by E-bikes and vehicles used by tourists to reduce accidents and to give comfortable driving environment, it is necessary to strengthen access to tourism sites. Hence, the following actions are necessary.

- Upgrade the road in a way that matches to the cultural landscape. Also improve the road function to provide safe and comfortable driving environment.
- Install street lighting. In order to ensure safe movement of tourists after sun-set, it is necessary to install the lighting
along the main roads.
• Restrict vehicle traffic in the cultural heritage area. Encourage the use of E-bike, bicycles, horse-carts, and pedestrian walking because they have less impacts on the heritage environment. In addition, it is needed to set up park-and-ride system to change from large vehicle to small feeders, and improve the routes.

Strengthen tourism facilities
When developing tourist facilities in cultural heritage area, it is required to implement a “reversible” structure in order to allow for the possibility for the change in the future. Also, when upgrading the existing facilities, it is necessary to create an attractive environment for tourist. Regarding facilities for strengthen tourism in Bagan, the following actions are needed.
• Improve the information center. It was developed as a part of the pilot projects. In the future, it needs to become a core facility in the tourism sector while strengthening the contents of its activities.
• Improve rest areas within the cultural heritage area. Regarding facilities supporting movement over scattered heritage sites in the cultural heritage area, it is necessary to develop facilities that do not have negative impact on the surrounding environment.
• Upgrade Bagan Archaeological Museum. The existing facility is not foreign visitor friendly. It is desirable to improve the exhibition as well as to add equipment to make it a more attractive and informative facility.

Strengthen visitor management
In order to move around the cultural heritage area, installation of appropriate signage is essential over the whole region. Development of the surrounding environment including parking lots are also indispensable. These environmental improvements are extremely important not only to facilitate the movement of the tourists, but also to preserve the surrounding landscape. In order to strengthen visitor management, the following actions are necessary.
• Upgrade various signage boards to the monuments in the cultural heritage area. The boards should use material harmonizing with the cultural landscape with bilingual notation in English and Myanmarese. It is desirable to continue to install them after the pilot project.
• Develop parking lots around heritage sites. In addition to facilitation of the movement of tourists by setting up parking lots, creation of new viewing points is required to improve the value of more heritage sites. Regarding the parking lots, it is desirable to develop them in a stepwise manner referring to the future traffic plan.

Strategy 2-3: Develop social and transportation infrastructure that contributes to sustainable development in Bagan

The development of social and transportation infrastructure should comply with the legal framework and development guidelines. For the infrastructure development, all the ministries and related agencies should implement them after the formulation of comprehensive infrastructure plan agreed upon by relevant ministries. In addition, implementation of Heritage Impact Assessments (HIA) is indispensable for the structure that are not temporary. By considering the above evaluations, it is expected to minimize negative impacts by infrastructure development, and maximize their benefits. Approaches to social and transportation infrastructure development are described below.

Strengthen and promote social infrastructure
While promoting sustainable development as a tourist destination, it is essential to develop infrastructure that contributes to local communities. Although the target population is relatively small, about 50,000 people, it is necessary to implement the infrastructure that satisfies the basic needs of communities in this area.

- Develop water supply facilities. By installing a water purification plant and distribution pipelines, continuous purified water supply 24/7 will be archived.
- Develop waste facilities. It is indispensable to review the waste collection system and to improve sanitation waste facilities. After the implementation of the new facilities, the existing dumping sites in the cultural heritage area should be closed.
- Relocate the electric power and telecom lines underground in cultural heritage area. To improve the landscape as heritage tourism destination, electric power and telecom lines that are an eyesore in the landscape should be moved underground or re-routed outside the area.

Strengthen and promote transportation infrastructure

Strengthen and promote transportation infrastructure on land, air and water which are used by tourists and also by local residents. Upgrading transportation infrastructure is expected to contribute to the improvement of the local community and also by supporting the traffic demand management (TDM), reduction of the volume of the vehicles in the cultural heritage area can be expected.

- Regarding roads, in addition to the development of a bypass route to reduce the through-traffic in the cultural heritage area, improvement of parking lots inside and outside the area together with feeder plan is required. Through this implementation, reduction of factors that impact the area and environmental are expected.
- By improvement of the restroom and tourism information facilities combined with the improvement of the parking lot outside the cultural heritage area, and by improvement of the terminal of alternative transport feeders into the area, convenience for tourists will improve and also revitalization of the area is expected.
- For the air transport, Bagan is scheduled to cooperate with Siem Reap, Cambodia as a sister city. So, it is essential to develop CIQ (customs, immigration control, quarantine) facilities in Nyaung U Airport to accept international flights. Through this implementation, direct flights from World Heritage sites in ASEAN countries will be possible. In addition, the formulation of the new direct heritage tours not via Yangon nor Mandalay is expected.
- Regarding waterways, accessibility of tourists through the year around can be expected by improving floating bridges and terminal facilities of Nyaung U river port along the Ayeyarwady River.

In addition to strengthening and improving the above-mentioned wide-area transport infrastructure, by improving existing roads and by-pass route, it is expected that the flow of people and goods with other areas will be stabilized and smoother exchange will be promoted.

3 Tourism Human Resources and Local Community

Under the current situation of the annual growth in the number of tourists to Bagan, securing sufficient and competent local human resources and strengthening capacity of human resources in the tourism industry is an urgent task. MOHT, relevant tourism associations and tourism business operators are expected to collaborate in securing tourism human resources and strengthening the capabilities of tourism human
resources to provide appropriate services that will contribute to the World Heritage tourist destination.

**Strategy 3-1: Strengthen System of Tourism Human Resources Development based on Development of Tourism Industry for Bagan and Its Needs**

With continuous annual increase of tourists to Bagan and development of tourist facilities such as hotels and restaurants together with required securing sufficient number of tourism human resources (HR) in response to demand and quality improvement of service for Bagan, the number of qualified trainers for tourism HR and programs for HR development are required. However, the current systems for the training are insufficient and no schools or facilities are yet developed in Bagan.

For secure sustainable growth as a tourist destination, it is indispensable to train instructors for HR development and strengthening capacity of training for tourism sector. Regarding tourism HR development in Bagan, it is necessary to develop the HR system so that HR always possesses the knowledge and experience of the tourism business needed by people who are the core of tourism business in Bagan.

Bagan Information Center (BIC) opened and operated by MOHT Bagan branch Office since October 2017 has functioned as a tourist information center and additionally as a training facility. Various types of HR training including hospitality training can use space in BIC. In terms of smooth implementation of HR training for tourism at BIC, Tourism HR Development and Training Committee or section needs to be established as part of BIC. Business manners and hospitality training for hotels, restaurants and tourist guide Businesses, and training program for travel agency business will also be provided at BIC in cooperation and collaboration with MOHT, Myanmar Tourism Federation (MTF) and Tourism Association.

In particular, the Bagan Tourism Institute (BTI) (tentative) is recommended to be established in BIC as a tourism educational institution to foster leaders to promote tourism in Bagan. It is necessary to create a Bagan-style tourism HRD system through introduction of certified BOR (Bagan Omotenashi-hospitality Representative), TOT (Training of Trainer) program to certify Master BOR and promotion of BOR activities in BTI with support of Bagan Hospitality Association (BHA).

In the medium to long term, a tourist school needs to be established in Bagan to promote diversified tourism education and training as local tourism HR. This is necessary to enhance human resources diversely in Bagan.

**Strategy 3-2: Strengthen Capacity of Tourism Administrative Human Resources for Effective and Appropriate Operation and Management as a Cultural Heritage Tourism Destination**

MOHT Bagan branch office is the local tourism administrative body in Bagan. However, most of staff at the Bagan branch office lack knowledge and experience on tourism promotion, tourism management and tourism development. The MOHT Bagan branch office needs to improve the capacity building of management officers as well as staff members for receiving a large increase in the number of domestic and foreign tourists to Bagan. They will need to manage tourist destinations, and maintain close communication and cooperation with relevant government agencies such as MORAC and the private tourism sector.

Since Bagan will be registered as a World Heritage Site in the
It is urgent that MOHT take responsibility to strengthen the institutional capacity for an appropriate operation and management of tourism administration in Bagan and staff allocation at the Bagan branch office.

In addition to MOHT Bagan branch, Nyaung U Airport, railway, tourist police, and hospitals are important tourism-related public services to serve tourists in Bagan. To respond to the growing needs of tourist services and improve the level of service in the tourism-related public sector, the capacity development of people is indispensable at each service agency or organization.

Various human resources and capacity-building training for regional tourism administration including the Bagan branch office is being implemented with the support of donors on the basis of the Myanmar Tourism Human Resources Development Strategy and Action Plan (formulated in 2016). However, for Bagan, it is necessary to develop and carry out training programs to train human resources and capacity development according to the needs of staff at the Bagan branch office. Additionally, HR training programs for tourism-related public services need to be conducted for improved receiving of tourists in cooperation with relevant governmental agencies and associations focusing on public tourism-related service organizations. They should also conduct human resources training with the view to improve tourism acceptance services. In particular, the “Omotenashi-hospitality” certification system should be established under the responsibility of the MOHT Bagan branch office. It is necessary to create a certified system that the Executive Committee consisting of members from BHA and relevant associations belong to MTF so that it is possible to supervise the certification system and support operation and management of the training course on “Omotenashi-hospitality” on the premise it will have certification.

Strategy 3-3: Strengthen Capacity and Tourism Human Resources Development for Private Tourism Sector with Meet Demand and Needs of Local Tourism Industry

The number of people employed in the entire tourism industry in Bagan is about 6,300 in 2015, 70 of which are from hotels and restaurants. In the future, as tourists increase, it is indispensable to secure human resources, train human resources, and strengthen capacity HR development for the tourism industry as an international heritage tourist destination.

In Bagan, there is currently no school to train people for the tourism industry, and there are limited opportunities for participation in training programs in Bagan, except for large hotels. Training and capacity development of staff conducted at hotels and restaurants in Bagan are normally handled by on-the-job training (OJT) so that methods and contents of staff training differ for each hotel and restaurant depending on training policy by the capabilities, knowledge and experience of owners and managers of hotels and restaurants. In Bagan, training program for staff working at small hotels and guest houses will be necessary, but the first priority is for owners and managers to strengthen capacity development of the hotel and restaurant sector.

Regarding tourist guides, in the future, the need for the licensed regional guides in Bagan will increase due to increasing the number of foreign tourists going to Bagan. Currently Bagan is preparing for nomination as UNESCO World Heritage Site so that both licensed regional guides and national guides should be trained appropriately for improvement of knowledge and guiding skills as well as hospitality. To acquire such guide
skills regarding cultural heritage, history, architecture, local culture, and preservation of traditional culture and heritage for national and regional guides, should be planned and implemented. Such training as tourist guide should include lectures introducing Cultural Heritage Special Guide Training and Certification Program for UNESCO World Heritage Sites, prepared by UNESCO, site training and language training in cooperation with MORAC and UNESCO.

Tour packages for traveling to Bagan will be developed and controlled by major travel agencies in Yangon and overseas that overcome obstacles to the development of tourism in Bagan. Thus, it is necessary to promote the establishment of travel agency in Bagan that can develop and operate tour programs locally, and expand the operation and services of work for travel agencies for meeting the needs of tourists.

The training for human resources development related to the above will be conducted at BIC and fully utilize its features. In the middle to long term, it is necessary to strengthen HR development and capacity development according to the needs of various tourism businesses by establishment of tourism schools or related tourism educational training institutions in Bagan.

**Strategy 3-4: Promote Local Community Involvement on Tourism with Enhancement of Awareness on Tourism and Conservation of Heritage**

The local economy in Bagan is largely supported by tourism. However, many local residents are not fully aware of the importance of tourism industry, the value of cultural heritage, the economic benefits of tourism, and the role of local community living in tourist destination. Major issues such as illegal waste dumping around heritage sites and roadside and inadequate manners for foreign tourists which are required to improve receiving foreign tourists appropriately in Bagan.

As a heritage tourist destination, it is necessary to conduct public awareness seminars, workshops and beautification campaigns for encouragement of tourism business operators and local residents so they can understand the importance of tourism industry and conservation of heritage.

Various festivals and events are held in Bagan, and local residents are important stakeholders of festivals and events in addition to tourism business operators. Active involvement and support of local residents is indispensable for enhancing local tourism-related events. MOHT is responsible to encourage local residents to participate in those events and activities in cooperation with private tourism sector.

In Bagan and surrounding areas, Community-based Tourism (CBT) tours making use of the characteristics of villages have been developed and offered to foreign tourists as optional tours. CBT is a tourism business model that provides opportunity for employment and getting revenue directly from tourists which contributes to improve livelihood for people in the villages. In Bagan there are villages with high potential for development of CBT. MOHT will support to develop and promote a CBT model that enables the villagers to benefit from CBT, and can be operated and managed sustainably by villagers in cooperation with travel agents and tourist guides.

**Development Scenarios**
In the Bagan Tourism Development Plan, the period from 2017 to the target year of 2030 is divided into three development stages and set tourism development scenarios for each stage based on Bagan’s UNESCO World Heritage registration, tourism projection and infrastructure demand in Bagan. The development scenarios need to be consistent with the “Bagan Management Plan” prepared by MORAC for the registration of Bagan as World Heritage site in 2019.

The outline of tourism development scenarios in Bagan are as follows.

Table 5.1 Tourism Development Scenarios of Bagan by Stage

<table>
<thead>
<tr>
<th>Period</th>
<th>Short-Term (Priority: A)</th>
<th>Middle-Term (B)</th>
<th>Long-Term (C)</th>
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<tbody>
<tr>
<td>2017-2019</td>
<td></td>
<td></td>
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<tr>
<td>Development Scenarios</td>
<td>• Build-up the base for the tourism management, environment and human resources suitable for International Tourism Destination</td>
<td>• Develop the tourism system in accordance with Bagan Management Plan under the World Heritage Nomination.</td>
<td>• Establish sustainable tourism in harmony with tourism management and promotion, heritage conservation and regional development</td>
</tr>
<tr>
<td>2020-2024</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2025-2030</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: JICA Expert Team

Action Plans

In accordance with development strategies and development scenarios mentioned above, action plans, which are composed of project lists and priority projects, are proposed below. The target period of project lists is from 2017 to 2030 the same as from the short-term to long-term in the development scenarios. The target period of priority projects is from 2017 to 2019 the same as short-term development scenario.

1 Tourism Management and Promotion

To achieve sustainable tourism development in the Bagan Cultural Heritage area, short-term (high priority), middle-term and long-term projects are proposed for strengthen tourism management and promotion.

(1) Project List
Projects for Tourism Management and Promotion are listed below.
## Table 5.2 Projects for Tourism Management and Promotion

<table>
<thead>
<tr>
<th>Period</th>
<th>Short-Term (Priority: A) 2017-2019</th>
<th>Middle-Term (B) 2020-2024</th>
<th>Long-Term (C) 2025-2030</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1-2. Enhancement of Promotion</td>
<td>1-4. Strengthening of Tourism Administration Office for Bagan in Central Gov.</td>
<td>1-10. Development of Tourism Corridors in Cooperation with Other Tourist Destinations in Myanmar</td>
</tr>
<tr>
<td></td>
<td>1-5. Strengthening of Tourism Administration Office in Local Gov.</td>
<td>1-6. Development of Tourism Corridors in greater Bagan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1-7. Strengthening of Tourism Fairs</td>
<td>1-8. Development of FAM Tours</td>
<td></td>
</tr>
</tbody>
</table>

(2) Priority Projects
The following priority projects are proposed to be implemented as urgent.

1-1. Formulation of Local Platform for Bagan Tourism Development
1-2. Enhancement of Promotion

### 2 Environmental Conservation of Cultural Heritage and Infrastructure Development

To achieve sustainable tourism development in the Bagan Cultural Heritage area, short-term (high priority), middle-term and long-term projects are proposed for promoting environmental conservation of cultural heritage and infrastructure development.

(1) Project List
Projects for Heritage Environmental Conservation and Infrastructure Development are listed below.
Table 5.3 Projects for Heritage Environmental Conservation and Infrastructure Development

<table>
<thead>
<tr>
<th>Period</th>
<th>Short-Term (Priority: A) 2017-2019</th>
<th>Middle-Term (B) 2020-2024</th>
<th>Long-Term (C) 2025-2030</th>
</tr>
</thead>
</table>
(2) Priority Projects
The following priority projects are proposed to be implemented as urgent.

2-1. Establishment of Guideline for Outdoor Advertisement
2-2. Development of Information Center
2-3. Improvement of Tourist Routes
2-4. Establishment of Public Sign System
2-5. Development of Visitor Management
2-6. Water Supply System
2-7. Development of Sewage and Drainage System
2-8. Improvement of Garbage Collection Services
2-9. Development of Final Waste Disposal Site

2-10. Improvement of Nyaung U Airport

3 Tourism Human Resources and Local Community

To achieve sustainable tourism development in the Bagan Cultural Heritage area, short-term (high priority), middle-term and long-term projects are proposed for strengthen tourism human resources development and involvement of local community.

(1) Project List
Projects for Tourism Human Resources and Local Community is listed below.

Table 5.4 Projects for Tourism Human Resources and Local Community

<table>
<thead>
<tr>
<th>Period</th>
<th>Short-Term (Priority) 2017-2019</th>
<th>Middle-Term 2020-2024</th>
<th>Long-Term 2025-2030</th>
</tr>
</thead>
<tbody>
<tr>
<td>Project</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-1. Bagan Tourism Institute</td>
<td></td>
<td>3-7. Establishment of Hotel and Tourism School</td>
<td></td>
</tr>
<tr>
<td>3-2. Capacity development for Human Resources in Tourism Administration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-3. Capacity development for Local Tourism Business</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-5. Public Awareness Campaign</td>
<td>3-9 Joint Garbage Collection Operation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-6. Strengthen of Entrepreneurship for CBT</td>
<td>(including strengthening of local products such as handicraft and food/beverage) (including development of optional tours such as eco tour)</td>
<td>3-11. Community Development based on CBT Promotion including Basic Infrastructure Development</td>
<td></td>
</tr>
</tbody>
</table>

Source: JICA Expert Team
(2) Priority Projects
The following priority projects are proposed to be implemented as urgent.

3-1. Bagan Tourism Institute
3-2. Capacity Development for Human Resources in Tourism Administration *
3-3. Capacity Development for Local Tourism Business
3-4. Training Program for Cultural Heritage Site Guide
3-5. Public Awareness Campaign
3-6. Strengthen of Entrepreneurship for CBT

* This project is recommended to plan and implement within the framework of “Myanmar Tourism Human Resources Development Strategy & Action Plan (2016)”. It needs to be discussed with MOHT. Therefore, this project is not included as a project sheet below.
1. Introduction

1.1 Background
1.2 Context in South-East Asia
1.3 Context in Myanmar
1.4 Framework

2. Values of Bagan

2.1 Tangible Heritage
2.2 Intangible Heritage
2.3 Natural Tourism Places
2.4 Day Trip from Bagan

3. Current Situation and Major Issues

3.1 Tourism Management and Promotion
3.2 Cultural Heritage Environment and Infrastructure
3.3 Tourism Human Resources and Local Community
3.4 Social and Transportation Infrastructure
3.5 SWOT Analysis

4. Pilot Projects

4.1 Background and Outline
4.2 Tourism Management and Promotion
4.3 Tourism Infrastructure
4.4 Tourism Human Resource Development
4.5 Social and Transport Infrastructure

5. Strategic Plan

5.1 Vision
5.2 Policies
5.3 Strategies
5.4 Development Scenario
5.5 Action Plans
5.6 Implementation Plan

6. Lesson Learns and Recommendations

6.1 Lesson Learns for Tourism Development in Bagan
6.2 Tourism Plan applicable to other Place in Myanmar
6.3 Recommendations
Introduction | 1.2 Context in South-East Asia / Number and Growth of Foreign Visitors

Myanmar shows the most rapidly increasing foreign visitors among ASEAN countries with 255% of the visitor growth for last 5 years (2011-2016), and has the highest annual growth rate in ASEAN countries since 2012, except for 2016.

Number of Foreign Visitors to ASEAN Countries in 2016 and Growth (%) of Foreign Visitors for Five Years

Comparison of Annual Growth Rate of Foreign Visitors to the ASEAN Countries in the Past Seven Years from 2010 to 2017

*Note: Minus 1% growth in 2016 of Myanmar was caused by not counting foreign visitors entered from the border gates and day trips.

Source: ASEAN Community in Figures (ACIF) 2016, ASEAN Secretariat

Introduction | 1.3 Context in Myanmar / (1) World Heritage Site and (14) Tentative List

Among major World Heritage Sites (WHS) in South-East Asia, the most rapid growth of foreign visitors is Angkor Wat with 2.3 million foreign visitors in 2014. Bagan in 2016 is almost the same numbers as Sukhothai.

Year of WHS registration
- Angkor: 1992
- Ayutthaya: 1991
- Sukhothai: 1991
- Luang Prabang: 1995

Source: Tourism Statistics Reports (Cambodia, Thailand, Laos, Myanmar)
1. Introduction

1.3 Context in Myanmar / Mandalay

MAP SHOWS THE PROPERTY OF THE LAND LOTS IN THE AREA OF BAGAN AND ITS LANDLORDS.

MACRO.

1.4 Framework / Tourism Demand in Bagan

It is projected to increase to one million in 2020, and two millions in 2030 including both international and domestic. To meet the demand, it is necessary to improve and develop social and tourism infrastructure.

2. Values of Bagan

2.1 Tangible Heritage
2.2 Intangible Heritage
2.3 Natural Tourism Places
2.4 Suburbs of Bagan
2. Values of Bagan | 2.1 Tangible Heritage / Historical Landscape

One of the most unique characteristics of Bagan’s scenery is historical landscape with thousands of ancient pagodas. Especially during the sunrise and sunset time, people can enjoy its unique views.

2. Values of Bagan | 2.1 Tangible Heritage / Monuments

Among thousands of ancient pagodas, following pagodas are ones of the "must visit" ancient monuments because of its size, beauty of mural paintings and its religious features as living heritage.

2. Values of Bagan | 2.1 Tangible Heritage / Mural Painting / Ceramic Glazing

Some of the monuments, there are mural painting inside and ceramic glazing for the exterior façade. These elements remind people to imagine the wonderful technique in the former time.

2. Values of Bagan | 2.1 Tangible Heritage / Monuments, Night Views

Lighting up the pagodas is one of the attraction after sunset time. People can enjoy its scattered points in the vast landscape.
2. Values of Bagan | 2.1 Tangible Heritage / Monuments after the Earthquake

On 24th of August, 2016, there was an earthquake in Bagan and 400 monuments were damaged. Even after the earthquake, restoration work can be a tourism resources as a figure of currently active living Bagan.

2. Values of Bagan | 2.1 Tangible Heritage / Cultural Landscape

Behind the monuments, farm lands are expanded in the heritage area. Traditional system of farming in the dry zone has created the present farming landscape of ground nuts, corns, sesame, etc.

2. Values of Bagan | 2.1 Tangible Heritage / Villages

Once entering to the village, people can see the traditional lifestyle, production of lacquerware using bamboo, peanuts oil, etc.

2. Values of Bagan | 2.2 Intangible Heritage / Handicrafts (Souvenir)

Lacquerware, wood carving, sand painting, umbrella and some textile are unique traditional products "made in Bagan".

2. Values of Bagan | 2.2 Intangible Heritage / Traditional and Religious Festivals
As intangible heritage, some annual religious festivals are held in Bagan, Ananda Festival, Lukananda Festival, Full moon Festival etc. These are quite unique and attract events as tourism resources.

2. Values of Bagan | 2.3 Natural Tourism Resources / Eco Tourism, Bird Watching
In Bagan Cultural Heritage Area, monuments are surrounded by farm lands and forests. People can enjoy seeing various types of birds in and around the pond and forest.

2. Values of Bagan | 2.4 Day Trip from Bagan / Popa, Salay etc.
Suburbs of Bagan (one hour drive), Taung Karat, Mt. Popa and Salay have unique natural and historical tourism destinations.

3. Current Condition and Major Issues on Tourism Sector in Bagan
3.1 Tourism Management
3.2 Tourism Environment
3.3 Social Infrastructure
3.4 Tourism Human Resources
3.5 SWOT Analysis
3. Current Condition and Issues | 3.2 Tourism Environment / Concentration of Tourists

During the sunset time, most of the tourists concentrate only on the specific pagoda such as Shwesandaw. However, there is no countermeasure to solve this problem. A certain management is required.

3. Current Condition and Issues | 3.2 Tourism Environment / Historical Landscape

Despite the great heritage value, negative impacts are spreading around the monument. Living trash, electric posts and lines, outdoor advertisement give negative visual impact to the historical landscape.

3. Current Condition and Issues | 3.4 Social Infrastructure / Road

Because of the lack of countermeasure for road infrastructure, people face inconvenient situation in their daily life, such as floods during rainy season, and sandy and muddy inner road.


As basic social infrastructure, waste management, water supply & sewage are not established enough for the daily life of people living in the village and towns. As transportation infrastructure, port is not
3. Current Condition and Issues  3.5 SWOT Analysis

<table>
<thead>
<tr>
<th>Strength</th>
<th>Weakness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical and cultural heritage of ancient Bagan</td>
<td>Insufficient development of tourism infrastructure</td>
</tr>
<tr>
<td>Tourist destination with abundant tourism resources</td>
<td>Insufficient operation and management of existing tourist service facilities</td>
</tr>
<tr>
<td>Significant landscape of cultural heritage, traditional farming and nature</td>
<td>Degrading environment by illegal dumping of garbage and poor waste management</td>
</tr>
<tr>
<td>One of flagship tourist destinations in Myanmar</td>
<td>Limited capacity for HRD for tourism sector</td>
</tr>
<tr>
<td>Hospitality by local people</td>
<td>Seasonal fluctuation of tourism between high and low seasons</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Opportunity</th>
<th>Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic growth, liberalization and democratization of the country</td>
<td>Rapid increase of tourism demand after Myanmar’s democratization</td>
</tr>
<tr>
<td>Increasing private investment for tourism sector</td>
<td>Lack of institutional capacity of tourism destination management and promotion</td>
</tr>
<tr>
<td>Expected demand of tourism market</td>
<td>Damage to monuments by unexpected natural disaster, climate change</td>
</tr>
<tr>
<td>Existing potential tourism resources in and around Bagan for development of new tourism products</td>
<td>Complain and opposition to tourism development by local communities</td>
</tr>
</tbody>
</table>

4. Implementation of Pilot Projects / JICA Project

4.1 Outline

4.2 Tourism Management and Promotion

4.3 Tourism Infrastructure

4.4 Tourism Human Resources

4.5 Social and Transport Infrastructure
4. Pilot Projects

4.1 Outline / Structure of Pilot Projects

**Project Goal:** Establishment of Tourism Development Plan in Bagan
As a model applicable to other regions in Myanmar

**Output 1:** Tourism Management and Administration
- P1.1 CBT Development
- P1.2 Tourism Information
- P1.3 Promotion Material
- P1.4 Tourism Events
- P1.5 Media Planning
- P1.6 Traffic Management System
- Other Tourism Management and Administration Projects

**Output 2:** Tourism Infrastructure
- P2.1 Information Center
- P2.2 Viewing Mound
- P2.3 Tourist Route
- P2.4 Public Signage System
- P2.5 Outdoor Ad. Control
- P2.6 Visitor’s Management
- Other Tourism Infrastructure Projects

**Output 3:** Tourism Human Resource Development
- P3.1 Tourism Human Resource Development
- P3.2 Public Awareness Campaign
- Other Tourism Human Resource Development Projects

**Strategies**
- Improve Tourism Products
- Develop Information Materials
- Enhance Tourism Promotion
- Enhance Tourism Event
- Enhance Media Planning
- Improve Traffic Management
- Improve Public Services

**Strategies**
- Develop Tourism Facilities
- Develop Access to Monuments
- Develop Visitor’s Environment
- Diversify View Points
- Regulate Outdoor Advertisement
- Maintain Traditional Farming
- Develop Social Infrastructure

**Strategies**
- Improve Capacity Building of HR
- Develop Training Program for HR
- Improve Services for Travel Agents
- Improve Tourist Guide Services
- Strengthen HR on Tour Crafts
- Enhance Public Awareness
- Strengthen Tour Administration

---

4. Pilot Projects

4.2 Tourism Management and Promotion

6 PILOT PROJECTS for Tourism Management and Promotion

- P1.1 CBT Development
- P1.2 Tourism Information
- P1.3 Promotion Material
- P1.4 Tourism Events
- P1.5 Media Planning
- P1.6 Traffic Management

---

14 PILOT PROJECTS

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4. Pilot Projects

4.2 Tourism Management and Promotion / Implementation Schedule

- P1.1 CBT Development
- P1.2 Tourism Info
- P1.3 PromotionMaterial
- P1.4 Tourism Event
- P1.5 Media Planning
- P1.6 Traffic Management

---

Tourism Development Plan in Bagan Cultural Heritage Site
Ministry of Hotels and Tourism - ICTA Project Team / February, 2016 | 36

Tourism Development Plan in Bagan Cultural Heritage Site
Ministry of Hotels and Tourism - ICTA Project Team / February, 2016 | 37

Tourism Development Plan in Bagan Cultural Heritage Site
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Tourism Development Plan in Bagan Cultural Heritage Site
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**P1.1 CBT / Community Based Tourism**

Community participation is indispensable for sustainable tourism development in Bagan. In this sense, CBT can be a potential tourism product that benefit to the local people not only through selling traditional handicrafts, but also giving more experience for tourists to communicate with local people.

It is expected that CBT will be one of a tool to make a sustainable society through tourism development.

---

4. **Pilot Project | P1.1 CBT / Community Based Tourism**

From June, 2015 to June, 2017, 20 Cooking Tours at West Pwawaw Village were conducted and 108 tourists participated, and CBT Tours to Thae Pyin Taw Village, 20 groups and 401 tourists participated.

1) Developed CBT as tourism product / Strengthen local products?

   **YES.** Several travel agencies in Yangon as well as Bagan were interested in adapting the village tour as a tourism product in their tour program. In addition, several contracts with Handicraft workshops are received an order from not only domestic buyer but also foreign buyers who had opportunities to know the workshops in the events, exhibitions and CBT tours.

2) Strengthened CBT/local products by local participation?

   **YES.** Rural women, who had a limited opportunity to work in and around their village, had an opportunity to receive temporary cash income. In addition, village leaders develop younger generation as human resources for CBT. Then village fund, which is reserved from the income of CBT, are allocated for community development such as infrastructure & education development.

**The Way Forward**

1) Strengthen of Entrepreneurship for CBT
2) Strengthen partnership between pubic sector and private sector
3) Establish Bagan CBT Association Network
**P1.2 Tourism Information**

To get tourist information through internet is indispensable action for tourists. Since there has not been official website which disseminated tourism information specialized on Bagan, the website “Wonder Bagan” was launched on May, 2017 for potential customers from domestic and overseas by introducing tourist spots, hotels, restaurants, and other useful information. Through the partnership from public, private and local society. The website is expected to be sustainable by expanding the contents, multiplying languages, and operating lively and reliably.

---

**4. Pilot Project | P1.2 Tourism Information**

After half-year trial period of operating the website, WG members, MoHT and JET have examined the sustainable O&M system. Further improvements and technical transfer have been implemented.

1) **Transmit information by local tourism authorities properly?**

   **YES.** WG members have played a key role to collect and make the contents of the website with the cooperation from public and private sector, such as MoRAC / DoA, local hotels and restaurants, etc. However, some further improvements are needed for the sustainable operation and management.

2) **Feedback to tourism materials and media?** → P1.1, P1.3, P1.4, P1.5

   **YES.** After getting the feedback like “need more information about lacquernare explanation and promotion”, some promotion materials such as handbook and short documentary film about lacquernare have been created.

---

**The Way Forward**

1. The website, Facebook and other social media have to be continuously updated and improved by local people involved of tourism sector.

2. Further capacity building for local people has to be considered.
**P1.3 Tourism Promotion Material**

Promotion materials are key tools to connect Bagan and tourists. Through this project, more than 10 kinds of materials have been created such as a tourist map, postcards, a photobook, newsletters etc. and distributed them at a temporary tourist information center, major hotels and restaurants in Bagan, and even in other regions, Yangon and Mandalay. Further revisions and improvements for each promotion material will be expected to be made based on the feedback from tourists.

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**4. Pilot Project | P1.3 Tourism Promotion Material**

In 2017, several kinds of tourism promotion materials were created in collaboration with other pilot projects, photo books for CBT and short films by various themes in Bagan.

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**4. Pilot Project | P1.2 Tourism Information**

In 2016, 2 versions of map, in Japanese and in English were prepared and distributed 500 prints in Japan (for World Tourism Expo, 2016) and in Myanmar (for relevant organizations, hotels etc.)

---

**4. Pilot Project | P1.3 Tourism Promotion Material**

1) Prepare appropriate materials timely?

