



THE REVITALIZATION OF THE OLD MARKETS IN THAILAND

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

By

Phukirk Buasorn

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree

DOCTOR OF PHILOSOPHY

Program of Architectural Heritage Management and Tourism

(International Program)

Graduate School

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Markets have been involved in the daily life of Thai people in every era. In the past, markets were community centers. People came to markets not only to buy food and other goods but also to meet friends, share news and engage in other social activities. As a result, old markets are good places for understanding the traditional life of local communities. Each old market has its own unique identity and charming characteristics, which inspired the author to study ways of conserving them.

This thesis does not aim to provide suggestions to government authorities to make changes to laws or regulations to improve conservation because it might not be possible to do that. So approach of this thesis is to explore techniques for designing effective guidance for conservation of old markets, to ensure the continuation of their importance to communities and their 'revitalization'. So the guidance will be designed and developed under existing laws and regulations.

It is to be hoped that this study will be useful for those who are looking for guidance in conserving old markets. It may also apply to other communities who want to conserve historic places and pass their community's identity on to future generations.

Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University Academic Year 2010

Student's signature

Thesis Advisor's signature

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Chapter 1

INTRODUCTION

THE CONTEXT

Many of the charming old markets in Thailand, both terrestrial and water markets, have disappeared in recent years. Their loss was mainly caused by urban development. Old wooden shop houses were replaced by concrete commercial buildings to generate more economic benefits to owners.

Some old markets still exist. Most of them are trying to transform themselves into tourism places in response to the growing trend of cultural tourism. Some of them, such as Amphawa and Damnoen Saduak floating markets, are very successful in generating income for communities. But even in such places there are many issues around the retention of authenticity and core identity of the places that need to be considered. Authenticity is threatened by the tourism process' emphasis on maximizing economic outcomes; cultural objects and cultural expressions are commodified to suit tourists.

Tourism can be a powerful force in maintaining heritage places by generating income from tourism spending. But on the negative side, tourism can reduce the value of places as well if it is not adequately controlled and properly managed, as Richard Engelhardt (former UNESCO Regional Advisor for Culture in Asia and the Pacific) argues:

... to preserve heritage only because you want to sell it to some foreign visitors is completely, completely the wrong strategy – it will never work. It will only lead to the simple deterioration and falsification of the heritage and everyone will end up unhappy and poorer for it... My opinion is that the preservation of heritage and culture has nothing whatever to do with tourism. If you are preserving heritage as a tourism product, this is not the preservation of heritage, this is the development of a tourism product;

and perhaps you would be better advised to develop a theme park from scratch out of concrete...¹

Therefore, this study is not only focused on the tourism context but also considers other avenues as well. Indeed, some markets may have more potential separate from tourism, perhaps as some kind of specialized market.

In order to obtain the widest comparative benefit, this study analyses several case studies. The criteria for site selection are set out below:

1. High level of significance (historical, architectural, social or cultural value)
2. Proven success in revitalization
3. Variety of locations (Bangkok and upcountry)

From these criteria, the following sites are recommended as representative for the study of old markets in Thailand:

1. Samchuk – A 100 year old market in Suphanburi
2. Damnoen Saduak floating market in Ratchburi
3. Amphawa floating market in Samut Songkhram
4. Taling Chan floating market in Bangkok

Samchuk old market, Suphanburi province, is a great case for studying the conflict between the local community and the town development. People protect the place by making it meaningful as a cultural heritage place, promoted via tourism.

Damnoen Saduak floating market, Ratchburi province, is the most famous old market among foreign tourists. It is mentioned in various travel guide books and considered a 'must visit' place in Thailand that presents Thai traditional life style. Therefore, it is an excellent case for studying ways of conserving heritage markets in the international tourism context.

¹ Richard Engelhardt (UNESCO Regional Advisor for Culture in Asia and the Pacific), quoted in Asia West Pacific Network for Urban Conservation, AWPNUC Newsletter7 no.2 (2002):12.

Amphawa floating market, Samut Songkhram, is becoming the most popular “hip” place among Thai tourists. It has both floating and terrestrial market areas. The development is not only limited to the market but is also expanding to the whole district as a leisure destination. There are lots of home stay, resorts, restaurants, spa and activities in the province. Amphawa market is a good case for studying the impact of tourism development on authenticity and integrity.

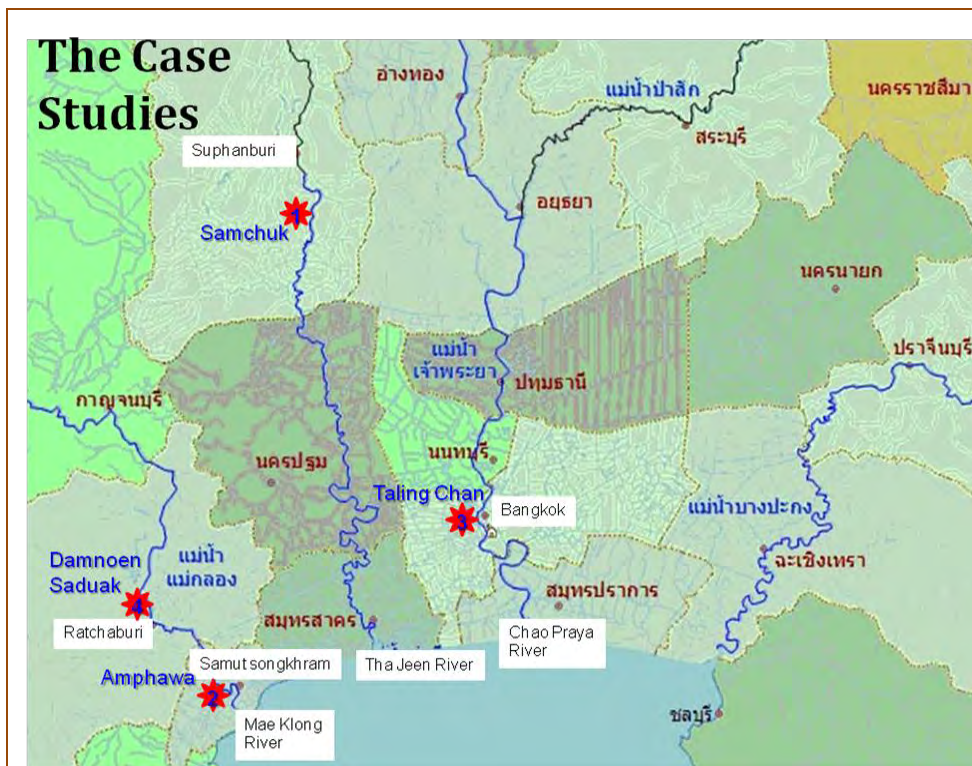
Taling Chan floating market, Bangkok, is a great case study about the success of re-vitalization. Its success has been made possible by the co-operation of the local community and the local authority.

These four case studies will contribute considerable knowledge and provide know-how for developing ‘guidance’ for revitalization of the places that can be applied to other old markets or heritage communities in Thailand. Below is the location of the case studies.



Map 1: Location of the case studies

Source: <http://www.jwtravel.co.th/images/15-11-08/map-thailand.gif>, viewed Mar 1st '11



Map 2: Location of the case studies

Source: <http://www.jwtravel.co.th/images/15-11-08/map-thailand.gif>, viewed Mar 1st '11

OUTCOME ANTICIPATED

1. The local communities realize the cultural significance of old markets as community heritage so that they want to conserve the places for future generations as a result.
2. Old markets are conserved in a proper way. They can generate economic benefits to the community while safeguarding authenticity. Revitalization is led and managed by the local community.

THE STRATEGIC OBJECTIVES

The researcher collected evidence and lessons to be learnt from the 4 famous old markets as the representatives of old markets in Thailand to find 'best practice guidance' and the 'processes to be followed'. The approach of the study is 'the heritage site should be managed and controlled by local communities', not by government

authorities. In addition, development should be focused on the long-term benefits to the communities. Therefore, the guidance will be developed by:

- Exploring in depth experiences of the stakeholders
- Identifying the processes followed, the key factors that led to success and producing guidance to assist and encourage other sites to undertake heritage revitalization
- Evaluating relevant policies to review their current and future effectiveness
- Identifying examples of good practice.

STRUCTURE OF THE THESIS

The thesis is divided into 6 chapters which reflect the work and rationale of the study. It is set out in the concept diagram below.

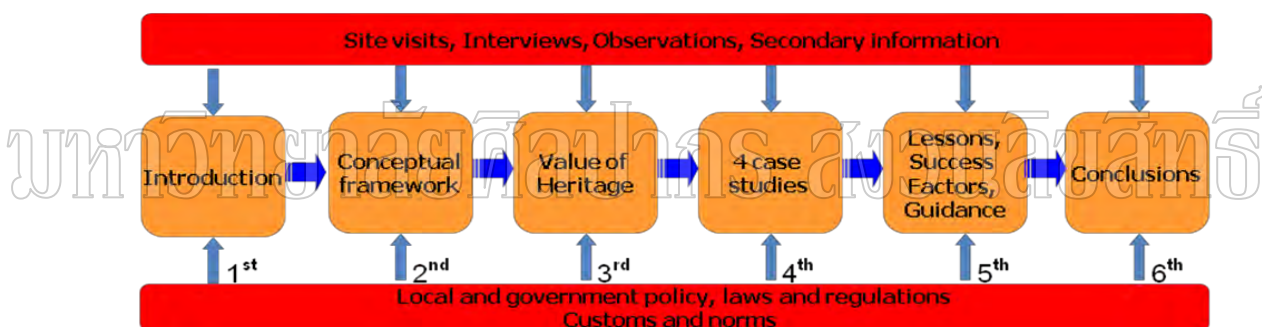


Figure 1: Structure of the report

Source: Adapted from EAHTR (2007: page 11)²

It begins with a conceptual framework to identify the knowledge-base of the study; followed by an analysis of the value of heritage as the fundamental premise upon which the study is based. It aims to understand the places and verify their significance. The core of the project is the description and analysis of the four case studies and the consequent identification of learning and success factors which would be developed in the form of guidance as the outcome of this study.

² Inherit Investing in Heritage - A Guide to Successful Urban Regeneration, European Association of Historic Towns and Regions (EAHTR), December 2007

RESEARCH METHODOLOGY

The study is supported by various sources of information. The qualitative survey is the major tool to get deep understanding of revitalization knowledge. Personal interview with the revitalization project leaders, community leaders and key stakeholders such as shop vendors, boat vendors, tourist boat guides, and local residents are the main sources of information, which is including site visits, observations and secondary material. The whole study proceeds in the context of current government policy, laws and regulations. The customs and norms of Thais are considered as well.

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Chapter 2

CONCEPTUAL FRAMEWORK

The following approach was drawn from research conducted in Europe, and reported in *Inherit: Investing in Heritage - A Guide to Successful Urban Regeneration*. The mobilization of heritage for development purposes is quite advanced in Europe, and the researcher have intentionally drawn upon the approaches which have been used successfully there, and applied them to the case studies in Thailand. Various charters, literature and related documents are considered as the knowledge base of this study:

- *Inherit: Investing In heritage - a Guide to Successful Urban Regeneration*
- Historic Setting Management principles of selected charters
 - The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance 1991 (Australia ICOMOS, 1999)
 - Principles for the Conservation of Heritage Sites in China (China ICOMOS)
 - The Nara Document on Authenticity

INHERIT: INVESTING IN HERITAGE – A GUIDE TO SUCCESSFUL URBAN REGENERATION

The 'Inherit' project was conducted by the European Association of Historic Towns and Regions in partnership with the (heritage) cities of Europe. It aimed to develop good guidance practice to convince several cities and their stakeholders of the benefits of heritage-led regeneration as well as to portray how it could be delivered and achieved. It is a useful model for research into heritage-led revitalization in Thailand.

The work went far beyond 'preservation' concepts, as it did not aim to simply maintain the fabric of a place in its existing state. It supported and developed heritage

projects which promoted sustainable development of the local communities. It tried to balance the authenticity and economic return-on-investment in heritage development.

'Inherit' has a sound approach. It is structured into 19 case studies from various cities in Europe. Its guidelines were endorsed at the 'Major International Symposium on Heritage and Modernity' held in October 2007 in the City of Innsbruck.

The Inherit project focused on physical cultural heritage, particularly in the context of historic towns and cities. The project team's aim was to prove that economic benefits from regeneration (or revitalization) of heritage can be obtained. It identified good practice, and developed guidance for local and regional authorities.

Inherit's definition of 'heritage' was revised and reinterpreted over time. The definition must be broad and can cover both tangible (e.g. landscapes, building, and collections) and intangible elements (e.g. identity, tradition, language, and music). It focused on the built historic environment which conveys 'Intrinsic' and 'Instrumental' values.³

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Intrinsic Value

The Intrinsic value is inherent in heritage. It is the value in itself of the individual's experience of heritage intellectual, emotional and spiritual. It is these values that people refer to when they say things like 'This tells me who I am'.

Since these values are experienced at the level of the individual, they are hard to quantify but everyone knows they exist. Intrinsic value is derived from heritage assets for their existence value and for their own sake.

³ The meanings and elements of Intrinsic and Instrumental value refer to documents from the London conference, dated January 25-26, 2006. The discussion topic is 'Capturing the Public Value of Heritage'. The report is edited by Kate Clark. This report recommends the meaning and elements of Intrinsic and Instrumental value.

Intrinsic values comprise four aspects:

1. **Knowledge:** which places heritage as central to learning about inhabitant and local society, understanding local cultural identities at both personal and community levels. It would help future generations to understand the past and how things have developed from the past. They can learn about themselves (through their ancestor) and their society.
2. **Identity:** as evidence to present senses of identity on a personal, community, regional or national level – seen as an intrinsic value of heritage, as well as a benefit of project activities. It is able to make people proud about themselves / their identity which continues over time.
3. **Bequest:** Heritage should be cared for in order to be handed on to future generations.
4. **Distinctiveness:** makes somewhere special; i.e. unique culture, pattern and norm of people – a key spontaneous value for heritage, viewed as extremely important because it is closely linked to personal and cultural identity. It is important to keep an element of history in a rapidly modernizing world in order to cement the area's character and historical meaning.

Instrumental Value

The Instrumental Value is the benefit of the heritage asset at a community level. It is used to achieve a social or economic purpose. Instrumental value is generally expressed in figures. Four key areas of benefits are.

1. **Economic benefits:** the top priority instrumental values of heritage projects overall are regeneration and economic growth. These benefits are seen as critical because they help to generate well-being across a host of areas, including employment, businesses and economic growth.
2. **Area benefits:** the benefits to the area where a project is taking place – the most important are the improved profile and reputation of an area, a safer and improved environment, reduction in antisocial behavior and improved

leisure opportunities. It would be a place that welcomes people of all ages and has something for them all (such as public park, community center, etc).

3. **Community benefits:** while economic benefits obviously have a substantial impact, there are softer values such as greater community and public spirit, mutual understanding and pride in the local area, values which are distinctively heritage-related. This applies particularly to projects that celebrate and commemorate the history of ordinary people to unite communities with a reason to be proud of those that have gone before them.
4. **Individual benefits:** benefits to individuals are also important, in particular learning, skills and confidence; for instance an activity that involves young people, such as jobs, volunteering opportunities, etc.

From the above definition of Intrinsic and Instrumental values, it is clear that both values were perceived by communities and kept and respected for the future, to ensure that the big challenges of Globalization can be dealt with. Therefore, the 'Inherit' project aimed to promote heritage-led regeneration, to recognize the value of heritage and its potential contribution to urban regeneration and sustainability. The case studies used in the Inherit project present the way to safeguard the heritage through finding new uses for historic buildings and ensuring the continuous viability of the heritage stock of cities.

The approach advocated in Inherit balances conservation and economic benefits, leading to a win-win situation for everyone.

It is for this reason that the Inherit approach has been adopted as a model. The researcher see it as an effective way to ensure sustainable long-term conservation.

However, there are some concerns in applying the Inherit concept to cultural heritage places in Thailand. Many Thai heritage places are related to royalty, religion, beliefs and traditions. They are sensitive and may have limited options for adaptive re-use. We must ensure that uses are compatible with the significance of the heritage places.

For example, the site managers of 'Phayathai palace' – the palace of King Rama VI (1910 – 1925) - said that they have very limited choices for the adaptive re-use of the palace as it used to be the residence of the King. The maintenance budget largely comes from donations, the income from classical concert events, plus government support, but this is insufficient for preservation of the entire area (especially during a time when the government has a reduced budget for conservation and heritage is not a high priority). Some buildings (especially wooden houses) are in a very poor condition, and likely to disappear in the near future if new sources of funding are not found.

Inherit identifies key lessons and success indicators. These are divided into four themes to identify the key actions for local and regional authorities.-

- Think and Act Strategically
- Focus on Identity and Diversity
- Invest in Regeneration – especially the Public Realm
- Work in Partnership (local partners)

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Think and Act Strategically

- The first step is to 'Value the heritage'. Then, to '*Understand Identity and Make it Central to Corporate Strategy*' in constituting the character and identity of the heritage site. This is also to be followed by '*Importance of Leadership*' to present a clear vision, govern, and get support from the community. In addition, it is needed to provide '*Skills and Training*' to the community to ensure continuing social and economic returns. Lastly, we must '*Monitor Results and Quantify Benefits*' – environmental, social and economic benefits of major heritage investment.

Focus on Identity and Diversity

An important first step is to '*Prepare a Heritage Audit*' in order to understand the identity of the historic place and to translate this into strategic policy. To do so, one needs to find out and to understand its particular character, to identify the essential

qualities that make it special. The analysis of heritage value is a key decision-making tool in determining appropriate actions and intervention. Understanding significance is the key first step in all heritage work and guides all subsequent management, as the Burra Charter makes clear. The next step is to 'Recognize the Common Heritage' in order to define the character of a place and its identity. The '*Social Value of Identity*' to local people is, as well, to present its uniqueness and authenticity. One must also '*Encourage Diversity*' especially for the city - aiming to build in tourism context. We need to respond to the different needs and wants of different kinds of visitors. Diversity makes shopping more enjoyable. Various kinds of foods and goods can make the place colorful. 'Jatujak market' in Bangkok is a great sample to describe the important of diversity. 'Pak Klong Talad' – a flower market in Bangkok offering various species of flowers. 'Sam Peng market' in Bangkok offers many kinds of premiums and gadgets. Therefore, diversity seems to be a component of a success open-aired market.

In developing the strategy, it is necessary to define '*Cultural Approaches*' which reflect local identity. This could involve presenting of local activities and development of events and festivals. 'Quality & Contemporary Design' is the driver of social and economic regeneration. Quality refers to design guidance, materials used, together with appropriate use of both traditional and modern construction methods. Contemporary design would respect its context rather than seeing historic places confined to only copying former styles. Lastly, it is recommended that 'Realizing the Potential of New Technology' is needed so as to improve ambience, quality of historic environment, accessibility. New technology such as lighting system, audio visual, etc can support an exhibition and enhance interpretation. New technology of design software and animation techniques can help in landscape design and presenting the revitalization project to stakeholders, especially among local residents. Technology of electric public vehicles (bus, van, boat, etc) can be a good option to release issues of traffic jam, parking space and pollution in heritage area.

Invest in Regeneration – Especially the Public Realm

Investment in the public realm is very important because the public realm is the prime responsibility of the local authority. The local authority could be a catalyst for both attracting additional private and public investments.

The local authorities should ensure the recognized benefits of overall spatial and transport planning which balances accessibility with enhanced space for pedestrians and the reduction of pollution. It is needed to ensure that the improvements are adding value to the historic environment and meeting with the needs of both local people and visitors.

Work in Partnership (local partners)

This task plays a crucial role in achieving successful regeneration. Local authorities are encouraged to recognize and value the roles of the public, private and community sectors, and to build a sense of 'identity', 'ownership' and 'pride of place' among them. So the local authorities need to encourage community involvement by facilitating and encouraging people to participate in decision making. The ultimate goal is to improve the quality of life of local people.

In conclusion, the 'Inherit' project provides concrete evidence about the benefits which can be realized through valuing and investing in heritage, using real case studies from several cities in Europe. It provides strategic guidance to local and regional authorities on how to be successful in realizing the benefits of investing in heritage. Key priorities are sustainability, competitiveness and job creation.

HISTORIC SETTING MANAGEMENT PRINCIPLES IN SELECTED CHARTERS

This thesis uses the Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance 1999) and China Principles (Principles for the Conservation of Heritage Sites in China, 2002) as a knowledge base. It also acknowledges the principles of authenticity from the NARA document (Japan, 1994).

The Burra Charter presents a philosophy and methodology for conservation. It contains guidelines for cultural significance conservation policy, procedures for

undertaking conservation and a code of ethics for conserving significant places. It emphasizes that the aim of conservation is to retain the cultural significance of a place. The appropriate way to conserve a place is caring for the existing fabric, use, associations and meaning. Traditional techniques and materials should be conserved to ensure continuity of significant fabric. If it is necessary to reinforce the structure to retain its fabric, new techniques and materials can be acceptable. It is important to understand cultural significance of a place and other issues affecting its future, such as stakeholders' needs, resources, external constraints and its physical condition. Conservation may include these actions:

- Reintroduction of a use
- Retention of association and meanings
- Maintenance
- Preservation
- Restoration
- Reconstruction
- Adaptation
- Interpretation

All the above actions must respect the fabric of a place and minimize impacts on the significance of the place. Conservation management is linked to the assessment of cultural values and preparation of a statement of significance. The Burra Charter recommends a procedure for assessing the cultural value of a place by classifying it into four types of value (i) Aesthetic, (ii) Historic, (iii) Scientific and (iv) Social values. The meaning of these terms in the context of cultural significance is as follow: ⁴

⁴ Source: Australia ICOMOS, Burra Charter

- **Aesthetic value** includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture and material of the fabric; the smells and sounds associated with the place and its use. Aesthetic value can be significant where it is expressed in architectural or landscape design terms as an achievement of a recognized high order of excellence.
- **Historic value** encompasses the history of aesthetics, science and society. A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.
- **Scientific value** or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information.
- **Social value** embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

The 'Principles for the Conservation of Heritage Sites in China' is a useful guide for conservation practice and management of cultural heritage sites. They have also been used in this thesis as the main criteria for evaluating results since they were devised for an Asian culture. The fundamental heritage significance of a site is seen as residing in its inherent values: (i) historic, (ii) artistic and (iii) scientific value.⁵

⁵ Source: The Principles for the Conservation of Heritage Sites in China

- **Historical value** derives from reasons behind construction and how the site authentically reflects historical reality; associated with significant events and figures; how the site reflects customs, traditions or social practices; ability of the site to supplement documented records; unique or rare qualities or representative of a type of site.
- **Artistic value** derives from architectural arts including spatial composition, decoration, aesthetic form; landscape arts of cultural, urban, and garden landscapes, as well as vistas comprising ruins; sculptural and decorative arts; immovable sculptural works; creative processes and means of expression.
- **Scientific value** refers specifically to the history of scientific and technological development. It derives from; Plan and design, including the selection and layout of a site, protection of the ecology, response to threats of disaster, and architectural form and structural design; construction, materials, and techniques and the level of scientific and technological achievement they represented for their time, or their importance as a link in the development of science and technology; a place where important scientific and technological information is recorded or preserved.

The Nara document on Authenticity (1994) has also influenced this thesis because of its emphasis on authenticity. It emphasizes that conservation should be understood within the specific cultural context. The place identity has a threat from globalization and homogenization. Therefore, essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the collective memory of humanity. The protection cultural and heritage diversity should be actively promoted as an essential aspect of cultural heritage conservation. All culture and societies are rooted in the particular forms and means of tangibles and intangible expression which constitutes their heritage and these should be respected. The Nara Document provides useful guidance for this study because of its emphasis on the cultural appropriateness of heritage conservation.

Chapter 3

THE VALUE OF HERITAGE

Heritage is what people value and want to hand on to the future. The Heritage values therefore remain at the centre of all heritage practice. It is what justifies legal protection, funding or regulation. And it inspires people to get involved with heritage.

Old markets are rich in cultural value. It is the community legacy so it should be the responsibility of everyone in the community to protect their legacy and be willing to convey to future generations.

To achieve such goals, we must first understand and realize the values of cultural heritage. These may be aesthetic, social, scientific or historical as suggested by the Burra Charter. People may value something for the story that it tells them about the past, or because it was associated with events or their ancestors. Something may have an intense personal value, or it may hold memories for them as individuals or as communities.

CULTURAL HERITAGE AND VALUE

Defining Cultural Heritage:

'Culture' means the whole complex of distinctive spiritual, intellectual, emotional and material features that characterize a society or social group. It includes the arts and letters as well as human modes of life, value systems, creativity, knowledge systems, traditions and beliefs.⁶

⁶ Referring to the ASEAN Declaration on Cultural Heritage, drafted in Bangkok on July 24-25th, 2000, the member countries recognize cultural heritage.

From the above definition, old markets can be considered cultural heritage. The significance value in general can be briefly described as:

The old markets are living heritage of various forms: architectural works of art, ways of life, patterns of living, local traditions and customs. All of these constitute cultural identity, distinctive characteristics, meaning and values.

To establish heritage values of the historic markets, we must define the critical notion of significance by trying to embrace both the tangible and intangible value of places, even though the significance related to the meaning of places can be a slippery notion.

The Nara Document on Authenticity recommends in assessing the values of a heritage resource to consider its value to the community which created it and/or which cares for it.

The value of a cultural heritage place can be assessed by using the 'Cultural significance' as mentioned in Burra Charter and Principles for the Conservation of Heritage Sites in China. It is the process of establishing and assessing values and such matters as integrity of heritage places and their continuing authenticity.

In 'Cultural Heritage Management - A possible Role for Charters and Principles in Asia, 2004', Ken Taylor writes:

'In Asia, integrity of heritage places and their continuing authenticity are fundamental concerns, particularly as the notion of heritage embraces traditions, and everyday places.'

Therefore, it makes sense to assess the value of the old markets by the recognition of the significance of authenticity in cultural heritage. In addition, value of the heritage place should be systematically collected in a format of formal documentation which records and analyzes the physical structure, patterns of use, access, infrastructure and etc.

The values of each historic market would be expressed by 'Community identity'. Basically, the identity of a place is comprised of three interrelated components, each irreducible to the others (i) physical features or appearance, (ii) observable activities and functions, and (iii) meaning or symbols - presented below.-

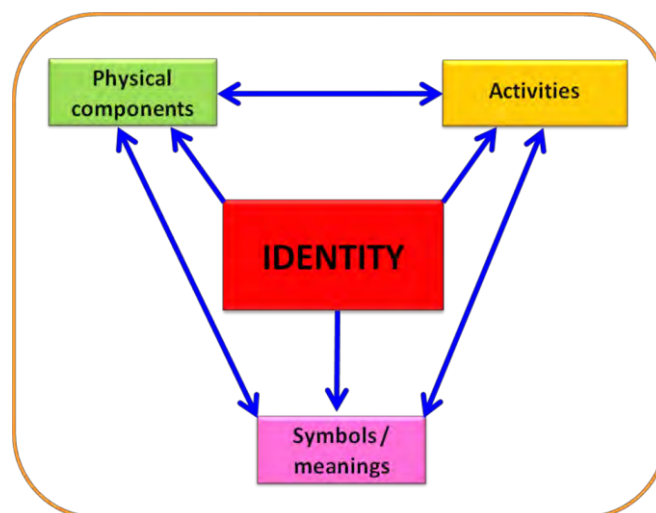


Figure 2: Place Identity and its components. Adapted from Relph, 1976 (Place and Placelessness)⁷

CHALLENGES TO CULTURAL HERITAGE:

The Economic Contribution

Cultural heritage is going through changes. Shifts in public needs and demands combined with economic, social and demographic trends are leading to demand on heritage to deliver value as a resource. Heritage is acknowledged to make a valuable contribution to society through its contribution to public well-being as well as for its intrinsic value and its role in delivering social and economic benefits.

⁷ Place and Placelessness, 1976: Relph examines ways in which places may be experienced authentically or inauthentically. An authentic sense of place is "a direct and genuine experience of the entire complex of the identity of places. He argues that, in our modern era, an authentic sense of place is being gradually overshadowed by a less authentic attitude that he called placelessness.

Against this background, the costs of maintaining heritage assets have increased. The costs – maintenance, repair and restoration – must be weighed against the instrumental benefits – income from visitors, sales of souvenirs etc. And the key issue is how effectively money is being spent. The heritage sector needs to examine the return on resources consumed. The cost-benefit analysis is a good way of trying to decide where to spend public money, but it is difficult to measure all the values, or benefits, that we can get from certain heritage assets.

Threats to Authenticity and integrity are mainly caused by the rapid growth of tourism and other development pressures.

The very process of restoration and presentation for tourism purposes has a high risk of loss of authenticity when it aims to benefit the investors and merchandisers, rather than the safeguarding of cultural heritage.

De-contextualization to satisfy tourists without preserving own characters is also a risk to the authenticity of the cultural expression because it leads to look upon the cultural resources as tourism products. The commodified products and unreal living lifestyle and traditions in tourist locations are set up to what tourists expected to see. Local intelligence has less demonstrated or it is just the trivial or supplementary things of other activities. So this could de-value its significance and unique sense of the place.

The growing number of tourists, lack of control and environmental management can create negative impacts on environmental degradation, ecosystems, decreasing biodiversity, soil and (ground) water pollution, air quality problems.

Challenge from Development and Modernization

Major infrastructure works can affect heritage resources directly by damaging or destroying fabric, symbolic connections between places, as well as their setting. The integrity of the site is also threatened by parasitic urban

development encroaching upon and towering around or within the old market. Development is spurred by increasing. Owners are under pressure to maximize the potential of their land and property.

Challenge from generational changes

Technological advances change patterns of work and living. There may be a loss of traditional knowledge among the younger generations, for example skill in creating, maintaining, and presenting cultural heritage in an authentic manner. Moreover, many places face the situation where the younger generations tend to migrate to urban areas for study or to find work. This could affect authentic cultural assets since it will directly affect the sense of the place

Challenge from global warming

The effects of global warming and climate change are currently adding another challenge to the old markets as most of them are located on the river bank. Rising sea levels could make them extremely vulnerable to flooding and coastal erosion.

It is not sure yet how weather patterns in the region will change exactly in the future. But currently, the effects of climate change can be clearly seen as cooler weather in March 2011 (summer), flooding in the southern part of Thailand and rising sea level. They are happening at the same time which is a sign of global warming effects that put the old markets at risk.

It is a challenging task to help the community to conserve the old markets. We need to overcome many challenges. Instrumental benefits might be the top priority at present because local governments and community-based non-government organizations often undertake development projects to improve the economy and to provide jobs and ensure community stability. They aim to enhance the quality of life of the local residents. Many cultural heritage sites have disappeared in recent years, but

have been replaced by new development projects which are able to generate more economic benefits to owners.

Economic problems are substantial especially in a developing country. The concept of 'Sustainable Development' should be a more sustainable pathway to economic development and balance with social and environmental concerns.

CULTURAL HERITAGE AND SUSTAINABLE DEVELOPMENT

Heritage is more than just buildings – it is people, their history and their culture. The big question is how heritage creates a sense of community – a sense of place. There is a task to make places for people to create sustainable communities. It is to design a future in which the past is not discarded or diminished but takes its rightful and creative place at the heart of future communities.

Creating sustainable communities is a task to create living communities that are sustainable because people are proud to live there; communities where people feel they belong because they identify with the place and their neighbors; communities where people want to bring up their children.

The most powerful and creative tool to create sustainable communities is 'Sustainable Development'.

Definition of sustainable development

'Sustainable development' is a term made popular by the Brundtland Commission in 1987 (<http://www.sustainability-ed.org/pages/what1-4brundt.htm>) and was defined as.-

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Barbier (1987) added that sustainable development is a process that must consider three systems: (i) the biological and resource system, (ii) the economic system and (iii) the social system. A primary objective of sustainable

development, therefore, is to provide lasting and secure livelihoods that minimize resource depletion, environmental degradation, cultural disruption, and social instability. These objectives are compatible with protecting the residents' quality of life'.

For 'Inherit', the aim of sustainable development is to safeguard cultural heritage through finding new uses for heritage sites and ensuring the continued viability of the cultural heritage stock. Inherit describes the strategy of sustainable development as "Securing the Future". In general for any development plans or programs to be considered sustainable, they must incorporate consideration of the following principles: -

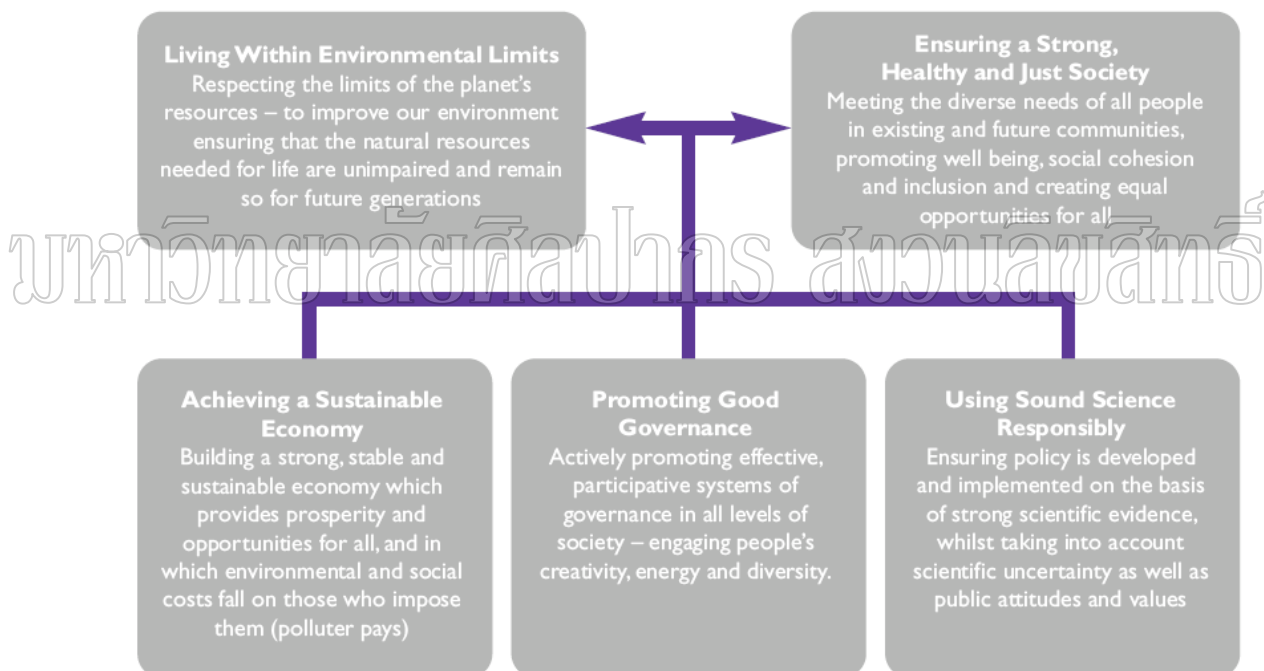


Figure 3: The Principles of Sustainable Development, from EAHTR (2007: page 15)

From the above model, we can see that sustainable development must be driven by local people in a community. So we should allow the community to get involved in identifying policies and development strategies that would better meet their needs in ensuring a long-term commitment to the protection and re-use of cultural heritage assets. Appropriate development strategies integrated with a holistic approach to quality of life in the host community will contribute to sustainability.

'Inherit' emphasizes that 're-use' is a key to the success of sustainable development. The report by English Heritage 'Regeneration and the Historic Environment' published in January 2005, also identifies why the re-use of heritage assets is the heart of sustainable development: -

- Re-use of existing buildings is a simple way to achieve sustainability, substantially reducing carbon footprint and landfill requirements.
- Re-using buildings and adapting landscapes help reinforce a sense of the place.
- New large-scale developments risk losing the fine grain which characterizes historic areas.
- Re-used buildings can often be sold at a premium, compared to a similar new build property.
- Restoring the historic environment creates jobs and helps underpin local economies.
- An attractive environment can help to draw external investment as well as sustaining existing businesses of all types, not just tourism related.
- The historic environment contributes to quality of life and enriches people's understanding of the diversity and the changing nature of their community.
- Historic places are a powerful focus for community action.
- The historic environment has an important place in local cultural activities.

Source: EAHTR (2007: page 16) and Brundtland Commission (1987)

It is shown in both studies that the improvement of the environment and the reuse of buildings which have historic value can make an important contribution to the regeneration of urban areas. The evidence emphasized that the uses of historic buildings should be allowed and be changeable to meet new demands. The historic buildings have been a positive catalyst in achieving structural economic change, attracting higher value investment and jobs, and providing the context for creative, high quality contemporary designs in new developments.

Sustainable development is at the heart of sustainable communities, and there is no way we can achieve this unless we recognize and expand on the role our historic environment has to play. We have to find a future for it. Sustainable development is not only maintaining physical assets, but also creating livability and economic vitality to strengthen the community's socio-cultural assets. Sustainable development brings together conservation and wider economic (instrumental benefits) and social agendas. A planned system that works well is one that ensures that communities gain all the benefits they need. It depends on listening to the community around it. Very often, what people grasp as most important to them is the feel of an area, its continuity, the way the past and the present reflect each other.

Therefore, the researcher will appraise the achievement of revitalization of the old markets in Thailand by considering the following key contributions to their communities. The following are derived from 'Inherit' and 'Brundtland Commission'.

- Employment and Business Development; i.e. work generated for local businesses by the repair and renovation of old buildings, the need for specialist skills training and the establishment of new businesses.
- The Environment: This refers to maintenance and improvement of buildings that are part of the local heritage and their settings in terms of open spaces and the streetscape, the public spaces of the markets, including waterways.
- Economic Development: This is in relation to finding new uses for old buildings and the business benefits of overall environmental improvements.
- Inward Investment; i.e. the benefits of tourism promotion, local visitor spending, and business investment of an enhanced heritage environment.
- Local Identity and Pride: This is all about retaining the valued elements of local history and culture.

Chapter 4

THE CASE STUDIES

CASE I: SAMCHUK – A 100 YEAR OLD MARKET IN SUPHANBURI



Figure 4: Samchuk Old Market – river side view

Source: <http://www.samchuk.in.th>, viewed Dec 1st '09

INTRODUCTION

Samchuk, an old market town along the Tha jeen River in Suphanburi province, serves as a good example of how a local community can contribute to preserving the identity of the neighborhood they live in.

The fact is that change is inevitable, and in the case of Samchuk market that change began in 1999 when the Treasury Department, which owns the market, announced a plan to demolish the existing old wooden shop-houses in order to build a new concrete commercial building to stimulate the economy of the area. Another big threat which can be found in any traditional market in Thailand is the growth of modern trade outlets, which take trade from traditional markets.

The local community formed the 'Old Market Committee (formally Samchuk Market Conservation Committee)' to revitalize the market to be a cultural heritage site of Suphanburi - the lively centuries old market town, promoted via cultural tourism. Today Samchuk market is a dynamic and interesting place to visit. On December 11th, 2009, it was granted an 'Award of Merit' from UNESCO - Asia-Pacific Heritage Awards for Culture Heritage Conservation.

The reason for the award was given by a UNESCO representative in November 2009:

...Once in serious socio-economic decline, the Samchuk Community and Old Market District has been successfully revitalized through the far-sighted vision and cooperation of the local residents.

The conservation work has been undertaken in a holistic way, including not only the heritage architecture, but also the living heritage of this commercial hub, thus contributing to a more comprehensive understanding of the site's value as a cultural heritage resource for the community. The community has been the main driving force for the project at all levels, from setting policy to establishing urban design guidelines.⁸



Figure 5: Mr. Apisit Vejajiva (in the middle) - The Prime Minister received 2009 UNESCO Asia-Pacific Heritage Award on behalf of Samchuk community on Dec 11 '09. (right) Mr. Pongwin Chaiwirat, the mayor of Tumbon Samchuk and Chairman of the Old Market Committee.

Source: www.samchuk.in.th, viewed Dec 15 '09

⁸ Phan ngam Ngaothamsarn, Preeda Kongpan, Looking back...Samchuk-a 100 year old market...How it evolved to be at the present state: the Old Market Committee, 2009

It took about 10 years of hard work by the Old Market Committee and the residents of the Samchuk market with the cooperation and support of academics, press, private organizations and municipal authorities to create successful market revitalization.

The award is a source of great pride felt by the residents of Samchuk. Some of them showed this award and press news in front of their houses (see figure below).



Figure 6: UNESCO Award placed in the front of a local photo shop

Source: Site survey, Aug 2010

As a result of the efforts and cooperation driven by the local residents, the market is an attractive, lively location, reflected in its well-preserved shop-houses, charming architecture, the revival of traditional desserts and local foods and a friendly atmosphere created by the sellers and local people. It is considered a large outdoor museum. So Samchuk market is renowned as a 'Living Market, Lively Museum' and is an ideal example of successful revitalization.

This is only the beginning of the success story; the new challenge is how it is sustained in the long-term.

CONTEXT

History and Development



Figure 7-8: (left) Samchuk market from top view, (right) Taxi pier, both pictured around 1957- 60.