YES. The first edition of Bagan map and brochure were created on time and distributed at the Tourism EXPO Japan 2015. The leaflet and vinyl of promotion for safety drive of e-bike were created and distributed before high season starts.

2) Prepare materials through information transmission of tourism?

YES. Not only through above mentioned Tourism Information (P1.2), but also other WG1 pilot projects such as CBT (P1.1), Tourism Event (1.4) and Traffic Management (P1.6) collaborated in making promotion materials.

---

**The Way Forward**

1) In production stage, quality of designing and printing have to be kept.
2) In distribution stage, channels have to be expanded more.
P1.4 Tourism Event Management

There are well-known cultural, traditional and religious events which have lasted for hundreds of years, such as pagoda festivals at the representative temples in Bagan. On the other hand, to discover other aspects of Bagan, “Bagan Photo Festival 2017” was held as a tourism promotion event which domestic and foreign tourists, and local people participated in.

4. Pilot Project | P1.4 Tourism Event Management

Bagan Photo Festival 2017, organized with cooperation from public sector, private sector and local people, will be exhibit in BIC that is established in Old Bagan.

1) Promote tourism event by local stakeholders related to tourism?
   YES. In the planning stage, WG members have played a key role to collect cooperation and sponsorships from local tourism industry such as hotels and restaurants. In the operation stage, local volunteers who work for tourism sector also support to promote the event.

2) Formulate cooperation between public sector and private sector?
   YES. MoHT and local private associations collaboratively organized the event. MoHT shared the past experience of photo contests, and local private associations promoted the event.

★ The Way Forward

1) The events have to be organized regularly by cooperation between public sector and private sector.

2) Further expansion of cooperation system has to be considered.
P1.5 Tourism Media Planning

Effective utilization of media is essential to promote tourism destination. Although there are wide variety of channels in mass-media such as TV, radio, newspaper, and magazine, social-media like YouTube and Facebook have been playing a key role more importantly in recent years. The short movies, which focuses on not only Buddhism Heritage but also diversity of Bagan life style of local people, were made, and they will be disseminated globally through the internet. Through the variety use of media, experience and know-how is also expected to be accumulated in Bagan region.

4. Pilot Project | P1.5 Tourism Media Planning

Three 5-minute short documentary films were made in August 2017. And they will be shown at JATA Tourism Expo 2017 in Tokyo and also on the website through YouTube.

4. Pilot Project | P1.5 Tourism Media Planning

1) Implement promotion activities through media?

NOT YET. Fine tuning and finalization of the videos took longer than planned. Dissemination of the videos through the internet needs more coordination related to management of the website. However, promotion activities will start from late September 2017 at JATA Tourism Expo and the website.

2) Formulate recipient system for media?

YES. WG members and local people involved in tourism sector have got experience and know-how of media relationship. Inquiry form will be set in the website.

★ The Way Forward

1) Promotion activities have to be continued by local people involved in tourism sector.

2) Accumulation and sharing knowledge and experience is needed more.
P1.6 Traffic Management

In accordance with the increase of tourists, the traffic volume in Bagan has been increasing and it causes various traffic problems such as impact to monuments and congestion and traffic safety. To mitigate traffic volume and to provide better transportation system in Cultural Heritage Area, two demonstration experiments were conducted for 1) car parking control, 2) traffic regulation inside Old Bagan, 3) introduction of circular buses and 4) promotion of horse carts during sunset.

Based on the reflection on oppositions from private operators, an appropriate transportation plan will be developed for the heritage area.

4. Pilot Project | P1.6 Traffic Management

After the traffic regulation at monument surroundings, the environment of the area has changed. The views toward the important monuments has been obtained at Thetbyinnyu, Ananda and Tharabar Gate.

1) Can the transportation plan provide for visitors?
Yes, Bagan Bus was used 318 bus-users during 5 days and 100% of bus-users answered that they want to use the bus again by the result of experiment survey. Bus operation experiment stopped after 5 days due to objection from some local association.

2) Proposed traffic regulation inside monument zone?
Yes, Ananda Temple, Thet-byin-nyu Temple and Tharaba Gate areas were set the traffic controls. After traffic regulation experiment, visitors can join “no vehicle area” such as taking photos and walking freely in the clear area. The further traffic regulations are required to preserve the historical monuments.

The Way Forward

1) GAD needs to continue for improvement of existing roads and establishing the traffic regulation such as speed limit in MZ and helmet obligation.

2) GAD needs to continue transportation plan for the future.
4. Pilot Projects | 4.3 Tourism Infrastructure

6 PILOT PROJECTS for Tourism Infrastructure

<table>
<thead>
<tr>
<th>P2.1</th>
<th>P2.2</th>
<th>P2.3</th>
<th>P2.4</th>
<th>P2.5</th>
<th>P2.6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Info Center Renovation</td>
<td>View Point Development</td>
<td>Tourist Route</td>
<td>Signage System</td>
<td>Advertisement Control</td>
<td>Visitor’s Management</td>
</tr>
</tbody>
</table>

Tourism Development Plan in Bagan Cultural Heritage Site
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4. Pilot Projects | 4.3 Tourism Infrastructure / Permissions

<table>
<thead>
<tr>
<th>1. Bagan Information Center (Renovation)</th>
<th>2. Viewing mound</th>
<th>3. Tourist route by Interlocking Blocks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permission Letter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) DG of MOHT</td>
<td>1) Chief Minister of Mandalay Region</td>
<td>1) Director of DOA, Bagan</td>
</tr>
<tr>
<td>2) Union Minister of MORAC</td>
<td>2) Nyang U District Administrator</td>
<td></td>
</tr>
<tr>
<td>3) Chief Minister of Mandalay Region</td>
<td>3) Director of DOA, Bagan</td>
<td></td>
</tr>
<tr>
<td>4) Nyang U District Administrator</td>
<td></td>
<td></td>
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<tr>
<td>5) Director of DOA, Bagan</td>
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</tr>
</tbody>
</table>

Bagan Heritage Committee (Nov-27, 2016)
Acceptable by the committee (chaired by Chief Minister of Mandalay Region)
Acceptable by the committee. However, JICA cannot realize the VM because of HIA results. Myanmar government will find another donor for the project.

HIA Result Nov, 2016
Acceptable with Mitigation
Unacceptable
Acceptable with Mitigation > New Proposal from MinNarThu Village to Sulamari

Alternative Solution as JICA project
To prepare a map to show alternative viewing points.

Issues to be solved.
Explanation of the project to the local public by GAD.
To find out as much as alternative attractive viewpoints in Bagan.
Decision of the target route by MOHT-DOA and GAD.

P2.1 Bagan Information Center / BIC
Bagan Information Center was established in Old Bagan, a historical core of Myanmar. Since the existing structure is located in the heritage area, to minimize impacts to the surrounding environment was required.

For the implementation, various improvements of the facility were achieved while maximizing preservation of the appearance of the structure.

Through exhibitions, seminars and information counter, it is expected that BIC will be used not only by tourists, but also by local communities.
4. Pilot Project | P2.1 Bagan Information Center / 10 Candidate Sites around Old Bagan

From the beginning of the project, WG members together with relevant organizations discussed and analyzed a lot about the target location. After proposing 10 times, the final target site was accepted by authorities.

4. Pilot Project | P2.1 Bagan Information Center / Target Site at the west of Golden Palace

Along the main road of Old Bagan, on the west compound of Bagan Golden Palace, there was a government land with an old structure that was used for the public building such as a school or government office.

4. Pilot Project | P2.1 Bagan Information Center / Existing Structure

Since the existing structure was not used nearly 20 years after 1998, some parts of the structure was corroded and damaged, and it was on the verge of collapse.

4. Pilot Project | P2.1 Bagan Information Center / Plan Drawing

However, the structure had a big potential as enough size of the space, JET proposed a new public facility by adding two spaces, one for exhibition and another for seminar room.
4. Pilot Project | P2.1 Bagan Information Center / Reuse the Old Materials

To maintain the existing image of the building was one of the important issues to be solved for the renovation works in Cultural Heritage Site. Ceramic roof tiles were re-used after cleaning them all one by one.

4. Pilot Project | P2.1 Bagan Information Center / Evaluation

1) Implemented with consideration to historical landscape?
   YES. HIA (Heritage impact Assessment) was conducted in planning stage by an expert from abroad, and the result was “Acceptable with Mitigation”. The project was implemented respecting the historical landscape based on recommendations.

2) Implemented with consideration to historical building?
   YES. Since the old structure had 80 years history, this renovation work was done to maximize respects to each elements, especially to wooden structure and ceramic roof tiles, and to minimize visual impacts to the environment.

3) Improved performance of the facility?
   YES. Structure, floor, roof, ceiling, bathrooms, furniture and M&E were upgraded in accordance with a function of new facility.

★ The Way Forward
   1) Daily maintenance work of the facility is required.
   2) Landscape work should be implemented to upgrade the environment.

4. Pilot Project | P2.1 Bagan Information Center / Completion on June, 2017

After 5 months of the renovation work, the structure was completely regenerated as Bagan Information Center. It is expected to be one of the core facility not only for tourism, but also for local community.

P2.2 View Points Development

Looking at the sunset from the top of the pagodas is one of the most popular activities for all the tourists. However, from the aspect of preservation of monuments and safety assurance of tourists, climbing up the monuments has to be well controlled.

Through finding alternative fascinating viewpoints such as river view, village view etc., visualizing on the map and distributing it to the tourists, it is expected that people will re-discover alternative attractiveness of Bagan.
4. Pilot Project | P.2.2 View Points Development

1. Implemented with consideration to historical landscape?
   YES. To find alternative fascinating viewpoints, the location was searched not to affect to the historical environment.

2. Decentralized tourists from limited crowded monuments? → P.1.1, P.1.6
   Not confirmed. Because of the delay of the preparation of the Map. However, the map will be a strong supportive tool for the tourists to direct other destinations.

3. Realized cooperation and benefit to neighboring community? → P.1.1
   Yes. The contents were summarized with the value of neighboring community and it will lead to realize cooperation and benefit to them.

★ The Way Forward

1. Distributing the map at the place where tourist can access such as Bagan Information Center, Ministry of Hotel & Tourism, Hotels, and the Airport is strongly required.
2. Updating the map constantly (yearly) is required.

4. Pilot Project | P.2.2 View Points Development

To provide various attractiveness of Bagan to tourists, JET is preparing a map of A2 size to show alternative viewing points and activities in Bagan. **1000 copies (minimum)** will be distributed in February, 2018.
4. Pilot Project | P2.3 Tourist Route

Upgrading the inner route 1 mile from Moonanthu Village to the corner of Tha Bek Mauk was proposed on May, 2017 and got permissions from authorities. However, due to the unforeseen reason, it was NOT implemented.

Note: In the proposal, not only upgrading the route, but also bush cutting work was included to re-create historical landscape views along the route.

4. Pilot Project | P2.3 Tourist Route

Evaluation

1) Implemented with consideration to historical landscape?
YES. The project itself was not implemented, however similar solution was implemented on the west of Ananda Temple. Due to the use of natural material, soil and gravel, it is said that the solution does not disturb historical landscape.

2) Ensured safety and comfort for the road user? → P1.6
YES. The surface of the road was strengthened by the compacted gravel and soil. Therefore the road condition gave a safety and comfort for the vehicle drivers.

3) Implemented by procuring local material as sustainable method?
YES. The material was planned to procure from neighboring area of Bagan. Therefore, it could be a sustainable method.

★ The Way Forward
1) GAD or other organization should implement to upgrade the inner road following the proposal.
2) Minimum maintenance work should be implemented constantly.

4. Pilot Project | P2.3 Tourist Route

Plan

Since the target route is located in the Property Zone (Monument Zone), a solution has to be followed the instruction order by Ministry of Religious Affairs and Culture.

1) Sustainability: Construction will be done by local. Therefore, technique has to be simple and the material is needed to be procured neighboring area.

2) Less Maintenance: After the completion of the road, less maintenance is required. Therefore, solution has to have a durability.

3) Harmony with Ancient Monuments: According to Instruction Order by MoRAC, the surface color of the roads is needed to match with Ancient Monuments.

P2.4 Public Signage System

In order to make a suitable environment as representative heritage tourism destination in Myanmar, integrated sign system for overall cultural heritage area will be required.
To create a sustainable system, an integrated system from the procurement of the material to the production of the sign was established.
4. Pilot Project | P2.4 Public Signage Development

Overall cycle from the procurement of the material to the production of the sign should be done by local as unique production system of "Made in Bagan".

1) **Material**: Use teak wood as local material from points of procurement, processing and durability.
2) **Production**: Collaborate with carpenters who has traditional wood carving technique.
3) **Design**: Integrate traditional style design matching to the historical environment.

---

4. Pilot Project | P2.4 Public Signage Development

To integrate the sign system, in collaboration with DoA, JET installed 65 direction sign posts in Cultural Heritage Area from June 2016 to September, 2017. 5 parking sign were installed at That-Byin-Nyu South.

---

4. Pilot Project | P2.4 Public Signage Development

1) **Installed public signs with high-visibility? → P1.6**

   **YES.** Based on the color analysis with the traditional landscape of Bagan, the sign by teak wood has frame lines and texts in white for high-visibility.

2) **Implemented as sustainable design and integrated design system?**

   **YES.** The cycle from procurement of the local material to production of the sign are created as sustainable design system. On the other hand, some different sign design for directional sign, parking sign and facility sign are integrated in a single design code.

---

★ The Way Forward

1) DOA needs to continue implementing the plan following the guidelines.
2) Directional signage, viewing mound directional signs and parking signs at car parking of representative monuments are needed to implement in the future.

---

P2.5 Outdoor Advertisement Control

Historical landscape of Bagan is one of the most attractive tourism resources in this area. One of the ideal condition of it is to return the landscape as it was in the ancient time.

However, because of the inflow of the private capital, uncountable outdoor advertisement has been appeared in everywhere as “negative impact” to this unique environment. To reduce them is one of the urgent issues to be solved.
4. **P2.5 Outdoor Advertisement Control**

To control the numerous number of inappropriate advertisements in Cultural Heritage Areas, JET prepared a draft guideline for GAD, and GAD established a committee on May, 2017.

- **Guide Items**
  1) **Design**
  2) **Colors**
  3) **Lettering**
  4) **Material**
  5) **Lighting**
  6) **Content**

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**First committee in GAD related to outdoor advertisement control**

4. **P2.6 Visitors’ Management**

Since the environment around the representative heritage compounds have not been managed properly, large buses, passengers’ cars and e-bikes park chaotically. That causes not only block the circulation of tourists, but also visual and physical impact.

In order to make visitors’ circulation smoother, to ensure the wonderful view and to avoid physical impacts to the monuments, JET proposed peripheral development plan for 8 monument sites under the instruction by GAD.
4. Pilot Project | P2.6 Visitor’s Management

To reduce physical impact to the heritage environment, JET with GAD made a traffic plan to define the circulation of transportation (car, bike, horse-cart, pedestrian) at Old Bagan and surrounding area.

4. Pilot Project | P2.6 Visitor’s Management / Evaluation

1) Proposed visitors’ management plan around representative monuments?
   Yes. The visitors’ management plan, JET with GAD made proposals for 8 representative monuments sites and GAD implemented them.

2) Proposed circulation plan inside the representative monuments?
   NO. The further survey for each monuments are required. Especially, the plan for Ananda, Shwe-san-taw are strongly required in collaboration with the trustees.

3) Will proposed visitors’ management plan be sustainable for the future?
   NOT YET. Since the proposed plan are the first step to improve the parking environment, the plan for mid and long term will be required based on the future traffic plan. (refer to the P1.6)

★ The Way Forward

1) Guidelines for provisional car parking in Bagan area will be provided.
2) GAD needs to continue to implement the plan following the guidelines.
3) Systematic parking for Shwesandaw pagoda is need urgently.
4. Pilot Project: 4.4 Tourism Human Resource Development

P3.1 Tourism Human Resource Development

Tourism industry in Bagan has limited capacity for human resources to serve foreign tourists sufficiently in terms of skill, knowledge and hospitality. To improve and strengthen capacity of human resources of tourism sector, Basic Intensive Training Program for front office service, food & beverage service and licensed tourist guide, International Business Manner & Japanese “Omotenashi-Hospitality (O-H)” training program, and Training of Trainers for O-H Representative were conducted in Bagan. Through these training programs, it is expected that tourism human resource in Bagan will be developed.

5 seminars by 4 Japanese professors have been conducted from August, 2015 to March, 2017. More than 287 hotel and restaurant related professionals were attended and 257 were completed.

Implementation

Hotel Front Office, Hotel Food & Beverage, Tourist Guide, International Business Manners and Hospitality, Omotenashi-Hospitality Representative (ToT) were conducted in 2015, 2016 and 2017.
4. Pilot Project | P3.1 Tourism Human Resource Development

1) Strengthened the capacity of local tourism human resources corresponding to international tourist destination?
   YES. Managers and supervisors participated the training program conducted training for improve the capacity of their own staff after the training. Staff of hotels, restaurants and tour guide started receiving foreign tourists with applying international business manner and Omotenashi-Hospitality (O-H).

2) Increased opportunity to strengthening tourism human resources and institution building?
   YES. Bagan Hospitality Association (BHA) was established by participants of O-H training and started conducting HRD training for tourism business at other town near Bagan by themselves.

★ The Way Forward

1) Tourism HRD trainings should continue to provide with extending the training targets such as taxi drivers, horse cart drivers, souvenir shops, departmental offices etc. at BIC.

2) "O-H" certification system needs to be promoted for tourism business sector in Bagan with further support by Japanese experts.

4. Pilot Project | P3.2 Public Awareness Campaign

8 public awareness Seminars related to cleaning and heritage conservation were held from August, 2015 to October, 2016 at Lacquenware College, villages and local schools in Bagan. More than 1800 citizens attended.

6 villages in Monument Zone are selected during the project and the continuous activities with the monitoring and guideline through the regular cleaning campaign are implemented.

P3.2 Public Awareness Campaign

Government officers, tourism business operators and local people in Bagan are limited knowledge and awareness on an importance of conservation of heritage, beautification of tourism sites and hospitality for tourists. For sustainable management and creating better environment for heritage tourist destination, public awareness activities are indispensable. Seminar, Mini Public Awareness Workshop and Cleaning Campaigns were conducted in Bagan. Through these activities, people in Bagan will notice the importance of the life in Bagan as a heritage tourism destination.
4. Pilot Project | P3.2 Public Awareness Campaign

1) Improved awareness of local people related to tourism environment, manner to receiving tourist, heritage conservation?

YES. The volume of garbage at target villages were reduced by collecting and management of garbage by themselves. Villagers and students improved manner to receiving foreign tourists with warm hospitality and greeting by guidance of teachers who participated awareness campaigns.

2) Increased opportunities for participation and involvement of local public awareness campaign?

YES. Most of villages started cleaning activities regular basis and established cleaning management committee at village level to hold meeting for discuss issue on garbage management.

★ The Way Forward

1) Public awareness should be conducted other villages and schools by MoHT in cooperation with DoA, GAD, and related associations.
2) Cleaning activities including maintenance of garbage tank need to be continued by village.
3) Cleaning management committee needs to be established for each village and ward.

X. Japan Study Tour | Sep 22 to Oct 3, 2015 / WG1 members

WG1 members visited major tourist spots, Tokyo, Kanaazawa, Nanto Gokayama, Shimagawara, the ancient city Kyoto and Nara in order to learn how to manage the attractive tourism destination.

X. Japan Study Tour | May 30 – Jun 8, 2016 / WG2 members

In order to learn the heritage environment at World Heritage Site (WHS), the tour visited 10 WHS sites and received 10 lectures by first lined professors related to heritage, landscape conservation and transportation.

X. Japan Study Tour | Aug 28 – Sep 8, 2017 / WG3 members

WG3 members visited hotels, restaurants, fish markets and tourism sites to study the culture, Japanese Hospitality (Omotenashi) and operation of tourism management in order to find out the same method for Bagan.
4. Future Projects | 4.5 Social and Transport Infrastructure

1. Road Network
1) Construction of New Bypass Route

**Bypass Route of 13.8 km (8.6 mile) Length**
Between Bagan-Chauk Rd. and Nyaung U-Kyaikpadaung Rd.
→ To reduce a negative impact (through-traffic) to the heritage area.

View from Touin Taung Mountain

Key Issue is
**“Land Acquisition”**
by Local Government

Cross Section (Tentative)

4. Future Projects | 4.5 Social and Transport Infrastructure

1. Road Network
2) Parking Spaces

**6 Parking Spaces along City Road**
0.3 Ha (=0.75 acre) of each are provided to limit vehicles inside Heritage Area.
→ “To protect monuments and to provide systematic transportation for tourists.”

Image of Switching Traffic Mode

Key Issue is
**“Land Acquisition”**
by Local Government

4. Future Projects | 4.5 Social and Transport Infrastructure

1. Road Network
3) Improvement of Inner Road (inside M2)

**Upgrade the Inner Road of 21.0 km Length**
To secure safety and comfort for tourists’ drive by e-bike.
→ “To protect heritage and to provide systematic transportation for tourists.”

Current Situation
Earth Road

Proposal
Brick or Interlocking Block
To match to the environment
Key Issue is
**“Heritage Impact Assessment”**
and a mitigation solution

Paved

4. Future Projects | 4.5 Social and Transport Infrastructure

1. Road Network
4) Installation of Street Lights

**1200 Street Lights along Major Traffic Line**
Old Bagan~Nyaung U / Old Bagan~New Bagan / New Bagan~Airport
→ “To secure safe transport at night.”

To apply scenery-conscious type
(Not to glare)

Bollard type light
4. Future Projects | 4.5 Social and Transport Infrastructure

1. Road Network
5) Flood Countermeasure

**Road Level Raising and Bank Protection**
by Box Culvert Structure at Wet Gyi Inn Creek on Old Bagan – Nyaung U Rd.

→ “To prevent long term road stoppage during flood period.”

Ref Image of Box Culvert and Bank Protection

---

4. Future Projects | 4.5 Social and Transport Infrastructure

2. Water Supply and Sewerage
7) Sewerage

**Wastewater Treatment Plant for Nyaung U Town**

To improve the environment in the town for 29 thousands people.

→ “To create better environment by reducing traffic in heritage area”

---

4. Future Projects | 4.5 Social and Transport Infrastructure

3. Solid Waste Management
8) Sanitary Landfill Site

**Sanitary Landfill Site for 2 Towns and Villages**

Include Existing Open Dumping Site Closure

→ “To clean historical environment together with waste collecting services”

---

4. Future Projects | 4.5 Social and Transport Infrastructure

Supply the Purified Water
for 24 hours

→ “To upgrade the basic environment for local people.”

Water Treatment Plant (WTP) at Nyaung U will supply purified water to:
- Nyaung U Town
- New Bagan Town
- 10 local villages (approx.)
- Governmental zone, and
- Hotel Zone (4).

Key Issue is

“Heritage Impact Assessment”
and a mitigate solution

---
4. Future Projects | 4.5 Social and Transport Infrastructure

3. Solid Waste Management
8) Sanitary Landfill Site / Ref Images

Constructed Sanitary Landfill Site
Operation of Sanitary Landfill Site

Land Preparation
Leachate Piping
Bottom Protection Layer

4. Future Projects | 4.5 Social and Transport Infrastructure

Electricity
10) Electric and Communication Line Underground

Underground Overhead Cables in Heritage Zone
Together with improvement of electric distribution system in Property Zone

“To reduce visual impact, and to revive the ancient environment”

Key Issue is “Heritage Impact Assessment” and a mitigation solution

4. Future Projects | 4.5 Social and Transport Infrastructure

Port
11) Nyaung U Jetty Facility

River Access for All Seasons
To secure safety and comfort.

“To Provide Jetty throughout year”

Berthing Position
Intermediate Position
Parking area
Restaurant (Jetty)
5. Strategic Plan

5.1 Vision
5.2 Policies
5.3 Strategies
5.4 Development Scenario
5.5 Action Plans
5.6 Implementation Plan

5.1 Vision

Sustainable Heritage Tourism Development Benefit for Local Communities

5.2 Policies

Policy 1: Tourism Management and Promotion
1) Develop Tourism Products
2) Strengthen Tourism Promotion
3) Strengthen Tourism Administration and Management

Approaches for Action Plans
1-1: Improve and Develop Tourism Products / Experience →P1.1
1-2: Improve and Develop Tourism Products / Souvenirs →P1.2
1-3: Improve and Develop Tourist Information Materials →P1.3, 4, 5
1-4: Enhance Tourism Marketing and Promotion
1-5: Strengthen Tourism Administration in Central Government →P1.6
1-6: Strengthen Tourism Administration in Local Government
1-7: Strengthen Public-Private Partnership in Tourism
1-8: Strengthen Community Involvement in Tourism →P3.2
5. Strategic Plan | 5.3 Strategy-2

Policy 2: Protection of Heritage Environment and Infra Development
1) Protect Cultural Heritage Environment
2) Develop Tourism Infrastructure
3) Develop Social and Transportation Infrastructure

Approaches for Action Plans
2-1: Develop Tourism Facilities
2-2: Develop Access to Tourism Destination
2-3: Improve Visitors’ Environment
2-4: Diversify View Points
2-5: Reduce Negative Impacts (Visual)
2-6: Maintain Traditional Landscape
2-7: Develop Social and Traffic Infrastructure

5. Strategic Plan | 5.4 Development Scenario

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Development Scenarios
- Build-up the base for the tourism management, environment and human resources suitable for International Tourism Destination
- Develop the tourism system in accordance with Bagan Management Plan under the World Heritage Nomination.
- Establish sustainable tourism in harmony with tourism management and promotion, heritage conservation and regional development

5. Strategic Plan | 5.3 Strategy-3

Policy 3: Tourism Human Resource and Local Community
1) Improve and Strengthen Tourism Human Resource Development System
2) Strengthen Tourism Human Resource for Public Sector
3) Strengthen Tourism Human Resource for Private Sector
4) Strengthen Local Community Involvement on Tourism

Approaches for Action Plans
3-1: Improve Tourist Guide Service and Licensing System
3-2 Establish Education System
3-3: Strengthen Tourism Administration
3-4: Strengthen Human Resource on Traditional Crafts
3-5: Develop and Implement Training Programs for Tourism Human Resource
3-6: Improve Services and Functions for Local Travel Agents and Tour Operators

5. Strategic Plan | 5.5 Action Plans / Tourism Management and Promotion

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1.1: Strengthening of Local Platform for Bagan Tourism Development
1.4: Strengthening of Tourism Administration Office for Bagan in Central Gov.
1.5: Strengthening of Tourism Administration Office in Local Gov.
1.6: Development of Tourism Corridors in Greater Bagan
1.7: Strengthening of Tourism Fairs
1.8: Development of PAM Tours
1.9: Development of Tourism Corridors
1.10: Development of Tourism Corridors in Cooperation with Other Tourist Destinations in Myanmar
5. Strategic Plan | 5.5 Action Plans / Tourism Infrastructure

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5. Strategic Plan | 5.5 Action Plans / Tourism Human Resource Development

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<td>3-6. Strengthen of Entrepreneurship for CBT (including strengthening of local products such as handicraft and food/beverage) (including development of optional tours such as eco tour)</td>
<td>3-11. Community Development based on CBT Promotion including Basic Infrastructure Development</td>
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6. Lesson Learns and Recommendations

6.1 Lesson Learns for Tourism Development in Bagan
6.2 Tourism Plan Applicable to Other Areas in Myanmar
6.3 Recommendations

1) Involvement of Local Community
2) Collaboration among Related Ministries
3) Clarification of Consensus Building System
4) Clarification and Decentralization of Decisions
5) Consideration for Cultural Heritage Site / Implementation of Heritage Impact Assessment
6) Execution of Bagan Management Plan
7) Unification of Information
8) Utilization of Social Media
9) Continuation of Human Resources Development
10) Cooperation with Other Donors
Since Bagan is highly regarded as a cultural heritage tourist destination, when adapting this to other areas, it is considered that this is a model suitable for an area having a same kind of characteristics as a heritage tourism destination such as Myauk U in Rakhine States which is the next candidate of World Heritage Site in Myanmar.

"Bagan Tourism Development Plan" is a roadmap for Bagan to be a self-sustaining heritage tourist destination by 2030. Recommendations for next actions to achieve the plan are as follows.

**Recommendation 1 (Tourism Management and Promotion):**
To enhance the tourism management and promotion of Bagan as a tourism heritage site for tourists from Myanmar and overseas, and disseminate the attraction of Bagan widely to the world.

**Recommendation 2 (Tourism Environment):**
To preserve the natural and cultural heritage of Bagan, which has universal value to humanity and future generations, the public and private sectors need to unite to create an environment in Bagan for conserve the natural and cultural heritage of Bagan.

**Recommendation 3 (Tourism HR and Development of Local Communities):**
To develop human resources that support heritage conservation and tourism management and promotion, and establish a mechanism that enables sustainable development with benefit for the local community.
Management of Archaeological Sites
**ABSTRACT**

The author acknowledges the support of UNESCO Bangkok and Cooperazione Italiana allo Sviluppo in introducing him to the Pyu Cities and for permission to present this paper. Sri Ksetra received over 61,000 visitors in 2015-2016. Over 95% of visitors are from Myanmar. Domestic tourism to the three Pyu cities is growing at a substantially faster rate than international tourism, which peaked in 2015 following World Heritage Site designation. The importance of preserving the site's Outstanding Universal Value is highlighted as the key challenge for visitor management.

Some issues relating to visitor management are as follows:

- There is no ‘pay perimeter’ (a fenced off area into which it is necessary to pay) at Sri Ksetra.
- Secondly there is not have a strong internal control system for checking that all visitors buy tickets: This is due to limited staffing numbers at present and the historic low volume of visits.
- There is uncontrolled access throughout the site.
- Visitation is highly seasonal both for national and international visitors. Relatively few visitors come in the rainy season. This means that the visitor management challenges are different in peak times from the low season.

Only 10% of visitors to Sri Ksetra visited the site museum in 2016, according to DoA figures. This implies limited communication of the site’s unique features. It is recommended that an upgraded museum should tell the story of the site and of Buddhism in the Pyu era, and that one combined ticket give visitors access to both the site and the museum.

The visitor management concept is that after learning about the site at the museum (if they wish), visitors will then board a shuttle service with a local guide to visit the site on a hop-on, hop off basis. Visitors wishing to use their own transport may do so on payment of additional vehicle charge. Interpretation will be significantly enhanced on the designated tour circuit, covering not only archaeology but also Pyu Buddhism and the story of the landscape, historic water management and the natural environment.

Guidelines for visitor management have been developed. Their objective is to ensure that visitors obtain a deeper understanding of Buddhism in Myanmar and in Pyu culture, and a deeper understanding of early urbanised Pyu civilization and of archaeological discovery.

Visitor management - in addition to archaeology and research - will become a core responsibility of the site management team. Some aspects of visitor management will be licenced to other organisations, such as the Pyu Heritage Trust.
BACKGROUND

At the outset I wish to thank UNESCO Bangkok and Cooperazione Italiana allo Sviluppo for introducing me to the Pyu Cities back in 2015. I have long had an interest in early Buddhist art: One of my first international assignments overseas was to Lumbini in Nepal, the birthplace of Prince Gautama Siddhartha when working for the UNDP Tourism for Rural Poverty Alleviation Programme.

I first visited Sri Kstera to evaluate a project which assisted the Pyu cities to obtain World Heritage Site enlisting. I was invited back by UNESCO to help address some of the problems which increased tourism as a result of that enlisting is bringing.

The Pyu Ancient Cities include the remains of three brick, walled and moated cities of Halin, Beikthano and Sri Ksetra located in irrigated landscapes in the dry zone of the Ayeyarwady (Irrawaddy) River basin. They reflect the Pyu kingdoms that flourished for over 1,000 years between 200 BCE and 900 CE. The three cities are partly excavated archaeological sites. Remains include excavated palace-citadels, burial grounds and manufacture sites, as well as monumental brick Buddhist stupas, partly standing walls and water management features that underpinned the organized intensive agriculture. Some stupas and water features are still in use.

The OUV of the Pyu Ancient Cities WHS is closely related to the development of Buddhism and urban culture in South East Asia. The site’s OUV has been defined as follows:

**Criterion (ii):** Due to interaction between indigenous Pyu societies with Indic cultures from the 2nd century BCE, Buddhism achieved its first permanent foothold in Southeast Asia among the Pyu cities, where it was embraced by all classes of society from the ruling elite to agrarian labourers. Marked by imposing memorial stupas and other sophisticated forms of brick ritual structures, the Pyu Ancient Cities provide the earliest evidence of the emergence of these innovative architectural forms in the region, some of which have no known prototypes. The development of Pyu Buddhist urban culture had widespread and enduring impact throughout Southeast Asia, providing stimulus for later state formation after the 5th century CE following the onward transmission of Buddhist teaching and monastic practice into other parts of mainland Southeast Asia.