Source: Provided by the Old Market Committee, Aug 2010

During the era when boats were the main mode of conveyance, Samchuk was inscribed in history as an important commercial port of Suphanburi a major rice market of the central region (rice is the major commodity of Thailand). Trade was very active during 1937-1967. The market was not limited only to the waterfront area but also extended to the adjacent pier areas. The local authority collected lots of tax from commercial enterprises here so the government in the era of King Rama V (1886 - 1910) appointed the first tax collector of Suphanburi, named 'Khun Jamnong Jeenaruk' who was a rich merchant (Chinese citizen, born in Thailand) and owner of a strategic area of Samchuk market in Present day Soi 2. As well as the rice trade, the port was a trading hub among the Karen people and marine merchants. The Karen carried cotton products on carts from the highlands in the northern territories of Thailand and Burma to sell or trade with goods and appliances from Thai merchants. Samchuk was also the central trading area of the province.

Merchants from all parts of the country stopped at the town overnight before heading to Bangkok.

Transportation changed from river to road when a highway was built in 1967. Many business offices moved to Bangkok and the market became quiet and saw a drastic fall in the number of customers.



Figure 9: the fabric store offered big discount during the recession period of the market

Source: Arunee Jampanil, History of Samchuk Market Community, Suphanburi Province, A.D. 1923 – 2001. Independent study (M.A.): Silpakorn University, 2007

After 1967, the economy of the market went rapidly downhill. Many shops were closed, announced for lease, or turned into residential units. Some shops still operated but struggled to stay open.

The whole market was almost closed down from the effect of the national economic crisis in 1997 (Tom Yam Koong crisis) which spread throughout Thailand. As a commercial town the economy of the market was in a serious situation.



Figure 10-12: The mood of dead market in Soi2, pictured in 2003

Source: Provided by the Old Market Committee, Aug 2010

In 1999, the Treasury department – the landlord of Samchuk market in Soi 1 and 2 – announced a project to improve business in the market area. The plan was to demolish the old wooden shop-houses and replace them with new concrete commercial buildings. It was not the first announcement by the landlord to remove the old houses. But this time they strongly pledged to do so.

From a financial point of view, it was not surprising that the landlord desired a higher economic return rather than keeping the poor condition of old wooden shop-houses. They did not see other ways to generate economic benefit from the dead market. They thought that replacement with a new building was the only option for business recovery.



Figure 13-15: Most of the shop-houses in Soi 1 and 2 were in poor condition, pictured in 2003 (before renovation)

Source: Provided by the Old Market Committee

The offer of the landlord was to maintain a short-term rental contract, on a three year basis. The renter was to pay for the construction expenses of the new building, but the building would be owned by the landlord. The rental fee was to be calculated from the rent of land, plus buildings. So the tenant had more expenses from the construction cost of new building and higher rental fee but no guarantee about the value of return on investment.

No one would have had the chance to admire the Samchuk market today if the residents had agreed and accepted the offer of the landlord to pull down their old wooden houses. It may be because the landlord's offer was not attractive enough that many residents did not accept it. So they looked for other ways of earning a living. The majority preferred to stay with what their ancestors had built, although there were some people in the community who agreed to pull it all down. So there was different thinking among two groups of residents. It was a great dilemma for the local residents. They set up a community forum to solve this issue. The forum decided to keep the original place. So an 'Old Market Committee' was formed in 2000. The mission of the committee was and remains to preserve the old market and houses and transform it into a dynamic tourist attraction and cultural heritage site. The local residents chose their future and made a strong commitment to do it themselves.

The Old Market Committee started the works accordingly. But there were few concrete results until 2001 when they realized that they should start develop a sense of unique identity. The Committee conducted interviews with local residents and eventually decided that the market's public profile would be as purveyors of 'a variety of delicious foods and desserts'. After some research the committee launched the 'Samchuk Food Festival' in Dec 2001, gaining results that were better than expected.

In 2002, the market was invited to join the 'Livable City Action Program (LCAP)' of Thailand Community foundation with budget support from Thai Health Promotion Foundation (Sor Sor Sor) and Community Organization Development Institute (CODI) – Public organization.

In 2003, the market was honored to be one of twelve 'Livable City Action Program (LCAP)' sites, in the 'old community' category.

In 2005, the market received an 'Architectural Conservation Award' of the Association of Siamese Architects under the Royal Patronage of His Majesty the King (ASA) from Her Royal Highness Princess Maha Chakri Sirindhorn.

In 2007, the Fine Art Department announced that the houses and landscape of Samchuk market area were an important historical community heritage. And in this year, the market received a 'Thai tourism award' from Ministry of Tourism & Sports.

In 2008, the market was honored to be a 'model of learning community' by Ministry of Education.

In December 11th, 2009, the market received the 'Award of Merit' from UNESCO for Culture Heritage Conservation.

This award made Samchuk more famous among Thai people, and the media talked about it as a hot topic of nostalgic cultural tourism. Nowadays, the market is packed with hundreds of buyers and vendors. Passing row after row of shops and kiosks selling traditional foods and Thai sweets, visitors are bombarded with all sorts of sights, smell and tastes. The place is now listed on the itinerary of Bangkokians visiting Suphanburi. It is one of the best cultural heritage sites in Thailand at the present.

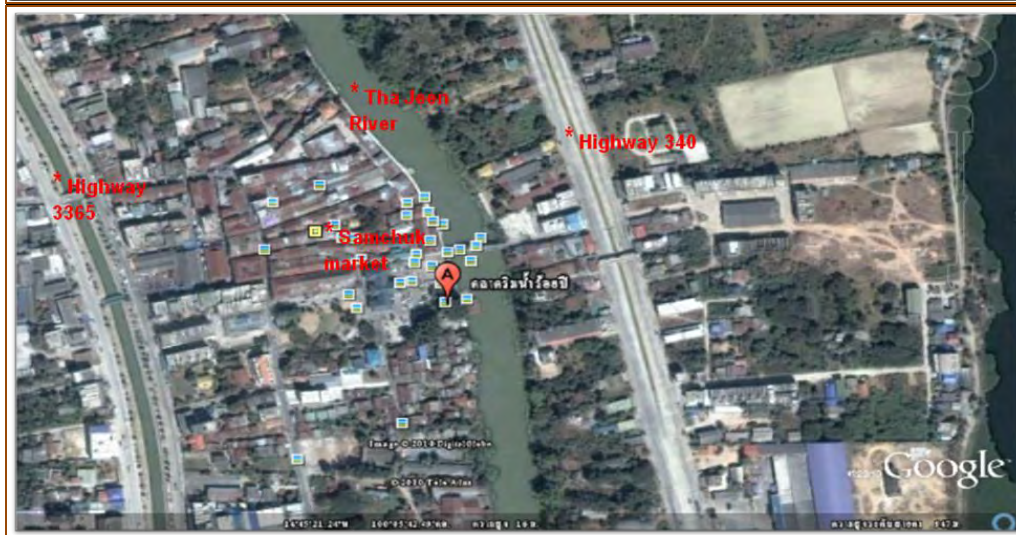
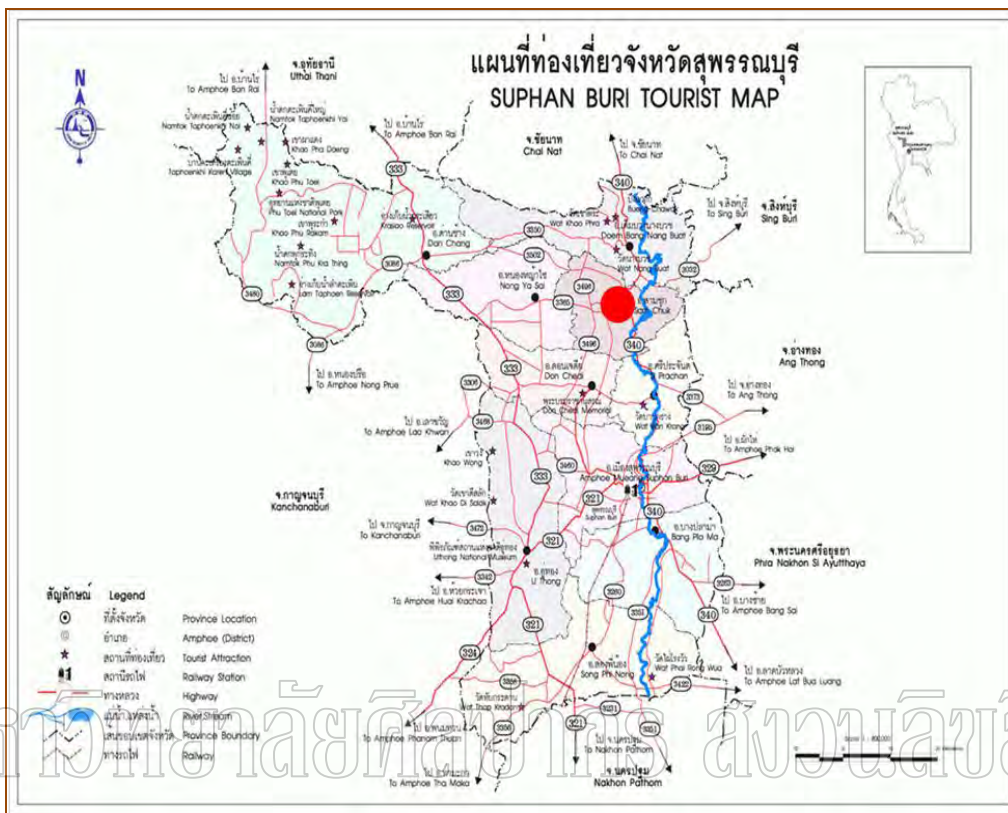


'I think Samchuk Market is a lively cultural museum'. A short but very unique definition of Samchuk market by Associate Professor Srisak Walliphodom - the archaeologist, journalist and consultant of Lek-Prapai foundation who has provided advice and played an important role in the revitalization concept of Samchuk market.

Figure 16: Associate Professor Srisak Walliphodom

Source: <http://www.thairath.co.th/news.php?section=hotnews02&content=78903>, viewed Oct 2010

Geographic Information



Map 3-4: Location of Samchuk market

Source: (top) http://www.lower-central-provinces1.org/menu8.php?id_menu=2, viewed Apr 2011

(bottom): Google Earth, viewed Aug 2010

Samchuk Market is located on the right side of Thajeen River, next to the district office. It is about 35 km from Suphanburi province or about 110 km from Bangkok.

The old market conveys an ambience that is a reflection of its past. Its most striking connection to former days is rows of traditional shops and wooden houses and the unique architecture. Most of the wooden architecture in the market area has been well maintained even if business is not as brisk as it used to be.

There are about 300 shop-houses spread out into ten Sois, the most attractive being Sois one to four.

- Soi 1: mix of various kind of shops such as food shops, sweet shops, coffee shops, toy shops, grocery, classical clock stores and so on. It is the busiest area.
- Soi 2: the leisure & residents zone which consists of hairdressers, furniture shops, hotels and residential units. Baan Khun Jamnong, Jeenaruck and the office of the Old Market Committee is also located in this Soi.
- Soi 3: Chinese drug stores, gold shops, traditional photo shops and utensils shops.
- Soi 4: Fabric shops, tailor shops, Chinese drug stores, ancient products shop.
- Soi 5: Agricultural equipments and home ware. The rest Sois are not a tourist area. Most of the houses are as private residence.

The map below presents the key attraction spots of the market.



1. Samchuk District Office
2. Ancient postbox
3. 'Jae Muay Lek' coffee shop
4. 'Boon Chuay Hattakit' grocery
5. 'Ratchaporn' ancient clock store
6. Row of wooden shop houses
7. 'Siri Sab' rattan furniture shop
8. Udom chok Hotel
9. 'Tao Kae Seng' old house
10. 'Khun Jamnong Jeenaruk' museum
11. 100 years old tree (flower)
12. Traditional coffee shop
13. Shrine of Samchuk
14. 'Chok Chai' ancient shop
15. 'Jae Santana' grocery shop
16. 'Hok An Osod' Chinese drug store
17. 'Silp thammachart' photo shop
18. 'Lim Tek Seng' brass wares shop
19. 'Koo Seng Huad' utensils shop
20. 'Sawasdee Osod' traditional drug store
21. 'Hog Ngan Tung' Chinese drug store
22. 'Mee Chai' ancient gold shop
23. 'Pee Manoon' local museum
24. 'Pai san som bat' antique shop
25. 'Chor Charoern Panit' steelwork
26. 'Tung Sim Song' traditional dental shop
27. Ancient barn

Map 5: Attraction spots of Samchuk market

Source: www.samchuk.go.th/location-detail.php?id=17, retrieved date Sep 13 ' 09

Most of the architecture is two-storey row wooden houses with corrugated zinc coated steel roofs. They were built in the traditional style of wooden architecture, including panels described in Thai as *khanompang khing* (literally, ginger bread), but actually delicately carved wooden curtains, done during King Rama V's (1866 -1910) and VI's (1910 – 1925) times and rarely seen today.



Figure 17-18: Carved wooden curtains (khanompang khing) from the era of Kings Rama V and VI

Source: site survey Soi 2, December 2009

Overall the place is highly authentic, especially the rows of shop-houses in Soi 1 and 2. They have less embellishment and modification because of two major reasons: (i) regulation of land owner - Treasury Department can increase rental fee for a house that was modified or changed materials in key parts of a house such as replacing a wooden wall by masonry. And (ii) The residents do not want to invest in house renovation because the market itself did not generate reasonable economic return at that time. So they did only necessary repair.⁹

However, Soi 3 – 5 are private property, so many shop-houses were modified. Some of them were already replaced by concrete structures).

⁹ interviewed Mr.Pongwin Chaiwirat, Chirman of the Old Market Committee, August 2010



Figure 19-20: Soi 4 (left) and Soi 5 (right) were modified or replaced by concrete shop houses

Source: site survey, December 2009

The most important landmark of the market is the 'Baan Khun Jamnong Jeenarak', located in the middle of Soi 2, a private property. The house was built in 1916. It used to be the nerve center of the community where people gathered to discuss important issues. Mr. Jamnong Jeenarak was an eminent businessman (and the first tax collector of the district) who brought prosperity to the community and worked constantly for the welfare of its constituents.



Figure 21-22: (left) Baan Khun Jamnong built in 1916, (right) Khun Jamnong Jeenarak

Source: provided by the Old Market Committee

Mrs. Keoyyee Jeenarak, Khun Jamnong's heir, allowed the Old Market Committee to renovate the house and turn it into a local museum in 2004.

The rehabilitation was done by local builders at a cost of around Baht 700,000.-. The work was led by 'design & rehabilitation' team of the Old Market Committee, which included experts from King Mongkut's Institute of Technology Ladkrabang, Bangkok in the team. They did a good renovation job. They tried to retain original materials and design.



Figure 23-24: (left) Model of Baan Khun Jamnong, (right) Mr. Somchai Hongsuphan – Rehabilitation team member
Source: (left) provided by the Old Market Committee, (right) site survey, Aug 2010



Figure 25-26: Front view (left) pictured in 2003 before repair, (right) pictured in 2010
Source: (left) provided by the Old Market Committee, (right) site survey, Aug 2010.



Figure 27-28: Corridor at 2nd floor (left) pictured in 2003 before repair, (right) pictured in 2010

Source: (left) provided by the Old Market Committee, (right) site survey. Aug 2010.



Figure 29-30: Ginger bread curtain 3rd floor (left) pictured in 2003 before repair, (right) pictured in 2010

Source: (left) provided by the Old Market Committee, (right) site survey. Aug 2010.



Figure 31-32: Poles at 3rd floor (left) The original pillar; (right) a new pillar

Source: site survey. Aug 2010.



Figure 33-34: corridor at 3rd floor

Source: site survey. Aug 2010.



Figure 35-36: Original furniture of owner in 2nd floor

Source: site survey. Aug 2010.



Figure 37-38: Model and historical information of Samchuk presenting in 1st floor

Source: site survey. Aug 2010.

The three-storey wooden house has striking architecture, complete with its original features such as old silk-screened ceramic floors, balconies, small windows along corridors and carved eaves. It portrays the legend of its owner through photographs, antiques, furniture inside the house and well-documented episodes from his lifetime. It also exhibits various stories of Samchuk and a series of maps and pictures that present the development and evolution of Samchuk, the life style and culture of local people.

Art (drawing and painting) exhibitions relating to Samchuk market involving students from King Mongkut's Institute of Technology, are often organized. So this is the 'must visit' place of Samchuk. The Baan Khun Jamnong museum is also the first local museum in Thailand created by the local community.¹⁰ The museum operates every day from 8:00am – 17:00pm and is free of charge.

Strolling around the narrow lanes of the market in each Soi, there are several two-storey shop houses which retain their old architecture. Many shops still offer products and services using traditional techniques, processes and materials with unique skills which are worthy of conservation as evidence of the life of a traditional river community. Most of the shops have changed their business but keep original name signs and display the original furniture and fittings.

The 'Udomchok Hotel', located in Soi 2, is now operated as a coffee shop. The old wooden hotel was once filled with merchants making their reservations up to four months in advance. Now the coffee shop is run by Ms. Arunluck Onwimol – a member of the Old Market Committee and former university lecturer. She took over this hotel as she was afraid that the two-storey building would be pulled down because the owner had announced it was for sale. To conserve the establishment, she rented the inn and restored the ground floor into a coffee shop. She just wanted

¹⁰ Quoted from speech of Asso Prof.Srisak W., Living Market Lively Museum: 2008

to keep the old building and renovated the first floor for that cup of cappuccino visitors want. Sometimes meetings of the Old Market Committee take place in the lobby bar. Ms. Arunluck says that ‘The market is alive again after we agreed to conserve our houses and lifestyle and open it to the public and the media.’¹¹



Figure 39-40: Udomchok hotel (left) front view, (right) coffee bar

Source: site survey, Aug 2010

Another important place in Soi 2 is ‘Baan Thao Kae Seng-Jae Gea’. The old wooden house was renovated by the Old Market Committee. There are plenty of beautiful wooden curtains from the era of King Rama V and VI.

Actually, the house consists of two buildings connected via a wooden corridor at the 2nd floor. The house is the coordination and operation center of the market as it is the office of the Old Market Committee at the back house. The front house is used as a souvenir shop.

The second floor presents drawings of the renovation and conservation landscape of Samchuk market). Beside the house is a wide yard with an old big poe tree (*Ficus religiosa* Linn), called ‘Larn Poe’. It is a place for community forums, seminars, shows and local events.

¹¹ Source: www.nationmultimedia.com/2007/07/20/travel/travel_30041662.php, Viewed Aug ‘10



Figure 41-42: front part of a house is now operated as souvenir shop



Figure 43-44: 2nd floor – display drawing of the market



Figure 45-46: back house – Office of the Old Market Committee)



(Beside the house – Larn Poe)

Figure 47-48: Baan Thao Kae Seng-Jae Gea

Source: site survey, Aug 2010

*Baan Khun Jamnong Jeenarak, Udomchoke Hotel and Baan Thao Kae Seng-Jae Gea are the most authentic architectures in the site that were proposed to UNESCO for an architectural conservation award include:*¹²

'Silp thammachart': a 56-year-old photo studio, located on Soi 3. It is now run by Mrs Suree Aiempichairit. She still relies on old techniques to take pictures by using a 60 year old wooden-box and developing photographs in a dark room. Customers can choose among color or black and white pictures, dressed in old fashion costumes. She says that she learnt how to take photos with an old camera from her father when she was 17. Visitors can have a photo done the old way at Bt 250 for two prints. She will mail them three weeks after. It used to be only one week but it takes longer now because there are many visitors. There are about 30 to 40 customers every weekend.¹³

¹² interviewed Mr.Pongwin, Chirman of the Old Market Committee, August 2010

¹³ Source: www.nationmultimedia.com/2007/07/20/travel/travel_30041662.php, Viewed Aug '10



Figure 49-50: Sample of B&W and old photo displayed in the front of Silp thammachart photo studio

Source: Site survey, Aug 2010

'Jae Muay Lek coffee shop': (also known as 'Tha Rua Song Coffee') – a traditional coffee house that serves tea and coffee brewed in the traditional Thai style. The drink is thick and aromatic. The ambience in these places is totally different from that of the modern coffee shops. There's no Internet corner or cappuccino. The shop serves traditional coffee, tea and cocoa. Sitting on a wooden chair, it's enjoyable to sip a cup of coffee or tea served on an old marble table.



Figure 51: Classic ambience of the old coffee shop in the weekday morning

Source: <http://www.oknation.net/blog/sarnsaeng-arun/2009/09/21/entry-1>, viewed Aug 2010

'Boon Chuay Hattakit' and 'Ratchporn' are antique clock shops on Soi 1 and have been selling hand-made clocks for more than five decades.