**Criterion (iii):** The Pyu Ancient Cities marked the emergence of the first historically-documented Buddhist urban civilization in Southeast Asia. The establishment of literate Buddhist monastic communities arose in tandem with the re-organization of agricultural production, based on expert management of seasonally-scarce water resources and the specialized production of manufactured goods in terracotta, iron, gold, silver and semi-precious stones both for veneration and for trade. Buddhism underpinned the construction of religious monuments in brick through royal and common public patronage, marked by the shift to permanent

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3 Ibid.
materials from earlier timber building techniques. The Pyu developed unique mortuary practices using burial urns to store cremated remains in communal funerary structures. Trading networks linked the Pyu ancient cities with commercial centres in Southeast Asia, China and India. Through this network Buddhist missionaries carried their Pali-based teaching into other areas of mainland Southeast Asia.

**Criterion (iv):** Technological innovations in resource management, agriculture and manufacturing of brick and iron at the Pyu Ancient Cities created the preconditions leading to significant advances in urban planning and building construction. These innovations resulted in the rise of the three earliest, largest, and most long-lived Buddhist urban settlements in all of Southeast Asia. The Pyu cities’ urban morphology set a new template of extended urban format characterized by massive gated walls surrounded by moats; a network of roads and canals linking urban space within the walls with extensive areas of extramural development, containing civic amenities, monumental religious structures defined by towering stupas and sacred water bodies. At or near the centre of each ancient city was an administrative compound containing the palace marking the cosmic hub of the Pyu political and social universe.

Halin, Beikthano and Sri Ksetra together as a Serial Property jointly testify to the several aspects of the development of this new model of urban settlement for the Southeast Asian region. Together the three cities provide evidence for the entire sequence and range of Pyu urban transformation from ca. 2nd century BCE to the 9th century CE, Buddhist monastic communities, distinctive mortuary practice, skilful water management, and long distant trade. At all three Pyu Ancient City sites, the irrigated landscape of the Pyu era is still impacting on the rural livelihoods of the modern population, while the religious monuments continue to be venerated by Buddhist pilgrims.

Visitor management seeks to protect the integrity and authenticity of the site, in particular the three cities’ intact nature and their archaeology.

The site integrity is defined in the Management Plan as follows:

- The Pyu Ancient Cities are archaeologically intact, as seen in the standing monuments, the in-situ structural remains, the undisturbed unexcavated remains and the still functioning agrarian terrain. The urban footprint of each city, demarcated by the well-preserved moated city walls, remains highly legible two millennia after their initial construction. … The landscape engineering of the three cities also remains largely intact with the manmade structures such as canals and water tanks remaining in continuing use for on-going agricultural processes.

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4 Ibid.
The authenticity of the Pyu Ancient Cities is to be found in the architectural form and design of unaltered and still-standing monumental structures and urban precincts; a continuous tradition of the use and function of property’s sites of Buddhist veneration; enduring traditions and techniques of agricultural and production management systems, … which throughout the history of Myanmar and until the present day continues to inspire veneration and pilgrimage.

In the context of World Heritage, the following principles are of over-riding importance in visitor management:

- protecting the WHS and its setting, including any buffer zone, from inappropriate development (in this context inappropriate tourism development);
- striking a balance between the needs of conservation, biodiversity, access, the interests of the local community, the public benefits of a development and the sustainable economic use of the WHS in its setting, including any buffer zone;
- protecting a WHS from the effect of changes which are relatively minor but which, on a cumulative basis, could have a significant effect; and
- enhancing the WHS and its setting where appropriate and possible through positive management.

According to UNESCO
If undertaken responsibly, tourism can be a driver for preservation and conservation of cultural and natural heritage and a vehicle for sustainable development. But if tourism is unplanned or not properly managed, visitors can have a devastating effect on fragile environments, monuments and local communities.

7 The United Nations World Tourism Organisation (UNWTO) defines tourism as comprising “the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” Tourists can be divided into overnight visitors and excursionists (day visitors). Pilgrimage is part of tourism, generally referred to as spiritual tourism.

8 UNESCO (2012) Convention Concerning the Protection of the World Cultural and Natural Heritage, 36th Session. WORLD HERITAGE TOURISM PROGRAMME.
THE CHALLENGE OF GROWTH

Visitor numbers to the Pyu Heritage Cities are outlined in table 1. For Sri Ksetra in particular however these figures are not reliable however owing to the present open and unregulated access to the site.

TABLE 1: Visitors to Pyu Ancient Cities 2013-2017

<table>
<thead>
<tr>
<th></th>
<th>Beikthano museum</th>
<th>Halin site</th>
<th>Sri Ksetra site</th>
<th>Sri Ksetra museum</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Myanmar</td>
<td>Rest of world</td>
<td>Total</td>
<td>Myanmar</td>
</tr>
<tr>
<td>2013-2014</td>
<td>10,899</td>
<td>27</td>
<td>10,926</td>
<td>n/a</td>
</tr>
<tr>
<td>2015-2016</td>
<td>31,955</td>
<td>174</td>
<td>32,129</td>
<td>40,821</td>
</tr>
<tr>
<td>2016-2017</td>
<td>43,887</td>
<td>205</td>
<td>44,092</td>
<td>43,036</td>
</tr>
</tbody>
</table>

Source: DoA

For Sri Ksetra there are two admission fees: admission to the zone (foreigners), and admission to the museum. Myanmar nationals are not charged for visiting the site and so visitor figures reported may be inaccurate. They should be treated with caution. Only 10% of visitors to Sri Ksetra visited the site museum in 2016, according to DoA figures.

As can be seen in table 1, Myanmar visitor figures have seen a significant boost since enlistment. In Sri Kserta there was a strong growth in international visitors in 2014-2015, but from a small base. Domestic tourism to the three Pyu cities is growing at a substantially faster rate than international tourism, which peaked in 2015 for these sites and has since declined slightly. All three Pyu cities receive substantial numbers of Myanmar visitors. There are over 10 domestic visitors for every single foreigner.

Domestic visitors therefore are seen as the primary focus of visitor management as it is this segment which is likely to have the greatest impacts on the site. Foreign visitors can potentially spend more (if suitable facilities are developed), however their numbers are currently small, so in current circumstances tourism products need to be designed primarily for the domestic market to be viable and sustainable.

BASIC MANAGEMENT CHALLENGES

Initial challenges relating to visitor management are as follows:

- There is no ‘pay perimeter’ (a fenced off area into which it is necessary to pay).
- Secondly, apart from its museums, DoA does not have a strong internal control system for checking that all visitors buy tickets: This is due to limited staffing numbers at present
and the historic low volume of visits. As a result of this, and traditional pilgrimage and religious festival visits, visitor figures above need to be treated with caution. This means that the visitor management challenge is likely to be even greater than the figures above would indicate.

- Visitation is highly seasonal both for national and international visitors. Relatively few visitors come in the rainy season. This means that the visitor management challenges are different in peak times from the low season.

Chart 1: Seasonality of visits

The state (central exchequer) benefits from the site admission charge, but not to the extent which it should because this is an open access site without a controlled pay perimeter of strong ticket checking system. Relative to other WHS properties in South East Asia, the admission charge is also low (however many of these sites offer far more developed services and so can justify a higher admission charge). For Sri Ksetra, the museum entrance fee is MMK 5,000 (USD 3.68) and the site entrance fee is another MMK 5,000.

**OPPORTUNITIES**

There is further potential for downstream benefits to local people in employment at the WHS, at tourism enterprises and through supplies of local produce to pilgrims, accommodation and restaurants.

There is a lack of research into visitor expenditure and visitor needs and wants at this site, and generally in Myanmar. This is particularly the case for domestic tourism including pilgrimage tourism. Undertaking visitor expenditure surveys is both complex and costly, but something which would be desirable especially if it can be coordinated with national statistical studies. Similarly, visitor satisfaction surveys should be initiated.

A significant increase in visitation will not necessarily bring significant benefit to the area unless facilities, products and services are put in place which visitors are prepared to pay for. It is noted that at present many domestic visitors will travel overnight by bus from Yangon, visit the Pyay area (spending limited time at Sri Ksetra) and then return to Yangon or travel northwards once again by overnight bus. This means that the accommodation sector (traditionally one of the largest economic extractors from tourism) does not at present attract significant business from this segment. Main benefits go to coach companies from outside the area.
To increase economic impact will also be necessary to significantly expand visitors’ dwell time in the area\(^9\) (so that they need more services and spend more money) by improving the product offer and marketing it. Areas that can be developed to increase dwell time include the heritage product offer, on-site interpretation, activities and education provision and food and accommodation supply. Increased dwell time also means more physical impact on the site, so each product and service must be examined and managed in this context.

Research conducted with the Sri Ksetra Heritage Trust in July 2017 indicated that pilgrim visitors to Sri Ksetra are not spending substantially longer at the site than other leisure visitors. Their needs at present are not substantially different: They wish to learn about the site and visit Bawbawgi stupa to pray. They are generally combining Sri Ksetra with other holy sites including Pyay, which accounts for their limited time on the site itself. If more Buddhist meditation courses (which can be 1, 3, 5 or 10 days in length) were developed in the Pyay area, there would be greater economic benefit.

**IMPACTS ON HERITAGE**

Current impacts are noted below in terms of protecting the site’s OUV and improving visitors’ experiences and understanding of the OUV. The observations below relate to Sri Ksetra.

<table>
<thead>
<tr>
<th>Location</th>
<th>Impact on heritage/OUV observed</th>
<th>Visitor management action needed</th>
<th>Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outside buffer zone</td>
<td>• Pyay city is not well integrated with the tourism product of the WHS. It could provide a location for larger scale tourism development, keeping pressure off the WHS and its buffer</td>
<td>• The development of an integrated regional tourism strategy of the wider Pyay area</td>
<td>• Municipal authority &amp; Ministry of Hotels &amp; Tourism, with DoA consultation. Opportunity for non-governmental organisation (NGO) engagement.</td>
</tr>
<tr>
<td>Buffer zone</td>
<td>• Development guidelines are lacking and there are no incentives or guidelines for developing appropriate visitor facilities and products</td>
<td>• Buffer zone plan identifying potential areas for enterprise, pilgrimage and residential expansion, together with construction guidelines</td>
<td>• District authority with DoA. Opportunity for NGO engagement &amp; for the Sri Ksetra Heritage Trust and sangha</td>
</tr>
<tr>
<td>Access corridor</td>
<td>• Roads appear adequate for current traffic, but some are unsealed causing dust/mud/inconvenience. As traffic increases so will negative impacts. Traffic calming will be needed. Control point(s) needed. • Signage can be improved but needs to be minimised to avoid visual pollution.</td>
<td>• Develop alternative sustainable transport options. • Investigate feasibility of using railway linkage between Shwedagon and Hmawzar stations.</td>
<td>• Roads authorities, District and Myanmar Railways in consultation with DoA.</td>
</tr>
<tr>
<td>Location</td>
<td>Impact on heritage/OUV observed</td>
<td>Visitor management action needed</td>
<td>Responsibility</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------</td>
</tr>
</tbody>
</table>
| Area of intensive visitation (suggested pilot site) | • Car parking adequate at present but not sufficient for future growth.  
• Ticket sales point can be further improved. Guide Hire Desk should be available (and guides).  
• Ticket checks/barrier to larger vehicles entering site needed  
• Facilities for elephant welfare needed  
• Need to train mahouts  
• Retail can be improved  
• Catering options can be developed  
• New toilets but standard of cleanliness is poor  
• Paths unsealed and degraded in places  
• Erosion from desire line paths across ancient walls (barriers and walkways needed)  
• Further interpretation needed and existing signs require revision (including English language translation).  
• Route around site to be clearly signed and interpretative App. developed.  
• Need for extensive traffic calming within the site  
• Need for sustainable people movers  
• Toilets, shaded rest areas & drinking water need to be provided  
• Need for regular safety audits to check for hazards to visitors and staff (e.g. slippery surfaces or broken steps, bridges) and clear emergency procedures  
• Needs for controls on noise pollution. | • Land use plan to include specific measures for protection | • DoA with Sri Ksetra Heritage Trust |
<table>
<thead>
<tr>
<th>Location</th>
<th>Impact on heritage/OUV observed</th>
<th>Visitor management action needed</th>
<th>Responsibility</th>
</tr>
</thead>
</table>
| Museum        | • Museum artefact protection and interpretation need improvement (some artefacts being damaged by touch; interpretation not consistent, lighting poor)  
• Guiding service in museum needed (opportunity for additional revenue)  
• Opportunity for ‘audio-guides to interpret key items through recorded, multilingual explanations.  
• Museum could be greatly improved so that it “tells the story” of Buddhism and the landscape, in addition to archaeology.                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | • Upgrade needed. Requires input from professional curator & interpretative design expert.  
• In the long term consider possible relocation to flagship new museum at airport site and re-use existing facility for visitor orientation, education tours and administration.                                                                                                                                                                                                                                                                                                                                 | • MoRAC/DoA with further UNESCO engagement and possible support from Italy, the Japan International Cooperation Agency (JICA), or other donor                                                                                                                                                                                                                          |
| Citadel       | • Vehicle access across Citadel wall causing damage  
• Erosion of desire line paths into the site and poor presentation within the walls. Possible fire hazard: Site reverting to jungle.                                                                                                                                                                                                                                                                                                                                                                                                                                                      | • DoA with Sri Ksetra Heritage Trust                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | • DoA with Sri Ksetra Heritage Trust                                                                                                                                                                                                                             |
| Yahanda       | • Desire line paths to top of Yahanda Gate causing damage  
• Some erosion where traffic stops to take in view                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | • Improve paths & designate parking locations. Provide rest areas with seating (vernacular style)  
• Consider encouraging nearby houses (if legal) to offer refreshments as small business.                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                           |
| Bawbawgi      | • Improve interpretation with particular reference to Buddhism  
• Improve maintenance of nearby monastery  
• Improve toilets                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | • Develop plan in cooperation with sangha                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | • DoA, Sri Ksetra Heritage Trust, Sangha.                                                                                                                                                                                                                                                                         |
<table>
<thead>
<tr>
<th>Location</th>
<th>Impact on heritage/OUV observed</th>
<th>Visitor management action needed</th>
<th>Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archaeology school</td>
<td>• Public access not currently encouraged</td>
<td>• Consider feasibility of developing paid-for archaeology tourism products (e.g. short courses for visitors, specialist guided tours, opportunities to observe archaeologists or conservators at work) and using existing facilities for educational groups</td>
<td>• DoA with possible NGO support</td>
</tr>
<tr>
<td>Other Buddhist sites</td>
<td>• Standard of presentation varies and information is difficult to find</td>
<td>• Control of development and building guidelines needed • Information on products/services available needed • Maintenance training &amp; standards needed</td>
<td>• Sangha with DoA and Sri Ksetra Heritage Trust</td>
</tr>
<tr>
<td>Agricultural lands</td>
<td>• Minimal damage from visitors at present. • No interpretation of agriculture for visitors. • No agritourism product at present. • Added value products available (jaggery, bean snacks) but not extensively retailed to visitors. • Littering remains a problem around the periphery of the site, particularly in the per-urban area near Pyay, and this needs to be addressed.</td>
<td>• Improve interpretation including training of guides • Investigate feasibility of agritourism in terms of realistic demand levels (if any) • Opportunity to sell food products and herbs to tourisms</td>
<td>• DoA with possible support from NGO or donor</td>
</tr>
</tbody>
</table>
IMPACTS OF VISITORS AND PILGRIMS ON THE LOCAL COMMUNITY

At present negative impacts in terms of community irritation is relatively low. However increases as tourist numbers rise, external influences increase and the destination becomes more popular. Communities generally divide between those who can benefit from tourism and those for whom tourism brings no benefit\(^\text{10}\). Pro-poor and pro-community policies need to be put in place to counter this trend. Increasing the number of beneficiaries from tourism often requires significant intervention, including visitor management to ensure visitors use managed routes, and go to local villages and shops to purchase goods and services, use local guides, etc.

### Table 2: Irritation Index.

<table>
<thead>
<tr>
<th>Level of irritation</th>
<th>Destination responses to tourism</th>
<th>Likely stage(s) (Butler, 1980)</th>
</tr>
</thead>
</table>
| 1. Euphoria         | - associated with the initial phase of the development of the destination  
- sense of excitement and anticipation  
- informal contact with tourists | Exploration  
Involvement |
| 2. Apathy           | - more formal contact with tourists, begin to be seen as a source of income and investment | Development |
| 3. Annoyance        | - residents begin to show misgivings about the tourism industry, due to increasing numbers and external investment and infrastructure | Consolidation |
| 4. Antagonism       | - irritations are expressed verbally and physically  
- politeness gives way to antagonism  
- tourists seen as the cause of the problem | Stagnation  
Decline |


### CONTROLLING TOURISTS

Visitor management requires that tourism within the site be controlled and managed to ensure positive rather than negative impacts. Particular threats to the environment, social conditions and archaeology at Sri Ksetra come from vehicles and large volumes of visitors, and from the construction of future facilities for visitors including accommodation and restaurants. Sensitive guidelines are needed to facilitate visitor needs while also protecting the site and landscape. Visitor management planning is essential if benefits are to outweigh disbenefits.

In addition, the understanding and appreciation of tourists (leisure and pilgrim) for the Pyu landscape, Buddhism and archaeology needs to be planned for and managed.

As noted in the Zoning and Visitor Management guidelines developed for this site with UNESCO Support\(^\text{11}\), there are many opportunities for alternative tourism participative tourism products to be developed, building on existing assets (agricultural produce, the herb farm, jaggery production, etc.) but links with the tourism market need to be facilitated. This requires engagement with tour operators to ensure markets are correctly identified and that the proposed products are of a suitable standard, in addition to the supervision of the construction of facilities.

\(^\text{11}\) Travers, R. (2017)
ZONING THE SITE

Zoning for visitor management was recommended as follows:

1. Core zone (Museum/ Hmawzar Village)
2. Zone of intensive visitation
3. Rural/agricultural zone
4. Zones for learning
5. Buffer zone
6. Pyay & areas outside the buffer zone

GUIDELINES FOR VISITOR AND PILGRIM MANAGEMENT AT SRI KSETRA

This section is taken from draft guidelines produced for UNESCO\textsuperscript{12}.

1. Visitor management objective

The objective is as follows:

Visitor management will ensure that all visitors obtain a positive experience and a greater understanding of the Pyu Ancient Cities, Buddhism and the landscape, and that their visits are safe and rewarding.

In particular, all visitors (leisure and pilgrim) will obtain through visitor management and interpretation a better understanding of site’s OUV and in particular:

- A deeper understanding of Buddhism in Myanmar and in Pyu culture
- A deeper understanding of early urbanised Pyu civilization and of archaeological discovery.
- A deeper understanding of the landscape today.

2. Visitor management policies

Visitor management will be delivered through:

- \textbf{Leadership}, positive ethics and best practice
- \textbf{Partnership} with stakeholders including the Pyu Heritage Trust and the Sangha

\textsuperscript{12} Ibid.
• Deployment of **human capital and financial resources** in a planned way
  • **Supervision** of sub-contracted entities
  • **Regulation, monitoring and evaluation.**

Visitor management in addition to archaeology and research will become a **core responsibility** of the WHS management team.

All sites have an optimum **carrying capacity** which can increase as facilities are increased. Carrying capacity is flexible for visitor management; and takes into account the size of car and coach parks, the numbers of toilets, the size of museum, restaurants and other buildings in order to determine how many people the site can safely and comfortably accommodate without damaging OUV and visitors’ appreciation of OUV (the latter is also variable, depending on the needs of the specific visitor). At present the carrying capacity of the Pyu Ancient Cities is rarely exceeded owing to small volumes of visitors, however at some festival times carrying capacity issues may arise. Visitor numbers will be more carefully collected, including the number of visitors to specific sites within the WHS.

### 3 Visitor management functions

Visitor management will centre on the following activities:

• **Managing visitor flows** through well designed facilities, signage and awareness-raising
  • Key performance indicators
    • Average dwell time of visitors
    • Number of accidents recorded & reduced
    • Satisfaction of visitors

• **Managing visitor impacts** through regular inspection, monitoring and remedial actions
  • Key performance indicators:
    • Monthly inspection reports with implementation of actions needed

• **Managing the education of visitors**, in particular younger visitors
  • Key performance indicators:
    • Number of school groups/students hosted with presentation about the site or tour
    • Satisfaction of teachers/students

• **Facilitating and enriching understanding of Buddhism at Pyu cities**
  • Key performance indicators:
    • Visitor satisfaction survey results
    • Feedback meetings with Sangha.

• **Managing visitor numbers** through the development of facilities, events, pricing and marketing
  • Key performance indicators:
    • Visitor numbers
    • Updating of management and staff job descriptions to outline visitor management responsibilities
    • Delivery of annual development & marketing plans

• **Managing community involvement**, including Sangha liaison
  • Key performance indicators
    • Number of consultation meetings held
    • Number of joint activities agreed, licenced & implemented
    • Number of new tourism products operating within the site
    • Number of new 3rd party facilities/services which enhance OUV.
Visitor management techniques can be divided into hard and soft interventions\textsuperscript{13}. A hard technique would be blocking off an endangered monument or installing walkways to corral visitor traffic around a site. A soft technique would be explaining how to protect a site through guides or interpretation, for example. A soft technique would also be training mahouts as to where elephants should and should not walk. These are explored further below.

Any well managed site will use both techniques to afford maximum, but unobtrusive visitor management.

At present due to limited staff numbers visitor management is weak. It is seen as the responsibility of one person: Visitor management needs to become a core responsibility of the Site Manager who should delegate tasks and responsibilities widely. If it does not prove possible to increase staffing levels, the Sri Ksetra Heritage Trust could perhaps be given responsibility for ticketing and customer care on behalf of DoA.

Pilgrimage tourism probably is the largest source of visitor numbers at present. It is not effectively managed in that the experience offered to pilgrims is no different to that offered to general visitors, and there is little effective engagement with the Sangha regarding improving visitor management and the pilgrim experience. A cooperation mechanism needs to be developed with the Sangha.

In the sections below visitor management interventions for Sri Ksetra are suggested.

4. Hard visitor management interventions

4.1 Visitor facilities

As numbers increase, additional better visitor facilities will be needed as follows:

- Ticketing booth and entry control point. Initially this would be in Hwamsar village but in the long term the airport site will become the entry point for all visitors.
- Interpretation centre explaining/introducing the site
- Guide-hire desk and guides’ rest area (office, common room and toilet).
- Transport arrangements within the site.
- Visitor toilets at entry and within the site
- Rest/shade areas
- Drinking water
- Bicycle parking
- Catering & retail (in villages and at entry point)
- Accommodation (ideally some in villages but mostly in buffer zone and outside it)
- Restaurants and other catering facilities are lacking but are required if visitors are to stay longer and spend more. These will need to be developed over time and their sighting/design will need careful consideration. Most should be operated by the private sector. Larger scale facilities for groups should be outside the buffer zone.
- Currency exchange/ATM/wifi, etc. (at entry point and in villages/ outside the site)

4.2 Protective infrastructure

Protective infrastructure to minimise damage by visitors was noted to be weak in the following locations:

- Paths over citadel walls
- Paths leading over the Yahanda Gate
- Blocking regular vehicular access to enter the Citadel
- Excavated burial sites where visitors can enter
- In museum where artefacts can be touched (for example stele and stone sculptures)

4.3 Paths/other forms of low-impact access

Paths and roadways around the site are not well surfaced or sealed. In some cases paths need to be narrowed and blocked to keep vehicular traffic away from monuments. Precise locations will be identified following discussion with archaeologists.

Within the heritage site in general in areas accessed by visitors it is recommended that ungraded earthen roads should be upgraded over time to graded gravelled roads. Sealed tarmac roads should be introduced within villages to cut down dust. Traffic calming mechanisms are needed in villages, along the recommended visitor route and near schools to avoid accidents. Through traffic across the site could be discouraged by upgrading the road running along the Western edge to a sealed road.

Road surfaces should be laid to allow run off to the edges. Drains should only be dug with archaeological supervision. Concrete curbing and other urbanising features of road design should not be introduced. Electric poles or undergrounding of services also should only take place under archaeological supervision and with archaeological reports being kept.

Widths of roads should be sufficient for light agricultural traffic but not for heavy vehicles or busses.

Building design for visitor facilities should take into account accessibility for wheelchair users and the less able, especially around sites visited by pilgrims.

4.4 Visitor routes

A visitor route taking about an hour to complete will meet the needs of most visitors, both leisure and pilgrim. The route should include transport with a trained guide included in the ticket price. For the more interested visitor it should be possible to hire a guide from DoA for an “off route” tour. There should be a control point at which tickets are checked.

Visitors wishing to use their own vehicles to do this circuit will be charged an additional fee per vehicle (the larger the vehicle, the higher the fee). All fees should be clearly explained at site entry and at the ticket booth and check point. Access for local residents to the route will be free. The objective is to reduce vehicular traffic and batch visitors with a guide.

There will be no additional charge for visitors touring the site by bicycle, elephant or ox cart.

A one-way route (as planned) is preferable to a route on which the visitor returns by the same path. While a two-way route may be cheaper to maintain being shorter, it doubles the impact on sites so is not desirable.
The recommended visitor route and fee scale is outlined in chapter 6, recommendations.

4.5 Transport

DoA does not at present operate vehicular transport around the site, although transport can be negotiated locally. Groups, particularly pilgrim groups, bring their own transport which is generally allowed into the heart of the site.

Ensuring green transport methods is a key objective. The Sukhothai Historical Park provides an example through the extensive use of bicycle hire from hotels, guesthouses and the site itself.

The recommended short term approach is that visitors should park near the museum, buy their tickets and then be taken around the site in a shaded vehicle (ideally electric or dual-mode/hybrid vehicles) accompanied by a guide. A local franchise agreement should be investigated with the Sri Ksetra Heritage Trust or a local transport operator. The number of people movers should increase as visitor numbers do. A compulsory additional supplement on the DoA ticket price will pay for this service, regardless of whether the visitors opts to pay extra to bring their own car or minibus around the site.

In terms of green transport bicycle hire, elephants and bullock carts are a good option providing additional local income. It is vital that animals are well cared for to avoid negative publicity (major international tour operators increasingly refuse to feature sites where animals are exploited).

A possible example of a suitable, environment-friendly people-mover can be seen at the My Son Sanctuary WHS in Vietnam\(^\text{14}\). The path surface for the people mover route will require good maintenance.

5 Soft visitor management interventions

5.1 Interpretation

Interpretation in the museum is basic with identification in Myanmar and English being provided for most items. Mandarin should also be introduced, given the projected significant increase in visitors from China forecast by UNWTO to 2030.

**Museum interpretation requires significant upgrade** to more fully explain the story of the site and its OUVs. The finds need to be organised to illustrate aspects of Buddhism, urban culture in Myanmar and surrounding lands, and Pyu civilisation. The museum needs to have clear and progressive theming. The location of finds displayed, linking them to the site, should also be more explicit. Lighting, protection of artefacts and interpretation all need improvement. Specialist museum and interpretation designers should be engaged and provide capacity development support. In the case of indoor museum exhibits, there is also a need to upgrade display cases and protective barriers to international standard based on curatorial advice in addition to interpretation.

The Pyu Room in the new National Museum at Nay Pyi Taw has well interpreted and presented displays as a model. Similarly, the Buddhist Art Gallery in the Yangon National Museum presents images (many from Sri Ksetra) in a way which allows

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14 UNESCO (n/d) *My Son Sanctuary* (electronic). Available at: <https://whc.unesco.org/en/list/949>
careful examination with good display.

An audio guide should be developed to give more detail on museum exhibits. This can also be a source of additional revenue. There are many models available: The Yangon National Museum has a simple version although descriptions are not very detailed.

Over time outdoor interpretative signs should be revised and continuously upgraded, particularly as new evidence emerges.

An upgraded website could be a very important visitor management and interpretative tool. This should include marketing information about the site and activities which can be arranged, including the hiring of guides. A downloadable App should be developed as this will reduce the need (and cost) of printing leaflets, and reduce litter.

5.2 Pricing.

Separate pricing of museum and site(s) should be discontinued. Entry fees can increase as services are improved. Visitors should be encouraged to visit both site and museum to obtain better appreciation of the site and its OUV. There should be one (higher) combined entrance fee which covers both site and museum and includes the circuit tour.

The opportunity to purchase tickets and guided tours on-line should be facilitated: This will assist visitor management in that group visits, etc. can be anticipated, and also strengthens control of income.

5.3 Guiding

Guiding services need to be put in place for both the museum and the outdoor site in the most popular languages (currently Myanmar and English). In the future Mandarin is likely to be needed. Guiding can be a lucrative form of employment for students or graduates of the Archaeology School.

Licenced guides from the Ministry of Tourism should be allowed to guide within the site, in addition to local guides trained and authorised by DoA. All guides should display official badges and rogue guides should not be allowed to conduct visitors around.

5.4 Developing other tourism product

There are many opportunities to develop other tourism and pilgrimage tourism products when tourist numbers grow. The market is seeking “experiences”, in addition to sight-seeing. In this regard the Designated Areas for Sustainable Tourism Administration (DASTA) at the Historic Town of Sukhothai and Associated Historic Towns WHS\(^{15}\) can provide a model. DASTA supports initiatives through local development networks to help facilitate integrated tourism product; including the development of the Phra Ruang Historic Route linking the ancient cities of Si Satchanalai, Sukhothai and Kamphaeng Phet in northern Thailand, authentic cuisine, local lifestyle products, etc.

PYUCOM, the Pyu Heritage Trusts and local tour operators have an important role to play in this regard.

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\(^{15}\) UNESCO (n/d) Historic Town of Sukhothai and Associated Historic Towns (electronic). Available at: <https://whc.unesco.org/en/list/574>
5.6 Marketing

**Marketing is an important part of visitor management.** It can create awareness of the site and its OUV, and promote visitation to increase admissions, promote special events or encourage visits during periods when there is excess capacity. Resources for marketing need to be provided with a special emphasis on on-line activity (maintenance of websites, managed social media presence, etc.). The service can be sub-contracted if necessary.

6 Enabling visitor management

In order to enable effective visitor management, greater resources are urgently needed. It is highly unlikely that the DoA alone, as currently resourced, can effectively manage the site to WHS standards. Additional inputs need to be facilitated from stakeholders. These include:

- National Government, including MoRAC and other ministries
- Regional and local government
- Pyu Heritage Trusts
- Donors (for example the Italian Cooperation Agency, Deutsche Gesellschaft für Internationale Zusammenarbeit [GIZ], United States Agency for International Development [USAID], JICA, etc.) and lenders (such as the World Bank and the Asian Development Bank)
- Other private investors in the tourism industry
- Sangha members

In order to facilitate investment in new facilities for visitors a range of innovative ways of delivering visitor management need to be considered by the DoA. These can create significant additional local employment and might include the following:

- **Enhanced direct operation** of facilities to specific standards, using direct investment, increased staffing and better management techniques
- **Service contracts** for specific, supervised, activities which enhance visitor experiences (for example a badged, freelance guide who is allowed to sell his/her services on site).
- **Management contracts** for services to visitors by third party operators (including local community members) through short term contracts with agreed standards. For example: annual contracts for management of litter collection on parts of the site, management of toilets, management of car parking, operation of ox carts, etc.)
- **Concessions** to private operators over a medium term, with investment in facilities (for example, the operation of people movers for [say] five years)
- **Build-operate-transfer** (BOT) or build-operate-own (BOO) arrangements for more major investment projects (such as new facilities at the airport where an operator builds a new museum for example, and operates it for [say] twenty years to recoup investment costs, and then transfers it back to the state).
- **Divestiture** (for example the sale of part of the airport site to fund an investment in visitor facilities by DoA or another party). This is not recommended.

Various investment methods of securing investment (with varying degrees of private or NGO engagement) are illustrated in chart 4.
In order to attract additional financial resources (particularly from the private sector, donors or lenders) it will of course be necessary to demonstrate the **feasibility and likely return on investment**.

### 7 Ensuring sustainability of visitor management interventions

Visitor management interventions need to be built around best practice in responsible tourism. Responsible tourism will facilitate community benefit and manage potential negative impacts through actively monitoring and managing tourism including pilgrimage. It involves continuous attention through development and marketing policy to the following:

- Social impacts
- Environmental impacts
- Cultural impacts
- Economic impacts

Ensuring sustainability and responsible tourism needs to be a core function of the WHS management team working with the PYUCOM, Heritage Trusts, local authorities, and Government ministries. It is recommended that in reviewing the impacts of visitors and how they are managed, the four areas above should be considered.

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ACRONYMS

BCE          Before common era
BOO          Build-operate-own
BOT          Build-operate-transfer
CE           Common era
DASTA        Designated Areas for Sustainable Tourism Administration
DoA          Department of Archaeology
GIZ          Deutsche Gesellschaft für Internationale Zusammenarbeit
JICA         Japan International Cooperation Agency
MoRAC        Ministry of Religious Affairs and Culture
NGO          Non-governmental organisation
OUV          Outstanding Universal Value
PYUCOM       Pyu Ancient Cities Coordinating Committee
TECC         Thai Elephant Conservation Centre
UNESCO       United Nations Educational, Scientific & Cultural Organisation
UNWTO        United Nations World Tourism Organisation
USAID        United States Agency for International Development
WHS          World Heritage Site
ADDRESSING TOURISM-RELATED PROBLEMS & SOLUTIONS
Sri Ksetra, Pyu Ancient Cities, Myanmar

Robert Travers
February 2018

SRI KSETRA, BEIKTHANO, HALIN

THREE UNIQUE LOCATIONS

OUTSTANDING UNIVERSAL VALUE

- The development of Buddhism and urban culture in South East Asia
  - Pyu urban transformation
  - Buddhist monastic communities
  - Distinctive mortuary practive
  - Skilful water management
  - Long distant trade
  - Irrigated landscape still impacting on the rural livelihoods
  - Religious monuments continue to be venerated by Buddhist pilgrims
- Protect the integrity and authenticity of the site, in particular the three cities’ intact nature and their archaeology
VISITOR MANAGEMENT

ANTICIPATING PROBLEMS FROM TOURISM

- Archaeological
  - Erosion, vandalism, theft
- Economic change (winners & losers)
  - Property prices
  - Changing livelihoods
  - Land-use & development
- Social & cultural change
  - Population change
  - Rapid cultural change
- Environmental change
  - Landscape management: Park or agriculture or ‘re-wilding’
  - Water use
  - Waste management

CHANGE IS INEVITABLE
HOW WILL IT BE MANAGED?

DIFFERENT KINDS OF VISITOR

- Myanmar
- International
- Heritage
- Pilgrimage
- Young people
- Families
- Older people

VISITOR NEEDS

- Welcome
- Education
- Entertainment
- Toilets
- Food
- Water
- Shade
- Things to buy
- Safety
Dwell Time

- Length of time available to visit the site
- One hour to three days
- Different needs depending on type of visitor
- Different economic impacts

Different Levels of Interest

- Deep interest
- General interest

Numbers Will Grow
Transport & Facilities Needed

2017 2020 2030

Visitor Management

- To protect OUV
- Appreciation of OHV
- Safety of visitors at the site
- Host community benefit economically, socially and environmentally from visits (pilgrimage and leisure tourism)
- To manage and minimise the negative impacts that can arise from visitation, both domestic and international.
PROTECTION

HOW TO MEET DIFFERENT VISITORS’ NEEDS?

- For the very interested minority – guide service, access to many sites, improved museum
- For the general visitor (limited time) – a dedicated route – one hour – selected sites with protection and good interpretation – also improved museum, toilets, etc.
- For pilgrims – more opportunities to explore Buddhism

ZONING

- **Access corridor** to Museum (parking)
- **Intensive visitor zone** (circular route to selected sites transport - people mover)
- **Buddhist zone**
- **Archaeology zone** (other sites for specialist visitors)
- **Agricultural zone & settlements**

INTENSIVE VISITOR ZONE

- One hour tour visiting Museum, Citadel, Yahanda, Bawbawgi, other site & back to Museum
- Visit museum then take people-mover (one ticket for both)
- Commentary about site as you go around
Buddhist Zone

- Pilgrim facilities needed
- Longer staying visitors, good economic impact
- Rest houses & meditation centres
- Working with Sangha
- Opportunities for business sector
- Guidelines needed

FOR THE FUTURE?

- No ‘pay perimeter’
- Lack of strong internal control system for checking that all visitors buy tickets.
- Uncontrolled access throughout the site.
- Visitation is highly seasonal
- Limited financial resources
- Limited staff numbers
SEASONALITY

HARD AND SOFT MANAGEMENT

HARD
- Visitor facilities
- Protective infrastructure
- Visitor routes

CONCLUSIONS
- Poor visitor management threatens heritage sites.
- Visitor management needs to be based on the reality of market demand – the kinds of visitor attracted.
- Anticipate visitor needs and growth trends
- Anticipate problems
- Research and address challenges
- Train staff
- Use a range of techniques, hard and soft
THANK YOU FOR LISTENING
Visitor Management Issues
Sri Ksetra

Robert Travers
February 2017
TRAVELING TO HARIMAU CAVE SITE: AN APPRECIATION TO PREHISTORIC SITES IN SOUTH SUMATRA, INDONESIA

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Abstract

The Harimau Cave Site, Padang Bindu, South Sumatra, has been studied since 2009 with high archeological content. At least there are three significant discoveries: the long chronology of human occupation, the great number of human burials and the existence of rock art, believed to be the first finding on the island of Sumatra. The results of the multidisciplinary research conducted by the National Archaeological Research Center and fully supported by the local government show that the Harimau Cave Site is a prehistoric settlement that could become one of the roots of the Sumatran civilization and that it has the potential to be developed as an archaeological tourism destination. Therefore, the cooperation between the central and regional governments and mass media as well as the involvement of local communities are needed to make the site one of the archaeological tourism destinations in South Sumatra. This paper describes the tourism efforts related to the Harimau Cave that have been implemented as well as those to be done in the future. Also, through this paper, the knowledge and development of tourism attractions in Southeast Asia is expected to increase.

Keywords: Harimau Cave, South Sumatra, Archaeological Tourism, Community Participation

Introduction

Indonesia is one of the nations with many cultural heritage places and objects of high cultural value. For example, three heritage sites in Indonesia have been listed as World Heritage Sites, namely the Borobudur Temple, the Prambanan Temple Complex and the Sangiran prehistoric site. Apart from these three sites, Indonesia has thousands of heritage sites spread across the archipelago (Wibowo 2014). One of latest sites excavated is the Harimau Cave archaeological site, located in the Padang Bindu village in Semidang Aji District of Ogan Komering Ulu Regency, South Sumatera Province. The cave is locally known as “Gua Harimau” because, according to the locals, the cave (the locals called “gua”) was once the dwelling place for tigers (the locals called “harimau”). Its location is quite hidden on the slopes of karst hills, covered with tall trees and shrubs in full footpath and empties into the Ogan River. According to Widianto (2011), the unfolding of the existence of caves in Padang Bindu as an ancient human dwelling place started in 2003 with the exploration research conducted by Hubert and Jatmiko in karst caves of the Padang Bindu Village area. Among dozens of caves in this area is the Harimau Cave (2009), indicated a location of prehistoric human habitation. However, for archaeologists, it was so special because of the temporary results of the excavation. Besides the dozens of skeletons discovered, there are also prehistoric paintings or
rock art, and the long chronological human occupation in the cave (Simanjuntak 2012). Therefore, the existence of Harimau Cave has become an important topic of discussion among the broad researchers.

The existence of Harimau Cave has attracted many researchers from both local and abroad to uncover prehistoric human occupation in the cave (Tribun Sumatera Selatan 2014). The excavation of the cave floor so far has unearthed the existence of four cultural layers down to more than 5 meters. Started from the Paleolithic occupation layer, dated to more than 22,000 years BP, characterized by assemblages of lithic flake tools and faunal remains; continued to the Preneolithic layer from ca. 12,000 BP, characterized by the lithic tools, faunal remains, hearths and human burials; the Neolithic layer from ca. 4000 BP, very rich in human burials in association with potsherds, stone adzes, lithic and bone tools, hearths, faunal and seed remains; and the Paleo-metallic layer, from ca. 2000 BP (Protohistoric period), characterized by human burials, iron and bronze tools, lithic and bone tools, faunal and seed remains. Worth noting is that the cave dwellers belong to two races: Australomelanesoid as the first dweller and the Mongoloid who arrived ca. 4000 BP in the cave. The arrival of this newcomer made the cohabitation with the former inhabitants as shown by the presence of burials from both races in the early Neolithic in the cave.

Besides the long chronology with its dynamic occupation just mentioned, the second spectacular discovery concerns the big amount of human burials from the upper Pre-Neolithic to Paleo-metallic occupation cultural layers. So far, there are
burials of 82 individuals with different ages (from infants to adults) and genders (male and female) as well as different patterns of burial system. An even bigger surprise, the Harimau Cave conserves rock art painted on the wall and the ceiling of the cave. The 51 motifs are varied, featuring both figurative (mat, different animals, etc.) and non-figurative forms (parallel lines, dots, concentric circulars, etc.). On one hand, all these discoveries make the Harimau Cave a very important site for scientific research. On the other hand, they are objects that visitors find interesting and want to come to see.

First started in 2009, the research at the Harimau Cave site has continued until today, currently done by ARKENAS, as many questions remain unanswered, among which is the question about the genetic inheritance of the prehistoric cave dwellers in the actual communities of Padang Bindu village. Of course, involvement of the government and the community is needed in the research process as well as in the management and further development of the Harimau Cave (Simanjuntak 2012).

Historically and culturally, the Harimau Cave has the potential to be developed as a historical or archaeological tourism destination. However, to realize it requires careful planning, and the government should involve the community in preparing the future development of the Harimau Cave, because according to some previous studies (Kayat and Nor 2006, Osei-Kufuor and Koomson 2014, Tosun 2006), community participation is a powerful agency in the design of development of tourist destinations. People will feel appreciated and will directly share their experiences, and take responsibility for the sustainability of the Harimau Cave site. However, during the research period at the Harimau Cave since 2009 until now, there are still many obstacles in the field, due to limited knowledge and understanding of the importance of discovery for the development of science, so there is often a conflict of interest between researchers and the community. For example, some artefacts have been stolen by the residents. In addition, facilities, such as road infrastructure to the Harimau Cave, is still not available, so in order to get to the Harimau Cave, researchers must follow the path that pass right through the gardens of the residents.

The Existence of Harimau Cave

Considering its prolific archaeological content, it is well understood that the Harimau Cave is very important from scientific and tourism perspectives. In terms of scientific knowledge, the cave is very important not only for revealing the roots of the local civilization but also for the regional scope. The data assemblages give a better understanding of human migration and occupation during the Late Pleistocene-Holocene in Sumatra and Southeast Asia in general. For tourism, all the discoveries make the cave a very attractive tourist destination.

Therefore, in order for the artefacts to be properly maintained, the Central Government, by the Directorate Cultural Property and Museum (Dir. PCBM) in cooperation with the Regional Government Ogan Komering Ulu, has taken some precautionary measures by building an archaeological museum not far from the Harimau Cave area so that the objects can be stored and maintained better. Furthermore, the government has made replicas of some individual skeletons for display at the original grave position at the Harimau Cave while the original skeletons are stored inside the archaeological museum. This was done in order to ensure that the artefacts are maintained and well preserved for further investigation. Then, the Harimau Cave area can be used as a field museum as well as a historical and cultural tourism destination.
Later, in view of the findings of the prehistoric human skeleton in the Harimau Cave ARKENAS created a programme called “Rumah Peradaban Gua Harimau”, meaning “House of Civilization - Gua Harimau” as the first step in exposing human civilization in the archipelago, and to provide insight and additional knowledge about human civilization to historical, academic and student actors. The Indonesian government involved all stakeholders ranging from government officials to journalists, teachers and students as well as other communities and actors. Carried out in 2016 and 2017, the Rumah Peradaban Gua Harimau programme provided the research results in the form of books, five route-signs from Baturaja to the Gua Harimau site, the history and research activities from the poster and presentation by Prof. Truman Simanjuntak, site visits to Gua Harimau, posters for local government and schools, discussion and games for student in the site.

Meanwhile, to promote the Harimau Cave in countries and regions outside of South Sumatra Province, the government has also involved the mass media. So far, more than 100 news stories about the Harimau Cave research have appeared both online and in print media.
Figure 5. Examples of Gua Harimau publication in Indonesian media
In addition, whenever there are activities related to education, tourism and culture, the Indonesian government always tries to take part in and show a reflection of prehistoric human skeletons as well as some pictures depicting the history of the Harimau Cave human civilization. The exhibition was held in part of Indonesian rock art exhibition at Bintaro Exchange Mall, Grand Indonesia Mall, Jakarta car free day, and the last exhibition at The National Gallery of Jakarta. Gua Harimau has been presented at international conferences such as the IPPA 2014 and the International Symposium of Austronesian Diaspora 2016. Also, Prof. Truman has made several presentations, for example, at the University of Wollongong and Griffith University, Australia, and Washington University, USA.

In 2016, Gua Harimau was one of the eight sites identified by ARKENAS as a recommended archaeological site for the national heritage registry. The procedure is still on progress by suggestion from national cultural heritage experts to the local Government from OKU regency and South Sumatra Province to promoted in national heritage registry.

Benefits of Harimau Cave as Archaeological Museum Site

Archaeology is a science whose subject matter that covers all aspects of human beings. This science consists of many branches, such as past human settlement systems, environment archaeology, economic archaeology, religion archaeology, social archaeology, art in archaeology, geoarchaeology, industrial archaeology, underwater archaeology and others. Archaeological science has the noble purpose of unveiling the mystery of human life, and then reconstruct it into the history of history of human life in the past to the present (Widianto 2011). The discovery of prehistoric human skeletons at the Harimau Cave, which are estimated to be more than 5000 years old, is a very important and spectacular find, because the data obtained from the research has covered a human civilization of the past, it can even be concluded as the folk of the archipelago (Simanjuntak 2012). Thus, the Harimau Cave with its prehistoric human skeletons and unique objects and cave paintings is of special interest for researchers from within and outside Indonesia. In addition to being a research site, the Harimau Cave has the potential to be developed as a historical tourism destination that will affect the economy and prosperity of the community around the area (Simanjuntak and Oktaviana 2012).

Developing a place as a tourist destination has its benefits in reduction of unemployment and poverty as it provides job

Figure 5. Part of the exhibition in Bentara Budaya as part of the International Symposium on Austronesian Diaspora, Bali 2016
opportunities (Chok et al. 2007, Scheyvens 2007, Talib et al. 2009, Tosun 2006, Wilkerson 1996, Zhao and Ritchie, 2007). Based on the above explanation, it is necessary to conduct further studies on community involvement in the effort of building the Harimau Cave as an archaeological tourism destination.

**Conclusion**

This paper describes the efforts of the central government to cooperate with the local government to develop the Harimau Cave not only as an archaeological research center but also as one of the archaeological tourist destinations that can create job opportunities, reduce local poverty and provide business opportunities to improve the economy of the local community around the area. Therefore, it is important for the local community to be involved so hopefully they will support the development of Harimau Cave area as a tourist destination. Finally, this paper it is hoped to increase the knowledge and development of tourist attractions in South Sumatra.

**References**


Traveling to Harimau Cave Site: an appreciation to prehistoric sites in South Sumatra, Indonesia

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Siem Reap, 6-8 February 2018.

BACKGROUND

Indonesia is one of the nations in the world that has cultural heritage objects with high cultural value. For example, there are three of world heritages found in Indonesia.

BOROBUDUR TEMPLE

Borobudur temple is one of the largest Buddhist temples in the world. It was built by someone named Isidoro in the 9th century AD. The existence of this temple was first known by Thomas Stamford Raffles circa 1814.
PRAMBANAN TEMPLE

Prambanan Temple or Rara Jonggrang Temple is the largest Hindu temple complex in Indonesia. It was built in the 9th century AD. This temple is dedicated to Trimurti, the three major Hindu gods of Brahma as the creator god, Vishnu as the nurturing deity, and Shiva as the god of destruction. Based on the inscription of Swargaha, the original name of this temple complex is Swargaha (hence the meaning 'House of Shiva'), and indeed in pahawang (main room) this temple is located at the statue of Shiva Mahadevara as high as three meters indicating that in this temple Shiva god is preeminent.

SANGIRAN PREHISTORIC SITES

Sangiran Museum is located in Singaraja, Central Java. Sangiran Museum is an archaeological museum with a collection of ancient human fossils complete both in Asia and in the world. Museum with the motto of The Homeland of Java Man provides complete data about the life of early humans from their residence, the pattern of life during the hunting and gathering. Sangiran Museum will provide information about the landscape from the late pleistocene to the late holocene or about 2 million years ago.

Besides these three sites, Indonesia still has thousands of sites spread throughout the archipelago (Wibowo, 2014). One of latest sites to be excavated is:

Harimau Cave

Archaeological sites
Locally known as “Gua Harimau” because according to the locals, the cave (the locals called “Gua”) was once the dwelling place for tigers (the locals called “Harimau”).

GEOGRAPHICS LOCATION
Padang Bintu Village
Gua Harimau
35 Km
Baturaja City
Administrative : Padang Bintu village, Semidang Aji, OKU, South Sumatera province.
GPS location
Latitude : 4°31'36" S
Longitude : 103°35'53" E

SEJARAH PENELITIAN ARKEOLOGI DI OGAN KOMERING ULU

THE HISTORY OF ARCHAEOLOGICAL RESEARCH
Archaeological research, specially prehistoric research, begun in the 1990s. In 1995 was conducted a field survey along the riverbank of Ogan River with exceptional findings. A large assemblages of Palaeolithic artefacts were found along the riverbank, especially in the districts of Pangelan and Semidang Aji. In 2007, excavation begun in some of cave sites of Baturaja region with findings such as faunal remains, lithic artefacts, potsherds, and human burials. Until the recently, a lot of prehistoric caves explored and excavated in caves of Silabe, Putri, Karang Pelukan, Karang Beringin, and Harimau.
Archaeological surveys aim to acknowledge potential archaeological findings as well as its precise location. At times, archaeological surveys must deal with extreme areas such as remote village, caves, jungle, or even underwater.
Haplogroup E1a1 and B4c1b2e2

- Appears to be the group associated with Austronesian expansion that spread from the Neolithic period, probably associated with agriculture.

Haplogroup R*

- It is likely that the unique R* mtDNA lineages present in the Gua Harimau sample reflect the initial settlement of the region, and that matrilocality has preserved this lineages.
for those who are of high social rank will be buried with their possessions as stocks of the grave.
RECENT PROBLEM

SOLUTIONS

THANKS YOU AND WELCOME TO HARIMAU CAVE
THE RECENT SUSTAINABLE USE OF UNDERWATER CULTURAL HERITAGE SITES FOR MARINE TOURISM AND COMMUNITY DEVELOPMENT IN INDONESIA

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ABSTRACT

In Indonesia, poverty in coastal areas and small islands is a sensitive issue. Since long ago, it seems that archaeologists, heritage managers and government agencies, both national and local, might fail in addressing socio-economic-cultural concerns of society in coastal areas and small islands regarding the preservation and the utilization of underwater cultural heritage (UCH). Due to issues of underwater artefact looting and massive scavenging of metal from shipwreck sites conducted by local people, which are triggered by their poverty, a different approach to UCH use is required. UCH promotion and open access for the public through responsible shipwreck tourism can be a way to preserve shipwreck sites since it can minimize human threats, particularly, from fishers’ and looters’ destructive activities. Moreover, the effective UCH utilization for tourism will enable coastal and small island communities to be actively involved, which in the end will provide a sustainable livelihood to overcome communities’ poverty problem.

This paper will present the successful example of the use and promotion of MV. Boelongan Nederland shipwreck for marine tourism in West Sumatera. Ministry of Marine Affairs and Fisheries (MMAF) conducted research in the Boelongan Nederland site in 2006, 2012 and 2013. The research results have been followed up by MMAF projects including underwater photography tournament, diving training for young community members, providing scuba diving gear for community divers who can be professional dive guides in the future, and building a floating pontoon on the Boelongan Nederland site. Some development projects of vital tourism infrastructures by other ministries and local authorities have also been done, and some are still going on based on the instruction of the Indonesian President, who designated the site area as “Mandeh Integrated Marine Tourism Area” in August 2015. Those development projects include road construction, parking areas, toilets, prayer rooms and souvenir markets. The local community engagement in protecting USAT Liberty site and its marine environment in Bali, which becomes one of the most popular shipwreck tourism destinations in the world, will be also discussed in this paper, as well as the balancing efforts required in UCH site protection and its economic use.

Keywords: Underwater Cultural Heritage, Sustainable Tourism, Community Engagement, Community Livelihood, MV. Boelongan Nederland, USAT Liberty.

Introduction

The tourism sector and cultural resources are two things that cannot be separated this time. The cultural aspect can provide a significant incentive for the tourism sector, as proven by the fact that 9.5% of global Gross Domestic Product (GDP) comes
from tourism, and in developing countries, and tourism sector can contribute 25% of countries’ GDP (Guerin n.d.). Research results also show that 37% of global tourism is related to heritage sites and cultural traditions. The role of heritage site for the development of tourism industry can be seen from the result of one study mentioning that for every $1 that a visitor spends at a heritage site, they may spend up to $12 at related businesses, such as accommodations and food consumes (Guerin n.d.).

As part of cultural heritage, underwater cultural heritage (UCH) is important in coastal and island countries such as Indonesia, the Philippines and Thailand. Many shipwreck sites in the world have been utilized as diving spots in tourism industries, for example, the Yongala shipwreck located in the Great Barrier Reef, Australia, which is visited by 8,000 divers per year. However, many countries are still unaware of their potential UCH which can be used for sustainable tourism development and for reducing poverty. Ministry of Marine Affairs and Fisheries (MMAF) has set three sectors namely sovereignty, sustainability and prosperity for the development of marine resource utilization for the future of Indonesian people. Therefore, in MMAF’s perspective, UCH as marine archaeological resources can be used for improving people’s welfare, particularly in coastal areas. In the implementation stage, UCH utilization and management should follow the cultural heritage protection regulation mentioned in Law No. 11/2010.

In harmony with it, in the explanation section of Law No. 11/2010, it is mentioned that preservation of cultural heritage in the future must be adjusted with a new paradigm oriented on heritage area management, community participation, government decentralization system and the development of heritage tourism. The preservation of cultural heritage-oriented sea area management means that the conservation must pay attention to the context of the surrounding environment and also the integration with other objects of cultural heritage located in that area. Thus, it will become an integrated management concept and will provide wider use opportunities. The approach of a maritime landscape can better integrate the underwater archaeological remains with the existing marine ecosystem (Van Tilburg 2014: 193). Based on Law No. 32/2004 on regional governance, all governmental affairs in Indonesia including culture, decentralized to autonomous regions or provincial government; therefore, preserving cultural heritage is not only the responsibility of central government but also local authorities.

For long-term sustainability of archaeological and heritage sites through good tourism management practices, government, managers of archaeological and heritage sites as well as tourism industry professionals should look for ways to promote sustainability and preservation of UCH sites. Creating a marine and maritime heritage trail which integrates terrestrial cultural resources and underwater sites and includes local people concerns and needs is one of the various ways to manage heritage site for tourism.

**Underwater Cultural Heritage**

The United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention on the Protection of Underwater Cultural Heritage 2001, in Article 1, defines UCH as human traces having a cultural, historical and archaeological value that have been partly or entirely submerged under water, including sites, structures, buildings, ships, aircraft and prehistoric objects. UCH sites in Indonesia are protected
under Law No. 11/2010 (Id.) concerning Cultural Heritage Protection. According to Section 1 of the Law, UCH needs to be preserved due to its significant value of history, science, education, religion and culture. Indonesia has an obligation to protect UCH as an implication of the ratification of the United Nations Convention on the Law of the Sea (UNCLOS) 1982.

In Indonesia, a shipwreck along with its natural ecosystems can be seen as part of marine resources, which can be utilized and managed for marine tourism and community wellbeing based on Indonesian Law No. 27/2007 on Coastal Management and Law No. 32/2014 on Marine Affairs. However, looting, treasure hunting, metal scrap scavenging and destructive fishing activities can be found in nearly all Indonesian waters and threaten shipwreck preservation. These marine archaeological resources in Indonesia have yet to receive sufficient recognition from the coastal communities and local government in many areas.

**The Use of Underwater Cultural Heritage Sites**

Shipwreck diving is a specialized area of scuba diving that can be enjoyed by all divers. Berg (2007:1) mentioned that shipwreck will offer a new way of adventure for divers and provide a glimpse of human past as a time capsule of the history. Shipwreck diving can create new life stories for the diving tourists and provides a unique, unusual, spectacular, inspirational, and fascinating different experiences (Edney, 2006: 201). Many sunken vessels have become popular wreck dive sites worldwide, especially the World War II (WW II) shipwrecks. Over thousands shipwrecks are estimated located in Indonesian waters, and many of them have been salvaged by local looters, international treasure hunters, and massive scrap metal scavengers. These underwater cultural resources are definitely essential for Indonesian maritime history and can attract divers and history enthusiasts, who will spend their money and time to experience and learn the underwater heritage site firsthand.

At present, economic sustainability of shipwreck sites is one of the primary development goals considered by some countries (Frigerio 2013; Ridwan 2014). The UNESCO Convention 2001 declared that it is “the public’s right to enjoy educational and recreational advantages of UCH”. Heritage sites could create an institutional framework for a sustainable cultural tourism industry, which is beneficial to all people and those who could assist in preserving the heritage resources of the community.

Before deciding to develop a UCH as a diving tourism site, various aspects to be considered include the easy accessibility for guests, type of shipwreck, shipwreck condition, archaeological and historical value of the shipwreck, aquatic environment, the variation of tourism activities that can be done in the area, supporting facilities, diver safety as well as community and local government support. It should be understood that not all shipwreck sites can be used for marine tourism and some of them need to be closed to public access such as the wreck containing toxic or explosive materials. From the perspective of sustainable tourism management, utilization of the site must hold the preservation principles of shipwreck and its natural ecosystem (Rahardjo 2011).

An environmental impact assessment should also be carried out in the decision-making process of the implementation of tourism development activities. The study of ecological, socio-economic and socio-cultural aspects is required to consider whether a cultural heritage in a region is feasible to develop. With this environmental impact assessment, the possibility of a
The positive examples of underwater cultural tourism management in Indonesia can be found in the utilization of WW II shipwrecks of MV. Boelongan Nederland in Mandeh Bay, West Sumatera, and USAT Liberty in Tulamben, Bali.

**The Use of MV Boelongan Nederland Shipwreck.**

The problem found in the Dutch Motor Vessel (MV) Boelongan Nederland shipwreck site in the past is the wreck destruction related to looting, fishing net, anchoring, lack of respect and knowledge of government and community, and access difficulty due to conflict between local people and foreign resort managers and between the resort managers and the local government of Pesisir Selatan Regency. MMAF, including Research Institute for Coastal Resources (RICRV) and Directorate Marine Services, has put efforts to research and develop this site from 2006 until 2015. Focus group discussions involving all local government agencies in this region, some meetings with community and stakeholders and an exhibition of Boelongan Nederland underwater photographs have been done to raise awareness, give knowledge on UCH and accommodate aspiration and concerns of the community. Involving the community in planning their heritage management is essential, which has helped in solving the conflict and developing this site like as it is today. Since this area has struggled with poverty for quite a long time, the presence and the use of Boelongan shipwreck site eventually can reduce the poverty. Nowadays, this shipwreck site has been popular among divers and has become a shipwreck diving attraction. In the future, the potential conflict between local people, between local people and tourism operators, and between tourism operators and the local government needs to be identified and resolved immediately in this area.

Besides engaging local community, diving training and diving equipment have been provided by MMAF in the hope that the local people can be professional tourist dive guides in the future. The floating pontoon has also been built on the Boelongan Nederland site, where the divers can do ascending and descending to the wreck, and as a tourism information centre managed by local people. Those efforts could not be done in the past due to the limitation of number of marine archaeologists and knowledge, the shortcomings in allocating budget for UCH protection, preservation and utilization, and the lack of attention of government (central and local) on heritage protection and management.
In Mandeh Bay today, some community groups managing sea transportation to visit islands and the shipwreck site have been established. The groups are classified according to the villages in this area, including the Carocok Village Group, Kapo-Kapo Group, Mandeh Group and Nyalo River Group. All of these sea transport groups serve all marine tourism routes to the tourists. Some islands around MV. Nederland Boelongan, which currently becomes a favourite tourist destination, are Setan Island, Kapo-Kapo, Cubadak, Sironjong Ketek, Sironjong Gadang and Baga. At this time, especially on Saturday and Sunday, local fishermen who use their boats to provide transportation services to tourists can bring tourists around the islands up to 7 trips a day. The trip starts from 9 a.m. to 7 p.m. One boat can accommodate 5-10 tourists. Thus, every boat can have 50 to 70 guests every Saturday and Sunday.

The cost of a boat rental per trip is:
- Package IDR 500,000 for small non-roofed boat
- Package IDR 650,000 for medium tariff
- Package IDR 800,000 for visiting all islands in Mandeh Bay area

Generally, foreign tourists who visit the region Mandeh and surrounding areas are from Italy, Poland, Germany, Australia and China, and the domestic tourists come from this region, West Sumatera Province, neighbouring provinces and other places from Indonesia. Most foreign guests choose accommodation on the quiet island of Cubadak, which has no residential area. The development of the port of Carocok Tarusan, which was formerly only a small, slums, untreated port for fishing boats and berths of public transportation boats from Tarusan to Mandeh Village, Nyalo River and Kapo-kapo, has been rapid since 2015. Currently, the port has been restored and used for tourism sea transportation. The recent condition of this port is very different compared to two years ago. Today the port is cleaner, quite neat, and has a variety of adequate tourist facilities such as a large parking area, restaurants, toilets, souvenir shops, homestays and government offices. Road access is also being constructed to connect this region with Padang, the capital city of West Sumatera. Recently, there are nine restaurants, five souvenirs shops located at Tarusan harbour, two souvenir shops in Setan Island, one shop in Cubadak Island, six public toilets in Tarusan, two homestays in the harbour area, seven homestays in Cubadak Island, three homestays in Kapo-Kapo Island and four homestays in Baga.

In addition to visiting the beautiful and exotic small islands, the favourite tourism activities in this area are diving and snorkelling on the Boelongan wreck site, Taluak Sikulo, Setan
Island, and Sironjong Kecil. Other tourism activities offered in this area are paragliding from Langkisau Hill and Puncak Mandeh, swimming and sunbathing, heritage touring to Cingkuk Portuguese-Dutch Fortress, Salido old gold mining and the Dutch hydropower electricity centre, mangrove forest tracks, and visiting a fishing village.

In 2017, the positive tourism impacts on MV. Boelongan Nederland utilization as an integrated marine tourism area can be determined. The emergence of integrated marine tourism industry in this area is promising and can increase the employment of local people through local souvenirs and craft supplies, local guides, tourist accommodation and sea transportation. The research publication of this shipwreck presence has enhanced the tourist visitations and triggered the local university and dive centres to organize many diving training on this shipwreck site.
The Use of USAT Liberty Shipwreck

The shipwreck tourism industry in Tulamben Village has been developed by local people and tourism operators since the 1980s and has significantly decreased the poverty in this area. Before the 1980s, this village was one of the poorest villages in Bali Province due to the lack of natural resources found in the area. However, United States Army Transport (USAT) Liberty wreck utilization has provided numerous economic benefits and can employ local community members and people from outside Tulamben on boats as tour guides and staff at dive shops, car rental businesses, souvenir shops, accommodation and eateries. The studies of Komoot (2013), Noerwidi (2007) and Ridwan (2011) showed that Tulamben indigenous communities have been preserving the USAT Liberty shipwreck and protecting her by customary laws called Awig-awig since the 1980s. The communities value this site as a significant social, cultural and economic resource. Awig-awig prohibits people from performing fishing activities at the shipwreck site; destroying the wreck, coral reefs, and/or other marine life; and providing punishment for people who violate the rules (Ridwan 2011).

Involving community is essential and raising awareness of government (central and local) to preserve the site to minimize threats from overcrowding and natural threats is a must. In Indonesia, there is difficulty to convince the unaware local government to assist in UCH site protection. Transforming the attitude and behaviours is challenging but it needs to be done. The use of local wisdom to protect the site and the sea areas and community support to protect the site in Liberty can be applied in other UCH sites discovered in other Indonesian waters. The integration of local cultural landscapes and their related biocultural resources in the paradigm of underwater cultural heritage management can gain allies among all stakeholders in ensuring the UCH resources preservation (Watson et al. 2014: 750).
Balancing UCH Sustainability and Marine Tourism

According to Evans et al. (2009), Ridwan (2011) and Underwood (2014), the difficulty in balancing UCH preservation with economic development has become an issue worldwide. The site’s economic utilization should be preservation-oriented so that all tourism plans and practices are ensured to be sustainable and conducted in a proper, regulated way. The local government must issue a regulation to manage tourism activities so that it will not disrupt site preservation efforts. Additionally, the different stakeholder interests in UCH, e.g. scientific, educational, and recreational, should recognize the statement of the UNESCO Convention 2001, which acknowledges the significance of UCH as a part of people’s history, nations and the common heritage.

Poorly planned economic development and imbalance between protection and tourism must be avoided. Shipwreck tourism management should be planned and understandable for different key stakeholders and the general public. The negative impacts to the environment due to the massive development on tourism areas was also found in some areas in Indonesia. Legal protection by local government regulation is needed to protect the environment in the heritage area and avoid environmental damage, such as in the MV. Boelongan Nederland area. In Lembeh Strait, the local government has issued a regulation to limit the number of divers at the underwater site to minimize damage on coral reefs and the marine environment. Some management issues on the sustainability of shipwreck tourism can be found and need to be identified. In accordance to UCH preservation, mass tourism is definitely a significant problem that can damage the site. Some ways to preserve UCH might be considered by heritage managers, for instance, physical protection to minimize destruction of the wreck, chemical protection (i.e. corrosion measurement and reducing corrosion rate) as well as regular monitoring by the community, tourists and dive operators, for example, through underwater photography monitoring.