Figure 52-54: (left and middle) Classic clock in Boon Chuy Hattakit , (right) Ratchporn

Source: Site survey, Aug 2010

Another spot for taking photos is at the old postbox located at the main entrance of the market. This postbox was imported from Great Britain around 1911 or during the era of King Rama VI. There are now only 20 left in Thailand.



Figure 55-56: (left) the 99 years old postbox (right) Main entrance of the market

Source: Site survey, Aug 2010

There are plenty of other interesting shops, such as the Chinese medicine shops on Soi 3 and 4 that still use an ancient grinding machine, the old-style kitchenware shops, bicycle shop, gold shops, hair and beauty shops, zinc toy shops, etc. which are being renovated to serve tourists. There is a shrine dating back to the boom period of Samchuk itself.



Figure 57-59: (left) Ancient grinding machine displayed in front of Chinese drug store, (middle) ancient toy shop, (right) Coke collector shop – all renovated from abandoned shop-houses

Source: Site survey, Aug 2010

As well as the permanent shops, there are plenty of carts or kiosks that sell food, traditional desserts and other goods along the footpath of each Soi. There are in total about 300 carts.¹⁴ One sells the famous authentic food ‘Khao hor bai bua’ (steamed jasmine rice wrapped in lotus leaf). It is among the many foods worth buying on the menus in the market. Delicious homemade noodles and great tasting soup can be found at ‘Jek Ao noodles’. It is a very busy noodle stall. There are many customers (tourists) at the weekend.

For snacking, there is a wide variety of coconut milk Thai desserts such as ‘klauy buad chee’, ‘khaoniew tua dum’, ‘tao suan’ and ‘pla krim kai tao’. But the best is ‘khao fang piak’ (millet in coconut milk).

Such variety of traditional foods, dessert and souvenirs make the place more colorful especially on Saturday and Sunday. They also play an important role in drawing people to the market as well as sightseeing in the riverside old town.



Figure 60-61: (left) Khao Hor Bai Bua, (right) food carts along the corridor

Source: Site survey, Aug 2010

¹⁴ interviewed Mr.Pongwin, Chirman of the Old Market Committee, August 2010

STATEMENT OF HERITAGE SIGNIFICANCE

Samchuk market, a 100 year old market, portrays the genuine old charm and the simple way of life that are increasingly rare to find today. It has high social significance because it emerged from a small river bank community to a huge commercial hub that has continually served the local community for a century. The area consist of various traditional retail shops, hotels, Chinese joss houses, theatre and many food carts. Shops are passed from generation to generation. The market is still the hub of the district and the pride of Suphanburi.

The market has high *historic value* as it used to be an important trading port in the era of King Rama V (1868 – 1910) to 1970. Merchants from all parts of the country stopped at the town overnight before heading to Bangkok. The fabrics and traditional life style of people still exist. As remarkable evidence of its prosperity in the old days is a row of two-storey shop houses and residential units about 100 years old especially Baan Khun Jamnong Jeenaruk museum which is very rich in *aesthetic and architectural value*. Basically, all the shop houses were made in wood, including decorative wooden panels described in Thai as *khanompang khing* (literally, ginger bread), but actually delicately carve wooden curtains. Most of the wooden architecture in the market area has been well maintained with very strong aesthetic look. It brings in an ambience of unique charm of the old riverside market.

A combination of strong community spirit, history and architecture have shaped the distinctive identity of Samchuk. At present, a group of residents are determined to preserve their ancestral roots.

REVITALIZATION STRATEGY AND PLAN

The revitalization of Samchuk market is an admirable case. The great result of revitalization initiating from the market community with the support of academics, government authorities and private agencies. But actually, it is not easy to overcome strong

obstacles to be a living historic market as of today. These are some of the changes the area faced:

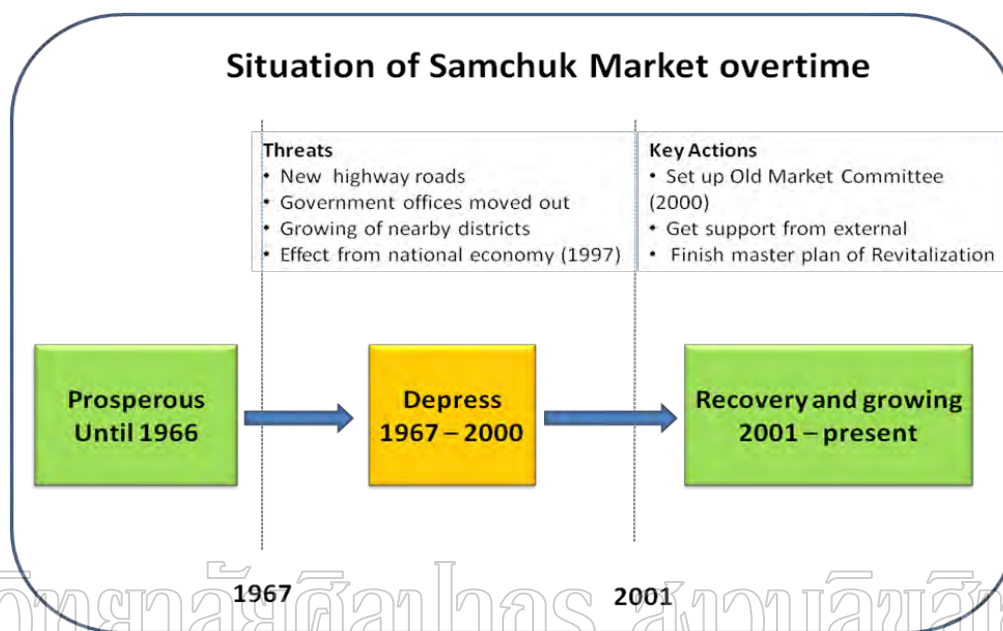


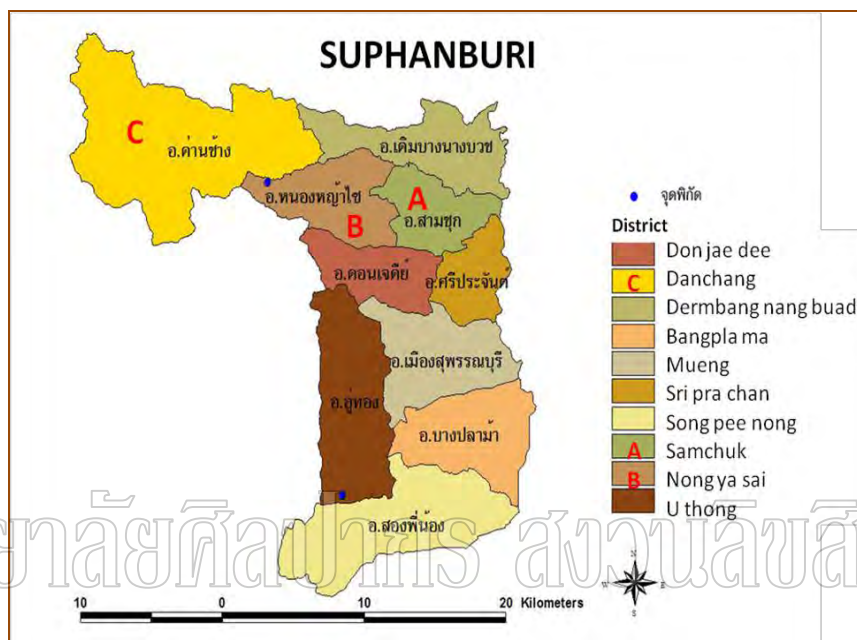
Figure 62: Situation of Samchuk Market Over time

Source: Adapted from N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

1. The changing of transportation modes from river to road. The highway asphalted road - 'Taling chan – Suphanburi' was made to improve transportation from Suphanburi to Bangkok to connect with other highway roads.
2. The key government offices that drew people to the market were moved out of the market area.
 - Police station
 - Samchuk Land Office
 - Primary Education Office

3. The upgrading and growth of nearby districts as new competitors able to capture customers and merchants.

- Nong Ya Sai district (B)
- Dan Chang district (C)



Map 6: Districts in Suphanburi

Source: <http://sugarcanecenter.rdi.kps.ku.ac.th/mapthai/image/map/central/suphanburi.jpg>, viewed Dec 2010

4. The effect of the Thailand economic crisis in 1997 (Tom Yam Koong crisis). The crisis spread throughout the whole country. The bankruptcy of many financial institutes and import companies, high unemployment, low baht value (after changing the financial system from the basket system to a floating Baht value system), people had less purchasing power, the political situation was unstable and so on.¹⁵

¹⁵ N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

In addition to the issues detailed above challenges came in the form of an open air market and the arrival of the supermarket chain Tesco-Lotus. To protest the coming of Tesco Lotus, all shops in Samchuk market were closed on July 16th, 2007. This situation had never happened in the history of this market.

In 2007, Mr. Pongwin – the chairman of the Old Market Committee and current lord mayor of Samchuk district lost the public election so he had no position in local government authority. The winner of the election was Mr.Narongchai Pokwannawith who is a big business man in Samchuk and landlord of Tesco Lotus in Samchuk.¹⁶ Finally, Tesco Lotus – Samchuk was opened on the main junction of town which is just about 1 km. from Samchuk market.

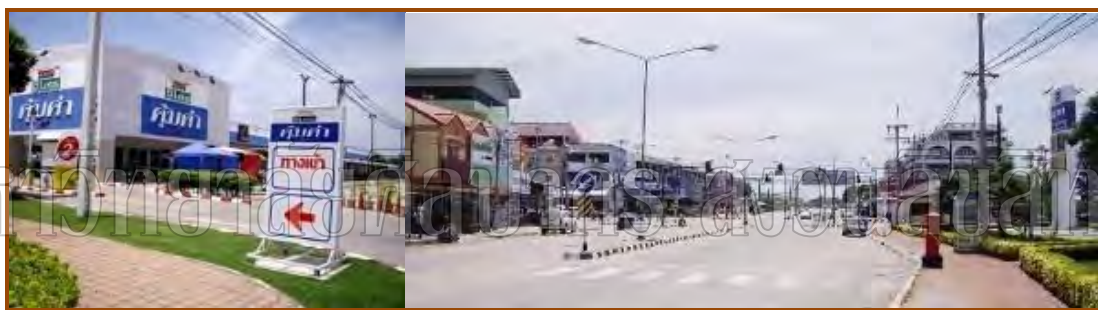


Figure 63-64: Tesco Lotus is situated in the main junction of the town, only 1 km far from the old market

Source: Site survey, Aug 2010

The missions of the Old Market Committee were to keep the place and boost economy via tourism. The revitalization of Samchuk market should be divided into 3 phases according to the development progresses.

- Phase I: Kick-off (2000 – 2002)
- Phase II: Recovery (2002 – 2009)
- Phase III: Sustainable development (2010 - 2015)

¹⁶ Interviewed Mr.Pongwin, chairman of the Old Market Committee and current lord mayor of Samchuk district, Aug 2010.

Phase I: Kick-off (2000 – 2002)

The Old Market Committee was led by Mr.Pongwin who was a lord mayor at that time. Only some local residents applied and were chosen to serve on the committee (invited successful business man or educated persons among local residents).

The committee lacked experience and were new to the whole concept of a cultural heritage development. Therefore, they invited lots of people to join expecting to get enough know-how for site development. Initially, they got about 30-40 members.

The key focus of this committee was to conserve the physical environment. They wanted to develop and promote the area to be a local heritage site. However, the committee did not have enough know-how. They had no clear strategy which led to no action and no concrete results.

In the beginning a top down management style seemed to be in operation. Below is quoted from an interview with one of the committee who represented of local residents.

'There were meetings among government agencies and academics. They set up a direction for conservation but they did not tell us what to do and how to do it therefore we did nothing.'¹⁷

However in 2001, committee finally galvanized and identified the group issues as:

- (i) Physical improvement
- (ii) Economic recovery
- (iii) Historic of community
- (iv) Management and administration

¹⁷ N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

In order to manage each issue effectively, the committee was split into four working teams as Development, Economy, Academic, and Tourism team as following figure shows.

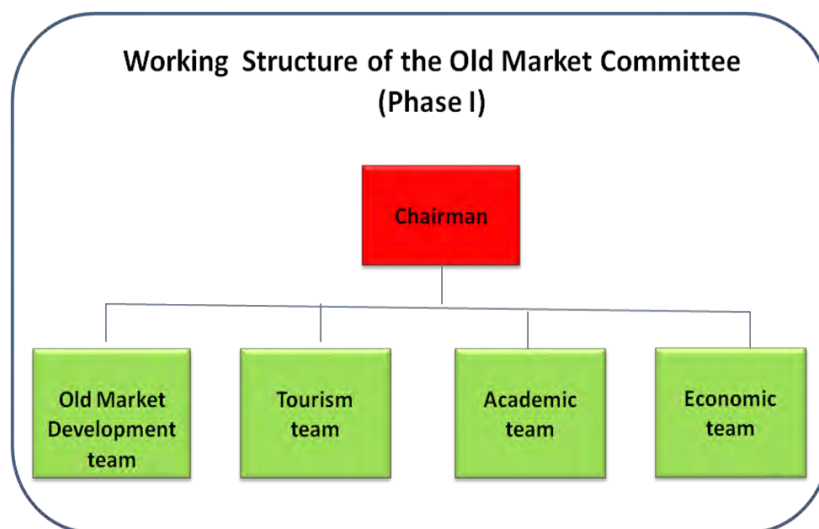


Figure 65: Working structure of the old market committee in 2001

Source: Drawing from interview Mr.Pongwin, Chairman of the Old Market Committee, Aug 2010

Each team had its own role and clear accountability. It seems to be that they were moving in the right direction. However, they did not gain outcomes as expected from all teams. The concrete results gained from the academic team about historic information collected from face-to-face interviews with old people in the community (each committee would interview at least ten respondents), search and seek community information from other documents and historic evidences. This team found the identity of Samchuk old market. One of the most outstanding concepts that remain today is, 'A *market having various kinds of local foods and desserts*'.

This identity plays an important role in highlighting other activities. The Economy team presented this identity to the public by arranging the 'Delicious Food Festival at Samchuk' in 2001 which achieved higher than the expected results. The other two teams did not present a concrete result. The Development team had just conducted a market cleaning day in some Sois. The desired outcomes were not achieved as expected. It was because of lack of involvement of local residents. Some activities were agreed in committee

meetings but could not be achieved due to conflicts with the residents such as the 'net roof over the walking path project'. This project was agreed in the committee meeting and was given a budget. But it was later abandoned due to the disagreement of residents.

'We didn't know about the direction of the old market development. What we understand was that it was just cleaning the place and removing an old canvas roof. So there were protests from the residents when the municipality officers came to measure the space for a placing net roof above the corridors in each Soi. Finally this project was dropped'¹⁸

Therefore, the outcome of the work in first phase of revitalization was the success in 'identifying and proving their identity' as a 'hub of local foods and desserts'.

Phase II: Recovery (2002 – 2009)

After the success of 'Delicious Foods Fair at Samchuk market', the committee had done similar events and other activities such as 'big cleaning day', exhibition of Samchuk history, forums and seminars with academics etc. However, they were running out of ideas what to do next.

The development of Phase II began with the arrival of a NGO (Non-Government Organization) named Thailand Community Foundation (Chum Chon Thai foundation) in 2002. The aim of this foundation is to help communities in Thailand to create or strengthen their 'wellness community'.

The management concept had changed at this time. The development had to be initiated and agreed among the local community. Then it could be implemented as a whole, not just some part. Below is the development guidelines as advised by the Thailand Community foundation.-

¹⁸ N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

1. Do fieldwork and surveys to find out community information – any history, economy, and relationships among people in the community. The information is a framework of market revitalization in both physical and activity development. For example,

- The renovation of Baan Khun Jamnong Jeenaruk to be a local museum. The exhibition is arranged regularly to present historic information of the old market, traditional life style of people and community cultures.



Figure 66-67: the repair of Baan Khun Jamnong

Source: Provided by the Old Market Committee

- The rehabilitation of wooden shop-houses under ‘speaking houses’ concept: Each house will be revitalized and will tell its stories via pictures, utensils, historic evidence and house owners.



Figure 68-70: displayed of things telling history of the houses

Source: Site survey, Aug 2010

- The landscape design of the market. With the support of historic information and remaining fabrics The King Mongkut's Institute of Technology Ladkrabang, Bangkok provided guidelines for physical improvement, drawing of environment after improvement in many aspects and an architectural model of the market. All these materials are shown at Baan Khun Jamnong Jeenaruk museum. Some drawings were printed into souvenirs (T-Shirts, postcards, etc) for visitors.



Figure 71-73: (left) Student from Ladkrabang University, (middle) Postcard printed from the drawing, (right) some drawing is exhibited in Khun Jamnong museum and The Old Market Committee office

Source: Provided by the Old Market Committee and site survey, Dec 2009

- The market events – ‘Delicious foods at Samchuk market’ and other regular food events that strengthen the positioning of the market.
2. Learn and collect know-how of tourism events from other communities by visiting other sites under the network of Thailand Community foundation. The old market committee visited various sites such as Ampawa, Rayong and Nang lueng (Bangkok). They imitated a ‘food coupon’ scheme from Rayong’s food event to be applied as food campaign of Samchuk market. They sold cash coupons at banks, government offices, hospitals etc to use in Samchuk market at special event days. This was a good strategy to draw local people of the district to the old market.

3. Set up regular forums to encourage the participation of local residents and stakeholders to exchange views and discuss proposals.
4. Create regular community activities to build relationship and cooperation among local residents and the municipality such as a big cleaning day to change the canvass roof, clean walking paths and the front of each house. Cleaning equipment and materials were supplied by the municipality. This not only made a better place but also strengthened relationships among residents and the municipality. An interesting activity that encompassed young people was a 'youth bicycle rally' in market areas. This fun activity encouraged interest and a sense of pride amongst younger members of the community.
5. Monitor the effectiveness of all processes and capabilities.
6. Encourage to create new events regularly. The events were proposed and agreed from the community forum which consisting of local residents, old market committee and the municipality. The big step of market development was the formation of a 'tourism committee'. The goal of the committee is to recover the community economy by cultural tourism supported by ancient architecture. They promoted the old market via leaflets, website (www.samchuk.in.th) and other mediums.
7. Create a network with academic institutions which expert in both landscape design and rehabilitation works. Encourage discussions to get the best option.
8. Summarize key learning after the work was done to understand strengths, weaknesses and key improvements. Recognize and give morale boosters to each other.¹⁹

¹⁹ N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

In this phase, the market was properly organized leading to a successful revitalization. Below was the organizing structure. As most of the participants were volunteers the structure changed over time.

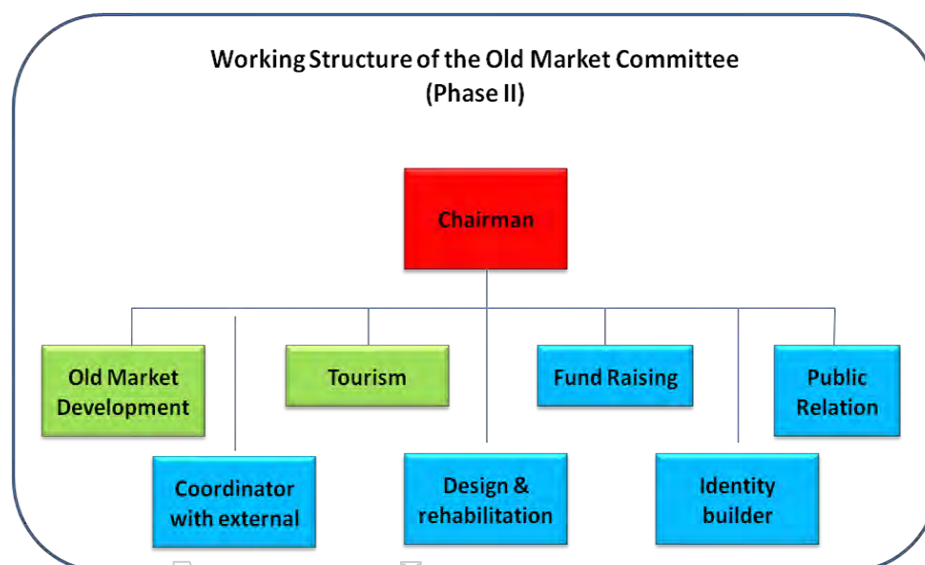


Figure 74: Working Structure of the Old Market Committee in 2003

Source: Interviewed Mr. Somchai Hongsuphan, member of the Old Market Committee, Aug 2010

The mission of the Old Market Committee was achieved in phase II (2002 - 2009).