To minimize threats from tourists’ negative behaviours, educating tourist operators, guests, and the community to not destruct the site is essential. A number of UCH public education programmes can be implemented to balance heritage preservation with heritage use. Guests who will dive at the shipwreck site should be provided with basic knowledge or information and guidelines on proper etiquette by dive operators regarding the type of vessel, historical setting, and conditions and circumstances so they will not engage in activities which can damage shipwreck or are dangerous for
their safety (Scott-Ireton and McKinnon 2015). An ‘in pocket’ shipwreck tourist guidance, coastal maritime heritage spots and a coastal map must be provided. Diving guidelines can be prepared by both local and central government and disseminated to dive operators. In addition to general guidelines on wreck diving, there are also special guidelines to suit the specific condition of each shipwreck site. This also will enable the government to encourage the presence of high-quality dive tourism operators. Discussing the conservation issues such as “take only photos and leave only bubbles” and protecting underwater heritage means protecting the artificial reefs for maintaining sea life can be fostered to the guests.

**Community Development**

Coastal communities are still struggling with poverty. They need jobs and income for their daily life. This is the reason why the coastal communities can be easily persuaded to take part in looting and fishing using explosives. It is clear that destructive fishing activity using explosives and unfriendly fish traps is not only unsustainable but in fact will cause devastating damage to shipwrecks and the surrounding marine environment. Therefore, an alternative livelihood can be offered to the local communities. Providing them with alternative jobs such as through the tourism industry is necessary. For this reason, the government must take heed of these poverty issues and public education and provide alternative jobs for consideration. Chirikure et al. (2010) highlighted that the government’s ability to interpret communities’ needs, interests and concerns are needed to avoid the disappointment of local communities and other stakeholders in heritage management.

The sustainable heritage use can be closely connected with the sustainable livelihoods framework, which has specified a people-centred policy designed to reduce poverty must be based on an understanding of the realities of poor people and that their participation in the process is essential as well as holistic and non-sectoral (Blythe 2016). The sustainable livelihoods framework may achieve increased well-being and reduced vulnerability and poverty, which is complex, dynamic and unacceptable. Authorities and communities are the key factors in ensuring heritage sustainability since their significant roles, responsibilities and willingness are paramount. The local wisdom of Awig-awig in Tulamben Village, Bali, is one of the best ways on how the local community helps in protecting, managing and utilizing underwater heritage. This local wisdom provides guidance for tourists and all people to not disturb the Liberty wreck.

Aas et al. (2005) outlined that in the era of rapid tourism development, the enhanced cooperation is urgently required amongst stakeholders, ranging from state governments to local community members. Promoting community and general public awareness on the protection of cultural heritage is imperative in developing UCH as a tourism site. The young generation, school children, community and local government can be given knowledge about their underwater heritage sites. Promotion activities such as public lectures, exhibitions, socialization and intensive meetings should be organized so that the communities, local government and the general public will be aware of the presence heritage sites or historic shipwrecks. This activity can raise UCH awareness, concern and sense of belonging, which will eventually lead to the willing to help protect heritage sites.
Conclusion

The sustainable use of cultural heritage sites including shipwrecks for marine tourism should be encouraged in coastal states so thus it can contribute to resolving the poverty issues in the coastal community. Shipwreck sites can provide benefits for community livelihood improvement through appropriate shipwreck tourism. Underwater cultural heritage management should be conducted in a sustainable and responsible way to improve community welfare. The preservation of cultural reserves must be in line with an understanding of the concept of public archaeology that focuses on the importance of community participation to empower them in the management and preservation of cultural heritage. An educational awareness programme of historically significant underwater heritage in Indonesia must be planned and continued to be done for heritage preservation.

Sustainable tourism development must include the protection and promotion of cultural heritage. Detailed plans, appropriate policies and structured programmes to protect, preserve and utilize sites could be initiated by several authority stakeholders, which are mandated to act. Ensuring these key stakeholders are on the same page and have the same level of commitment to protection efforts is critical. Meyer-Cech (2005) pointed out that sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future, leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support system.
The argument that shipwreck tourism could be developed has focused on: the significance of site historical value; an opportunity to create heritage trails; a challenge for the divers; a wide diversity of marine life; a unique WW II wreck-grave pilgrimage tourism; and an opportunity to improve community welfare through employment and alternative livelihoods. The local people should attain benefit from UCH utilization so it will encourage them to be engaged actively. If they do not obtain any benefits for their prosperity, they will not feel that their conscience is called to protect the site. It should be pointed out that marketing, branding and packaging the sunken ship for diving tourism are essential to be taken into account by the relevant parties.

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THE SUSTAINABLE USE OF UNDERWATER CULTURAL HERITAGE FOR MARINE TOURISM AND COMMUNITY DEVELOPMENT IN INDONESIA

INDEONESIAN TERRITORY
- Two-Thirds Territory = Sea Areas
- 5.8 Million km² Sea Water Areas
  - 95,181 km Coastline
  - 17,508 Islands

Underwater Cultural Heritage (UCH)

“UCH is human traces having a cultural, historical, and archaeological value; have been partly or entirely submerged under water; including sites, structures, buildings, ships, aircraft and prehistoric objects”

Article 1 UNESCO Convention 2001 on the Protection of Underwater Cultural Heritage
Some of WW II Shipwrecks in Indonesia

UCH Research

- Law No. 11/2010 on Cultural Heritage Protection
- Law No. 17/1985 on Ratification of UNCLOS 1982
- Law No. 32/2014 on Ocean Policy
- Law No. 1/2014 on Coastal Zone and Small Island Management
- Ministerial Decree No. 17/2008 on Maritime Conservation Area in Coastal Zone and Small Island
- Refers to Annex of UNESCO Convention 2001

Why Shipwreck Tourism?

- Poverty in Coastal Areas
- Archaeologist might fail in Addressing Socio-Economic Issue of Coastal Society
- Open Access for Public
- Minimize Human Threats

Human Threats
- Looting, Treasure Hunting, Metal Scavenging, Destructive Fishing

Natural Threats
- Ocean Dynamic, Climate Change, Shoreline Changes, Seismic and Vulcanic Activities

THREATS to UCH
SHIPWRECK DIVING

Shipwreck will offer a new way of adventure for divers and provide a glimpse of human past as a time capsule of the history (Berg, 2007: 1)

Shipwreck diving can create new life stories for the diving tourists and provides a unique, unusual, spectacular, inspirational, and fascinating different experiences (Edney, 2006: 201).

UCH resources are definitely essential for Indonesian maritime history and can attract divers and history enthusiasts who will spend their money and time to experience and learn the underwater heritage site firsthand.

MV Boelongan Nederland Site
Mandeh Bay, Pesisir Selatan Regency

1. MV Boelongan Nederland Shipwreck (West Sumatera)
2. USAT Liberty Shipwreck (Bali)
SHIPWRECK CONDITION

From Research to UCH Utilization

- 2012-2013: Research
- 2013: Dissemination of Research Results
- 2014: Underwater Photography Tournament
- 2015: Community Engagement & Development Projects
- 2015: Designated as “Integrated Marine Tourism Area”
- 2015-2016: Total 6,000 - 8,000 Tourists/weekend
- 2016-2017: 300,000 Tourists in Eid El Fitr Holiday
- 2017-2018: Zonation Plan

No more fishing activities on shipwreck site
Underwater Photography Tournament, 2015
UCH Promotion
UCH Awareness Raising

FLOATING PONTOON UTILIZATION ON
BOELONGAN SHIPWRECK SITE

Floating Pontoon for Divers and general tourist on MV Boelongan Shipwreck Site built by Directorate of Marine Service, MMAF

*Govt. & Public Education

Diving Training on Floating Pontoon at MV Boelongan Nederland Site © Diving Proklamator Bung Hatta University
DIVING TRAINING FOR COMMUNITY

Community Engagement

ONE OF TOP 10 SHIPWRECK DIVING DESTINATIONS IN INDONESIA

10/10/2015: Designated by President of Indonesia as “An Integrated Marine Tourism Area”
TOURISM ACTIVITIES

LOCAL ECONOMIC IMPROVEMENT

- 9 restaurants
- 5 souvenirs shops at Tarusan harbour
- 2 souvenir shops in Setan Island
- 1 shop in Cubadak Island
- 6 public toilets in Tarusan
- 2 homestays in the harbour area
- 7 homestays in Cubadak Island
- 3 Homestay in Kapo-Kapo Island
- 4 homestays in Baga

ADVERSE IMPACT

MANDEH BAY ENVIRONMENTAL DEGRADATION

- 2015: 100 Boats for Tourism
- Before 2015: 8 boats
- 2017: 300 Boats
- Every boat can have 50-70 guests on Saturday & Sunday
- Changing communities’ livelihood

© Marco, Cubadak Paradiso, 2017
Shipwreck tourism industry has been developed by local people and tourism operator since 1980s
Significantly decrease the poverty
Before the 1980s, Tulamben was one of the poorest villages in Bali Province due to the lack of natural resources found in the area.
USAT Liberty wreck utilization has provided numerous economic benefits and can employ local community members
Tourism businesses including: boats, tour guides, dive shops, car rental, souvenirs, accommodation and cuisine businesses.

Community’s Role is Significant in Tulamben

Indigenous communities have been protecting USAT Liberty using customary laws called Awig-awig

The Most Popular Wreck Diving Spot in Indonesia

- Revenue in 2012: IDR 12,24 billion
- 200 - 400 Divers/Day in peak season
- Helper’s income: IDR 5,000,000 - 10,000,000/Day
- > 30 accommodations in Tulamben
Remarks

- UCH use can be encouraged to reduce poverty in coastal areas
- UCH should be managed in a sustainable and responsible way
- UCH preservation must be in line with an understanding of the concept of public archaeology focusing on the importance of community participation
- Ensuring key stakeholders are on the same page and have the same level of commitment to preserve UCH and its natural environment
- UCH educational awareness program is paramount

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Community Engagement
COMMUNITY ENGAGEMENT AND TOURISM PROGRAMS IN BUTUAN, NORTHEASTERN MINDANAO

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ABSTRACT

In 1976 Butuan in northeastern Mindanao gained renown for the discovery of archaeological sites. The findings included plank-built edge-pegged wooden boats and thousands of other artifacts including Chinese and Asian ceramics. These sites likewise redefined Filipino boat-building capabilities and seamanship, leading to the influx of tourists in Butuan. It paved the way for the National Museum to establish a site and regional museum to house the boat and other relics. This paper focuses on the National Museum’s plans for a maritime heritage park in Butuan that will involve the local government of Butuan and the community. Preparatory activities have included public consultations with private property owners and acquiring their land for the park. A preliminary map has been drawn up with regards to the neighboring residents’ spaces, which will be integrated with the map for visitor facilities in the park including public conveniences, parking space, picnic grounds, boardwalks and other leisure services. Likewise, a master plan has been drawn to make the maritime heritage park in harmony with other archaeological sites around the area.

INTRODUCTION

From 1976 until 1986, Butuan in northeastern Mindanao became famous for the discovery of archaeological sites that began with treasure hunters unearthing wood planks in the area. After reports reached the National Museum, excavations yielded rich findings included plank-built edge-pegged wooden boats and thousands of other artifacts including Chinese and Asian ceramics. These sites likewise redefined Filipino boat-building capabilities and seamanship, leading to the influx of tourists in Butuan. It paved the way for the National Museum to establish a site and regional museum to house the boat and other relics. This paper focuses on our plans for a maritime heritage park in Butuan that will involve the local government of Butuan and the community. Preparatory activities have included public consultations with private property owners and acquiring their land for the park. A preliminary map has been drawn up with regards to the neighboring residents’ spaces, which will be integrated with the map for visitor facilities in the park including public conveniences, parking space, picnic grounds, boardwalks and other leisure services. Likewise, a master plan has been drawn to make the maritime heritage park in harmony with other archaeological sites around the area.

HERITAGE TOURISM IN SOUTHEAST ASIA

From recent published materials and a survey of media attention (King, 2013; Abhakorn, 2011; Hitchcock, 2010),
heritage tourism in Southeast Asia has recently been on the rise particularly in UNESCO World Heritage Sites such as Angkor Wat, Ha Long Bay, Wat Po and Vigan. For instance, based on the APSARA National Authority website, from January to July 2017, there were 1,416 million international tourists. The APSARA is the acronym for the Authority for the Protection and Management of Angkor and the Region of Siem Reap. While there has been many instances in the past that the UNESCO World Heritage Committee has placed Angkor Wat under a State of Conservation, the last of which took place in 2014, the APSARA National Authority has managed to address the need for a management plan to oversee its growing visitors, which is being predicted to exceed the 2.197 million international tourists that came in 2016.

Another World Heritage Site in the region, the Historic City of Vigan in Northeastern coast of the Philippines, while smaller than the sprawling site of Angkor Wat’s 40,100 hectares, expect to also increase 10 percent based on the growth prediction of the Department of Tourism. At 17.25 hectares, Vigan is described in the website of the World Heritage Site as unique for its “exceptionally intact and well-preserved example of a European trading town in East and Southeast-Asia”. It had an added recognition as New 7 Wonders City in 2014 that spiked the number of tourists, which are mostly local, from 271,000 annual visitors in 2013 to 350,000 for the month of December in 2015 (Manila Times, 2015).

The National Museum of the Philippines (NMP) has an Ilocos Regional Museum Complex in the site, which extended and upgraded its facilities from the historic house of martyred hero-priest Fr. José Burgos to the Old Carcel (Provincial Jail), inaugurated in 2015. These houses exhibitions on regional traditional textiles and costumes, heritage furniture, and the 14 Basi Revolt paintings, which are National Cultural Treasure. While planning inaugural exhibitions for the Old Carcel in December 2014, one of the authors (Labrador) attests to the burden of increase in traffic of visitors in Vigan. She and National Museum Director Barns found it hard to find accommodation and met a few tourists who complained that they had to sleep in their vehicles. Moreover, restaurants exceeded their capacity, resulting in their being able to take their lunch only at 5 pm. Although this is a seasonal occurrence due to the influx of local tourists increasing during the holidays such as the Christmas season and Holy Week, there seems little indication that the number of visitors will wane. Moreover, an added challenge have been given to heritage managers in Ilocos with the introduction of cruise ships in March 2017, “bringing thousands of tourists every week” to the region. (Dumlao, 2017). This is subject to more study to understand its bearing on infrastructures, systems and local residents. Lessons learned from this Ilocos experience of increasing traffic of tourists may be useful for the NMP’s management of its museum in Butuan, Agusan del Norte, Mindanao, as well as its proposed Maritime Heritage Park, which will be the first in the country. A more detailed description below will be discussed of the sites and surrounding areas but worth noting that in 2006, the NMP proposed to inscribe Butuan’s archaeological sites among 19 others (http://whc.unesco.org/en/tentativelists/state=ph). It is also interesting that the proposal submitted during that time was a sanitized version of the discovery of the ancient boats, citing that it were construction workers and not previous treasure hunting activities in the area that led to the reporting of the wood planks in the site. This transformed the treasure hunters’ haven into an archaeological ground and eventually raising the status of Butuan through the painstaking activities of the NMP archaeologists and partner experts to merit inclusion in UNESCO’s World Heritage tentative list.
DESCRIPTION OF BUTUAN

Butuan is located in Mindanao, Southern Philippines, on the northeastern section of Agusan Valley between 8° 44' 27" and 9° 2’ 53” North latitude and 125° 27’ 23” - 125° 43’ 13" East longitude. It is within the Agusan alluvial floodplain which is also the delta formed through the actions of the fast-flowing Agusan River, one of the two major river systems in the island of Mindanao. Butuan’s soil is predominantly alluvium and is continually fertilized by the annual inundation caused by the Agusan river. Many parts of Butuan is either seasonally flooded or permanently swampy which can be attributed to its estuarine environment. Like the rest of Mindanao, Butuan is outside the typhoon belt but receives a lot of rain whole year round. It has practically no dry season but has a well pronounced rainy season that prevails throughout the year with the highest rainfall occurring during the months of December until March and least during the months of July to September. These factors favor Butuan’s forest of dipterocarp trees that covers nearly 75% of the province (Philippine Almanac 1974). Wernstedt and Spencer (1967) described that Butuan’s population was concentrated more on the coast and within the city limits because of the poor drainage of the area.

Perhaps due to its distance from Manila, Mindanao and the rest of southern Philippines did not receive as much archaeological attention as Luzon and Central Philippines (Visayas). In the 1940s, Henry Otley Beyer describes Agusan and the rest of Mindanao as rich in archaeological sites. Through his journal article (1947), it is written that the earliest record of artifacts found in Butuan was collected in 1946. Tradeware ceramics belonging to the Song Period were found in Agusan particularly in Butuan. A long hiatus in the archaeological activities in Butuan occurred until the early part of the 1970s, particularly in 1974 when treasure hunters accidentally discovered what turned out to be the remnants of the first plank-built edge-peg wooden boat. The National Museum was informed by the local government of Butuan, and asked to oversee the salvage excavation of the first Butuan boat. From 1976 to 1986 archaeological surveys and excavations in Butuan had been conducted resulting in the identification of more archaeological sites identified as to cover almost the whole prehistory and historical period. Butuan became one of the major projects of the National Museum then, which eventually paved for the construction of a branch museum and a satellite site referred to as a “shrine” to display not only the boat but also the recovered artifacts. It also placed Butuan in the consciousness of archaeologists and ceramicists alike.
THE ARCHAEOLOGICAL SITES

The archaeological areas in Butuan can be divided into three. They are located on the northwest, southwest and southeast of Butuan and are represented by Barangays Libertad, San Vicente and Bonbon. A total of eleven archaeological sites have been surveyed, mapped and excavated in the three areas with eight found in Barangay Libertad, one in Barangay San Vicente and two in Barangay Bonbon. While all eleven sites have been studied, only those found in Barangay Libertad and Barangay Bonbon are included because the former includes the envisioned maritime heritage park and the latter is being maintained by the owner-family as site museum. These are the eight archaeological sites found in Barangay Libertad, namely, Burdeos, Fortun, Luna, NM, Plaza, Sanchez-Buque, Toro-toro and, Torralba (Table 1). Based on the artifacts and other specimens recovered, Butuan was once a trading center because it occupied the most strategic location in northeastern Mindanao. It had access of the coast as well as the Agusan River which is the only major river system in this part of the island. Interaction between upstream and downstream communities was established because of the Agusan River and its tributary rivers. It allowed people to move up and down this water highway together with their products and even their culture. Agusan River contributed immensely for the local and foreigners who participated and engaged in the trade and exchange.

Figure 1. Map of Butuan Showing the Archaeological Sites (shaded area)
Table 1. Archaeological Sites in Barangays Libertad & Bonbon
Showing the Finds and Types of Site

<table>
<thead>
<tr>
<th>Archaeological Sites</th>
<th>Accession Code / Year of Discovery</th>
<th>Initial Finds</th>
<th>Type of Site</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Buque-Sanchez Site</td>
<td>X-1977-W</td>
<td>wooden coffins and associated materials</td>
<td>Burial</td>
</tr>
<tr>
<td>2. Burdeos Site</td>
<td>X-1986-Q_3</td>
<td>House posts and ceramics</td>
<td>Habitation</td>
</tr>
<tr>
<td>3. Fortun Site</td>
<td>X-1977-U</td>
<td>3 boats documented; 1 excavated [Balangay II] and ceramics [Yueh]</td>
<td>Port</td>
</tr>
<tr>
<td>4. Luna Site</td>
<td>X-1977-J_2</td>
<td>3 boats, strands of cord, crucibles, midden, bone awls, ceramics, house posts, bronze needle, gold fragments; pig and deer bones, deer antlers, fish bones</td>
<td>Port, Workshop</td>
</tr>
<tr>
<td>6. Plaza Site</td>
<td>X-1986-K_3</td>
<td>House posts, ceramics</td>
<td>Habitation</td>
</tr>
<tr>
<td>7. Toro-toro Site</td>
<td>X-1985-T_2</td>
<td>Boat [Balangay V]</td>
<td>Port</td>
</tr>
<tr>
<td>8. Torralba Site</td>
<td>X-1977-U_1</td>
<td>Boat, palm palisade</td>
<td>Port, Trading</td>
</tr>
</tbody>
</table>

Figure 2 The Archaeological Sites in Barangay Libertad (Not shown is the Archaeological Site in Barangay Bonbon)
THE NATIONAL MUSEUM: ITS ROLE IN CULTURAL HERITAGE PRESERVATION

The National Museum of the Philippines implements and serves as a government regulatory and law enforcement agency with respect to a series of cultural laws. It is both directly or indirectly responsible for culturally significant properties, that is movable, immovable, tangible and intangible cultures, and their conservation.

The National Museum of the Philippines is a trust of the Philippine government and a permanent institution in the service of the community and its development; accessible to the public, and not intended for profit. Its general mission is to obtain, keep, study and present material evidence of humans and his/her environment. It functions as an educational and scientific institution as well as a cultural center.

In 1901, through Act No. 284, the National Museum was established as the Insular Museum of Ethnology, Natural History and Commerce. It was placed under the Department of Public Instruction to complement the newly created Bureau of Non-Christian Tribes. Through the more than one hundred years of its existence, the National Museum has been attached, detached, merged and considered as adjunct to other government institutions including the change of name to Philippine Museum in 1904. Ninety-five years later, in 1996, then Philippine president Fidel Ramos signed Administrative Order 246 creating the Presidential Committee to oversee the rehabilitation of the National Museum complex. This paved the way for the establishment of an independent National Museum complex in 1998 under Republic Act 8492.

To fulfil its mandate to obtain, keep, study and present material evidence of humans and his/her environment, the National Museum undertook the establishment of branch and site museums in various parts of the country by the 1970s. At present, with the reorganization of the agency, it has expanded these branch and site museums to become regional, area and satellite and site museums. To date, a total of 16 museums have been established as far as Batanes in the north and Jolo in the south. The museums, whether it is a regional, area and satellite or site museum has a major function which is to showcase what the geographic area has to offer in terms of its cultural and natural resources.

One of the branch museums that has been expanded and strengthened under the reorganization is the Butuan Regional Museum and the Balangay Site Museum. As has been discussed earlier, Butuan is one of only three museums of the National Museum in the island of Mindanao and it is also one of the biggest museums in terms of land area and staff composition compared to the other NM museums. In the more than 40 years of presence of the museum in the city, it has become a must-destination for all who visit northeastern Mindanao, particularly, those that go to Butuan. The Local Government Unit (LGU) of Butuan has been a partner of the National Museum since the initial idea of coming up with a museum in 1976 to house the boat and the archaeological specimens recovered. The partnership resulted in the establishment of two museums: a branch museum and a site museum. The lots were purchased by the local government and donated to the National Museum. Shoring up of logistics and staff were both done by the National Museum and the LGU which was also supported by private individuals and non-government organizations. No one was more proud of
The continued presence of the National Museum in Butuan was also fraught with problems of logistics and staff but this was always addressed by involving the LGU and the local people through non-government organizations. In return, the National Museum became the destination of the guests of the LGU and other local organizations in Butuan. In some instances, local conferences included the National Museum, upon the recommendation of the LGU and NGOs, to visit the museum. Just recently, in 2016, the Philippine National Historical Society, a national organization of historians and other social science practitioners, held their 75th conference in Butuan with the National Museum’s regional and site museums as Lakbay-Aral (educational tour) destinations. The organizers also included the Bonbon Shell Midden Archaeological Site as another destination as a tangible evidence of the antiquity of Butuan.

In recent years, the National Museum has embarked on two major projects: the Butuan Cultural Mapping documentation plan in 2009 and the Reviving the Legacy of the Butuan Boats, involving undertaking archaeology. The first refers to an inventory of the local cultural and natural resources of Butuan, in which local educators were tapped to assist National Museum researchers survey and assess the area. In addition, the local government and an NGO worked with the National Museum to interpret and produce a database for the cultural map. It involved the local people’s identification of artifacts in their possession, as well as those they found while building their houses and around their properties.

The second project resumed from 1986 an excavation in 2011 in the area where boats were found. Among the activities that were conducted were public lectures for the proposed excavation, consultation with the property owners.
in the archaeological sites since most have become private property with the lack of legislation, and forging partnerships with the city government and its City Tourism Office. Reviving the Legacy resulted in the exposure of two boats (rather than just the expected one) and the documentation of the largest boat to date from the site. The outcome of these two projects encouraged the new management of the National Museum led by Director Jeremy Barns to embark on the establishment of the country’s first archaeological park.

The impetus for the Butuan Maritime Heritage Park was a result of the discovery of two additional boats from Butuan, one of which was two times bigger than the previous four excavated boats. A local news correspondent labeled it as “the mother boat” because it approximately measures 30 meters based on the projection of the team that excavated the boat. Such a park dedicated to enshrine these discoveries would finally give an appropriate place for the boats that have defined the maritime capability of the Filipinos. Our past knowledge on Filipino seamanship and maritime prowess were based on studies by foreign researchers using documentary evidences. With the discovery of the additional Butuan boats, these more tangible proof enhanced and imbued new meaning on this past knowledge, allowing us to build upon them.

Barangay Libertad is located on the western side of Butuan. In the 1970s, it was considered quite a distance from the city proper. Through the years, it has become one of the more populous urban barangays (or villages) of the city. One factor attributed to this is the discovery of the boats in the area. To date, nine boats have been documented buried in the marshland of Libertad. The National Museum has excavated the boats and two have been conserved and preserved, of which, one is on exhibit at the site museum in Butuan. Thousands of visitors have seen this boat on exhibition at the Balangay Shrine in Butuan while local and out-of-town researchers have used the boats, the sites and the artifacts as topics for their studies. (Another boat (Butuan Two) was exhibited at the Pinagmulan (Beginning) Gallery at the Museum of Anthropology from 1998 to 2016).

Based on the museum technician assigned to this site, many visitors are amazed that these boats have been built without the use of metal nails nor blueprints to make them. Again, these visitors are a combination of local and foreign ones. Through all the years that the site museum is open, it was always visited by individual visitors and busloads of students who are being taught of the maritime capabilities of ancient Filipinos. Students coming from universities from the other side of island have included the National Museum in Butuan as their Lakbay Aral. Instances have also occurred where the LGU requested that their foreign and local visitors be accorded guided tours in the museum.

**THE BUTUAN MARITIME HERITAGE PARK: A WORK IN PROGRESS**

The discovery of two boats in 2012, including the “mother ship” of the Butuan boats, paved the way for management to embark on another level of preserving and conserving this finite cultural resource of the country. Through the efforts of the director of the National Museum, an initial amount was requested from the Department of Budget and Management to acquire the privately owned lots where the archaeological sites are located. Based on the foot survey and discussions conducted by a task force created for this endeavor, a total of 16 hectares will be acquired to establish the park. The project was shared with the LGU and the Butuan Cultural and
Historical Society, an NGO that has continually supported the activities of the museum. To date, various activities have been done with only one goal in mind, to realize the establishment of a maritime heritage park in Butuan as a testament to the ancient Filipinos maritime prowess and seamanship. What follows are the activities that have been done so far and what the National Museum has for the future.

1. Land Acquisition Project. As has been mentioned above, when the project was finally approved by the director, a task force was created composed of representatives from the various divisions that will be involved: Archaeology Division, the Regional Administration and Operations Division and Legal Office. It discussed the size of the park that was envisioned, which was in the vicinity of 16 hectares, and which would be considered as primary priority, secondary and so on. The National Museum sent a team composed of the agency’s lawyer, archaeologist, researcher and museum in charge to ascertain the land to be acquired. The National Museum and LGU with the help of the NGO conducted consultation meetings with the lot owners. They were given an overview of the project and were informed of the legal actions that will be undertaken by the National Museum to acquire the properties. They were informed of the three ways by which properties are acquired by a government agency like the museum: donation, sale or expropriation. The basis for the price of the properties will be determined by the LGU who is knowledgeable about the matter. All the affected lot owners agreed to sell because of the purpose of the project. Each property owner was given forms to fill-up informing them of the government’s need for their land and that funds have been allocated to pay for their properties.

2. The Butuan Regional Museum. The National Museum in Butuan initially had two galleries equivalent to two classrooms. People trooped to the museum to see the “beautiful” ceramics, beads and other artifacts associated with the excavated boats. The museum was also used by students and promenaders because of its lawn which includes a lagoon and grass. Students who are on lunch break use the kiosks as place for eating. In 2015, the National Museum refurbished this branch museum to become the Eastern-Northern Mindanao Regional Museum. Under the new building, seven galleries will be opened for exhibition, not only for archaeological and ethnographic collections of the National Museum but also for the geologic history of Agusan and Surigao (provinces), including the islands in the vicinity as well as botanical and zoological resources. Another component of the museum is a multi-purpose hall where lectures can be carried out or other activities related to showcasing the resources of Agusan and Surigao. To better inform the young visitors of the museum how archaeologists work, a sandbox archaeology project has been included. A large glass-encased laboratory is also going to be part of the exhibition area to give a clearer view why museum researchers are different from treasure hunters and antique collectors. More laboratory and collections rooms have been added to the building complex.

3. Lectures, Seminars and Educational Tours. Information dissemination is very important in this endeavor to encourage people to help in the preservation and conservation of this finite resource. This has been done in the past and can still be done in the future. Co-sponsorship of lectures, seminars, educational tours for students and special groups (i.e. senior citizens, veterans, etc.) can be proposed again. The best audience are the students who have a lot to gain from this endeavor.
4. The Community within the Maritime Heritage Park. It is a given now that the site for the maritime heritage park is no longer idle or devoid of infrastructures. On the contrary, Barangay Libertad is one of the fastest growing urban barangays of Butuan and people have been calling it their home for many decades now. It is envisioned that instead of alienating the people who are living within the vicinity of the park, it is better to involve them as direct stakeholders in the continued preservation and conservation of the park. They can be tapped as protectors of the park. In the past, the people in the area were the ones who acted as “guides” because it is not easy to go to the site museum. They can also be tapped as staff of the park. The park then becomes an employment resource for the people. They can become tourist guides, park staff, etc. Skills trainings and seminars can be organized to involve the community in various aspects of park preservation just like in other countries (i.e. Solo, Indonesia and Angkor Wat, Cambodia). Likewise, it can be a source of livelihood for the people and community. Local convenience stores (sari-sari store) will sprout along the way to the park because of the presence of visitors.

5. The Maritime Heritage Park: Its Development and Components. The 16 hectares envisioned to become the maritime heritage park cannot be done in just a year or two. Funds that would run into millions cannot be given by the government to the National Museum in one tranche. In this regard, it has been proposed that a focal point be designated as the start. The best place to start the work is from the Site Museum or the Balanghai Shrine. The work will now proceed on two directions: going north towards the bay and going south towards the highway. While this is ongoing, the acquisition of the properties where the boats are located are of primary importance and have been negotiated already.

The Heritage Park is envisioned to be not just a platform for exhibition of the boats but also to reconstruct a past lifeway of how the early peoples that inhabited Butuan interacted with those people who came to visit them and conduct trade and exchange. The park is therefore composed of several major sections.

A. Visitor’s Center which should have the following:
   1. Holding area for both big and small groups.
      a. Registration area for all visitors
      b. Multi-purpose room/hall for briefing and related activities
   2. Parking area for cars, motorbikes and buses which should also include PWD areas
   3. Basic facilities like maps and directional signs
   4. Clean and hygienic toilets (water must be available always)

B. Billboard-sized labels for the following park destinations
   1. Boat sites – Fortun, Torralba, NM, Luna, Toro-toro Sites
   2. Palisade site – Torralba Site
   3. Burial sites – Sanchez-Buque & NM Site
   4. Habitation sites – Plaza, Burdeos, NM, Luna Sites
   5. Transaction/Trading sites - Fortun, Torralba, Luna, Toro-toro Sites
   6. Workshop site – Luna Site
   7. Activity Areas like:
      a. Docking area for river cruise / boat ride
      b. Picnic/family places
      c. Play area
      d. Becoming a scientist (archaeologist/botanist/zoologist/geologist/ethnologist)
C. Tourism Activities and Paraphernalia
   1. Events to commemorate important dates about Agusan, Surigao and Butuan in particular
   2. Programs that involve inviting students and teachers as primary counterparts for information dissemination
   3. Programs geared towards skills enhancement as tourist staff/tourist guides/etc.
   4. Production of flyers and brochures about the park and upcoming events

CONCLUSION

In all of the above activities, the National Museum is seen as the primary driving force in the establishment of the maritime heritage park and its continued existence. It might be easier to establish one park, but it requires more work and dedication to maintain the park and eventually be considered for inscription as a UNESCO World Heritage Site. The sustainability of such a project depends on how well we engage with the communities around the site.

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COMMUNITY ENGAGEMENT AND TOURISM PROGRAMS IN BUTUAN, NORTHEASTERN MINDANAO

Workshop on Sustainability and Tourism Management for Archaeological Sites
Siem Reap, Cambodia, 5-8 February, 2018

Ana Maria Theresa P. Labrador, PhD
Mary Jane Louise A. Bolunia, PhD

THE NATIONAL MUSEUM AS AN EDUCATIONAL INSTITUTION

• "As an educational institution," the National Museum shall "take the lead in disseminating knowledge of Filipino cultural and historical heritage and developing a corps of professionals knowledgeable about the preservation, enrichment and dynamic evaluation of the Filipino national culture."

THE NATIONAL MUSEUM AS A SCIENTIFIC INSTITUTION

• "As a scientific institution," the National Museum shall "conduct basic and systematic research programs combining integrated laboratory and field work in anthropology and archaeology, geology and paleontology, botany, and zoology, and to maintain reference collections on these disciplines and promote scientific development in the Philippines."
THE NATIONAL MUSEUM AS A CULTURAL CENTER

- "As a cultural center," the National Museum shall "take the lead in the study and preservation of the nation’s rich artistic, and cultural heritage, in the reconstruction and rebuilding of our past, and the development of the national cultural wealth."

Updates on Managing the National Museum

- HB 3201/SB 915 (amendment to RA 8492): Redefinition of the National Museum as a Trust Instrumentality
- 235 more permanent positions that would mean more management and with higher qualifications
- More museums in the future: two more regional museums, National Maritime Museum and National Archaeological Museum
- More funding for better museums skills training and further education
- Investment in community and conservation education
- Separation of regulatory responsibility from the Museum

SHORT HISTORY OF THE NATIONAL MUSEUM

- 1901 - Act. No. 284 of the Philippine Commission established the "Insular Museum of Ethnology, Natural History, and Commerce under the Department of Public Instruction to complement the Bureau of Non-Christian Tribes
- 1904 - renamed as the Philippine Museum
- 1916 - Act No. 2572 merged the museum with the library to form the Philippine Library and Museum
- 1996 – Administrative Order 246 – Rehabilitation of the National Museum Complex
- 1998 – Republic Act 8492 or the National Museum Law; establishment of an independent National Museum with three buildings

REPUBLIC ACT NO. 10066 – The National Cultural Heritage Act of 2009

*The National Museum* shall be responsible for significant movable and immovable cultural and natural properties pertaining to collections of Fine Arts, Archaeology, Anthropology, Botany, Geology, Zoology and Astronomy, including their conservation aspect
The National Museum
Complex in Manila

The young, the inquisitive and the restless

The Lumad Exhibit

The National Museum Network
Introduction to the Eastern Mindanao Regional Museum

- Founded in 1978, after the discovery of the first Butuan boat
- Funds originally for the construction of a two-room school building were used to build the NM Butuan Branch
- Community contributions to sustaining its operations during periods when the National Museum lacked funding
- Transformation to a regional museum began in 2012

PROCLAMATION NO. 86 (1987)

Declaring the *balangays* in the vicinities of Butuan City, National Cultural Treasures; and the surrounding area where these sites of the *balangays* were found, as archaeological reserves.
Excavation by National Museum archaeologists in the 1970s – 1980s

Wooden paddles

Fragment of the frame of a boat with lashing

Arenca pinnata lashing for the boat
Reviving the Legacy of Butuan Boats in 2011

Recently excavated Butuan boats

NEWLY-DISCOVERED BUTUAN "MOTHER SHIP"

Proportional sizes of an average man to a standard-sized balangay (middle) and an artist's concept of the newly-discovered "mother ship" (top).

Going into the Butuan Boats Site in the 1970s and 2013
Going into the Butuan Boats Site in the 1970s and 2013

Discovered/Recovered:
- 9 wooden boats
- Thousands of ceramics
  - Local
  - Chinese
  - Thai
  - Asian
  - Persian
- Gold objects
- Beads
- Local & Imported products (cinnamon, sugar palm, nutmeg, etc.)
- Animal bones
- Human remains

Working Maps for the Archaeological Excavation

C-14 AMS Analysis of Butuan Boat

Wood Samples
(Lacsina & van Duivenvoorde, 2014)

- Boat 1 – 904 AD and 924 AD
- Boat 2 – 825 AD and 787 AD
- Boat 4 – 888 AD
- Boat 5 – 890 AD
- Boat 9 – 870 AD
Planned Maritime Heritage Park in Butuan

Site 1

Site 2
2013 Running a Museum Workshop and Community Consultation on the Upgraded NM Butuan

Consultation with the Stakeholders
Bringing Local Students to the Sites

Balangay Voyage 2009-2010 sailed to Southern Vietnam and a forthcoming journey to China

Daghang Salamat!
LOCAL COMMUNITY ENGAGEMENT IN THE MANAGEMENT OF THE TRANG AN LANDSCAPE COMPLEX, WORLD HERITAGE PROPERTY AND ITS RELATIONSHIP TO TOURISM DEVELOPMENT.

Bui Van Manh¹ and Pham Sinh Khanh
The Management Board, Trang An Landscape Complex, Ninh Binh, Vietnam

Introduction

Developing tourism while also ensuring the sustainability and integrity of World Heritage and archaeological sites has long been a priority objective for site managers and local authorities responsible for the protection of cultural and natural heritage. As managers of a mixed World Heritage property in Vietnam, the authors of this paper analyze and clarify some issues of and difficulties in managing, protecting and using the Trang An Landscape Complex in relation to tourism development. We also explain some key methods and experiences in the sharing benefits with members of the local community and discuss ways in which communities engage in protecting heritage and developing tourism at an internationally significant site.

The Trang An property and its archaeological heritage

The Trang An Landscape Complex was recognized as a mixed cultural and natural World Heritage property by UNESCO in June 2014. Located at the southern margin of the Red River Delta, 90 km from Vietnam's capital Hanoi, Tràng An is 12.252 hectares in area covering 20 communes and wards of Ninh Binh Province. It is a 250 million year-old limestone massif. Within the property there are more than 40 cultural and historical monuments identified and ranked by scientists and relevant authorities, 30 archaeological relics which have been investigated and surveyed and 14 caves with archaeological remains.

Management of the property

The Trang An Landscape Complex Management Board is the agency accountable for the direct management of the property on behalf of the Ninh Binh Provincial People's Committee. The Management Board conducts the management, protection and promotion of the heritage value of the Trang An property and is the leading agency in coordination and supervision of actions implemented according to the site management plan. Trang An is an area of outstanding natural beauty. Its aesthetic value has been maintained and remains unaffected by human and animal activity. The tower karst landscape of Trang An is among the most stunning and spectacular examples of its kind anywhere on earth. International geologists confirm that the Trang An massif is a typical example of humid tropical tower karst landscape, in the final stage of geomorphic evolution and is a for comparison with other similar landscapes in regions throughout the world. International archaeologists also state that Trang An is among the best representations of interaction

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between people and the environment in Southeast Asia, dating back more than 30,000 years. The region also holds valuable historical and cultural information and evidence of early human settlements, which remain intact. The relics and artefacts found from archaeological research show that the area has been used for human settlement since prehistoric times, with people changing their lifestyle in relation to the changing environment. They exploited resources from the sea, rivers, mountains and forests. They lived outdoors, but mostly in caves throughout Trang An. There is evidence from the 10th century onwards of the evolution of the inhabitants of the Hoa Lu Valley, and their close identity and harmony with the natural landscape. The capital city and surrounding walls were built and the Hoa Lu Valley was defended to protect the culture. This then led to the establishment of the first three dynasties of the independent feudal Vietnam, which was a basis from which the future Vietnamese civilization was developed. Development of this cultural identity has been successively passed on to following generations, present in the traditional communal beliefs which are deeply ingrained in people’s minds. This integral part of spiritual life becomes a “faith” heritage. The cultural identity is also likened to pure groundwater nourishing plants or like a blood vessel in harmony with breath to give essence to life.

**People and environment relationships**

Evidence of the interaction between humans and the environment, or the heritage landscape, is living proof of the close ties between local communities and the area. The traditional long-term settlement and adaptation to immense environmental changes of the local residents, during the time of Trang An’s formation and development, have forged a flesh and blood bond between humans and the environment and raised early awareness of the need for protection and preservation. This has kept the region as a valuable and sacred area, which has then been passed on by the ancestors to later generations. The local residents have the responsibilities to preserve this priceless relationship with Trang An and ensure that its natural beauty and the cultural heritage are maintained and again passed on to future generations.

Currently, the Trang An Landscape Complex, including the buffer zone, has a population of over 40,000 people, of which more than 14,000 are living inside the property at the core zone. These are largely farming families in Hoa Lu, the ancient capital, and some villages on the eastern, southern and north-western margins. This accounts for an area of about 220 hectares or 3.5% of the total area. Approximately 26,000 people reside in the buffer zone. Currently there are more than 7,000 local residents (of which women account for 90%) engaged in tourism activities and protection operations. Of these, there are 5,500 boat operators, about 1,000 security officers and maintenance staff while others work for souvenir shops, restaurants, hotels or act as visitor guides, photographers and electric car operators.

**Link between the local community and the property in tourism management**

The consistent policies of Ninh Binh province in the Trang An Landscape Management Plan and associated conservation and management regulations are to continue to focus on maintaining villages on site, control their natural population growth and minimize natural migration into the region. In relation to the local community, the policies will support the continuity of traditional subsistence activities such as farming, gardening, fishing, livestock and poultry raising, handicrafts and fine arts including stone working, wood carving and weaving. Ninh Binh Province also has implemented policies to encourage the
development of sustainable forms of tourism based on local communities in order to enhance the role and participation of local communities in the management and preservation of the Trang An Landscape Complex. Development of sustainable livelihood models for local communities has been consistently encouraged. Local communities have been engaged in the management and monitoring of the area and share in the benefits ranging from agricultural tourism and life and culture learning tourism to home-stay facilities. As part of preserving the local environment, petrol-driven motor vehicles are not allowed. Visitors access the area by rowing boats, ox and cart, bikes and electric cars. The Trang An Management Board has convened training courses on heritage protection, tourism business and behavior among visitors. Boat operators have also been trained and developed their knowledge of heritage and local cultural traditions so that they can both operate the boats and act as visitor guides. Local people have assisted in developing agricultural products and specialties such as fish and mountain goats for both business and to meet visitor demand. Moreover, a cooperative agreement has been signed between the Board and representatives of enterprises in the region and local authorities to protect and manage the area, especially the archaeological caves, which are of vital importance.

Benefits for the local community and the management authority

As a consequence of the policies and regulations for Trang An Landscape Complex management and conservation, local communities gain many benefits. These include regular job opportunities with a stable income, which have been generated for more than 7,000 people. The average salary is 3 million VND/person/month and nearly 10 million VND/person/month during peak months, which is about 10 times higher than in 2006. Local communities also have better opportunities and conditions to approach and utilize local infrastructure and available facilities including education facilities. People in the area now have better knowledge of culture and conservation and are more able to respond proactively to environmental and socio-economic changes. They are engaged in the planning and implementation of heritage development programmes and also benefit from heritage conservation, management and tourism development.

The tradition of heritage management and preservation and great benefits that local people have gained create a close tie between the local community and the property.

In recognizing the important role of the local community in heritage management in recent times, the Trang An Management Board has implemented many propagation and education programmes in relation to heritage management and preservation. The Board has engaged in community participation in heritage management and developed educational programmes. These have raised local people’s awareness of their responsibilities for the management and protection of the area in general and the historic relics in particular. These activities need to be continually progressed in the future.

A large, in-depth questionnaire survey was conducted with 500 households in the communes in both the proposed area and buffer zone. The results showed that 90% of the people were well informed about and supported the inscription of Trang An on the World Heritage List. The figure attests to the success of recent awareness-raising activities.
Conclusions

The evidence presented above shows that the relationship between the property and local communities is a mutual and harmonious one that benefits both parties. Intact and sustainable conservation and management of outstanding universal value achieves high results only when the appropriate balance, integration and harmonization between all stakeholders is ensured and maintained. In particular, the role and participation of local communities in this ongoing process is enhanced. This affirms the policy for the integration of sustainable development into the processes of the World Heritage Convention adopted by State Parties in November 2015.

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Local community engagement in the management of the Trang An Landscape Complex, World Heritage property and its relationship to tourism development

Pham Sinh Khanh
Trang An Management Board, Vietnam

Content
- General introduction of Trang An
- Management of the property
- People& environment relationships
- Link between the local community & the property in tourism management
- Benefits of the local community

General introduction of Trang An
- Located at the southern margin of the Red River Delta in Ninh Binh province of North Vietnam
- Recognized as a World Cultural and Natural Heritage by the World Heritage Committee of UNESCO at its 38th session in June 25th 2014

Total area
12.252 ha

The property
6.226 ha

The buffer zone
6.026 ha

Map showing boundaries of the three protected areas
Three protected areas

- Hoa Lu Ancient Capital: Officially recognised as an Historic and Architectural Monument, it is 315 ha and was inscribed as special national heritage in 1962. The site also contains many temples, pagodas, mausoleums, steles and caves classified by the Government as National Relics.
- Trang An-Tam Coc-Bich Dong Scenic Area: Tam Coc-Bich Dong Scenic Area of 350 ha, and Trang An Scenic Area of 1,949 ha
- Hoa Lu Special-Use Forest: Is 1,500 ha

Trang An limestone massif

- **Criterion (v):** Trang An is an outstanding locale within Southeast Asia, for demonstrating the way early humans interacted with the natural landscape and adapted to major changes in climatic, geographical and environmental conditions over a period of more than 30,000 years.
- **Criterion (vii):** The exceptionally beautiful tower-karst landscape of Trang An is dominated by a spectacular array of forest-mantled limestone rock towers up to 200m high
- **Criterion (viii):** Trang An is a superb geological property that displays, in a globally exceptional way, the final stages of tower-karst landscape evolution in a humid tropical environment.
Management of the property

- The Management Board is the agency accountable for the direct management of the property on behalf of the Provincial People’s Committee.
- The Board conducts the management, protection and promotion of the heritage values of the property.

Figure 1: Organisation chart of the Trang An Landscape Complex Management Board
People and environment relationships

- Traditional long-term settlement & adaptation to the enormous environmental changes for local residents, during the time of Trang An’s formation and development, has forged a flesh and blood bond between humans & the environment, and raised early awareness of the need for protection and preservation.
- The local residents must have responsibilities to preserve this priceless relationship vs Trang An and ensure that its natural beauty and the cultural heritage are maintained and again passed on to future generations.

Engagement in tourism activities and protection operations

- >7,000 local residents (of which women account for 90%) engage in tourism
- 5,500 boat operators
- About 1,000 security officers & maintenance staff
- Others work for souvenir shops, restaurants, hotels or act as visitor guides, photographers & electric car operators.

Local communities in Trang An

- Total population: 40,000 people
- In the property: >14,000 inhabitants (accounts for 3.5% of the total area)
- In the buffer zone: approximately 26,000 people
- Majority of them are farmers (62%).

Link between the local community & the property in tourism management

- Consistent policies of the provincial people committee in the Management Plan
- To continue to focus on maintaining villages on site, control their natural population growth
- To minimize natural migration into the region.
- To support the continuity of traditional subsistence activities such as farming, gardening, fishing, livestock and poultry raising, handicrafts and fine arts including stone working, wood carving and weaving.
- Petrol-driven motor vehicles are not allowed.
- Visitors access the area by rowing boats, ox and cart, bikes and electric cars.

- Encourage the development of sustainable tourism forms based on local communities to enhance the role & participation of local communities in the management and preservation of the property.
- Encourage sustainable livelihood (agricultural tourism; life & culture learning tourism; home-stay facilities).

- The Board has convened training courses, vocational training, knowledge training of heritage protection, tourism business and behavior among visitors.
- Boat operators have also been trained & developed their knowledge of heritage & local cultural traditions so that they can both operate the boats & act as visitor guides.

- Local People have been assisted to develop agricultural products and specialties, example: fish, mountainous goat for both business and to meet visitor demand.
Local people engage in tourism in Trang An Landscape Complex

Benefits for the local community
- Average income of employee: from VND 2.5-3.0 millions/person/month (VND 30 to 36 millions/person/year)
- GDP/person of local residents: Increase 3 times from 13.5 million VND in 2010 to 34 millions VND in 2015 (10 times higher than to 2006. (Boat operators get higher income)

Conclusion
- Trang An World Heritage is spiritually sacred and valuable in the local community traditions.
- The more benefits created for local community, the better they engaged in protection and management of OUV and attributes of Trang An WH.
- Protection and management of Trang An WH contribute significantly to sustainable development of natural and cultural resources, with benefits for the people of the local community.

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- Trang An Landscape Complex Visitor Management Plan (2017)
SUSTAINABILITY AND TOURISM MANAGEMENT ON PHNOM KULEN

Sakada Sakhoeun and JB Chevance
Archaeology and Development Foundation (ADF)/Phnom Kulen Program

The most important mountain in the Angkor region, Phnom Kulen, literally “the mountain of the litchis”, is known to have hosted one of the earliest Angkorian capital: Mahendraparvata (9th century). Today, it is considered to be among the most sacred places in Cambodia and is an important pilgrimage site.

To highlight its environmental value and ensure its protection, 37,373 hectares of this mountain range were turned into a protected area in 1993, under the name of Phnom Kulen National Park (PKNP). Since 1992, the Royal Government of Cambodia has registered Phnom Kulen on its tentative list, as a potential World Heritage site.

Despite ongoing deforestation, the Park still represents a unique feature with its particular landscape, numerous rivers at the source of the entire regional watershed flowing through the whole Angkor temples complex and remaining forests.

In the field of tourism and heritage, the PKNP presents singular particularities with very contrasted situations between archaeological and natural sites highly visited and others neglected. Due to overlapping governmental jurisdictions and the existence of a private concession, there are also important differences in the management of these sites. Furthermore, Phnom Kulen has an important potential for ecotourism that could benefit local communities, but it is very little developed.

This presentation will emphasize the various tourism offers and their related management, according to their location within the Park, and propose options for enhancement towards sustainability. Three different areas will be presented to highlight the strong differences of tourism management and services between the Kbal Spean carved river bed on the western range of the mountain, the highly visited Preah Ang Thom area on the Kulen plateau and other archaeological sites, scattered on the southwest part of Kulen.

Characteristics and values of the Phnom Kulen National Park

The PKNP comprises the entire Kulen plateau on the southeast and about two-third of the northwest range, sharing the same orientation for about 37 km. This peak does not bear any generic name as for the Kulen plateau but has specific denomination for each of its highest points. The Kulen plateau is separated from the western range by a natural interruption, allowing road communication. Between the two ranges arises the elongated Phnom Hop and further to the southwest Phnom Dei, another isolated hill located about 2 km in a straight line to the east of the emblematic 9th century Banteay Srey temple.

The Kulen plateau maximum height rises at 496 meter high above the Angkorian plain and is clearly delimited by its cliffs. The massif has also numerous streams and rivers, joining into
the Siem Reap River, and irrigating the Angkor reservoirs and temple moats.

The PNKP plays a vital role in providing water to the entire Siem Reap watershed. Attracting rain for a longer period than the lowlands during the rainy season, the sandstone massif and the remaining forests constitute a unique ecosystem and microclimate. It has a major role in recharging year round the regional aquifer and providing surface water for the streams and rivers in the Siem Reap region.

Phnom Kulen offers various types of landscapes, from forested areas to cliffs and boulders and patches of clear forest. Deforestation has severely damaged the National Park over the last 20 years. The majority of the PKNP preserved forest cover consists of evergreen and semi-evergreen forest, combined with small patches of deciduous dipterocarp forest. The PKNP has one of the few remaining evergreen forest areas in the northern region of Cambodia. Wildlife and particular forest products are also characteristic of the Park.

As the siege of one of the earlier capitals in the Angkor region, Phnom Kulen is considered as a benchmark in Khmer history. Epigraphic sources indicate that King Jayavarman II unified the Khmer Kingdom and set up the capital Mahendraparvata ("Mountain of Great Indra") on the mountain, early in the 9th century. From there, he declared himself 'universal' king, proclaimed independence from a foreign entity designed as "Java", and inaugurated the devaraja ritual. Many of his successors during the Angkor era, particularly from the 10th and 11th century, have referred themselves as his successors with more or less direct linkage.

Today, numerous archaeological sites in Phnom Kulen indicate this ancient settlement. Known for the majority of them since the early 20th century, they are the religious witnesses of this capital. Recently, the LiDAR technology allowed the major discovery of this capital’s urban network. Other later sites indicate that the mountain was still frequented during the Angkorian and post-Angkorian periods. They are the most visited today.

**Heritage and tourism management in PKNP**

The Kbal Spean archeological site is a carved river bed from the 10th to 12th century, located on the western range of the Park, with a good access road. It was discovered in 1968 by J Boulbet from a local hermit’s indications. Decorated with phallic representation of Shiva and bas-relief of Visnu, among others, the site had suffered from looting in the early 2000s.

The APSARA Authority has taken the management responsibility and the Angkor archaeological park gives access to the site. Today the site attracts several thousands of domestic and international tourists per year. It is accessible by a track in the forest and there is a well-organized welcoming area, with restaurants, souvenirs shops, toilets and a large parking area.

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The nearby Angkor Centre for Conservation of Biodiversity (ACCB) offers guided tours to the wildlife rescue center. The organization promotes the rescue of selected native Cambodian wildlife, provides rehabilitation and release facilities, and offers technical expertise. The centre also acts as an education and training centre for communities, wildlife officials and visitors, to increase awareness and build capacity for conservation and environmental protection and management.
On the Kulen plateau, the Preah Ang Thom area is the most visited area in the PKNP. It comprises a spectacular waterfall and a nearby temple (Prasat Krol Romeas from the 12th century), the 1000 Lingas (another carved river bed, an equivalent of the Kbal Spean site) and the Preah Ang Thom pagoda. Considered as the holiest site in the region, it is frequented by numerous domestic visitors for pilgrimages. The attraction point is the large reclining Buddha carved on the summit of an enormous boulder but other archaeological evidences are located in this area. The pagoda extends with numerous buildings, recently constructed between the large rocks, and an important community is living around this pagoda.

Managed by a private concession, this area is suffering from anarchic constructions, unregulated parking and waste, over-frequentation and an important in-migration. The APSARA Authority, the Ministry of Environment and local authorities are present in this area. Although recent efforts were made to improve it, the absence of a clear definition of their exact mandates and responsibilities and a lack of coordination impede the proper management of this emblematic site.

Additionally, the revenues from the entrance fees are not allocated for the conservation of the park but for the maintenance of a road and picnic huts at the waterfall. Tourism-related activities (restaurants, souvenir shops, moto-taxi) have attracted external population, adding extra pressure on the natural resources and pushing away the original villagers in illegal settlements. Older villagers are hardly benefiting from this tourism.

A third area, where most of the archaeological sites are concentrated, is very little visited. The main reason is the strong attraction of the previous sites, but the lack of involvement in the tourism industry from the local communities explains it as well. The farmers of the traditional villagers are disconnected from this reality and only business-orientated recent population from Preah Ang Thom are benefitting from it. Lack of infrastructures and a poor road network also isolate these populations from the tourism industry.

**Challenges and Perspectives**

A better distribution of the revenues from the tourism to the original population of the Park has started with small-scale projects, with partnerships between NGOs (ADF, ABCT), local travel agencies and governmental authorities. Together with the Ministry of Environment and the People Community Protected Area committee, “nature trails” were developed in this zone to protect the high diversity of flora and fauna, to prevent further deforestation and to provide sustainable and alternative livelihoods for community members in the park.

The Terre Cambodge travel agency is offering treks or mountain bike trips on the plateau, with nights with local families. The agency has developed tracks, homestays and activities in the isolated villages of the PKNP, building toilets and bathrooms, training local cooks and house owners, with the objective of establishing a direct relation between villagers and visitors.

These examples should be developed and expanded with stronger regulations. Specialized travel agencies are necessary to offer ecotourism products benefitting these communities. Tourism committee per village should be organized to insure that the profits are shared as much as possible within the villages (local guide, moto-taxi, homestays…).
The frequentation of this third part will probably quickly change with the recent renovation of the road, through the entire Phnom Kulen plateau. Therefore, there is an urgent need of establishing these principles and rules, for the benefit of the local population, before the mistakes made previously in Preah Ang Thom are repeated in these villages. As for the very visited areas, Kbal Spean and Preah Ang Thom they offer two contrasted situations between tourism management and results. Lessons learned should be adapted to the most problematic one, clearly defining the roles and responsibilities of each party involved.

The key issues are to prevent newcomers in the Park, to train and prepare the still isolated local population to the tourism industry, to propose ecotourism-related activities, as opposed to mass tourism, and to aim for a better redistribution of tourism revenues to the local communities.
Workshop on Sustainability and Tourism at Archaeological and Heritage Sites

SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) and APSARA National Authority

5-8 February 2018, APSARA National Authority, Siem Reap, Cambodia

“Sustainability and tourism management on Phnom Kulen”
Sakada Sakhoeun and JD Chevance,
Archaeology and Development Foundation (ADF)/Phnom Kulen Program

Phnom Kulen, APSARA Zoning and MoE National Park

Phnom Kulen, topography
LiDAR, archaeological research and mapping:

Urban network of the ancient city, central part and link with Royal Palace

LiDAR, archaeological research and mapping:

Later sites, most visited in Kulen plateau
### Phnom Kulen, The case of Kbal Spean management

#### 2016 Tourist Visits to Banteay Srei and Kbal Spean

<table>
<thead>
<tr>
<th>Month</th>
<th>January</th>
<th>February</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
<th>July</th>
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<th>September</th>
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<td>98,179</td>
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<td>72,638</td>
<td>93,463</td>
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</tr>
</tbody>
</table>

#### Preah Ang Thom, Recreational and Sacred/Archaeological Sites

- **Preah Ang Thom**
- **Phnom Kulen**
Phnom Kulen, The case of Preah Ang Thom: Unregulated tourism and waste

Phnom Kulen, The case of Preah Ang Thom: Planning for tourism infrastructure
Phnom Kulen plateau

Land Cover Classification
- Forest
- Soils and Rocks
- Agriculture
- Shrubs and Grassland

Coordinate System: WGS 1984 UTM Zone 49N
Preparation: Transocean Maxter
Prepared on: 2017

Phnom Kulen plateau, development of eco-tourism;
create activities for tourism to stay longer, incomes for local population

Treks with local guides
Phnom Kulen plateau, development of eco-tourism

Cooks and home stays

Local guides, treks and local transportation

Phnom Kulen plateau, propose new sources of incomes for local population

Small veggie garden

Fish Pond

Mushroom growing

Phnom Kulen plateau, propose new sources of incomes
Phnom Kulen plateau,
Protected areas within PKNP

Phnom Kulen plateau,
Reforestation and education

Tree nursery project for School

Phnom Kulen plateau,
Reforestation and education
(heritage and environment)
Summary

- Development of eco-tourism generating incomes and cultural / environmental protection
  - Moto-taxi / oxen cart
  - local guide
  - home stays
  - local cooks
  - boat trip on reservoir (Thnal Daek)
  - local products (NTFP...)
  - nature trails
  - ... within Local based community organization

- Change the behaviors of the local population to be more sustainable towards the environment
  - Other non-destructive agricultural practices
  - Education about wildlife / environment...

- Law enforcement and zoning as per the PK Management plan / Action plan
  - Stop in-migration, encroachment and land speculation
  - Stop cashew nut expansion and illegal logging

- Incomes from the Park for its conservation
  - Concession?
  - PK Management Program and PK Action Plan, endorsed by Minister
  - PES Feasibility Study
  - Tourism Management Plan?

= a global approach is absolutely necessary

• Threats
  - Slash-and-burn and cashew nut plantations + herbicides
  - Banana plantations (slopes)
  - Population growth / in migration
  - Encroachment
  - Illegal logging and poaching
  - Lack of management for the very visited sites (Preah Ang Thom)
  - Waste management issue
  - Resources users adjacent to the PKNP: pig farms, plantations, charcoal, brick factories
  - New road through the PKNP
  - Lack of law enforcement
  - Absence of clear demarcation of Protected Areas
  - Overlapping jurisdiction

• Current Activities:
  - PK Management Program and Action Plan, endorsed by MoE
  - PES Feasibility Study
  - Tourism Management Plan should be undertaken

Workshop on Sustainability and Tourism at Archaeological and Heritage Sites
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“Sustainability and tourism management on Phnom Kulen”
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Phnom Kulen plateau; new road
Balancing Cultural Heritage and Tourism
‘Heritage’ can refer to objects and the tangible fabric that remain from previous generations and also to cultural traditions that have been handed down by past generations. While many heritage sites derive their outstanding value from remnants of past cultures or artefacts remaining from a former site of significance – some sites benefit from value derived both from archaeological and architectural remains and from contemporary religious or spiritual significance that stems from cultural traditions that have been practised over multiple generations. For these sites the balancing of conservation of ancient remains and managing development associated with contemporary practice can be a challenge. Often the desire to conserve archaeological remnants may be conceptually in conflict with the support of infrastructure for contemporary practice, especially where these two heritage features overlap in the same location. Heritage managers at sites of both historic and contemporary significance often grapple with the balancing of heritage value. The questions they ask themselves include: Is the conservation of archaeological fabric more important than development that reflects contemporary, albeit traditional, practices surrounding that site? What development is appropriate? How should contemporary practices be regulated so that they are consistent with the heritage value being protected? What weight is placed on the significance of archaeological features and what on contemporary, evolving, heritage features?

In Phnom Kulen, contemporary practice at Buddhist shrines and monasteries is overlapping with archaeological sites. In recent years, as the documentation of archaeological remnants has become more thorough (Sang et al. 2015) so too have Buddhist sites seen more development which has impinged to a greater extent on the landscape. There have also been increased funds into the development of religious sites as a result of merit activities, pilgrimages and religious tourism from lowland communities. Certain sites have developed rapidly and have used modern construction materials of concrete and tile, which have a greater footprint than previous less permanent structures. Four such examples that will be explored in this paper are the sites of Wat Preah Ang Thom / Peoung Chat Eisey, Wat Preah Kral, Wat Lok Ta Eo / Peoung Lok Ta Eo and Wat Preah Ang Choub.

Wat Preah Ang Thom with its large reclining Buddha is undoubtedly the spiritual site within Phnom Kulen that experiences the greatest number of visitors including pilgrims, local practitioners and tourists. This grand Buddha, lying in parinirvāna (Harris 2005), is believed to date from the 16th century (Boisselier 1966), and is the heart of one of Cambodia’s holiest mountains. The development surrounding this site is not only recent but has been ongoing since at least the early 20th century. Bareau (1969) reports the site in use by hermits in the 1960s. It was noted to be a pilgrimage site in 1969 with large groups coming during the New Year holidays and with pilgrims...
coming to stay for several weeks around the Grand Buddha (Fig. 1). Hansen notes that these visits are consistent with the “historical traditions of this sanctuary” (Hansen 1969: 42). The neighbouring hermitage, Poeung Chat Eisey, was previously the location of a forest monk. In 1969 Hansen notes that this site was already barely recognizable as it was “surrounded by sheet metal roofs, water tanks and cement platforms” (Hansen 1969: 36). Hansen notes that the many hermitages are related to the importance of this religious site and while he argues “we must not deprive these places of pilgrimage; we could require that construction be subject to the same regulations as the houses of the villages” (Hansen 1969: 36). Recent site visits in 2016 and 2017 have similarly documented extensive construction around the site (Figs 2-3).
Wat Preah Kral is a monastery complex located on the rock clearing known as veal preah kral. Boulbert (1979) reported this area to be a site of hermits in the 1960s and that a venerable monk of great reputation went in retreat to the sanctuary Wat Preah Kral erected in a rustic, non-permanent structure on the south of the rock formation. This indicates similarly that the development at this site has earlier foundations. However, in recent years the site has garnered increased attention from pilgrims and there has been the construction of large concrete structures.

Preah Ang Choub is a site located halfway up the escarpment of Phnom Kulen. This site has post-Angkorian carvings and other archaeological fabric (Sang et al. 2015). It was reported to enclose a shrine in 1969 (Fig. 4). This site has similarly seen extensive construction in recent years (Figs 5-7).