The key success factors can be summarized into four major points:

1. The involvement of residents. The residents lead the change, not government agencies. They think about their future and involve themselves in making it happen. Relationships among residents are very important which can be built via regular community events.
2. Research based know-how. To find out the community identity, set the framework of revitalization and proper conservation actions
 - History records: To find a community identity by collecting from documents, historical evidence and asking older adults living in the community.

- Participatory Action Research: Team members are from academic institutions, representatives of the Old Market Committee and residents. To design a research plan and methodology. And also identify proper action responding to research results.
- Walk – through Survey: To collect and update demographic information and living status of people in the community.
- Historical Assessment: To assess the architectural value of each house. It focuses on observations from the front of the house (wall, roof, doors, windows, decoration and accessories) to assess architectural value of each house in order to set priority for the rehabilitation.
- Public Dialogue: To exchange and publicize the views of the community to the wider public in order to build the inspiration in people for further works.
- Engineering Lab Test: Since the shop-houses were made from wood and are very old, the house's structure must be checked and verified whether they are safe. Accurate reports made about repairs.

3. The revitalization plan is reflected from community identity which is identified by research and aligned with the local residents. This identity is passed through everyone in the community. They know their identity and are able to articulate it.

4. The support gained from partnerships from the municipality, academic institutions and private sector.

4.1 Local government agencies

- Samchuk municipality

4.2 Private organization

- Thailand Community Foundation (Chum Chon Thai Foundation)

4.3 Academics

- Educationists
- University and schools
- Researchers

4.4 Other external organizations

- International Council on Monuments and Sites (ICOMOS Thailand)
- The Association of Siamese Architects (ASA)

Phase III: Sustainable Development (2010-2011)

After the success of revitalization, the new challenge to the Old Market Committee and local community is how to continue the success and what will be future of the market. The conservation of the cultural heritage of the whole area is very complicated because it directly relates to people. Not just a few but so many people. Each has his own interests to protect.

Regarding the interview with Mr. Pongwin, the chairman of the Old Market Committee on August 20, 2010, he specified the current key issues of the market that he is worrying about.

1. Too many tourists at weekends. The area is overloaded by 10,000 tourists at weekends. The Sois are too narrow for large crowds of people.
2. Changing of living culture of the residents.
 - Living behavior has changed. The residents spend most of their time in preparing goods or selling to tourists
 - Less time to meet friends and do other activities.
3. The local residents are much more focused on trading than conservation.
 - Less attendance at community forums
 - Less focus on their authentic products, they offer any foods or things that tourist will buy.

- There are many carts in front of stores, less displayed historical evidence. Some carts are very tall which obstructs the view.



Figure 75-76: (left) hanging in front of shops, (right) no space in front of 'Jae Mauy Lek coffee shop.

Source: Site survey, Aug 2007

4. Cannot limit or control type of goods and price. Even currently, 80% of merchants are from local community (10% is from nearby communities in Suphanburi, and another 10% is from other provinces) but the Old Market Committee cannot control types of products as before. The market recovered by highlighting traditional foods and deserts. But nowadays, there is mix of traditional products and new products (imported goods from China are evidencing).

It seems to be that tourism has brought many problems to the place. In order to sustain the areas' identity and authenticity, the Old Market Committee proposed the ordinance of community architectural conservation to the Provincial authority which is waiting for approval. He still not certain that it can be launched since the regulation directly affects individuals. It might cause conflict with the residents.

The draft plan of Samchuk market development for 2010 – 2011 was developed within sustainable development framework. This plan will be informally discussed in the Old

Market Committee meeting in August 31, 2010 for feedback and input. The plan consists of six strategies. Each strategy is supported by concrete action plans-

Strategy for 2010 – 2011

Strategy1: Revitalize and Develop activities and attractions of the community relating to community goals and interests of tourists

Key Actions:

1. Promote tourism activities to build up know-how in conservation and community tourism

- Bike Rally with RC finding in key tourist spots of the market
- Teach and demonstrate traditional cooking
- Arrange regular events at 'Larn Poe'. Show local culture by students from community schools in national festivals such as Loy Krathong festival, Songkran, Fathers' day, mothers' day and so on
- Arrange 'vegetarian festival' of Samchuk
- Arrange 'Aroi dee' Delicious Food Festival during December 29-31 of every year
- Arrange activities relating to local traditions which are predominately Chinese origins such as 'wai jao (pay respect to god)
- Prepare tourism calendar of Samchuk

2. Develop and improve tourism spots responding with conservation and tourism

- Provide signage of tourist locations in each Soi.
- Provide more public seating and green areas

3. Encourage the development of unique souvenirs representing community identity

- Arrange 'Local Product Contest' that presenting unique identity of the community, only at Samchuk.
- Develop community souvenirs

Strategy 2: Communicate to and educate tourists to understand the way of conservation of Samchuk market.

Key Actions:

1. Develop Samchuk market as being a learning resource for the youth

- Develop courses of study of local architecture, cultural tourism attractions, traditional foods, traditional careers and skills for study in local schools.

2. Provide information about conservation of Samchuk market to tourists

- Create 'youth guides'.
- Provide 'youth guides' in tourist spots for giving information to tourists.
- Provide training for the residents on the history of Samchuk market (twice a year)
- Participate in events or tourism exhibitions held by various agencies.
- Provide hospitality training for the residents.

Strategy 3: Set a system of environmental and urban landscape management strengthening unique culture.

Key Actions:

1. Improve the landscape of the market to presenting Samchuk market community.

- Organize shops in each Soi and present its own uniqueness

2. Tidy the electrical cable system in the market Manage garbage and waste water.

- Set up an integrated system for garbage and waste water management.
 - Use bio-fermentation manure for environmental management.
 - Promote the use of grease traps
 - Set up a waste water system
3. Provide 'disaster mitigation', 'fire hazard' training and prepare 'disaster prevention' plan of the community.

Strategy 4: Make the link and create tourism networks with outstanding cultural heritage sites of the district and nearby communities.

Key Actions:

1. Study other potential tourism sites and related communities
2. Set meetings with partnerships to make plans together.
3. Prepare a tourism plan linking districts
4. Set up a 'district association committee of cultural tourism'

Strategy 5: Create understanding and relationships among community, government agencies and authorities involving the tourism development of Samchuk market.

Key Actions:

1. Arrange exhibitions to present the results of cooperation with academics, government agencies and related parties.
2. Set up a 'coordinating committee' to coordinate with government agencies (district and province level).
3. Arrange meetings with partners and follow up the progress.
4. Prepare learning summary and publicize.
5. Evaluate working results of community and updating.

Strategy 6: Set the tourism management system for effectiveness of working processes and problem solving.

Key Actions:

1. Build and strengthen the Old Market Committee and management system.
 - Prepare a working structure and mobilize participation from partners.
 - Provide training to improve potentiality of leaders and committee in management and teamwork skills.
 - Arrange 'working summary meetings' monthly
 - Arrange 'work progress forums' every three months
 - Arrange an 'Annual working summary' forum.
2. Strengthen the community of Samchuk market
 - Arrange meetings between the Old Market Committee and residents to set goals, guidelines, and management systems for the future of old market development.
 - Set up cooperation teams of merchants to work together
 - Provide training to develop teamwork skills and cultural tourism
 - Arrange monthly meetings.
3. Encourage the cooperation with academic partners to support the development and learning of Samchuk community.

In this phase, the Old Market Committee re-organized the structure as following figure shows.

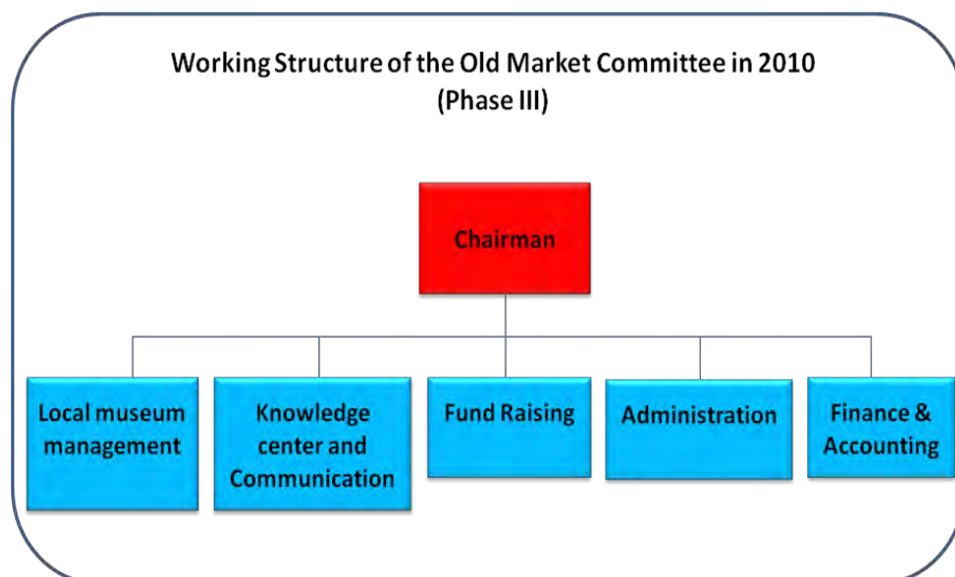


Figure 77: Working Structure of the Old Market Committee in Aug 2010

Source: the Old Market Committee, Aug 2010

Future Vision:

The 2010 – 2011 sustainable development plan seems to be designed for solving current issues as a short-term measure. There is no formal vision for the longer-term or development roadmap yet.

The plan of future vision of the market is under developing. It was kicked-off from the workshop meeting of the Old Market Committee and academics, held on August 17-19, 2010. The draft of Samchuk market in the future would be *‘the commercial cultural heritage site that provides happiness and pride to visitors and Samchuk community’*.

Here is the draft of strategic missions, provided by Mr.Pongwin, the lord mayor and chairman of the Old Market Committee.

1. Local culture, traditional living of local people still remains.
2. The market offers variety of delicious foods with fair price, good facilities and environment.

3. Samchuk people aware of their strength of cultural identity and its value. They pride and wish to conserve their heritage. The new generations have this feeling as much as their ancestors.
4. Efficiency in tourism management especially managing a carrying capacity.
5. Have partnerships and networks in both conservation and tourism
6. Government has more involves in the management and development.

There were comments from the meeting that the current organization structure of the Old Market Committee did not respond to the mission. The organization structure should be designed by strategy as follows.

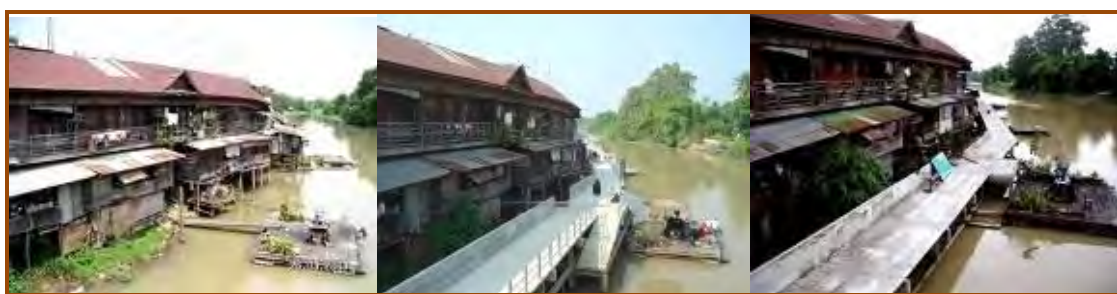
- Tourism Location Development
- Tourists management and cultural understanding
- Landscape and Environment
- Partnerships and government relation

This plan and organization structure has to further align with local residents stakeholders.

However, for the mission number four, Mr.Pongwin-the chairman of the Old Market Committee already has a concrete picture in his mind to expand the market area to the riverside. This development concept is originates from historical information of Samchuk when it was a busy port for river boats. So he would develop another tourist location at the riverside area. Also the area needs redevelopment to ease tourist flow.

Actually, this project is already started. During the site conservation in Aug 2010, the current corridor is being demolished (see figure 41) which will be replaced by a new wider one by the end of 2010. The reason for removing the old one is because it is too high so it is blocking view of the river bank shop-houses.

The new corridor will remain a concrete structure four meters wide but less height. And it was built closer to the riverbank (around 0.6 m.). Its wider space allows the building of commercial space by placing row of carts or kiosk along the way. Moreover, there are about ten shop boats or more parking beside the corridor which tourist can step inside a boat for buying things. Each boat is connected via a walking bridge so tourists can enjoy stepping from boat to boat. The shop boats might be operated by private vendors and may be open for bidding.



(2003)

(2004)

(Destroying, Aug 2010)

Figure 78-80: riverside concrete corridor

Source: (left) Provided by the Old Market Committee , (right) site survey, Aug 2010

(middle) www2.manager.co.th/Travel/ViewNews.aspx?NewsID=9470000099357, viewed Dec 2009

This restoration project risks of (i) visual conflict from the contradicting structure with row of wooden shop-house along river bank since there is no drawing or picture to see how it looks after finished. The new corridor will be made from concrete with a bigger size, but lower height. (ii) The integrity and authenticity may be lessened because the new construction has a wide area and outstanding features. It may also mean it is difficult to control products & services. The committee still has this issue to resolve.

This development should be considered seriously. The committee should gather input and comments from partners (academics, government and private agencies) especially from local communities. Both positive and negative effects would be clearly seen. It must be realized and aligned.

BUDGET

The market development budget is the responsibility of the finance committee of the old market committee. It has transparent management which can be checked by the public. The transparent budget management can prevent money leakage and help in budget saving. For example, the repair expense of Baan Khun Jamnong Jeenarak was only Baht 700,000 while the budget was set at Baht 1,400,000.²⁰

Sources of the budget for old market development came from:

1. Fund Raising Team of the Old Market Committee
2. Budget support for specific projects from private agencies and government authorities
 - Rehabilitation budget, support from the Health Promoting Foundation via Thailand Community Foundation (1.5 million Baht for 3 years conservation works, 2003 - 2005)
 - Research study budget from government authorities (Cultural department and etc)
 - Tourism Authority of Thailand (TAT)
 - Ministry of education

Most of the budget was achieved by the 'Fund Raising' team through various kinds of fund raising projects such as 'Food fair', and souvenirs, they have pledged to arrange activities or donation events when the budget is needed.²¹

²⁰ Interviewed Mr.Somchai Hongsuphan, Design & Rehabilitation team of the Old Market Committee, Aug 2010

²¹ Interviewed Mr.Pongwin Chaiwirat, chairman of the Old Market Committee, Aug 2010

THE BENEFITS

After the achievement of revitalization, Samchuk market transformed itself into a brisk and dynamic tourist attraction. It still portrays the genuine old-world charm and the simple way of life that are increasingly rare to find in a world driven by profits. Nowadays, Samchuk market welcomes thousands of tourists each day. The benefit gains from the revitalization project can be summarized as:

- **Economic Benefit:** The market has come back from the dead being a 'living market'. It provides income to people in the local community from cultural tourism in terms of revenue, business development and employment. It really helps to generate well-being to community as 80% of shops are owned by local residents.
- **Area Benefits:** The historical shop-houses in Soi1 and 2 are protected from demolition. The fabric rehabilitation spreads out to other Sois as a cultural area. Overall environment is improved. Even the abandoned shop-houses were cleaned and repaired to operate again. Public space and facilities are much improved. The profile and reputation of Samchuk market community is improved which brings in a sense of pride to the community.
- **Social Benefits:** While economic benefits obviously have a substantial impact, there are softer values such as greater community spirit. Children return home from finding employment in the capital. The family gets together again (at least they will get back on Fridays to help the family business), warm family relationships are rebuilt and developed into stronger community ties.

PROBLEMS AND LESSONS LEARNED

The Samchuk market has revitalized and conserved the wooden architecture in the area to be a cultural heritage. It has applied cultural tourism and an educative learning center to the community in order to make a lively market. The market is publicized and well known as a 'cultural heritage century-old market for conservation'. The success gained from

the incorporation of local community with the desire to conserve their places and life. They strengthened their community bonding, improved know-how of leadership and committee works, built partnerships with academics, government agencies and non-profit organizations. They clearly understand their unique identity and express to public through charming fabrics and activities.

Below is a chart presenting the steps of revitalization of the market from phase I - II.



Figure 81: Summary steps of the revitalization of Samchuk market (Phase 1 - 2)

Source: Drawing by Phukirk B., Aug 2010

In summary, the first phase of the development did not provide concrete outcomes because of low involvement from local residents and knowledge gaps of the revitalization

team. In the second phase, the focus was on 'community involvement'. The management had just facilitated and encouraged participation and commitment from residents and stakeholders and asking support from outside as a network (mainly from academics). This produced great results.

The first step of the revitalization of the Samchuk market community is '**Strengthen community**'. The place might not exist if the community is weak. The strong community should consist of strong community leaders and involvement of the inhabitants. They should align together about their future and have a strong commitment to conserve the area.

The '**involvement and participation of the residents**' is a necessary action to get concrete results. Learning from Phase one of the development, any action leading to individual benefits need to get alignment before launching to avoid conflict and get collaboration. The revitalization team (the Old Market Committee) should consist of qualified representatives of stakeholders especially from residents and landlords as key leaders.

Bottom-up commitment can get more collaboration and drive better results than Top-down. In the first phase of development, the activities were planned by government agencies then cascaded to community level. This can create confusion and conflict with the local community. Also, the project may not continue in the long-term because outsiders may not see the issues in the same light as the local community.

'**Know-how**' is very important for further development. In the early stages of phase 1, there were lots of meetings but no outstanding actions and results. It was because the committee did not have experience and know-how of conservation and revitalization. They were eager to conserve the place but did not know how to do it, where to begin, what should be proper processes, how to manage it etc. There was confusion and argument among the committee members in the early years. Know-how can be gained by requesting help from knowledge holders such as academics, conservation organizations, visual education methods or visiting other cultural heritage sites.

In the beginning, there were about 30-40 members of the Old Market Committee which was too much people. It was very difficult to get alignment on actions and making decisions. This was a cause of 'lots of meetings but no action or no progress'. **'Split into small working groups with clear accountability'** should be more effective way to get concrete results. Team meetings should be held regularly to follow up, share learning and recognition.

The revitalization team should clearly **'understand about the core issues and set up priorities'** which should be collected from field work with the residents then analysis by the committee. 'Economy' is the top priority of Samchuk because the market was dead. Both landlord and residents agreed that it was the most important issue. So the Old Market Committee had to prove that the economy can be improved by conservation processes. They found that 'A delicious variety of foods and desserts' as the identity of the place. So they launched 'Delicious Foods Fair at Samchuk' in 2001 which proved that the old market still had potential to drive the local economy by promoting its unique identity.

In order to make bigger steps, Samchuk market needs to **'build partners'** from external means to be consultants, to provide coaching and support (know-how and budget). Another benefit of building partnerships is to balance power with government agencies and local politics.

The development of Phase two was a struggle for a while from the changing of the lord major of the district which led to policy changes, support etc. The ideal of the cultural site management should be **'free of local politics'** because the cultural heritage site revitalization is a long-term program.

All the above are a great learning example for other cultural heritage sites. The success of Samchuk market can be a proven success case for revitalization. They can turn a dead market to be an attractive cultural tourist spot which can generate income for the community. The architecture and the way of traditional living of people are proudly promoted in the globalization era with less distortion of daily life style.

The sustainable economy and conservation are priorities after the success of revitalization of Samchuk market. The big challenge for the local community is about how to keep their cultural heritage in the long-term. The place, identity and authenticity of architecture would be conserved. The local culture and customs must be continuously passed from generation to generation which might be the most difficult part of cultural heritage conservation.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

CASE II: AMPHAWA FLOATING MARKET



Figure 82-84: Amphawa floating market

Source: Place & Prices magazine, Amphawa, Special Edition, p.44-45, 2010

INTRODUCTION

If Samchuk market represents a great example of how an old market was conserved and revitalized by a local community; Amphawa floating market should be a great example of revitalization led by government authority with the cooperation and support by academics and conservation organizations. Tambon Amphawa is located in Amphawa district, Samut Songkhram province. It is in the central (west) area of Thailand.

In the past, Amphawa used to be known for supplying foods for the capital. It was also known as the 'Venice of the East' as it has more than 300 canals which created a settlement of the Riparian community of central-Thai people. In Thailand, the riparian or river-based communities are found only in central and southern parts of Thailand.

Although the Amphawa floating market had closed 30-40 years before 2002, the life of the local people was still associated with water for communications and trading within the community. Villagers still bought ready-made food and groceries (vegetables, fruits, fishes, meat and herbs) from boat vendors at the pier in front of their houses. Many households still had their own boats but used them less often than in the past.