Figure 4. The shrine at Preah Ang Choub (Source: Hansen 1969)

Figure 5. The shrine at Preah Ang Choub (Source: Post-Zwicker 2016)

Figure 6. Buildings around Preah Ang Choub
(Source: Post-Zwicker 2016)
The final example is that of Wat Lok Ta Eo located near the village of Sangke Lak. This former small shrine site known as Peoun Lok Ta Eo is located within a rocky outcrop. The site comprises post-Angkorian carvings and it is believed by the local community to be the former site of a powerful hermit. It has seen development over the past five years including the construction of extensive monastic structures both at the base of the rock outcrop and on the top (Figs 8-10).
The development taking place at these sites requires further review and in some cases may be found to be impacting other heritage features. The contemporary development of religious shrines within heritage sites is not, however, a situation that is unique to Phnom Kulen. UNESCO states that “approximately 20 percent of the properties inscribed on the World Heritage List have some sort of religious or spiritual connection” (UNESCO 2017) and many of these sites continue to host contemporary practice. At such sites, heritage managers often grapple with several questions: To what extent the development of monasteries and shrines should be limited so as to not impact
the archaeological remnants. Is the contemporary practice in these spaces of spiritual and cultural importance a continuation of tradition that should be recognized as significant and supported? How authentic and legitimate are the contemporary practices? What practices and activities must be forbidden to safeguard the archaeological fabric? Can the two types of heritage value, the historic and the contemporary, co-exist?

Within recent years, the importance placed upon contemporary spiritual practice within heritage sites has garnered greater attention and there have been increased calls for equal recognition of the contemporary and the historic value of sites. Within the 2008 Quebec Declaration, adopted by the 16th General Assembly of ICOMOS, Article 1 declares that “intangible cultural heritage gives a richer and more complete meaning to heritage as a whole and it must be taken into account in all legislation concerning cultural heritage, and in all conservation and restoration projects for monuments, sites, landscapes, routes and collections of objects.”

There have been two regional meetings which provide further insight into contemporary practice at heritage sites, specifically as these meetings have had a focus on sites with Buddhist heritage – the 2014 International Buddhist Conference on Promotion, Protection & Preservation of Buddhist Culture and Heritage held in Lumbini and the 2017 international consultative workshop on the conservation and management of the World Heritage properties of religious interest in Asia-Pacific held in Bangkok and Nakhon Phanom. The declarations and statements from both of these meetings recognize the issue of development at sites of Buddhist contemporary practice. The 2014 Lumbini Declaration recognizes the “need for development for both pilgrims and local communities” at Buddhist sites but encourages “scientifically informed sustainable development” (World Buddhist Heritage, Article 1). The 2017 Nakhon Phanom Statement resulting from the consultative workshop outlined that “special consideration must be paid to careful management of pilgrims and visitors to sacred places” (rec. 6) and that;

“special attention should, in property management plans, be paid to defining guidance for possible reconstruction of .. properties of religious interest, including in particular: (ii) in the context of cultural practices associated with merit-making, which is central to religious practices of many belief systems of the region, importance of recognizing that renovation as a traditional act of merit-making with the focus on continuity of the living function but sustaining the spirit and feeling of the sacred space by embracing ‘change’ as part of the continuity.” (rec. 7)

This, the donations and reconstruction through the actions of merit-making, is indeed one of the defining factors influencing the rapid development of the religious sites in Phnom Kulen outlined above. So how do managers determine the appropriate approach for the management of such sites?

There remains an interesting juxtaposition between the two sets of heritage value – those derived from past use of the site and those derived from the contemporary use of the site. There are opportunities, through the Phnom Kulen Management Plan (Royal Government of Cambodia 2017) to explore the limitations of appropriate development at sites while supporting and recognizing some authentic contemporary practices. Other practices, however, may need to be scrutinized for their appropriateness in the broader cultural landscape and their alignment with the heritage value of the
Community consultation will be essential to this process, as local communities will often have an acute understanding of the significance and oral history of the place which can be the key to identifying core heritage value and maintaining the authenticity of the site. Also central to this process are religious authorities and archaeologists. Article 8 of the 2010 Statement on the Protection of Religious Properties within the Framework of the World Heritage Convention emphasizes that “the continuing nature of religious heritage calls for dialogue and mutual understanding between the religious communities concerned and all other stakeholders, who must work together to preserve the significance of cultural, mixed and natural heritage sites associated with the sacred.”

UNESCO (2017) further notes that:

“heritage properties - especially living religious and sacred sites - require specific policies for protection and management that take into account their distinct spiritual nature as a key factor in their conservation and that such policies cannot be sustainable without in-depth consultation with the appropriate stakeholders.”

APSARA, the Ministry of Environment and other relevant stakeholders are already collaborating on the development of policies for the management of Phnom Kulen (Royal Government of Cambodia 2017). There are ongoing opportunities to utilize this platform to discuss guidelines for appropriate development at sites of cultural and spiritual significance across Phnom Kulen and the collaborative regulation, with local communities, of appropriate practices to maintain the authenticity, core cultural value and spirit of the place. Central to such policies will be the management of visitors and pilgrims to the religious sites as this in inextricably linked with the further development of those very sites. UNWTO (2011) has indicated that religious tourism is a growing sector across Southeast Asia. This increase in visitors can cause further complications for the management of contemporary sites of significance within a heritage landscape. Tarocco (2013) has written about conflict that has arisen around the growth of tourism at Buddhist temples in China where visitors have caused frustration amongst pilgrims and laypeople. Hansen (1969) outlined recommendations for limited tourism development for Phnom Kulen that respected the natural and cultural value of the site. While the recommendations outlined in this report were not able to be implemented, many of the proposals have some relevance today and can be referenced in light of modern constraints. Certainly, within the complex heritage landscape of Phnom Kulen it will continue to be important to differentiate between development that will impact upon and degrade heritage value and development that is consistent with and further enhances heritage value, derived from both the tangible archaeological remnants and the continuing intangible beliefs and practices.
References


Balancing Contemporary Traditional Practice, Development and Conservation at Heritage Sites

Phnom Kulen Case Study

Dr Georgina Lloyd Rivera
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In Conservation and Development Studies
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Above Peoung Chat Eisey near Wat Preah Ang Thom 2016

Right rock carvings near Peoung Chat Eisey

Development of structures around the Grand Buddha 2016

Wat Preah Krai, 2017 (Chasing Summits)

Wat Preah Ang Chub. Above the shrine in 1969 (Hansen) Right in 2016
Above buildings surrounding Poeung Pkaa Roam Dtuk Roam

Right pools adjacent to Wat Preah Ang Chub

Construction of structures on the top of the rock outcrop

“approximately 20 percent of properties inscribed on the World Heritage List have some sort of religious or spiritual connection” (UNESCO, 2017)

Post Angkorian carvings and shelter around Poeung Lok Ta Eo 2016
Regional Meetings

- 2014 International Buddhist Conference on Promotion, Protection & Preservation of Buddhist Culture and Heritage
- 2017 International consultative workshop on the Conservation and management of the World Heritage properties of religious interest in Asia-Pacific

Sustainable Solutions

The APSARA National Authority, the Ministry of Environment and other relevant stakeholders are already collaborating on the development of policies for the management of Phnom Kulen.

There are ongoing opportunities to utilise this platform to discuss guidelines for appropriate development at sites of cultural and spiritual significance across Phnom Kulen and the collaborative regulation, with local communities, of appropriate practices to maintain the authenticity, core cultural values and spirit of the place.

Sustainable Solutions

- Phnom Kulen Management Plan
- Consultation with communities, religious authorities and archaeologists
- Holistic site values assessments for each target location
- Visitor management and site development planning
Acknowledgements

- Research students: Meghan Tait, Max Post-Zwicker
- Research assistants: Tony Yon, Vichet Samrith
THE GOOD PROBLEM: CAUTIOUS APPROACH TO HERITAGE TOURISM IN THREE PHILIPPINE WORLD HERITAGE SITES: CASE STUDIES OF VIGAN WORLD HERITAGE CITY, RICE TERRACES OF THE PHILIPPINE CORDILLERAS AND THE PUERTO PRINCESA SUBTERRANEAN RIVER NATIONAL PARK

Eric Babar Zerrudo

Abstract

The World Heritage (WH) declaration of three Philippine sites had not only strengthened the conservation of their Outstanding Universal Values (OUV) but dramatically intensified tourism. The WH Center issued a policy document on the integration of sustainable development perspectives into the World Heritage Convention highlighting the strains of tourism, infrastructure, climate change and terrorism on heritage sites. Through physical, documentary and oral investigations, Philippine World Heritage sites experienced these constraints which influence and reinforce each other. The World Heritage City of Vigan emerged to a historic urban model with tourism straining land resource, traffic mobility and migration. The Rice Terraces of the Philippines in Banaue municipality supported tourist interaction with indigenous communities with concomitant issues on accessibility, infrastructure development and waste management. The Puerto Princesa Subterranean River National Park (PPSRNP) transformed into an iconic destination pressured by tourist loading capacity, climate change and terrorism. As tourism raked in revenues into the community, Philippine World Heritage sites have adopted cautious, site-specific and culture-sensitive approaches to address these multidimensional interrelated constraints in their pursuit of sustainable development.

Keywords: Cautious Approach, Heritage Tourism, Philippine World Heritage Sites, World Heritage City of Vigan, Banaue Rice Terraces, Puerto Princesa Subterranean River National Park

Introduction

Tourism has been a blessing and a beast in the context of sustainable development. As a blessing, it has propelled the influx of investment, infrastructure, transportation, communication, technology and hospitality. As a beast, it has brought destruction, in-migration, pollution, congestion, waste issues, housing and social problems (Clemens 2006, Westrik 2015). This dual character of tourism has been recognized in the World Heritage policy document integrating sustainable development perspectives, considering global factors such as climate change, migration, tourism and terrorism, in the processes of the World Heritage Convention (UNESCO WHC 2015).

The World Heritage (WH) brand has become the panacea to ensure global tourism to a destination. This creates a paradox whereby the conservation of the WH Outstanding Universal Value (OUV) is dramatically impacted by physical and social risks. Interpreting the World Heritage Convention in the context of rapid globalization is a herculean challenge. As more State Parties lobby to have more sites inscribed in the list, the world heritage brand intensifies tourism which
demands facilities, utilities and amenities – all expressions of infrastructure development, complicated by environmental, political, physical and social issues. Paramount to the World Heritage Convention is the preservation and sustainability of the OUV of the site, which is often at risk due to infrastructure projects. And this vulnerability has often led to the inscription of the site to the World Heritage in Danger List, whereby the stage becomes a contested battle between World Heritage Committee and Advisory Bodies versus the State Parties. Amongst the prevalent reason for inscription to the World Heritage in Danger list is the haphazard and irresponsible development that sacrifices the conservation of the OUV of the site.

The impact of tourism to World Heritage sites prompted the development of the UNESCO World Heritage Sustainable Tourism Programme. “The program creates an international framework for the cooperative and coordinated achievement of shared and sustainable outcomes relating to tourism at World Heritage properties” (Debrine 2014). Through this programme, tourism should provide sustainability, national pride, community benefit, economic development and heritage conservation.

The Philippines has six World Heritage sites, namely the four Baroque Churches (1993), the Rice Terraces of the Cordilleras (1994), the Heritage City of Vigan (1999), the Tubbataha Reef (2001), the Puerto Princesa Subterranean River National Park (2001) and the Mt. Hamiguitan Range and Wildlife Sanctuary (2012). Transformed into popular tourism sites, these places have experienced massive migration, encroachment, investment and development. For the World Heritage City of Vigan (cultural site), the Rice Terraces of the Cordilleras (cultural landscape) and the Puerto Princesa Subterranean River National Park (natural site), conscious efforts and cautious approaches were mustered to develop meaningful programmes to ensure regulated and sympathetic balance of tourism and community development.

**Vigan World Heritage City**

The Heritage City of Vigan was listed as a World Heritage site in 1999. As a cultural site, it was declared under criteria ii and iv primarily as an intact exemplar of European trading town in Asia with built heritages a fusion of Asian building design and construction and European architecture (Villalon 2005). Based on these criteria, the Outstanding Universal Value rested on architectural and town significance, which mandated for a clear set of boundaries and house conservation. The World Heritage City of Vigan is located in northwest of Luzon island and is the capital city of Ilocos Sur province. It is characterized by colonial period houses in a confined district laid out in the European Ley de las Indias town plan. Its history is a cycle of prosperity and paucity. Early accounts of Vigan described a coast earlier sighted by Portuguese explorers bounded for Japan in 1518. On 20 May 1572, Captain Juan de Salcedo, as ordered by Governor General Guido de Lavezares, left Manila bound for the coast of Los Ilocanos. Salcedo along with his soldiers arrived in Vigan on 13 June 1572 and founded the settlement named “Villa Fernandina” nearby the existing village of old Vigan (Galang 2014).

At a period when Vigan was a growing economy, Bishop Juan de la Fuente de Yepes requested Pope Benedict XIV and King Ferdinand VI to transfer the seat of the Diocese of Nueva Segovia from Lallo in Cagayan Valley to Vigan in Ilocos. This was granted with the issuance of the Royal Decree on 7 September 1758, which declared Vigan as the new seat of
the Diocese and elevated it as a city “Ciudad Fernandina de Vigan”, in honour of the generous monarch.

World War II mercifully spared Vigan and preserved the colonial historic district. However, the massive dislocation and out-migration of people significantly affected the city’s operation and the community’s lifestyle. The situation was further aggravated by the restless political turmoil in Ilocos Sur during the 60s and 70s, which left Vigan a ghost town turned into a wasteland.

It took years for hard-working Biguenos to redeem the legacy of their rich ancestry and heritage. Realizing the great potential of their historic town, all sectors of society became involved in the rehabilitation and restoration, which ensured a sustainable collective response that attracted tourists. Since the city’s World Heritage inscription in 1999, tourism has continuously increased, further intensified by its 2013 inclusion as one of the New Seven Wonder Cities of the World. In the 40th anniversary of the WH Convention in 2012, the World Heritage Center awarded Vigan City as the Best Practice in Heritage Management with limited resources and a multifaceted approach.

These developments had accompanying issues that challenged the city governance to ensure the conservation of the Outstanding Universal Value and dynamic tourism. Development pressure was manifested in gentrification, rising land prices and solid waste issues. The steep rise in infrastructure development, particularly hotels and restaurant investments, required stronger and stricter implementation of the Vigan Conservation Manual, particularly in the popular Crisologo Street. Many homeowners previously attempted to demolish their houses to construct modern hotels and restaurants, were combative on the controls imposed by the government to their house renovations, incessantly complained on the height limitation for the expansion of their houses, or ranted on the paint colour, shade and mixture for the beautification of their houses (Villalon 2012). The battle between local government and the community was long and tedious with open channels of communication and over-extended tolerance. Eventually, the Vigan Ordinance No. 7 was enshrined in 2006 and substantiated by the Vigan Homeowner's Preservation Manual (UNESCO Bangkok 2010). The publication arrived timely to serve as guidelines for all actions and interventions to the heritage houses and the district. Through the Vigan Conservation Council, information dissemination and regular consultation led to smoother working relations between the residents and the city government.

The heavy foot traffic in the main Crisologo Street (see picture) raised new concerns on the loading capacity of the street and the vehicle parking – the district as a whole. The street residents have wailed and whined of busy commercial activity, the cacophony of noise, the generated body heat which rendered them sleepless at night and the loss of their former quiet lives in the quaint street (Zerrudo 2017). With other attractions in the periphery such as the burnay (local terracotta pottery) workshops, the abel (Ilocano loom weaving) studios and the hidden garden restaurant (for Ilocano food), the city since 2012 has laid out new major cultural heritage facilities to decongest the city center by constructing the Vigan Convention Center at the border of the buffer zone and the Vigan Conservation Complex outside the core precinct. The Vigan Convention Center is a 3000 seater convention venue with a colourful graphic mural illustration of the city’s history. The Vigan Conservation Complex is a cluster of buildings that features the city museum, archives, pandayan tech vocational
restoration school, the supplies depot, the hostel, and a theme park. These attractions would more or less deload and decongest the city center by making people mobile and pedestrian to experience the city and its environs.

Beyond consultation with the community, the city government has consciously ensured the continuing education of the community on their responsibility to the place and their visitors. The city has annually conducted capacity building seminar workshops for stakeholders such as the ICOMOS Conference on Cultural Tourism (2012), World Heritage Management Workshop (2012), World Heritage and Biosphere Reserve Nomination (2014), Running a Museum Seminar (2014), Basic Records and Archives Management (2014), Museum Guiding and Seminar Workshop (2015), Local History Seminar (2016) and Setting Local Community Archives Seminar (2016) (City Government of Vigan 2016).

Tourism in Vigan has continued to phenomenally increase over the years. Tourism statistics, classified as local, foreign and day visitors, figured at 373,579 in 2009 and catapulted to 1,045,491 in 2016 (Table 1). These figures are supported by other tourism indicators. The handful list of registered hotels, restaurants and souvenir shops that began with only five in 2007 bloated to 189 in 2016 (Table 2). As of 2017, cultural industries include museums (9), heritage structures and houses (246), educational institutions (elementary schools [18], secondary schools [3], private learning institutions [17], which total to 38), and libraries (2) (City Government of Vigan 2016). City-wide fiestas and festivals (6) are celebrated six months of the 12-month yearly cycle.

All these structural development for the tourists and the community has been reinforced by media exposure through mainstream and social media for the past ten years. TVigan, the media arm of the city government which disseminates information of the project programmes, services and events, was established in 2012. It has 11 shows that focus on the culture, history and heritage of the city. The social media network includes the Vigan City H0 Facebook page, the ViganPh Twitter account and the vigancityph Instagram account.

Gleaned from the city government perspective, the budget for culture, art and tourism for the past years showed the concentrated cultural heritage focus which has substantially contributed to the government revenues. In 2006, the annual tourism budget was Php 1,000,000 and by 2016, this has reached 20,729,018 with the banner year of 2014 reaching to 37,658,631 as highest (Table 3). Revenue of the city in 2006 was Php 181,371,379 and has ballooned to 390,667,546 in 2016 (see Table 4a and Table 4b.)
Table 1: Tourist Arrivals with Day Visitors
(Accommodation Establishments and Tourists Attractions)

<table>
<thead>
<tr>
<th>YEAR</th>
<th>LOCAL</th>
<th>FOREIGN</th>
<th>SUBTOTAL</th>
<th>DAY VISITORS</th>
<th>GRAND TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>72,621</td>
<td>3,650</td>
<td>76,271</td>
<td>297,308</td>
<td>373,579</td>
</tr>
<tr>
<td>2010</td>
<td>82,142</td>
<td>5,037</td>
<td>87,179</td>
<td>309,558</td>
<td>396,737</td>
</tr>
<tr>
<td>2011</td>
<td>73,861</td>
<td>4,236</td>
<td>78,097</td>
<td>322,312</td>
<td>400,409</td>
</tr>
<tr>
<td>2012</td>
<td>98,707</td>
<td>5,557</td>
<td>104,264</td>
<td>335,591</td>
<td>439,855</td>
</tr>
<tr>
<td>2013</td>
<td>122,781</td>
<td>6,178</td>
<td>128,959</td>
<td>350,000</td>
<td>478,959</td>
</tr>
<tr>
<td>2014</td>
<td>139,446</td>
<td>3,724</td>
<td>143,170</td>
<td>437,211</td>
<td>580,381</td>
</tr>
<tr>
<td>2015</td>
<td>221,975</td>
<td>10,658</td>
<td>232,633</td>
<td>519,441</td>
<td>752,074</td>
</tr>
<tr>
<td>2016</td>
<td>290,811</td>
<td>8,037</td>
<td>298,848</td>
<td>746,643</td>
<td>1,045,491</td>
</tr>
</tbody>
</table>

Source: Office of the City Tourism and Investment Promotion, Vigan City Government, Ilocos Sur (2017)

Table 2: List of Registered Hotels, etc.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>NO. OF HOTELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>5</td>
</tr>
<tr>
<td>2008</td>
<td>21</td>
</tr>
<tr>
<td>2009</td>
<td>10</td>
</tr>
<tr>
<td>2010</td>
<td>11</td>
</tr>
<tr>
<td>2011</td>
<td>9</td>
</tr>
<tr>
<td>2012</td>
<td>23</td>
</tr>
<tr>
<td>2013</td>
<td>10</td>
</tr>
<tr>
<td>2014</td>
<td>29</td>
</tr>
<tr>
<td>2015</td>
<td>38</td>
</tr>
<tr>
<td>2016</td>
<td>33</td>
</tr>
</tbody>
</table>

Source: Office of the City Tourism and Investment Promotion, Vigan City Government, Ilocos Sur (2017)
Table 3: Budget of Vigan City for Culture, Art and Tourism for the past 10 years

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Arts, Culture &amp; Tourism</th>
<th>Tourism &amp; Events</th>
<th>Cultural Conservation</th>
<th>Visual &amp; Performing Arts</th>
<th>Tourism Plan Formulation</th>
<th>Publication of Ancestral Home Owners</th>
<th>Establishment of Conservation Complex</th>
<th>Tourism Services</th>
<th>External Fund</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016</td>
<td>2,524,421.00</td>
<td>8,000,000.00</td>
<td>2,242,412.00</td>
<td>1,000,000.00</td>
<td>2,000,000.00</td>
<td>3,428,76.48</td>
<td>1,251,600.00</td>
<td>20,729,018.48</td>
<td></td>
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<tr>
<td>2015</td>
<td>2,295,288.47</td>
<td>6,000,000.00</td>
<td>2,743,846.12</td>
<td>1,000,000.00</td>
<td>15,000,000.00</td>
<td>2,854,385.44</td>
<td>964,70.00</td>
<td>30,858,270.03</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2014</td>
<td>2,023,265.00</td>
<td>4,000,000.00</td>
<td>2,000,000.00</td>
<td>1,000,000.00</td>
<td>25,000,000.00</td>
<td>2,873,985.44</td>
<td>761,381.48</td>
<td>37,68,631.92</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2013</td>
<td>1,830,000.00</td>
<td>3,000,000.00</td>
<td>2,000,000.00</td>
<td>1,000,000.00</td>
<td>22,500,000.00</td>
<td>2,831,509.19</td>
<td>260,000.00</td>
<td>33,421,509.19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2012</td>
<td>1,680,000.00, 2,000,000.00</td>
<td>1,000,000.00</td>
<td></td>
<td>2,648,804.00</td>
<td>1,000,000.00</td>
<td>4,460,619.29</td>
<td>7,280,619.29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2011</td>
<td>1,820,000.00</td>
<td>2,000,000.00</td>
<td>1,000,000.00</td>
<td>2,854,385.44</td>
<td>15,000,000.00</td>
<td>2,854,385.44</td>
<td>2,854,385.44</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2010</td>
<td>1,400,000.00</td>
<td>1,500,000.00</td>
<td>500,000.00</td>
<td>100,000.00</td>
<td>2,468,019.16</td>
<td>2,468,019.16</td>
<td>2,468,019.16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>1,400,000.00</td>
<td>1,200,000.00</td>
<td>500,000.00</td>
<td>100,000.00</td>
<td>520,439.00</td>
<td>520,439.00</td>
<td>520,439.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2008</td>
<td>1,320,572.28</td>
<td>1,128,000.00</td>
<td>500,000.00</td>
<td>500,000.00</td>
<td>520,168.60</td>
<td>520,168.60</td>
<td>520,168.60</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2007</td>
<td>1,200,000.00</td>
<td>1,000,000.00</td>
<td>503,446.00</td>
<td>1,703,466.00</td>
<td>3,920,439.00</td>
<td>3,920,439.00</td>
<td>3,920,439.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2006</td>
<td>1,000,000.00</td>
<td></td>
<td>1,000,000.00</td>
<td>1,000,000.00</td>
<td>7,280,619.29</td>
<td>7,280,619.29</td>
<td>7,280,619.29</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: City Budget Office, Vigan City Government, Ilocos Sur (2017)

Table 4.a: Revenue based on New Government Accounting System (NGAS)

<table>
<thead>
<tr>
<th>Year</th>
<th>Local Taxes</th>
<th>Permit and Licenses</th>
<th>Service Income</th>
<th>Business Income</th>
<th>Other Income</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>15,926,099.76</td>
<td>2,569,205.04</td>
<td>3,823,014.50</td>
<td>28,719,195.32</td>
<td>130,333,864.44</td>
<td>181,371,379.06</td>
</tr>
<tr>
<td>2007</td>
<td>16,331,138.38</td>
<td>3,929,339.38</td>
<td>5,913,586.00</td>
<td>28,120,495.77</td>
<td>138,087,759.11</td>
<td>192,382,318.64</td>
</tr>
<tr>
<td>2008</td>
<td>18,300,400.08</td>
<td>3,730,458.02</td>
<td>6,911,635.00</td>
<td>29,566,674.78</td>
<td>137,914,461.78</td>
<td>196,423,629.66</td>
</tr>
<tr>
<td>2009</td>
<td>20,24,134.68</td>
<td>4,029,264.97</td>
<td>6,348,320.90</td>
<td>31,550,166.85</td>
<td>168,449,700.77</td>
<td>230,631,588.17</td>
</tr>
<tr>
<td>2010</td>
<td>22,039,934.06</td>
<td>4,248,081.09</td>
<td>6,876,133.50</td>
<td>40,846,137.68</td>
<td>203,033,555.72</td>
<td>287,928,101.39</td>
</tr>
<tr>
<td>2012</td>
<td>26,981,583.64</td>
<td>5,465,657.73</td>
<td>8,233,914.00</td>
<td>51,859,001.72</td>
<td>187,387,944.30</td>
<td>291,833,433.78</td>
</tr>
<tr>
<td>2013</td>
<td>31,128,121.40</td>
<td>6,018,036.11</td>
<td>9,422,283.00</td>
<td>50,510,329.08</td>
<td>194,754,644.05</td>
<td>309,207,365.68</td>
</tr>
<tr>
<td>2014</td>
<td>37,095,610.22</td>
<td>7,094,713.22</td>
<td>10,106,059.25</td>
<td>52,626,576.64</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: City Budget Office, Vigan City Government, Ilocos Sur (2017)
Learnings from this culture based governance proved that “build and they shall come”. The development and conservation of the community are intrinsic to the city. With the fast-paced development of the country and the world, information, communication, transportation and finance have conditioned tourists to come and experience World Heritage destinations. As host, the city has the responsibility to monitor and evaluate tourism experiences and balance this with sound and responsible programmes to conserve its Outstanding Universal Value.

**Rice Terraces of the Philippine Cordilleras**

The Rice Terraces of the Philippine Cordilleras was inscribed in the World Heritage List in 1994. It was cited under criteria iii, iv and v primarily as a landscape which is a stellar example of the harmonious interaction of the people to their environment through a sustainable and communal system of rice production (Villalon 2005). Four declared rice terrace clusters were Kiangan, Hungduan, Banaue and Mayoyao in the province of Ifugao. As a continually evolving environment vulnerable to climate change and globalization, the Philippines recognized that the Rice Terraces was under grave natural and man-made threat that dramatically endangered the OUV of the place, which led to its inscription in the World Heritage in Danger List by 2000.

Two dominant theories foreground the origins of the rice terraces. According to the “three-wave migration” theory of American anthropologist Otley Beyer, the Ifugao came from the Malays and the age of the terraces was estimated to be 3000-5000 years old. On the other hand, the theory advanced by Henry Keesing (1962) advocated that the Ifugao were pushed by the Spaniards in the 17th century from their lowland dwelling to the interior mountains. This frames the age of the terraces at around 500 years old (Acabado 2015).

The early surveys in Ifugao were documentations on maps and life ways of the indigenous society. During the Spanish period, missionaries concentrated on local geography, mountain tribes, way of life and attempts to evangelize the tribes. In the American period, anthropologists documented with investigative write-ups and studies that popularized Ifugao and their customs and traditions (UNESCO Bangkok 2008).

In 1973, President Ferdinand E Marcos gave due recognition to the Ifugao Rice Terraces and issued Presidential Decree 260 declaring it a national landmark. Five years later in 1978, PD 1501 strengthened the provisions of the PD 260 related to
the strict adherence to the authenticity and integrity and the respect for the fabric of the declared site.

The most popular rice terraces complex in the World Heritage site is the Batad and Bangaan clusters located in the municipality of Banaue. In terms of tourism organizational structure, the Banaue Municipality has the Banaue Municipal Tourism Board, mandated by the tourism ordinance of the government to oversee the tourism activities of the site. The Banaue Tourism Council is a non-governmental organization composed of the tourism front liners of the municipality. These are the Banaue Tour Guides Organization (BATO), Banaue Operators and Drivers Association (BODA), Banaue Association of Food and Lodging Establishment (BAFLE) and the 8th Wonder Tri Wheels (PGI 2016).

In the early years after the World Heritage declaration, the haphazard development of houses and establishments across the landscape produced urban blight on the countryside. One of the recommendations was to develop an infrastructure guideline for the terraces to guide developers with sound basis culled from the traditional vernacular architecture of the Ifugao. The development of the infrastructure guidelines focused on the anthropological process of house construction and the rebuilding of the terraces (UST-GS-CCCPET 2010). In the end, the guidelines provided practical solutions combining the traditional house, modern house and the hybrid structure with fusion elements from the traditional and the modern (see illustration).

Major tourism challenges of the landscape redound to the fast deteriorating condition of rice terraces. The local government has launched the conservation of the rice terraces through the “Chawwa” farming system. This is an old tradition of rehabilitating abandoned rice fields by shared responsibility and shared productivity. As discussed in the tourism plan, “the Banaue LGU will be the operator of the abandoned rice fields. It will provide funds to hire workers to clear the identified area. It will repair the non-functional irrigation system and rehabilitate the eroded portions of the terrace stonewall. All products harvested will accrue to the LGU operator. Upon the end of the rehabilitation period, the repaired rice field will be turned over to the owner to continue operating the area” (PGI 2016).

Another programme to ensure a sustainable rice terraces landscape is the synchronization of the rice production activities following the rice ritual “Hongan Chi Page”. This is rooted and designed to expand the rice planting experiences of the tourists. “It intends to portray a summary of the different working seasons and rituals being observed by the traditional Ifugao on “Hongan Chi Page”– the rice ritual and agricultural cycle of Banaue” (PGI 2016).

The tourism statistic of the Banaue Rice Terraces had not been very consistent. Many Ifugao gradually realized the positive-negative impact of tourism to their landscape (Agbisit and Diaz 2015, Kikuchi 2012). Tourist statistics ranged from a low 31,816 in 2002 to a high 94,374 in 2008 (Table 5). The top foreign tourists were the French, Germans and Americans in 2013 (Table 6). The tourist attractions were natural spots (4), manmade (11), industrial tourism (4), customs and tradition (3) and history and culture (2). As of 2013, their tourist support business facilities included lodges and restaurants (14), museum (1), hotel (1), eateries and snack houses (15), stores, (25), handicraft stores (15), tricycle operators (161) (PGI 2016) (see table).

Table 5
### Inventory of Tourist by Country of Origin

<table>
<thead>
<tr>
<th>YEAR</th>
<th>FOREIGN TRAVELERS</th>
<th>OVERSEAS TRAVELLERS</th>
<th>DOMESTIC TRAVELLERS</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>8,006</td>
<td>209</td>
<td>45,602</td>
<td>53,277</td>
</tr>
<tr>
<td>2002</td>
<td>5,773</td>
<td>206</td>
<td>25,837</td>
<td>31,816</td>
</tr>
<tr>
<td>2003</td>
<td>7,065</td>
<td>227</td>
<td>39,993</td>
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<td>2004</td>
<td>27,266</td>
<td>486</td>
<td>57,293</td>
<td>85,045</td>
</tr>
<tr>
<td>2005</td>
<td>32,713</td>
<td>4,172</td>
<td>53,898</td>
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<td>3,502</td>
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<td>4,634</td>
<td>41,666</td>
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<td>3,188</td>
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<td>45,196</td>
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<td>33,770</td>
<td>2,346</td>
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<td>1,137</td>
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<td>18,647</td>
<td>118</td>
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### Top 10 Foreign Tourist Arrivals CY 2013

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<th>COUNTRY OF RESIDENCE</th>
<th>NUMBER OF TOURIST</th>
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<td>1</td>
<td>Western Europe</td>
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<td>2</td>
<td>-Do-</td>
<td>Germany</td>
<td>3,058</td>
</tr>
<tr>
<td>3</td>
<td>North America</td>
<td>USA</td>
<td>2,337</td>
</tr>
<tr>
<td>4</td>
<td>Middle East</td>
<td>Israel</td>
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</tr>
<tr>
<td>5</td>
<td>Northern Europe</td>
<td>United Kingdom</td>
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</tr>
<tr>
<td>6</td>
<td>East Asia</td>
<td>Japan</td>
<td>1,360</td>
</tr>
<tr>
<td>7</td>
<td>Western Europe</td>
<td>Switzerland</td>
<td>1,348</td>
</tr>
<tr>
<td>8</td>
<td>Australia Asia</td>
<td>Australia</td>
<td>1,268</td>
</tr>
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<td>Western Europe</td>
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</tr>
<tr>
<td>10</td>
<td>North America</td>
<td>Canada</td>
<td>1,242</td>
</tr>
</tbody>
</table>


When the site was relegated to the World Heritage in Danger List, various corrective measures were proposed (PGI 2015). Already saddled by concerns on accessibility due to its mountainous terrain, this was aggravated by the dramatic impact of climate change to the people and the landscape. The tourism development plan was developed for the 2013 to 2016 period. Some of the technical findings (PGI 2016) based on evaluation identified 1) deterioration and abandonment of the rice terraces, which impacted on low production, low tourist arrivals and damaged rice terraces; 2) inadequate tourist facilities, services and infrastructure (signage, view decks, comfort rooms, trails), which basically reflected poor quality of service; 3) inadequate tourist marketing resources, which accounted for dismal tourist arrivals; 4) weak policy on the implementation and institutionalization of tourism in municipality, which resulted to less benefits derived from the
tourism industry; 5) inadequate number of trained human resources and poor community participation, which again led to poor tourist services; 6) poor quality of indigenous arts and crafts, which bore no branding, less income, fewer tourists; 7) and underdeveloped potential tourist sites, which was equated to massive opportunity loss with fewer tourists and low income for the LGU.

Gradually, it is envisioned that Banaue will live up to its world heritage title as a world-class tourist destination, a living cultural landscape and unique engineering and architectural heritage of humanity.

**Puerto Princesa Subterranean River National Park**

The Puerto Princesa Subterranean River National Park (PPSRNP) was listed in the World Heritage in 2001. It was inscribed under criteria vii and x essentially for the awesome beauty of the underground river and the rich biodiversity of the natural site (Villalon 2005). The 20,000 hectare site made of Cabayugan, Tagabinet, Marufinas and New Pangganan barangays covers terrestrial and marine properties. Located in the northwestern fringes of the Capital City of Palawan, Puerto Princesa, it is the bastion of green sustainable conservation of the local government.

The geological history of the underground river could be traced to millions of years. According to the State of Conservation Report (PPSRNP 2013, 2015), the Park was established by virtue of Presidential Proclamation 835 signed on 26 March 1971 by President Ferdinand E Marcos. To ensure the long-term viability and ecological integrity of the Park, particularly the forest ecosystem and local wildlife populations, the park was expanded to 22,202 hectares of terrestrial and some 291 hectares of marine area through Presidential Proclamation 212 issued on 12 November 1999 and renamed it from St Paul Subterranean River National Park (SPSRNP) to Puerto Princesa Subterranean River National Park (PPSRNP).

The Park is a Key Biodiversity Area (KBA), Important Bird Area (IBA), Wetland of International Importance under the RAMSAR Convention and a proclaimed National Geological Monument in December 1988, during the experts’ consultative meeting on World Heritage Forest in Sumatra (PPSRNP 2015). SPSRNP was considered a tropical forest of high biodiversity value with exemplary high conservation significance in the international level. Currently, PPSRNP is a prime destination for nature-oriented tourism, declared as one of the New Seven Wonders of Nature in November 2011.

The influx of tourists in the environmentally sensitive national park brought difficult challenges to the management of the park, which led to the formulation of ordinances, protocols to safeguard the environment, community and the visitors (PPSRNP 2013). The massive volume of tourists in the morning session has impacted on the monkey colony that inhabited the park. The daily crowd has created a stressful environment for the monkeys that competition for food became vicious. In particular, the unmitigated feeding of monkeys by tourists led the animals to depend on the handouts, which eventually lead to tourists’ attacks and bites. The increasing incidence led to the establishment of a nurse station in the underground site and the imposition of no plastics, no food and no hand carries in the park. Simultaneously, the carrying capacity of the park was imposed from the 1500 pax per day to a levelled off 1200 pax per day. Support measures were adopted, such as the training of Labrador retriever dogs to serve as park rangers and assist in the maintenance of safety and security in the area.
The issue of the tourist cave experience with the cacophony of tour guides delivering the spiels, reverberating inside the caves, became points of contention and tension. Because of the high tourist traffic and boatmen guides inside the tunnel, voices echoed and bounced affecting the tourists' experience, the bats' sonar capability and even the air quality. The management decided to adopt the mechanical audio guides, multilingual with 10 languages, to explain the significance of the site. Though this has received praises from the tourists, the local boat guides complained that it has lessened their income from services.

Terrorism became an issue when at the height of tourism season, news about local Abu Sayyaf Group (ASG) terrorists were set to attack the underground river. A month before this alarming news, the popular Bohol island was attacked by Abu Sayyaf Group terrorists who attempted to create havoc at an international conference. The province of Palawan has been the site of many abductions and kidnappings from local terrorists, which have put the whole Philippines in bad light. With the popularity of the PPUR, the news reactivated the PPUR Task Force composed of marines, coast guards, national police and the vigilance of the sea ferries, park staff and all business establishments and residents. Round-the-clock patrols and stations in access points were conducted.

Finally, the infrastructure development continued unabated. Restaurants and shops sprouted anywhere and the big resort planned to build another structure to increase its room capacity. Based on the IUCN evaluation in 2013, an infrastructure guideline was needed to be adopted by the Protected Area Management Board for the park. The guideline would complement the updated management plan and monitor the influx of development to preserve the OUV of the site. A heritage mapping project was conducted to identify and update the heritage values of the site, which would serve as bases for the Infrastructure and Activity Guidelines (IAG). Reviewing the heritage mapping outputs and echoing the concern of the World Heritage Committee, a set of guidelines was developed. The content of the guidelines included the rational, zoning definition, infrastructure guidelines, activity guidelines, graphics and visual guidelines, information dissemination and community organizing references (UST GS CCCPET 2017).

The man-made threats to the OUV pale in comparison to the climate change issues that beset the landscape. Climate change impacts include changing behavior of animals in the park; migration of animals; erosion and siltation in the underground river; massive destruction in the mangrove due to strong wind and typhoons and irregular tour operations due to changing weather. These changes are closely monitored by the Park management for adaptation and resilience measures.

Tourism has been the biggest impact on the underground river and its community (Zerrudo 2017). The tourism statistics of PPSRNP have been consistently increasing until the cap was issued to respect the carrying capacity of the place. In 2007, the figure composed of local and foreign visitors stood at 63,271, which plateaued to around 330,000 in 2015 and 2016 (Table 7). This substantial rise brought windfalls in the collections of the park, which began with Php 6,508,490 to Php 51,741,795 in 2016 (Table 8). As of 2017, the registered resorts and tourism facilities follow: resorts (2), pension houses (7), tour agencies (197), restaurants (11), souvenir shops (11), spa (2), transport services (472), marine transport (82), accredited tour guides (253), underwater sports (1), extreme sports (2), community-based sustainable tourism programmes.
(2) (PPSRNP 2016). Note the overwhelming number of tour agencies, tour guides and transports operators servicing the PPUR, which led to the overload in the carrying capacity.

The Park Management continues the best practice to balance tourism, green conservation and sustainable development (PPSRNP 2015). Since 2014, integrative programs have been conducted to capacitate the community, such as the establishment of more community-based tourism programmes, education curriculum development on the values of the site, local guides and bird guides training. The PPUR has continued its role to monitor and evaluate the health of the environs and the activism of the community particularly in the light of terrorism and the climate change issues (See Table). In an unprecedented move, the Park launched a programme called “Araw ng Taraw” when the whole park closes down, allowing the cave, the forest, the mountains and the seas to rest for one whole day.

Table 7: PPSRNP Tourists/ Visitors Arrival

<table>
<thead>
<tr>
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<tbody>
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<td>6,555</td>
<td>9,800</td>
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<td>26,301</td>
<td>24,355</td>
<td>24,294</td>
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<td>4,707</td>
<td>6,565</td>
<td>12,01</td>
<td>13,391</td>
<td>18,216</td>
<td>26,762</td>
<td>24,293</td>
<td>26,126</td>
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<td>March</td>
<td>6,071</td>
<td>7,632</td>
<td>13,689</td>
<td>14,708</td>
<td>18,356</td>
<td>27,494</td>
<td>28,083</td>
<td>26,280</td>
<td>29,072</td>
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<td>7,708</td>
<td>11,334</td>
<td>18,006</td>
<td>19,600</td>
<td>25,304</td>
<td>32,177</td>
<td>29,812</td>
<td>35,246</td>
<td>37,683</td>
<td>34,551</td>
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<td>11,194</td>
<td>16,371</td>
<td>20,328</td>
<td>25,462</td>
<td>28,497</td>
<td>28,827</td>
<td>35,536</td>
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<td>5,246</td>
<td>6,259</td>
<td>10,839</td>
<td>15,040</td>
<td>19,609</td>
<td>23,209</td>
<td>22,912</td>
<td>23,077</td>
<td>29,714</td>
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<td>5,260</td>
<td>6,248</td>
<td>10,573</td>
<td>13,098</td>
<td>18,394</td>
<td>19,315</td>
<td>19,616</td>
<td>18,211</td>
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<td>6,832</td>
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<td>23,264</td>
<td>19,745</td>
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<td>18,045</td>
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<td>274,700</td>
<td>279,629</td>
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<td>324,645</td>
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Source: Puerto Princesa Subterranean River National Park, Protected Area Management Board (2016)
Table 8: Entrance Fee Collected in PPSRNP (2007-2016)

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<td>4,979,765.00</td>
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<td>3,051,020.00</td>
<td>2,339,215.00</td>
<td>3,040,710.00</td>
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<td>4,430,250.00</td>
<td>3,663,760.00</td>
<td>3,083,665.00</td>
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<td>3,549,726.00</td>
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<td>47,565,480.00</td>
<td>45,548,402.50</td>
<td>45,578,275.00</td>
<td>51,741,795.00</td>
<td>51,741,795.00</td>
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</table>

Source: Puerto Princesa Subterranean River National Park, Protected Area Management Board (2016)

Learning from the PPUR experience provided the cooperation of all stakeholders to sustain the values of the park, i.e. beauty, diversity, endemicity along with the tourist experience. The regular and constant monitoring and evaluation of the site based on the values provided basis when and how to act.
Conclusion

Heritage tourism is the effective result of World Heritage site declaration. This has also conditioned dramatic changes in the physical, social and environmental dimensions of the community. For the three Philippine World Heritage sites, tourism posited challenges that became valuable lessons and continuous learning to the local government and stakeholders.

Tourism in the World Heritage City of Vigan brought massive inflows of investment and infrastructure, especially in the iconic Crisologo street, which had to be regulated carefully to conform to the historic urban landscape proportions and uses, not to adversely change the fabric of the city. This was realized with the conscientious promulgation and implementation of the Vigan Ordinance No. 7 of 2006 and the Vigan Homeowner’s Manual for Preservation. The heavy congestion in the core zone – visitors’ foot traffic and the vehicular parking – was already raising levels of complaints and resentment from the community. The Local government decided to create another attraction outside the core zone of the Vigan Conservation Complex and the vision to develop the One Vigan Movement. The One Vigan Movement envisions the formation of a collaborative network of Vigan with seven other contiguous municipalities, historically part of the colonial Vigan City, namely Santa, Bantay, Cauayan, San Vicente, Santa Catalina, San Ildefonso, Santo Domingo. This campaign spills over mobile tourists and expands their experiences, and subsequently the tourism revenues, to other sites. These calculated programmes brought windfall benefits to the World Heritage City of Vigan.

Tourism in the Rice Terraces of the Philippine Cordilleras had been an elusive programme for the local government of Banaue. Internationally known for its breathtaking landscape and friendly indigenous communities, the Banaue government has not been able to maximize this advantage to the benefit of the community. With the loosening fabric of indigenous traditions, people began to build modern houses across the terraced mountains, unmindful of the materials, proportion and harmony with the environment. This situation prompted UNESCO Philippines to produce the infrastructure guidelines to provide a hybrid interpretation of the traditional and modern for the local residents. This physical decontextualization is also manifested in Ifugao socio-cultural aspects, particularly dances and music, which have been promoted for tourism spectacle. The local government is gradually integrating many traditional practices, within the proper context, in the formal political and social systems. Burdened by social, political, financial and geographical constraints, tourism had not been able to take off productively for the people and the environment.

Tourism in the Puerto Princesa Subterranean River National Park brought environmental and terroristic concerns for the site. The deluge of tourists in the park brought behavioural changes to the monkeys and the reptiles, which triggered the adoption of stricter protocols for food, interaction and sanitation. The tourist traffic and visitor oral guiding created cacophony inside the caves, which prompted the provision for guided earphones to maintain the serenity of the underground journey. The spike in tourism statistics propelled the inflow of investments – business, hotels, restaurants, resorts, communication, transportation, which catalysed the massive infrastructure development. To temper the physical impact on the fragile environment, an infrastructure and activity guideline was undertaken to regulate the whole park. This tourism phenomenon put the site in the limelight that attracted
terrorist attacks. Multi-sectoral coordination was undertaken to address the contingency of imminent danger to ensure the safety and security of tourists and the community.

Tourism is a social phenomenon that engenders interaction and acculturation. Based on the experiences of premier World Heritage sites in the Philippines, it fomented unexpected challenges which became opportunities to the local government to fortify their resolve to preserve and conserve their heritage values. Each site would have its contingent issues to confront in tourism, and no standard formula could conveniently solve these issues. With a cautious approach, the experience will forever be valuable references for sustainable development.

References


CAUTIOUS APPROACH TO HERITAGE
TOURISM IN THREE PHILIPPINE
WORLD HERITAGE SITES
Case Studies of Vigan World Heritage City,
Rice Terraces of the Philippine Cordilleras and the
Puerto Princesa Subterranean River National Park

ERIC BABAR ZERRUDO
Director
University of Santo Tomas Graduate School
Center for Conservation of Cultural Property
and Environment in the Tropics

TOURISM IN WORLD HERITAGE SITES
Great Wall of China
Taj Mahal of India
Vigan City of the Philippines
Angkor Wat of Cambodia
Venice of Italy

ALFRED MARSHALL AND THE LAW
OF DIMINISHING RETURNS

PERIODIC CYCLE REPORT ON
TOURISM IN ASIA PACIFIC

TOURISM IMPACT ON CONSERVATION
Impact of tourism/ recreation (high levels of visitation,
vendors, building, community supports, sustainable livelihood)

- Major accommodation and associated infrastructure (hotels, restaurants, golf courses, ski resorts, major permanent high cost tourist facilities) ex. Pontoons, jetties, observatories, cable cars, chalets, full service camping areas, etc.

- Interpretative visitor facilities (visitor center, site museum) signage, trail hardening, info booths, camping areas, moorings, marker bouys
UNESCO WORLD HERITAGE TOURISM PROGRAM

The UNESCO World Heritage and Sustainable Tourism Programme represents a new approach based on dialogue and stakeholder cooperation where planning for tourism and heritage management is integrated at a destination level, the natural and cultural assets are valued and protected, and appropriate tourism developed.

VIGAN WORLD HERITAGE CITY

WHS in the Philippines

CRITERIA

Criteria (ii): “Vigan represents a unique fusion of Asian building design and construction with European architecture and planning.”

Criteria (iv): “Vigan is exceptionally intact and well preserved example of a European trading town in East and Southeast Asia.”
LOCATION

Vigan, the capital town of Ilocos Sur is situated along the western coast of Northern Luzon. It is bounded on the north by the municipality of Bantay; on the east by the municipality of Santa; on the south by the municipality of Casaylan; on the west by the municipality of Sto. Catalina and, lastly, on the southwest by the China Sea. It is 408 kilometers from Manila; 80 km from Laoag City and 139 km from San Fernando, La Union.

It has a total land area of 2,886,085 hectares or 28,860.85 sq. km. The heart of Vigan is located approximately between the meridian 120° 23’ 15’’ east longitude and the parallel 17° 34’ 30’’ north latitude.

HISTORY

Don Juan de Salcedo
Grandson of Conquistador Miguel Lopez de Legaspi

Founded Villa Fernandina de Vigan in 1572 making Vigan the 3rd oldest Spanish settlement in the Philippines.

WORLD HERITAGE & 7 WONDER DECLARATION

1999 World Heritage Declaration

2012 New Seven Wonder City of the World

SOCIAL ISSUES
TRAFFIC AND CONGESTION

Traffic in Vigan

Vigan during Holy Week

Tourist during peak season

HISTORY

Don Juan de Salcedo
Grandson of Conquistador Miguel Lopez de Legaspi

Founded Villa Fernandina de Vigan in 1572 making Vigan the 3rd oldest Spanish settlement in the Philippines.

Original Manuscript of the Royal Decree

WORLD HERITAGE & 7 WONDER DECLARATION

1999 World Heritage Declaration

2012 New Seven Wonder City of the World

SOCIAL ISSUES

Together with the hustle and bustle of unregulated tourism, so different from the quiet Vigan that we grew up with.

I wish I were with you, my heart makes kriot kriot. Everytime I think of vigan, but it's no longer the vigan of my childhood, those were really happy happy days

20h Like Reply 1

Yee manang, Vigan has changed a lot. Noisy tourists taking selfies have been disturbing us as early as 3 or 4 AM, not aware that residents are still sleeping. It is becoming a scourge to us.

15h Like Reply 1
SOLID WASTE ENVIRONMENT PROGRAM AND RIVER PROGRAM

Plastic Bags, Candy Wrappers and Sachets Pulverized used as Hollow Block Extenders, Pillow Fillers
Into Paving Blocks and Tables

Vigan River Cruise Program

TOURIST ARRIVALS WITH DAY VISITORS

STATISTICS OF HOTELS IN VIGAN

Source: City Budget Office, Vigan City Government, Ilocos Sur (2017)

STATISTICS (BUDGET FOR TOURISM)

Source: City Budget Office, Vigan City Government, Ilocos Sur (2017)
STATISTICS (CITY REVENUE)

Source: City Budget Office, Vigan City Government, Ilocos Sur (2017)

RICE TERRACES OF THE PHILIPPINE CORDILLERA

CRITERIA

Criterion (iii): “The rice terraces are a dramatic testimony to a community’s sustainable and primarily communal system of rice production, based on harvesting water from the forest-clad mountain tops and creating stone terraces on ponds, a system that has survived for two millennia.”

Criterion (iv): “The rice terraces are a memorial to the history and labour of more than a thousand generations of small scale farmers who, working together as a community, have created a landscape based on a delicate and sustainable use of natural resources.”

LOCATION

Ifugao covers a total area of 2,628.21 square kilometres (1,014.76 sq mi) occupying the southeastern section of the Cordillera Administrative Region in Luzon. The province is bordered by Benguet to the west, Mountain Province to the north, Isabela to the east, and Nueva Ecija to the south.
HISTORY

Two dominant theories foreground the origins of the rice terraces. According to the “three wave migration” of American anthropologist Otley Beyer, the Ifugao came from the Malays and estimated the age of the terraces to be three thousand to five thousand years old. On the other hand, the theory advanced by Henry Keesing (1962) advocated that the Ifugao were pushed by the Spaniards in the seventeenth century from their lowland dwelling to the interior mountains. This frames the age of the terraces at around 500 years old (Acabado, 2015).

WORLD HERITAGE AND OTHER DECLARATION

WAKEBOARDING IN THE RICE TERRACES

INFRASTRUCTURE DEVELOPMENT

Proposed parking building

Residential building in Banaue
REDEVELOP THE TOURISM MANAGEMENT PLAN WITH OWNERSHIP OF PEOPLE

Save the Ifugao Terraces Movement (SITMC)

INFRASTRUCTURE GUIDELINES

CHAWA SYSTEM AND THE HONGAN CHI PAGE

“Chawa System” - This is an old tradition of rehabilitating abandoned rice field by shared responsibility and shared productivity.

“Hongan Chi Page” - This is rooted and designed to expand the rice planting experiences of the tourists based on the rice ritual and agricultural cycle of Banaue.

STATISTICS OF TOURIST ARRIVALS

- FOREIGN TRAVELERS
- OVERSEAS TRAVELLERS
- DOMESTIC TRAVELLERS
STATISTICS OF TOP 10 TOURIST

<table>
<thead>
<tr>
<th>Country</th>
<th>Number of Tourist</th>
</tr>
</thead>
<tbody>
<tr>
<td>FBI</td>
<td>6,000</td>
</tr>
<tr>
<td>Germany</td>
<td>4,000</td>
</tr>
<tr>
<td>USA</td>
<td>2,000</td>
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<tr>
<td>UK</td>
<td>1,000</td>
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<tr>
<td>Spain</td>
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<td>Canada</td>
<td>500</td>
</tr>
<tr>
<td>Netherlands</td>
<td>500</td>
</tr>
<tr>
<td>Other</td>
<td>100</td>
</tr>
</tbody>
</table>

PUERTO PRINCESA SUBTARRENEAN RIVER NATIONAL PARK

LOCATION

The PPSRNP lies approximately 360 miles south of Manila. It is located in the midwest coast of Palawan, some 76 km northwest of Puerto Princesa City. The present boundary covers the entire catchment of the Underground River. The adjoining Barangay Marufinas also has important values, particularly for forest conservation. This is thus important in protecting World Heritage values of the Site. Its geographic coordinates are 10°30 north, 118°55 south.

CRITERIA

Criteria (v): “The Puerto Princesa Subterranean River National Park features a spectacular limestone karst landscape. It contains an underground river that flows directly to the sea. The lower half of the river is brackish and subject to ocean tide. The associated tidal influence on the river makes this a natural phenomenon. The river’s cavern exhibits dramatic speleothems and several large chambers of as much as 180 m wide and 60 m high. Its accessibility and navigability up to 4.5km inland allows it to be experienced by the general public, who can view the magnificent rock formations on a river cruise unequalled by any other similar experience elsewhere in the world.”

Criteria (vi): “The property contains globally significant habitat for biodiversity conservation. It includes a full mountain to sea ecosystem, protecting the most significant forest area within the Palawan bio geographic province. There are eight intact forest formations: forest on ultramafic soil, forest on limestone soil, montane forest, freshwater swamp forest, lowland evergreen tropical forest, riverine forest, beach forest, and mangrove forest included in the property. It contains outstanding biodiversity with the Palawan Moist Forest recognized by the WWF’s Global Report as containing the richest tree flora, with high levels of regional and local endemism and as being the largest and most valuable limestone forest in Asia.”
HISTORY

The geological history of the underground river could be traced to millions of years. According to the State of Conservation Report (PPSRNP, 2015; PPSRN, 2013), the Park was established by virtue of Presidential Proclamation 835 signed on March 26, 1971 by President Ferdinand E. Marcos. To ensure the long term viability and ecological integrity of the Park, particularly the forest ecosystem and local wildlife populations, the park was expanded to 22,202 hectares of terrestrial and some 291 hectares of marine area through Presidential Proclamation 212 issued on November 12, 1999 and renamed it from St. Paul Subterranean River National Park (SPSRNP) to Puerto Princesa Subterranean River National Park (PPSRNP).

SOCIAL IMPACT

STRESS TO MONKEY/ BATS COLONY/ ATTACKS

Wild monkey inside the core zone

Alligator inside the core zone

Nurse station, PPSRN

UNESCO MARKER AND OTHER AWARDS

Social Impact

OVER LOAD CARRYING CAPACITY

Human traffic and boat congestion
CONCLUSION

Heritage tourism massification is the effective result of World Heritage site declaration. This has also conditioned dramatic changes in the physical, social and environmental dimensions of the community. For the three Philippine World Heritage sites, tourism initially became an inspiration for economic development but as it intensified, tourism posed challenges that became valuable lessons to the local government and stakeholders. Just like Alfred Marshall’s theory of marginal returns, the early tourism years were bullish but over the years the experience became bust.

Tourism is a social change phenomenon because of interaction and acculturation. Based on the experiences of premier World Heritage sites in the Philippines, it fomented unexpected challenges which became opportunities to the local government to fortify their resolve to preserve and conserve their heritage values. Cautious approach include: 1. understanding the values of the place; 2. developing value-based programs to ensure conservation and development; 3. establishing monitoring and evaluation systems regarding tourism; 4. practicing agile governance and social inclusion. Each site would have its contingent issues to confront in tourism, and no standard formula could conveniently solve these issues. With cautious approach, the experience will forever be valuable references for sustainable development.
Authors
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Adhi Agus Oktaviana graduated with a Bachelor of Arts from the University of Indonesia. He is a researcher at the National Research Center for Archaeology, Indonesia.

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Aufa Syahrizal is the Head of Promotion and Marketing at the Department of Culture and Tourism of South Sumatra Province. He is a PhD Candidate of Tourism Hospitality and Environment Management at University Utara Malaysia.

Aung Aung Kyaw

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Mary Jane Louise A. Bolunia

Dr Mary Jane Louise A. Bolunia is an archaeologist of the National Museum of the Philippines, holding the post of Senior Museum Researcher and Officer-in-Charge of the Archaeology Division. Dr. Bolunia’s research interest focuses on maritime trade and exchange from the prehistoric period to the Spanish Period with most of her research continuing to be conducted in Butuan.
Bui Van Manh

Bui Van Manh is the vice director of Tourism Department of Ninh Binh province, Viet Nam. He has been working in local tourism sector since 1999 in the field of tourism promotion, planning and management. He hold a BSc. and MA in tourism management and is undertaking a PhD study on cultural heritage which focuses on researching “Change in livelihood culture of local people in Trang An Landscape Complex due to tourism impacts”. He also has experience in preparing the world heritage nomination dossier as well as tourism development in the World Heritage property.

Jean-Baptiste Chevance

JB Chevance is a French archaeologist who has been working in Angkor since 1999 as an archaeologist for the Ecole Française d'Extreme Orient, INRAP and for the preventive archaeological unit at the APSARA Authority. Surveying Phnom Kulen since the early 2000, he completed his PhD on the occupation and mapping of Phnom Kulen during Angkorian and post angkorian time, at La Sorbonne, France. He set up the ADF in 2008 and is Program Director and Senior Archaeologist, running the “Archaeological side” of the ADF.

Ana Maria Theresa P. Labrador

Dr Ana Labrador is a social anthropologist and is the Assistant Director of the National Museum of the Philippines. She is responsible for research development, museology and technical assistance. As its chief curator and head of collections management, she ensures the public access to the National Collections in the 3 flagship National Museum facilities in Manila, as well as the 18 National Museums all over the country.
**Takayuki Miyoshi**

Takayuki Miyoshi is an architect with 21 years of professional experience. During his career, he has been working at Japanese architect firm Toyo Ito Associates in Tokyo and Europe from 2001, and at engineering consultant firm Nippon Koei Co., Ltd. from 2011 till now. He is currently working on architectural design, project management, and urban infrastructure development mainly in ASEAN countries.

From 2014 to 2018, he worked as JICA Expert for the tourism and infrastructure development project at Bagan in the middle of Myanmar. He has worked with Tourism ministry and Cultural ministry in Myanmar, UNESCO and relevant organizations. Through the project, he contributed to establish tourism management plan for the heritage area of Bagan for World Heritage Nomination.

**Nia Naelul Hasanah Ridwan**

Nia Naelul Hasanah Ridwan is a Maritime Archaeology Research Scientist working since 2005 in the Indonesian Ministry of Marine Affairs and Fisheries, and a Head of the Research Institute for Coastal Resources and Vulnerability. She studied Archaeology in Gadjah Mada University, and Environment and Heritage in James Cook University. Nia’s interests include the relationship between Underwater Cultural Heritage (UCH) and the environment, community engagement on UCH preservation, and sustainable marine-heritage tourism. She has led a number of marine archaeological research projects throughout Indonesian Waters. Nia had attended two UNESCO Courses on UCH, three ICCROM - SEAMEO SPAFA training courses, The Netherlands Cultural Heritage Agency Course on Sustainable Conservation of Cultural Heritage, ICCROM Forum, and UNESCO - University College London Expert Meeting on the Serial Nomination of UNESCO World Heritage of the Maritime Silk Routes. For her dedication, The President of Republic Indonesia awarded her the Satya Lancana Wira Karya Award in 2015.
Pham Sinh Khanh

Pham Sinh Khanh is the Deputy Director of Trang An Landscape Complex Management Board. He has been working in local tourism since 2004, and contributed to the nomination dossier of Trang An Landscape Complex in 2014. He now works in the board in both conservation and promotion the values of World Heritage Site, especially attached to the World heritage status for the benefit of local people and their awareness about the importance of world cultural and natural heritage; He and the Board established the Trang An Landscape Management Plan for the five-year period of 2016-2020, vision 203, as well as implementing WHC recommendation in order to pass on to future generations.

Jaturong Pokharatsiri

Dr. Jaturong Pokharatsiri is an assistant professor at the Faculty of Architecture and Planning. He has been an expert voting member of ICOMOS-ICTC (International Cultural Tourism Committee) since 2008 and currently serves as Vice President of ICTC. His 2011 Ph.D. research at Oxford Brookes University, UK, focused on tourism gentrification and social impact assessment of heritage places. He is an active member of ICOMOS Thailand and also works in the conservation committee of the Association of Siamese Architects.

Georgina Lloyd Rivera

Dr Georgina Lloyd Rivera is the Director of the SFS Center for Conservation and Development Studies in Siem Reap, Cambodia. Georgina has spent the last 10 years living in Siem Reap during which time she has conducted research on environmental law and policy, heritage law, heritage and tourism management, and the development of good environmental governance. She has conducted both doctoral and postdoctoral research on intangible cultural heritage at Angkor. During this time she has been the recipient of an Endeavour doctoral research fellowship and UNESCO research fellowship. Her doctoral research examined legal and policy approaches for the safeguarding of intangible cultural heritage across Asia and particularly in Cambodia. During her postdoctoral fellowship she collaborated with the management authority for the Angkor World Heritage Site, the APSARA Authority, to develop a safeguarding policy for intangible cultural heritage. Georgina’s recent research has focused on community based natural resource management, traditional practice and environmental governance in Cambodia.
Sakada Sakhoeun

Sakada Sakhoeun is a Cambodian archaeologist who graduated in 2009 from Phnom Penh’s Royal University of Fine Arts. He has been involved in many archaeological projects for Sydney University (Australia) and Sophia University (Japan). He joined the ADF in 2009 and is the the National Manager and Project Coordinator for Archaeology. He spends his time between the ADF office in Siem Reap and the archaeological sites on Phnom Kulen.

Sok Sangvar

SOK Sangvar obtained a Baccalaureate in Social and Economic Science, in Paris in 2005. He then received his undergraduate degree in Hospitality and Tourism Management in Glion Higher Education Institute, Switzerland in 2008. Back in Cambodia in the same year, he started his career with the Ministry of Tourism. In 2013, after having successfully completed his Master Degree in Cultural and Environmental Heritage Management from the Australian National University, Sangvar came back to Cambodia to continue his work in Angkor by joining the APSARA National Authority as the Head of the working group to implement the Angkor Tourism Management Plan (TMP). In 2015, Sangvar has been promoted to the position of Deputy Director General of APSARA National Authority. Besides his mother tongue Khmer, Sangvar is fluent in English and French. Since 2008, he has regularly participated to the World Heritage Committee (Canada, Spain, Brazil, France, Russia, Qatar and Germany).

Prof (Ris). Dr. Harry Truman Simanjuntak

Prof. Harry Truman Simanjuntak has a long and distinguished career in Indonesian archaeology, and has published many books and papers. He is the founder of the Center for Prehistory and Austronesian Studies (CPAS Indonesia)
Noel Hidalgo Tan

Noel Hidalgo Tan is the Senior Specialist in Archaeology at SEAMEO SPAFA in Bangkok. He obtained his PhD from the Australian National University (ANU), where he researched the rock art of Malaysia, Thailand, Cambodia, Laos and Myanmar. In SEAMEO SPAFA, he oversees the centre’s capacity-building and knowledge development programmes in archaeology, and is also the managing editor of the SPAFA Journal (www.spafajournal.org). He cultivates a wider interest in the archaeology of Southeast Asia through his website, www.southeastasianarchaeology.com

Robert Travers

Robert Travers has over 20 years of international tourism consultancy experience. He was born in Ireland and in the 1990s worked with the Northern Ireland Tourist Board, laying the foundations for Belfast's recovery to become one of the world’s top city break destinations. His heritage tourism consultancy experience includes working on UNESCO project evaluations in Laos and Myanmar, as well as advising on candidate World Heritage Sites in Moldova, China and Albania. He has worked on national tourism master plans for Egypt, Rwanda, and Kuwait. In addition to Myanmar, in Asia he was worked in Cambodia, China, Indonesia, Laos, Nepal, Malaysia, the Philippines, Timor-Leste and Vietnam. He is currently assisting UNWTO to research the tourism potential of the 21st century Maritime Silk Road, a component of the Chinese Belt and Road Initiative. He holds a Masters degree in Responsible Tourism Management from Leeds Beckett University.

Eric Babar Zerrudo

Eric Babar Zerrudo is the Director of the University of Santo Tomas (UST) Graduate School Center for Conservation of Cultural Property and the Environment in the Tropics (USTGS-CCCPET). He is also the Program Consultant and Associate Professorial of the UST Graduate School for Cultural Heritage Studies and National Coordinator of the Catholic Bishops’ Conference (CBCP) Episcopal Commission for the Cultural Heritage of the Church. He was the former UNESCO Philippines Commissioner for the World Heritage Convention and the Focal Person for Intangible Cultural Heritage Convention of the Philippines. He has conducted cultural heritage mapping projects all over the country and continues to facilitate interdisciplinary Philippine approach and applications in heritage conservation.