The revitalization began in 2002 with some building regeneration projects. Then in 2004 the floating market restoration project started and promoted the whole town as a tourist destination by T.A.T. (Tourism authority of Thailand). It received a UNESCO Asia-Pacific Heritage Award for Culture Heritage Conservation in 2008. Now the Amphawa

floating market is revived and is one of the most popular tourist sites among Thai visitors; most visitors are aged 15-25 years old²²

CONTEXT

HISTORY AND DEVELOPMENT

Amphawa has a long history. It was a hub of agricultural trade for the riparian community in the Maeklong basin. The area consists of floating markets, houseboats, and houses built along the canals.

Dating back to late Ayuttaya period, around 1760, it was called 'Bang Chang' (village of elephants). The Bang Chang - a riparian community was well known for growing fruit and vegetable crops. It was very prosperous and filled with fruit and vegetable gardens. Agriculture and trade grew within the community. The Bang Chang Market became the largest floating market and trading center of agricultural products for Bang Chang gardens and nearby areas.

It was then regarded as 'Suan Nok' a rural garden. It was compared to the garden located within the capital near the Royal Palace, called 'Suan Nai'. So it created the phrase 'Bang Chang Suan Nok, Bangkok Suan Nai' at that time. Through the passing of time Bang Chang evolved into the Ampawa community. In the middle of the 19th century, Amphawa became the largest community center in the Mae Klong basin. This prosperity continued until around 1973.

²² source: Bansomdejchaopraya Rajabhat University Research Center, provided by Lt. Watcharodom Aunsuwan, the mayor, Sep 2010.



Figure 85: Amphawa in the prosperous era

Source: Lt. Patcharodom Aunsuwan, the mayor, Sep 2010

Around 1974, with the development of roads, trading and commercial activities were moved to land around the network of roads in Samutsongkram. The Amphawa floating market like others disappeared. The social and economic importance of Amphawa changed into a self-supporting community or turned to be residence and local trade.

Amphawa then was just a small and quiet community. Housing had dilapidated; some of them were neglected and uninhabited. People had migrated to Samutsongkram or Bangkok for work. There were only elderly and children left in the community.



Figure 86-87: houses were in poor condition, imaged in 2000

Source: Lt. Patcharodom Aunsuwan, the mayor, Sep 2010

Until 2001, Amphawa was listed as being a case study of 'an environment that relies on canals, rivers and orchards'. It was chosen because of the place remains rich in natural resources and unique living characteristic of riparian community. A research document called 'Master Plan and Implementation Plan for conservation of Rivers, Canals and Ditches in the Western Region of Thailand' was organized by the Office of Natural Resources and Environment Policy and Planning (ONREP) and the Faculty of Architecture Chulalongkorn University and the municipality of Tambon Amphawa. The project was continued as 'Thai Cultural Environment Project (TCEP)' which was financed by the Danish Government (DANIDA). The result presented a vision for the improvement of the physical heritage in Amphawa. Then in 2002 the Amphawa community received 'The Best Conserved Community' award in 2002 given by the Association of Siamese Architects under the Royal Patronage. The recovery project was also strengthen from the conservation and development project, called 'Amphawa Chaipattananuruk', led and sponsored by Chaipattana foundation in 2004. The project has carried on until today.

Amphawa fully became a cultural tourism attraction after the raising of Amphawa floating market in August 2004. The floating market received a great response from the community and spread out to Bangkok. Numbers of tourists had increased rapidly. It brought in revenue to the community. Consequently, house owners had more confidence to invest in their property. Many houses were renovated for running businesses. The number of boat vendors in the floating market had increased as well as tourist boats (firefly trips, canal trips etc).

Amphawa became more famous after receiving the UNESCO Asia-Pacific Heritage Award for Culture Heritage Conservation in 2008. Dr. Sheldon Shaeffer, the Director of UNESCO Bangkok presented the official award plaque to Her Royal Highness Princess Maha Chakri Sirindhorn, the patron of Amphawa canal community restoration project on December 21st 2008.

Today, the evening floating market is very popular. The market is held on Friday, Saturday and Sunday and receives more than 10,000 tourists a day. It has brought liveliness back to the place. And a beautiful and valuable ways of life of Amphawa people that held a unique local culture in the past is also back to life once again. Visitors can taste some experience of riparian community by going down to the waterside in front of the wooden house to buy various kinds of foods from the hands of vendors in the floating market. The market is also a location of piers for boat tours to see firefly along the canal at night.

The evolution of the Amphawa Floating Market can be summarized as follows:

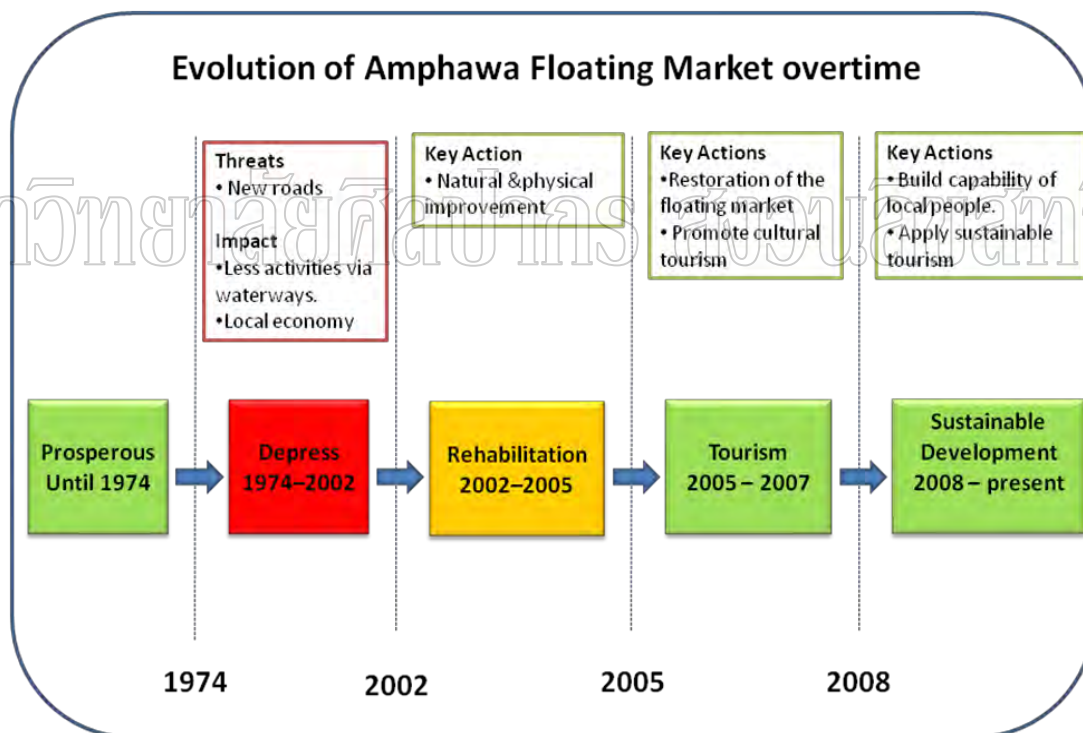


Figure 88: Evolution of Amphawa Floating Market

Source: Drawing by Phukirk from historical information, Sep 2010

Geographic Information



Map 7 – 8: Location of Amphawa Floating Market

Source: Lt.Patcharodom Aunsuan, the mayor of Tambon Amphawa, Sep 2010

Tumbon Amphawa is a small town (2.5 km²) in Samut Songkhram province. It is about 72 kilometers west of Bangkok, and 20 Km further from the Gulf of Thailand. River water, sea water and brackish water pass the town. Another name of Amphawa is 'Muang Sam Nam' (three waters town). This gives advantage to various agricultural products.

Most settlements are located near waterways, which is the traditional settlement style of the riparian community. The majority of local people in the community are Chinese and Thais. Basically, Chinese are merchants and vendors while Thais are the owners of plantations. The densest settlement is in the floating market area as the center part of the town which is located at the mouth of Amphawa canal.

Most houses in the floating market area were renovated to operate as commercial shops, guest houses, restaurants, etc. They are in the form of rows with single storey wooden structures along the Amphawa canal. The landscape of tourism spots of Amphawa is as below.



Map 9: Landscape of tourism locations in Amphawa

Source: www.amphawapaplearn.com/image/map_amphawa.jpg, viewed Apr 2010

The floating market actually is only about 200 meters long. Food is mostly served in small portions at cheap prices so visitors can buy more items for variety of tastes. These provide a glimpse of traditional Thai villagers living close to the rim of the river. Most of the goods sold are foodstuffs. People in Amphawa are famous for their culinary and confectionary skills as reflected through Thai-style fried noodles, noodle soup, rice and curry, grilled river prawns and squids as well as Thai desserts especially those made from coconut and local fruits such as pomelos, rose apples, mangoes, bananas, oranges and flowers.



Figure 89-90: Amphawa floating market

Source: Lt. Patcharodom Aunsuwan, the mayor of Tumbon Amphawa, Sep 2010

Trading on the bank of the canal is also very popular. The small scale shops spread out along the concrete walkway for a distance of about 1 km on both sides of Amphawa canal where small shops, food-stalls and carts are situated. Both sides are connected by concrete bridges at the head and tail of the canal (the mid-bridge is under construction, Sep 2010) so visitors can walk across to other side. There are many souvenirs shops depicting local scenes, etc. So it is very colorful place and has made Amphawa market so popular for taking pictures. Here are some of them.

Original shops

‘Sawan O-sot’; A drug store that also offers traditional Chinese & Thai drugs & herbs. This is the oldest shop in Amphawa. It is around 100 years old. The original fittings and

equipment are still in used. 'Saman karn kha'; is a wholesaler and retailer of traditional roasted coffee. The front retail shop is decorated in retro style. At the back of shop is a place for coffee bean roasting in traditional way. 'Heng Gee'; traditional Chinese snack 'ka nom pea' with original recipes.



Figure 91-92: 'Sawan O-sot'

Source: site survey, Sep 2010



Figure 93-94: Samarn Karn Kha

Source: site survey, Sep 2010



Figure 95-96: 'Heng Gee' shop

Source: site survey, Sep 2010

Old style Grocery Shops

Since there are no 7-11 type convenience stores in this area (as a result of social sanctions), so there is room for this 'Show Huay' shops. Most of the shops are owned by Amphawa people.



Figure 97-99: Traditional grocery shops

Source: site survey, Sep 2010

Coffee shops, Restaurants & Bars

'Chanchala'; A retro coffee shop, created under 'Amphawa Chipattananuruk project'. It is decorated with antique tables and chairs and long benches. The ambience is like pub of 60-70 years ago. It offers cold thirst quenching drinks and colorful snow ice desserts with assorted fruits or syrup toppings. Furniture and photographs of Ampawa lifestyle are shown on the wall. **'Kumpan'**; Food & drinks & homemade ice cream shop. There are local made drinks and homemade ice cream. The brand 'Kumpan' is intended as a brand for wider distribution. It is promoted as a brand from Amphawa. **'Kanjana panich'**; An old style coffee shop, serving drinks & snacks with old-time tastes. It also sells postcards and souvenirs. **'Baan Thong Boran'**; The most popular pub & restaurant in Amphawa. It has retro ambience with a live acoustic band, decorated by old style furniture. This busy venue has inspired many copies.



Figure 100-101: Chanchala coffee shop

Source: site survey, Sep 2010



Figure 102-103: (left) Kumpan shop (right) Kumpan homemade icecream

Source: site survey, Sep 2010



Figure 104-105: (left) Kanjana panich coffee shop (right) Baan Thong Boran

Source: (left) site survey, Sep 2010 (right) www.bloggang.com/data/amphawapaplearn, viewed Sep '10

Folk museum

'Yesterday Museum'; operated by 'Chaipattananuruk project' presenting culture and traditions of Mae Klong river's communities. 'Baan Kru Aue', a small local museum, dedicated to recognize 'Kru Aue Suntaraporn' – the legend of western music in Thailand.

He is a former member of the 'Suntaraporn band' which was the most popular band 50-60 years ago. The band still exists currently. His instruments and things are displayed in the museum. Visitors can also buy CDs of 'Suntaraporn band' and other oldies here.



Figure 106-108: Phipittaphan Mue Wan Korn (Amphawa Chaipattananuruk)

Source: site survey, Sep 2010



Figure 109-110: Ban Kru Aue

Source: site survey, Sep 2010

Souvenirs and boutique shops

'Ruen Khun Poh'; offer fortunate decorative products, made from wood, sand, plants rope, etc. Its products are representative products of Amphawa (OTOP – One Tambon One Product). 'Taramart'; offers fabric products and souvenirs. On the second floor is a coffee shop. Other interesting souvenir shops are 'Office of Mon Ruk Mae Klong magazine', 'Tee Yoo Khong Jit Jai', etc



Figure 111-113: (left) Ruen Khun Pho (middle & right) Taramart

Source: site survey, Sep 2010



Figure 114-115: (left) the office of 'Mon Ruk Mae Klong' magazine (right) 'Thee Yoo-Khong Jit Jai' shop

Source: site survey, Sep 2010

Apart from the permanent shops, there are many carts along the pavement of both sides of Amphawa canal and at the land market.



Figure 116-117: (left) kiosk and cart vendors (right) land market in evening with rain

Source: site survey, Sep 2010. The right picture is from Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

When the day is done and night has fallen, one of the popular activities for tourists is firefly watching from a boat. Thousands of fireflies sparkling above the surface of the river or around 'Lampoo' trees: it is a very romantic scene. The little lights twinkle in the dark night especially during the rainy season (around May – Oct).



Figure 118-119: (left) firefly seeing route, (right) firefly boats

Source: (left) translated from www.maeklongdee.com, Apr 2011

Amphawa floating market is quite different from Damnoen Saduak floating market located in Ratchaburi province. Only 15 kms from Amphawa Floating market. The market begins in the late afternoon. The number of boat vendors in Amphawa is not as high as Damnoen Saduak. The row of shop-houses along the canal in Amphawa is more attractive and authentic. Also Amphawa floating market is still relatively unknown among Western tourists as it is not featured in Lonely Planet as yet.

Amphawa during weekday without the floating market has a different ambience. It is very quiet, calm and green. It seems to be an oasis of traditional life. The charming characteristic of the old riparian town can be clearly seen. The time seems to really slow down.



Figure 120: Weekday at Amphawa

Source: site survey, Sep 2010

STATEMENT OF HERITAGE SIGNIFICANCE

Amphawa floating market has a rich '*cultural heritage*'. The identity of Amphawa riparian community is presented here which is constituted from unique 'Socio-geographic' or geographic and social (people, culture and traditions). The cultural heritage of Amphawa floating market is valued from 'historical significance', 'social significance' and 'architectural significance'. They are presenting forms of architecture, works of art, traditions, lives and customs of local people.

The '*historical and social significance*' range from its history. Amphawa used to be the center of agricultural trading in Mae Klong river basin. The Amphawa floating market is the waterway intersection point for all vendors in this area. Therefore, Amphawa floating market was a great source of high quality fruits and vegetables in the past even until today. Also, Amphawa community plays a significant role in Thai history as it was famous for its artists especially the art of Thai classical music and dancing. Living tradition reflects the soul and character of the central-Thai people. Some traditions such as offering food to rowing monks in the morning still exist. This is because the special tradition of the settlement of the riparian community.

The cultural heritage of Amphawa floating market also ranges from '*architecture significance*' from the beautiful landscape. Single storey wooden houses were built along Amphawa canal. The fronts face the canal and a variety of orchards are at the back. This makes a unique local architectural style different from the styles of other communities. Amphawa houses were constructed in a row pattern with the same roof level. They are Thai style wooden houses with roofs without gables that were made of tiles shaped like rhombus. Their windows were made of wood and doors folded. There are landings and footpaths which connect the front of each house, to facilitate communication. They are about 50 - 100 years old. Most of them are renovated in good condition but less modification. This kind of architecture is symbolic of the Amphawa community. It reflects the prosperity of the floating

market and the way of living of local villagers and reflects the local architectural wisdom to live in harmony with the tide which makes it uniquely different from other communities.



Figure 121: Drawing of traditional house in Amphawa

Source: www.chula.ac.th/idcu/cm1/groups/guniversity/documents/cu_depawards/cu_004129.pdf, viewed Apr 2011

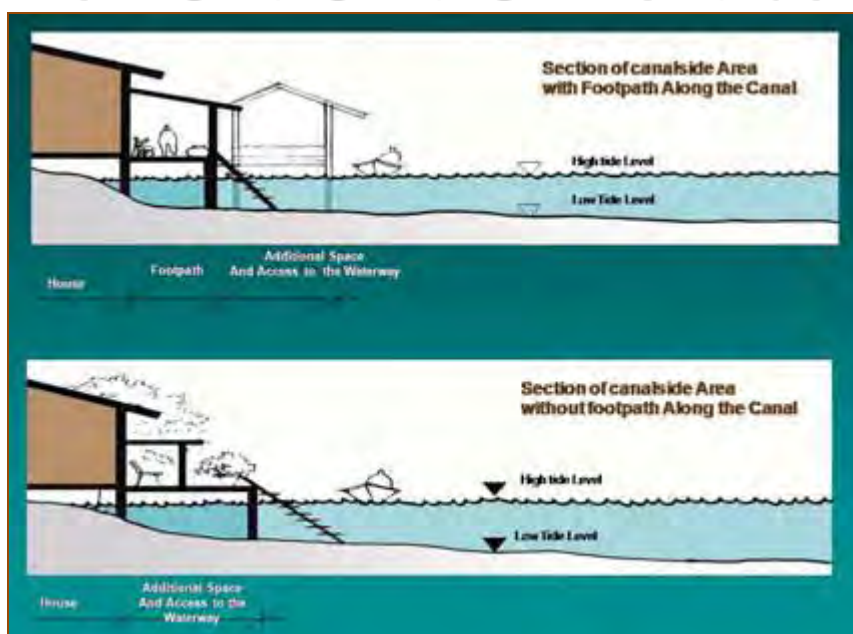


Figure 122: Architectural wisdom in harmony with tide which rises and ebbs

Source: Siriwan Silapacharanan, Amphawa: Saving its Spirits of Place, Faculty of Architecture, Chulalongkorn University, 2008.

REVITALIZATION STRATEGY AND PLAN

The revitalization of Amphawa floating market through cultural tourism is not only limited to the floating market area, but it is actually covered the whole area of Amphawa community which was revived through a strong commitment of the present leader of Amphawa municipality - first lieutenant Patcharodom Aunsuwan, the mayor of Tambon Amphawa municipality, who played an important role in bringing Amphawa back to life, particularly in the matter of restoring the floating market and tourism promotion, he called Amphawa tourism as 'community tourism' or tourism owned by the community.

The cultural rehabilitation was supported by full collaboration with relevant agencies, namely the municipality of Tambon Amphawa, province agency, educational institutes (Chulalongkorn university), Chaipattana foundation, the Office of The Natural Resources and Environmental Policy and Planning, and Danish International Development Assistance (DANIDA) in order to launch Cultural Environment Project and Conservation and Development projects within the riparian community of the Ampawa canal. The development can be divided into three phases according to the key actions and concrete outcomes:

- Phase I: Regeneration of architectural heritage (2002 – 2005)
- Phase II: Tourism development and promotions (2004 – 2007)
- Phase II: Sustainable development (2008 – future)

Phase I: Regeneration of architectural heritage (2002 – 2005)

In 2001, Amphawa was selected as a case study in the research of 'Master Plan and Implementation Plan for conservation of Rivers, Canals and Ditches in the Western Region of Thailand' by the Office of Natural Resources and Environment Policy and Planning (ONREP) and the Faculty of Architecture Chulalongkorn University (CU.). Consequently, this research led to further actions by the pilot project for environmental conservation and development of Amphawa canal, called '*Thai Cultural Environment Project (TCEP)*' which

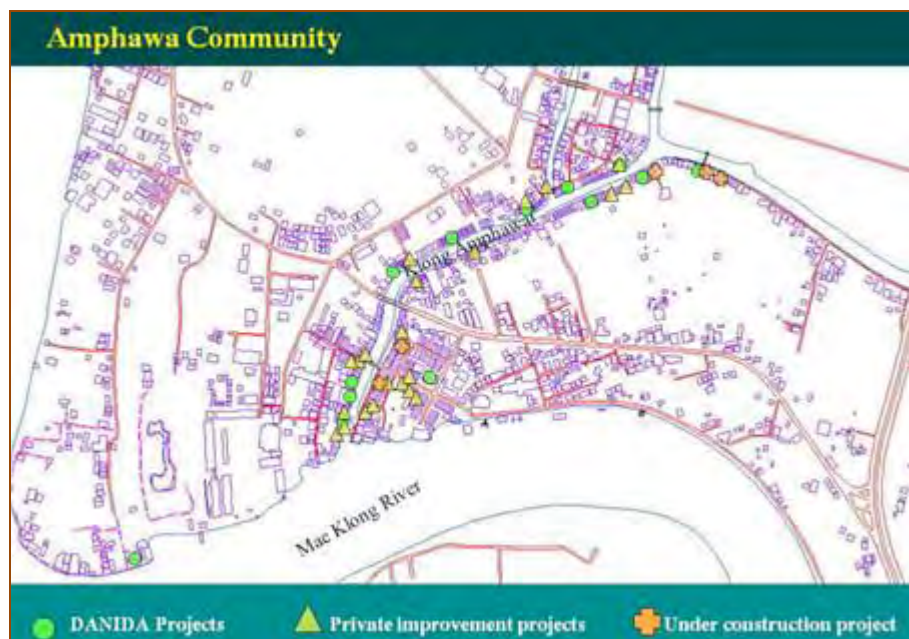
was launched by the ONREP with finance from the Danish Government (DANIDA), and in partnership with the Faculty of Architecture of CU and the Municipality of Tambon Amphawa. The project ran from 2002-2005.

The TCEP started with a detailed survey in Amphawa community in 2002-2003. Measurement works of the interior and exterior for selected prototypes focusing on the canal-side areas, including row houses, shop houses, traditional Thai houses, former floating houses, local houses, schools, and the town hall.

Then architecture drawings, pictures and building use were formulated. The data on the orchard system, waterways, walkways, public space and road networks were also recorded. As a result, an inventory of cultural heritage was established. During this procedure, a monthly meeting with local people was organized to find out problems, needs, potential, and to set up the vision for community conservation and regeneration.

In addition, awareness-raising activities were organized regularly in 2003 - 2004 targeting school children, administrators and local residents. This helped revive pride and build up a significant basis for the development and revitalization of the community along with the conservation of its unique identity.

The last phase of TCEP was followed by demonstration projects. There are seventeen buildings that were restored as part of this demonstration project. They are the Town Hall, four units of Chaipattana Foundation's row houses, a former floating house, traditional Thai houses, row houses, contemporary houses and a landscape development project implemented between 2004 and 2005. The location of renovated buildings is shown on the following map.-



Map 10: Location of building participated DANIDA project

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

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Most of the construction work concentrated on building foundations, roofs, ceilings, doors, front wooden panels and canopies. Deteriorated electric wires, water supply pipes, and drainage system of some buildings were also repaired. The renovation cost was financed by 50% matching funds from DANIDA (paid via ONREP) and 50% paid by house owners. The participated building was done on a voluntary basis. Many houses did not join this conservation program because of:

1. Affordability; repairing a wooden house has high cost because of material and labor. It was about Baht 300,000 per house on average, depended on condition.
2. Concerned about economic advantage. What they will get from investment.
3. Concerned about the right of repaired house. Local residents worried that the budget supporter may control the uses of the repaired house.

²³

²³ source: interviewed Lt. Watcharodom Aunsuwan, the mayor, Sep 2010.

The last two concerns were relieved by clarifying in community forums and personal meetings. Finally, seventeen buildings participated. The result of TCEP project can be summarized below.-

1. Canal conservation. Improved water quality in canals
2. Building conservation. Mostly homes and commercial houses
3. Community Preservation and Restoration
 - Cultural heritage conservation
 - Ready for economic and social rehabilitation, driven by tourism development

Phase II: Tourism Development and Promotions (2004 – 2007)

The mayor of Tambon Amphawa wanted to promote tourism to improve the local economy. He had an obligation to prove that the renovated houses of TCEP project could generate more income, aiming to create a successful model for creating imitators (more houses to be renovated). He initiated to restore the floating market as a key driver of Amphawa tourism promotion by the cooperation with community leaders and local vendors.

Actually, Amphawa is rich in cultural and natural heritage, so it may have options for tourism schemes. Anyway the lord mayor chose to restore the floating market because it is easy to remind people about Amphawa. The resources are ready as canals still exist, gardens still grow great foods and villagers still have boats. This development responds to Amphawa's socio-geographic consistent with the development guideline, given by His Majesty the King.

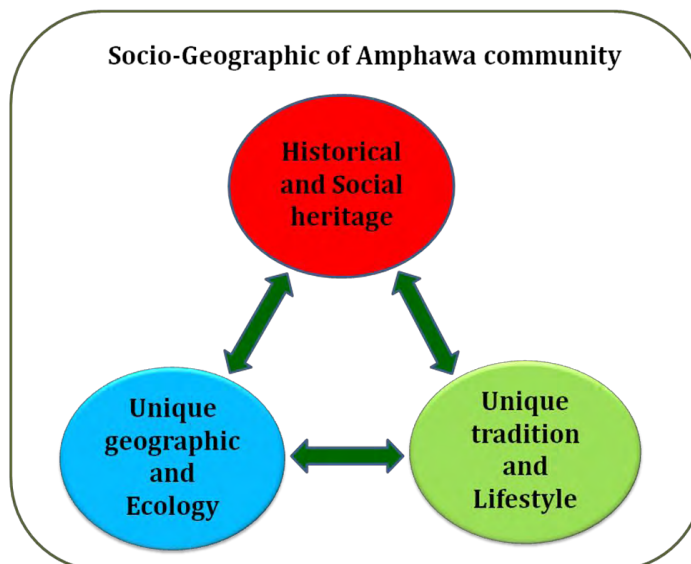


Figure 123: Socio-geographic of Amphawa community

Source: Lt. Patcharodom Aunsuwan, the mayor of Tambon Amphawa

There is a very famous floating market, called Damnoen Saduak located only 15 km from Amphawa. Therefore, the floating market of Amphawa needed different positioning (comparative positioning with the Damnoen Saduak floating market).

Learning from Damnoen Saduak floating market, visitors spend a short time in the market because of hot daytime climate. So Amphawa floating market decided to be an evening floating market. It operates in the evening when the climate is cooling down so visitors can stay longer. This also provides opportunities to present all advantages of Amphawa resources such as firefly sightseeing trips, home-stay and shopping in the terrestrial market.

The positioning of Amphawa floating market can be classified as a niche marketing concept because the development is based on 'customer-centric thinking' and 'Outside-in thinking'. It views the needs of customers before responding with products, services or marketing activities, and finds unmet needs that no one capture before.

Since there was no floating market for more than thirty years in the beginning of the restoration, the municipality offered a cost compensation campaign to create boat vendors.

It was a 'no lose' guarantee for boat vendors because raw materials cost were absorbed by the municipality which was offered at Baht 300 per boat.

The result was that there were ten boat vendors on the first day of the floating market operation (August 2004), and about forty shops on the bank. This was an economic mechanism to create 'supply'. It was arranged for further demand stimulation. For 'demand' side, he started with Amphawa community by requesting Amphawa people not to cook dinner at home on Fri, Sat and Sun but go out for dinner at the floating market. Also he raised some activities to stimulate demand such as giving cash coupons to visitors for buying foods from boat vendors at the floating market.

The mayor encouraged community involvement in floating market restoration. He arranged regular meetings with all community's leaders for brain storming on how to attract tourists and discussed their ideas.

The internal promotion of floating market was very successful. Numbers of boat vendors and buyers increased. So the compensation campaign to boat vendors was discontinued after just a few months. It cost the municipality only Baht 200,000 which was very cheap for floating market restoration.

As a result, local residents were able to recoup the costs of restoration investment from tourism. Now, more buildings are restored solely by their owners to accommodate tourists. The building restorations not only improve the canal environment, but also increase the architectural value of the community.

Apart of the floating market restoration, the cultural heritage of Amphawa was more outstanding when the Chaipattana foundation proceeded according to the Royal Initiative of Her Royal Highness Princess Maha Chakri Sirindhorn, in making use of the pieces of land (covering an area of 22-3-4 rai or about 8.8 acres) and together with constructed buildings, donated by Mrs. Prayong Nakawarang, an Amphawa descendent, to create value and benefits for the Amphawa community. So the foundation launched the Amphawa Chaipattananurak Project which adheres to the principles of development upheld by His

Majesty King Bhumibol Adulyadej in that 'every action must take into account the socio-geographic factors of the area to be affected'.

So the 'Amphawa Chaipattananuruk' created activities that were in line with the way of life of the Amphawa people. It makes Amphawa people happy in that they have a part in conserving and strengthening their simple traditional way of life in a sustainable manner. The project was completed in May 2008 which also improved the quality of cultural tourism. Below are details of the projects:

1. **Agricultural Demonstration Garden** – a natural learning center in giving visitors a chance to learn something of the local wisdom and traditional lifestyles of the Amphawa people relating to agriculture, specifically fruit crop cultivation; an important cash crop for the community. This activity also serves as a forum for agriculturalists, farmers, gardeners, and interested public, to exchange knowledge among one another.
2. **Community Stores** – consist of community local stores within Amphawa Subdistrict. They sell or exhibit local products with the objective to work in cooperation with the Amphawa community that will hopefully help create extra income.
3. **Nakawarang Cultural Square** – a multipurpose outdoor compound which will be used as a stage for local performances and activities that promote the local culture and traditional ways of life of the Mae Klong and Amphawa communities. Nakawarang Cultural Square was named in honor of Mrs. Prayong Nakawarang who donated these pieces of land which the Office of the Chaipattana Foundation is trying to bring about benefits to the Amphawa community and uphold the treasured Thai values.
4. **Chanchala** – A retro coffee shop sells coffee and variety of drinks, as well as local delicious foods, which are made by Amphawa good cooks. A small corner of Chanchala is set aside for those who love to shop because it sells souvenir items,



Demonstration Garden



Community stores



Nakawarang



Chanchala



Exhibition room

Figure 124-130: Chaipattananuruk project

Source: Chaipattananuruk's leaflet, Sep 2010

Tourism promotion and conservation went together in this phase as well as awareness increased among Thai tourist which that starts from word-of-mouth of local villagers. It encouraged villagers to tell their friends about Amphawa tourism. This brought public media to Amphawa. News about Amphawa was managed and provided by the mayor. In the PR, 'Retro marketing' concepts were used to give a feeling for traditional values and styles.

Phase III: Sustainable development (2008 – present)

Currently, the development of Amphawa is following two development philosophies that are 'Sustainable development'²⁴ and 'Sufficiency economy'.²⁵

Therefore, the development would be within the framework of 'Worth always comes before money', meaning development should support the conservation of culture, history and natural resources. Also, it can improve the local economy by increasing employment, incomes, local production, trading, services and tourism to improve the quality of life of community. He set a vision for Amphawa as the below phase illustrates:

'Amphawa is an historic town that consists of cultural heritage and ecotourism. The identity of cultural heritage of riparian community still remains complete. People in the community are living on principles of sustainable development and the sufficiency economy philosophy of His Majesty the King'

²⁴ Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.' Brundtland Report, Oxford University Press in 1987.

²⁵ Sufficiency economy principle; (i) moderation 'satisfaction', (ii) Reasonableness 'being aware', (iii) Self-immunity 'down -sizing risk', His Majesty the King.

Goal (2008 - 2011):

To develop Amphawa to be a model of CI+CE community (Cultural Industry + Creative Economy) by achieving 'five bests'

1. **Best history:** to search / storage / publicize community history.

- River of the Queen
- Birth place of King Rama II
- River trip of King Rama V
- The legend of Thai classical music 'Luang Pradit Pai Roa'
- The legend of western music 'Kru Aua Sunthorn Snan'

2. **Best culture:** to revive and retain traditions, culture and local wisdom

- Ways of living of traditional central-Thai life
- Thai traditions (Loy Krathong sai, Songkran)
- Thai culture (offering food to monks travelling by boat, local foods & desserts, etc)
- Thai music and arts
- Handicraft and local products

3. **Best Living:** to create a good environment and quality of life

- Simple lifestyle, low cost of living and safe
- Good infrastructure and facilities
- Have standard and quality of foods, accommodation and services
- Have regular community activities

4. **Best tourism:** to generate revenue from tourism, selling local products and services.

- Have attractive tourist locations and activities
- Convenient transportation and connection with surrounding communities
- Provide choices of tourist programs and activities

- safe
 - Being a place for all seasons. Create new tourism activities
5. **Best community:** to uplift competitive ability of Amphawa people. And to create learning, morality and ethics in the society
- Sustainable development community
 - Higher income and better living
 - Have local product development and innovations
 - Conserve and restore environment, living and traditions
 - Create happiness, peace, prosperity of Amphawa people and community

Strategies:

The strategic development is formed into four dimensions (4-P)

1. **People (community):** encourage community involvement with the development to strengthen and create a sustainable community.

- Increase experience (learning by doing) of community leaders in tourism development for further applying to their community. Also, uplifting tourism skills of Amphawa people such as training courses of 'English and Japanese language for trade and services'.
- Make the community aware and realize on the importance of conservation. The goal is not tourism nomination but it is for conserving identity of cultures and ways of living in a sustainable way.
- Community should be aware of the effects of outside-world on their living and culture.
- Community pride in their identity and willingness to present to public. This led to the founding of 'Thai Dessert Museum' in 2008 to be a knowledge and innovation center of Amphawa. Currently, it is the first and the only one dessert museum in Thailand.



Figure 131-132: Thai Desert Museum

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

2. **Product:** improve quality and develop new community products and services.

The ‘community products’ included culture, ways of living, tourism locations and services, can help in presenting of local identity. Key actions are:

- Develop and build ‘Amphawa brand’ for PR around the world. The awareness starts within the area of Amphawa by printing the brand on public locations such as umbrellas, canvas, etc.
- Develop and build sub-brand to community and packaging design
- Develop food safety program to improve food quality and food safety standards of community products.

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Figure 133-135: (left) logo of Amphawa, (middle and right) Amphawa brand on public space

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010



Figure 136: Some brand of community products

Source: Lt.Patcharodom Chaiwirat, the mayor, Sep 2010



Figure 137: Community products

Source: Lt.Patcharodom Chaiwirat, the mayor, Sep 2010

3. **Place (tourism):** improve and develop tourism locations and follow the concept of 'Sustainable tourism development' below

- To create tourism that is consistent with the natural environment and local culture.
 - To create tourism that respects the identity of the local culture.
 - To create tourism activities that support the best traditions, cultural and natural heritage conservation
 - To encourage tourism that is able to create revenue for the community.
- Tourism that is arranged managed and controlled by local people.

The projects are sponsored by CSR (Corporate Social Responsibility) campaigns of private organizations such as 'The Government Housing Bank', 'TOA' 'Thai Insurance Company', etc. The landscape improvement focuses on tourist locations. The project is divided into three phases.



Map 12: Landscape improvement plan of 2009 – 2011

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

Phase 1: 2009 (green color)

The landscape improvement covered area of Chot Thamrong road – Pueng somboon road, land market, mouth of Amphawa canal. Images below show ‘before vs after’ landscape improvement for aligning in community forums. It is to improve sightseeing and promote Amphawa brand by changing canvases and umbrellas, sponsored by Government Housing bank.



Figure 138-143: Landscape improvement in phase 1

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

Phase 2&3 (2010 – 2011), brown & red color:

The improvement areas are Chaipattana Foundation – land market – along Amphawa canal. It consists of two key projects:

- Town paintings, sponsored by TOA painting: inland areas. The buildings located around the land market. They are about 30-40 years old, but not a heritage, will be painted in red, green or yellow. Building owners can choose their favorite color among the three. Each color has meaning. Green color means ‘the birthday

of King Rama II as Wednesday’, red color is a color of ‘Lichee’- the most famous fruit of Amphawa, and yellow color is to retain original color of the building. So color is aimed to create new value to these non-heritage architectures.

- Life jackets and boat wraps presenting Amphawa brand, sponsored by Thai Insurance Co.,Ltd.



Figure 144: Life jackets and boat wrap, phase 2

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

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4. Preserve (conservation): re-create and conserve unique cultural and natural (ecosystem and environment) identity of Amphawa. The key projects are:

- Green city project (Green energy): to explore electric passenger car and boat. This project is supported by NASDA.
- Bicycle tour program (Thai Teep)
- IT city project (Free Wi-Fi).



Figure 145-146: Bicycle tour

Source: Lt. Patcharodom Aunsuwan, the mayor, Sep 2010



Map 13: IT city project

Source: Lt.Patcharodom Aunsuan, the mayor, Sep 2010

Working Team

The development of Amphawa is led by the mayor. His role is as representative of government authority and also community leader. The development processes is managed by using current resources of government structure plus full collaboration with partnerships. So the working team for Amphawa development will be:

1. Local authority (municipality) and community
2. Academics / planners (the architecture faculty of Chulalongkorn university)
3. Relevant agencies: ONEP / Department of Industrial / Chaipattana Foundation / OSMEP. / Institutions / NGOs
4. Private agencies (CSR): Government Housing Bank, TOA, Thai Insurance, etc

Future Plans:

The mayor has quite a clear vision of 'Amphawa in the future'. He would develop Amphawa to be the 'Venice of the East' again. The floating market, firefly, classical Thai music, etc are all part of it. It still responds to socio-geographic of the town. Currently Amphawa has more than 300 canals so it has potential to be just that.

This new positioning is unique as it has 'only one' Venice in Thailand. He realizes that the development may effect to ecosystem especially numbers of 'firefly' in Amphawa area which will reduce from land use.

There is a lot of work to be done the priority is to retain cultural and natural heritage values which consists of architectural heritage, traditions and ways of living of local people, natural resources and environment. The key actions are (i) launching landscape law in cooperation with Samut Songkhram Office of Public works and Town & Country Planning in preparing 'urban design regulations' that are consistent with the lifestyles of local community, (ii) continue in preserving clean canals, river and ecological systems and (iii) continue the development of tourism knowledge to the local community. In addition, continue the projects that will make Amphawa to be a 'cultural learning site'.

BUDGET

Basically, the municipality receives a budget from government of about 20 million Baht per annum for town development. The municipality has fix expenses of about 10 million Baht a year. Therefore, another 10 million Baht is for improving facilities, landscape improvement (pavements, etc), green areas and new development projects. Also they receive additional income for conservation projects from other sources.

- Architectural regeneration and landscape improvement (pilot project): financed by Danish Government (DANIDA) with 50% absorption on renovation expenses (on average was about Baht 300,000 per house, depended on house's condition).

- Tradition and cultural rehabilitation: Sponsored and led by the Chaipattana foundation and the municipality.
- Landscape improvement: Sponsored by private agencies under CSR campaigns.
- Environmental improvement and sustainability projects: supported by NASDA
- Researches and studies: Conducted by Educational institutes (CU, etc)

In addition, the development budget can be generated from tourism activities such as special events, selling souvenirs, etc. In 2009, there were about 1,000,000 visitors. Each person spent about Baht 1,000. Therefore, revenue from tourism sector in Amphawa was about Baht 1,000,000,000 a year (source: Lt.Patcharodom Aunsuwan).

THE BENEFITS

The success of revitalization of Amphawa floating market led to the booming of Amphawa tourism. It also created a trend for cultural tourism. Many old markets are trying to revive aiming to get similar results as Amphawa.

Economic Benefit

Overall economy has significantly improved. Below are positive outcomes.

- Amphawa people have more income and less debt.
- Gardeners have a market for their products. Gardens have been regenerated.
- New businesses were created such as home-stays, resorts, restaurants, car parking services, souvenirs, tourist boats, etc
- Create employment. No need to work in Bangkok. Young people come back home
- Create ecotourism (Fireflies, garden tours, river-canal tours, etc.).

Due to the booming of the place, many investors want to open business there. The floating market is operates only 12 days a month, It may not easy to gain 'return on

investment' in the short term. In addition, 'Social sanctions' apply Amphawa as a barrier for unwanted business such as 7-11 shop, etc.

Area Benefits

Good economy brings in area improvements. Amphawa people have money for house renovation and improvement of landscape to respond to tourism. Some owners upgraded their homes to accommodate home stays for tourists, to serve as restaurants, coffee shops, souvenir shops, etc. The architecture rehabilitation spreads out to a wider area. Overall environment is improved and cared for which includes orchards and public spaces.



Figure 147-149: Area has more in order, more facility, more safe

Source: Site survey, Sep 2010

Social Benefits

Local residents of various age groups who once migrated to Bangkok or other provinces for work, have returned home to help their family doing small-scale businesses such as food and dessert business, boat tours, etc. These can bring in social value back because:

- Many families have been reunited.
- Bring back a living community.
- Young generation willing to carry on social and cultural heritage.
- Reduced drug problems. People spend time for business.

Apart of 'Instrumental value' above, the revitalization provides positive impacts to intrinsic value of Amphawa community by

- Improve senses of identity: the floating market is a great evidence to present cultural identity of riparian community.
- Bring back local traditions: Many old traditions of the community were revived such as 'food offering to monks traveling by boat', 'Loy Kra Thong Sai', religious ceremonies and activities, local foods and desserts, arts, etc.



Figure 150: Loy krathong Sai

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

So, it can be concluded that the conservation of heritage buildings and cultural landscape can give an essential impact on saving the spirit of place and transmitting the presenting of intangible heritage or living heritage of Amphawa.

PROBLEMS AND LESSONS LEARNED

Each development stage has different lessons. The development of Amphawa community was planned strategically with logical thinking and researches which can reduce risk in decision making and avoid unexpected issues. The problems and lesson learnt from the revitalization of Amphawa floating market could be grouped in three periods below:

Before Revitalization:

Before starting the revitalization, the municipality had conducted a survey in 2000 to find out the issues of the town that concerning the development. The main issues were economy and social:

- Poor economy, no employment, people had low incomes
- Young people migrated to the city for work. Family did not stay together.
- Tradition and cultures were abandoned or lost
- Local residents had negative attitude to old houses. It was considered as a symbol of poverty.
- Local residents wanted to sell houses and gardens to move away

So the priority was to change people's attitudes to make them realize the value of old buildings that they have potential for generating revenue from the development of cultural tourism. This should be communicated via community forum which include community leaders and house owners. And also face to face discussion. The leader (the mayor) and education institutes play important roles in clarification and create understanding among local residents. It needs to present the economic benefits from conservation. The revitalization team must put forward examples of real success cases model to create followers.

A revitalization leader is very important in providing development direction. The mayor of Tumbon Amphawa is skilled in 'Change management'; coming from his education and work experiences from both government and private agencies. He knows the place and local people very well because he was born there. He also visited other water-based towns in western and eastern countries to learn about their revitalization and development. So he can initiate 'floating market' and managed pieces of works of various partners. Finally, the community development was consistent with its root or socio-geographic, built by effective strategies and plans.



Lt. Patcharodom Aunsuwan

- Born at Amphawa, Samut Songkram
- Age 42 years old (2011)
- High school: Vajiravudh college
- Bachelor degree: Political Science, Ramkhamheang university
- Experience:
 - Work for government at Supreme Command
 - Assistant District Chief Office at Pak Thor, Ratchaburi
 - Secretary of Khon Khan governor
 - Counselor of Amphawa Subdistrict Municipality
 - Mayor of Amphawa Subdistrict Municipality

Figure 151: Lt.Patcharodom Aunsuwan, Mayor of Tumbon Amphawa

Source: <http://www.ipthailand.go.th/seminars/speaker.html>, viewed Apr 2010

During Revitalization:

The tourism concept of Amphawa is not really specified as cultural tourism (floating market) or ecotourism (firefly sightseeing). But it is a 'community tourism', which means tourism owned by community. Therefore, community involvement is a key success of short and long-term development. A community forum is an effective communication channel for brainstorming and getting agreement. It is to create commitment and cooperation.

Cooperation is also very important. Each agency has its agenda to be completed. The revitalization team should be a center to combine piece of jigsaws to complete vision of the town.

After the Success of Revitalization

Amphawa is moving towards community tourism (floating market is part of it), at this phase, the difficulties are about 'control' because of Amphawa is an open town. Property is owned by private persons. The social sanction may be used but with limitations.

There were some concerns about rapid development and growth in responding to tourism. There were negatively criticized about impact of tourism to social and environment

of Amphawa, in local magazines such as 'Mon Rug Mae Klong' magazine, and posted in some internet forums listed below.

Environment issues

1. Overcrowding and traffic jams: the area now sees about 10,000 tourists a day. Most of them coming from Bangkok by car. This causes transport related problems such as congestion, parking problems, emission of exhaust fumes, etc.



Figure 152 – 153: overcrowding in Amphawa

Source: www.travelsanook.com, www.d-looks.com/showblog.php?Bid=725, viewed Sep 2009

2. A huge increase of waste production litter and so forth.
3. Natural resources degradation: coastal erosion which can be caused by people (e.g. clearing of mangrove forests to build home-stay, water drainage from homes and resorts and land subsidence, etc.). This could pose a threat for Amphawa's ecology. Even if the municipality has reduced this issue by local law. All new building must have grease trap.
4. Increasing number of resorts and home-stays on the banks of Amphawa canal may reduce agricultural land and fruit orchards. And the increased number of boats operating firefly tours can impact on of firefly population. In the past, firefly trips went by sampan boat (paddle boat). But nowadays, it is changed to engine boats which are able to load more visitors and travel faster. It can take 2-3 trips

during allowable period (18:00-21:00pm). However such engine boat has a loud noise. During the holidays there are more than 200-300 firefly boats plying the in Amphawa canals between 18:00 - 21:00 pm. They create noise pollution and disorder. Also they annoy local people who settle on river bank. The municipality has tried to cure this problem by limiting operations of firefly boats to a 21:00 limit. Other measures include exhaust emissions and parking. Currently, the municipality is working on the 'electrical boat' project with NASDA.

Authenticity Issues:

- Along Amphawa canal, there are row of traditional style wooden houses from the floating market through to the end of the canal. Many of them remain local residences. But many previous tenants were forced to move out by house owners to gain higher rental fee from new tenants (before tourism booming, rental fee was about 800 Baht a month, but at now the rate is about 6,000++ Baht a month).²⁶ Most of the houses have been renovated and turned into tourist accommodation, restaurants, souvenir shops and businesses related with tourism. Therefore, the market is a mix of local and non-local owners. The concern is that the new outside owners may not contribute positively to Amphawa's identity. Some outside investors want to gain returns on their investments as quick as they can, this may push Amphawa onto a development path that is far from sustainable and sufficient economy philosophy.

The revitalization of Amphawa floating market can bring in many advantages to the community especially economically. But more important is the returning of liveliness of riparian community in Thailand.

²⁶ source: Interviewed Ms. Eaed, housekeeper of Plern Wan resort, Sep 2010

Some authenticities may be affected from the development. And the most difficulty is the balance between development and conservation. They may go together on the sustainable development road. But sometime we must sacrifice one of them. The most important issue of conservation should be about to make cultural heritage relevant and meaningful to people in each generation.



Figure 154-156: Simply living of Amphawa people

Source: Lt.Patcharodom Aunsuwan, the mayor, Sep 2010

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

CASE III: TALING CHAN FLOATING MARKET



Figure 157-158: Taling Chan floating market

Source: Site survey, Sep 2010

INTRODUCTION

Taling Chan floating market is situated on Chak pra canal or the old Chao Praya river. It was newly established on an historical site. The floating market restoration was an initiative of the director of Taling Chan district office in 1987 to create a place for trading local agricultural products to outside traders (mainly Bangkok merchants), so in the beginning, the market was managed by a government agency.

The market has evolved to be a cultural tourism attraction for Bangkok tourists. Activities such as local culture shows, canal tours and so forth encourage community participation and bring in revenue to the local community.

Furthermore, the district office encourages the community to organize and manage the market themselves. So 'the Taling Chan Floating Market Union' was formed. The vendors elected the Chairman. The union has accountability in managing the market; they are also involved in development and creating tourism activities.

Taling Chan floating market is a good model for studying the creation of cultural tourism and revitalization. It was developed from the remains of a cultural & natural heritage. The local community has always been involved in the project, which has potential for further growth.

CONTEXT

History and Development

The communities around Taling Chan floating market are gardeners who have been there for over sixty years. In the past the canal and river were major transportation routes. There was a prosperous floating market, called a 'boat market', which was located in Bang La-mard canal (around 500 meters from the current Taling Chan floating market). However, by about 1971, like other floating markets in Thailand, the market had closed due to the development of roads.

In 1987, the floating market was reestablished, led by Mr.Prachum Charoernlarp – Director of the Taling Chan district office with the cooperation of villagers and community leaders. He considered that the site of the Taling Chan community was suitable for building a floating market since there were lots of agricultural products within the district, the canals still existed and they were connected.

The location of the new Taling Chan floating market was not at the exact same location as previously. But it was located beside the district office and close to the train station to utilize the transportation linkage, this land being owned by the State Railway of Thailand (SRT).

Initially there was no budget support from the government. The restoration budget was collected from donations by Mr.Prachum, community leaders and vendors. They got only Baht 50,000. Bamboo to make the rafts was floated from Kanchanaburi and assembled in Taling Chan by local craftsman. The rafts had a plank floor and a roof made from nipa palm leaf. There were only five rafts. The market operated only on weekends.



Figure 159: Taling Chan floating market in Nov 2005

Source: <http://www.thaidphoto.com>, viewed Sep 2010

Taling Chan floating market had both floating and land markets. To encourage vendors, there was no rental fee. Major trade was aimed at wholesale rather than retail. The vision was to be a mini Pak Klong Talad - the largest flower market in Bangkok. The director encouraged local government officers to become traders on weekend.

The market was publicized as an agrotourism site in response to a tourism promotion campaign of the Tourism Authority of Thailand (TAT), called 'year of Thailand tourism'. Trading was quite good in the beginning. The vendors built a total of nine rafts. Unfortunately its popularity did not continue in the long term. There were fewer outside traders, and consequently more waste products; the number of visitors also declined. Then the wholesale trade stopped. The whole market declined. It fell into a depressed situation in 1991 when Mr. Prachum moved. Later directors did not pay attention to the project. There was no support (budget, administration, etc) from the district. Macro economics also affected the market. In that year the Thai economy went into recession. The floating market still continued to trade but the bamboo rafts maintained by the owners were in poor condition.

In 1997 the government launched its 'Amazing Thailand' campaign to stimulate the national economy. It aimed to bring in revenue to the country by encouraging tourism. This

policy was cascaded down to local government agencies. Lieutenant Irawas Pattamasukon, the new Director of the district office, saw potential of the site to be even bigger than in the past. The floating market had potential to develop to be a cultural tourism attraction consisting of the floating market and displays of local culture & tradition, etc. So he revitalized the market again. He repaired Chakpra and Chimlee roads, improved the overall landscape of the market, planted green areas, erected signs and created parking areas and toilets. For the floating area, he built eleven new metal rafts (financed by the Bangkok Metropolitan authority) to replace the old bamboo rafts. An advertising campaign publicized the initiative.

His revitalization project gained positive results. More tourists came to the market. The market grew. He had a vision to hand-on the organizing of the floating market to the local community. So he formed 'The Taling Chan Floating Market Union' in 1998. The chairman was elected from vendors. Then the committee was formed by the chairman. All of them must be vendors in the market. The election runs every two years. Mr.Noppadol Masermsin is the first and current chairman (Sep 2010).

The floating market was widely promoted in the year of 'Amazing Thailand' campaign in 1998 – 1999 by TAT. It was listed in many publicity materials of TAT and also in the Elite card (premier tourism cash card) scheme.

In 2002, the union formed 'Taling Chan tour' to launch canal tours to attract more tourists. There were two routes (i) garden route and (ii) snake route. Visitors could see ways of living of local people along the Chakpra and connected canals. The canal tours got a great response from tourists and became a highlight of the floating market.

In 2005, Taling Chan Floating Market became better known after listing in a tourism campaign of the Bangkok Metropolitan Administration (BMA), called 'The Best in Bangkok'. It promoted several attractions in Bangkok: (1) China-town, (2) Silom-Bangrak, (3) Bangkok river and canals, and (4) Bangkok night – along Ratanakosin Island. Taling Chan floating

market was included in the third part. Leaflets and guide books were distributed at tourist locations for the whole year of 2005.

Currently, there are about 800-1,000 visitors per day to the area. 90% of the visitors are Thai. Most of them are families who live in and around Bangkok. Another 10% are foreign tourists (most are western). Canal tours are the key to convince them to enjoy sightseeing along the historic canal.²⁷ The number of teenage tourists is small. It may be because the products (plant shops, fruits, local products, etc) and activities (Oldies and Thai country songs karaoke) are not attractive to them.



Figure 160-161: (left) Taling Chan floating market in 2007 (right) 2010

Source: (left) www.aromdee.com, viewed Nov 2008, (right) Site survey, Sep 2010

Geographic Information

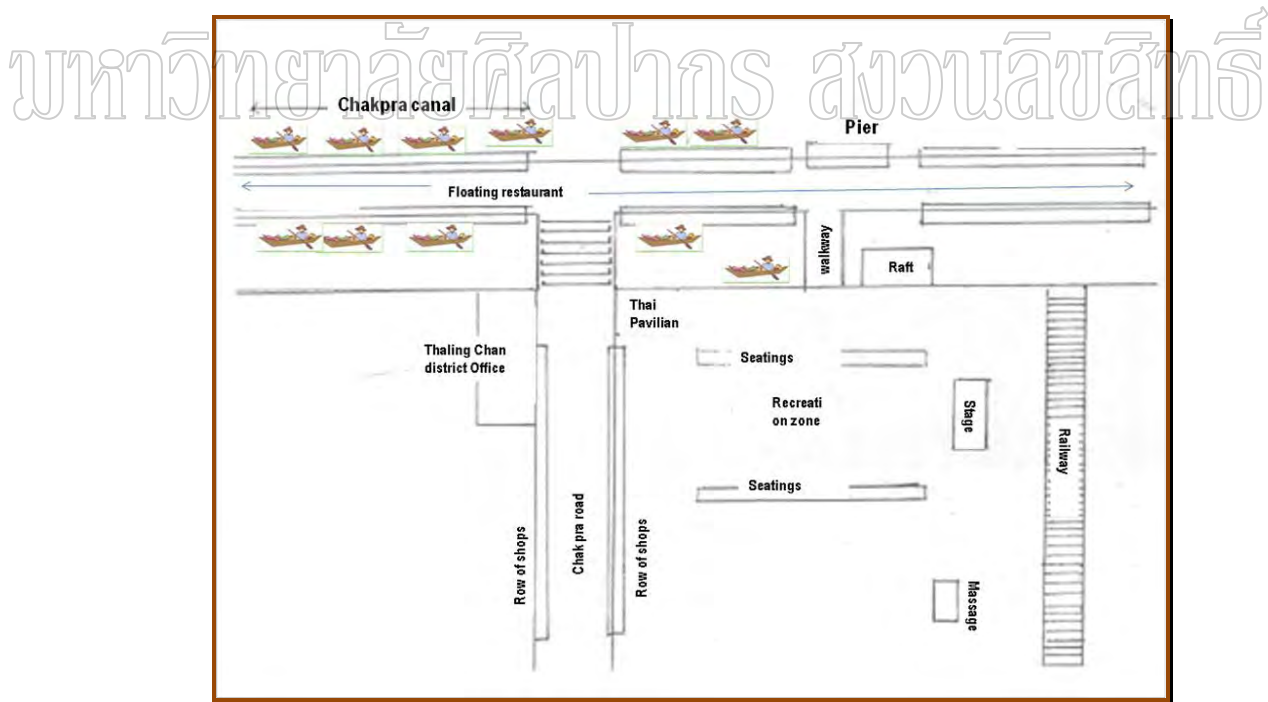
Taling Chan floating market is located in front of Taling Chan District Office, on the bank of Chakphra canal (also known as Bang Khun Sri canal). It is in the Bangkok area and only 5 km from Rattanakosin Island, just after Phra-pinklao Bridge. The market opens on Saturdays and Sundays from 9am to 4pm.

²⁷ refer to the study of Asso Prof Dr. Maneewan Piewnim and team, "Development and Impacts of Tourism on Local Community: A study of Two Floating Market Communities", Faculty of Archeology, Silpakorn University, 2003



Map 14: Location of Taling Chan floating market

Source: Google earth, Sep 2010



Map15: Landscape of Taling Chan floating market

Source: Translated from landscape drawing of Asso Prof Dr. Maneewan Piewnim and team, "Development and Impacts of Tourism on Local Community: A study of Two Floating Market Communities", Faculty of Archeology, Silpakom Universit, 2003

The market may roughly be divided into three zones (i) land market (ii) recreation area and (iii) floating market. The overall size of the market is smaller than other famous markets. The land market is about 200 meters long. It is located along the pathway to the floating market. Most of the products are savory foods, fruits and desserts. Also there are plant shops offering a great abundance of flowers and even rare species, souvenir shops such as artificial flowers shops, toy shops, etc. There are no famous shops because they are quite new. Most vendors are quite friendly to tourist. They sell the products at cheap price and are fair and honest.



Figure 162-166: Land market

Source: Site survey, Sep 2010

The recreation area is located behind a land market. Visitors can take a rest in this area by sitting in the small garden, take a massage, see culture shows, mini-concerts or may join karaoke singing.



Figure 167: Green area

Source: Site survey, Sep 2010



Figure 168: Thai massage in the garden

Source: Site survey, Sep 2010



Figure 169-170: (left) Uncle Manote band plays western songs from the '70 (Karaoke is on same stage)
(right) Thai fighting show by students from local schools

Source: Site survey, Sep 2010



Figure 171: Thai classical music in 'Thai pavilion' at front of the floating market

Source: Site survey, Sep 2010



Figure 172: Step to the floating restaurants

Source: Site survey, Sep 2010

The main attraction of the market is the floating restaurants. There are twelve restaurant rafts parked in a row along the canal (actually, it has thirteen rafts but one raft is used as a boat tour pier). The floating restaurant has groups of low tables. Diners sit on the floor to eat. There are many boat vendors floating beside the rafts. They cook up a variety of

dishes such as grilled fish or shrimp, Som Tum (papaya salad), Moo Satae (pork with peanut sauce), Kuay Tiew (noodles), Tom Yam Koong and etc.

The full capacity of the floating restaurants is about 1,000 people (12 rafts); but for safety reason, it provides about 600 seats (50-60 seats per raft) which is very crowded during lunch.



Figure 173-175: activities in the floating market

Source: Site survey, Sep 2010



Figure 176: boat vendors serving to the floating restaurants

Source: Site survey, Sep 2010



Figure 177: Lunch in floating restaurants

Source: Site survey, Sep 2010

Another popular attraction is canal tours by long tail boats from the jetty. Most foreign tourists visit the place just for a canal tour, which is very different from the Thai tourists that come to buy foods and other goods. Currently, there are four tour packages:

- Short trip around the island (one hour trip): Enjoy sightseeing from a boat. The route is along the canal through the fruit orchards and flower groves.
- Garden trips (Two hour trip): Visit orchid gardens about 30 minutes and temples
- Snake farm trip (three hour trip): Visit Thonburi snake farm to see snake show
- Visit three floating markets in one day (Taling Chan, Klong Lad Mayom, Wat Sapan floating market)

The canal tours are very popular. Visitors enjoy sightseeing and exploring the Riparian community. The trip brings visitors through the middle of verdant and vast, lush gardens. Along the canals, there are several old Thai teak wood houses on stilts. Free guide tour commentary (only in Thai) is also provided on boat to explain historic and interesting information. The boat operates from 10.00AM – 16.00PM. One boat can carry about 30-40

passengers, depending on boat size. Ticket prices start from 60 Baht per person for the shortest trip (one hour) which is the cheapest boat tour program in Bangkok.



Figure 178-185: Canal tour

Source: Site survey, Sep 2010

STATEMENT OF HERITAGE SIGNIFICANCE

Taling Chan Floating Market has a rich cultural heritage. It is set in semi-rural surroundings rarely found in the Bangkok area today. The Thonburi Riparian community remains an example of a canal-side community demonstrating patterns of adaptation to the riparian environment developed over a long period of time. The unique features that can be seen along the canals are the different kinds of Thai architecture; some houses are as old as 100 years old. Each of the houses along the canal has a different decade of Thai architecture to present. There are special water plants outside the house that absorb the shocks of the waves before they hit the walls of the house. It is the natural way to protect houses from water waves. The architecture of these houses along the canal has a unique feature. There are small open shelters (sala) by the canal, called 'sala tha nam', and this small shelter is present in the back yard of every house along the canal. It is a place for family togetherness in the evening and for welcome guests. So there are pretty, small gardens around the shelter, with plenty of hanging and earthen flowers pots. All in all, this is a place where people sit and enjoy the pleasant climate of the canal. The beautiful landscape of the garden and water-based community consists of temples, simply style of local wooden houses with small shelters along the canal, vegetable gardens and orchards where local fruit such as mangoes, jackfruit, and banana are grown. All these bring in value of *'Architectural and Aesthetic significance'* that visitors can experience via canal tours.

Taling Chan Floating Market is socially very significant. It is a center of Taling Chan community as a market for community products and a recreation place of the community and a place for presenting local customs, traditions and annual Thai festivals for more than 20 years. Taling Chan floating market lives on in true tradition. Local gardeners bring fresh vegetables, fruit, fish and aquatic animals to sell along the pathway to the floating market. At the floating market, a handful of vendors row their boats along the rafts offering the customer foods, fruits, vegetables, and desserts - at a local price.



Figure 186: water plants outside the house that absorb the shocks of the waves

Source: Site survey, Sep 2010

REVITALIZATION STRATEGY AND PLAN

The development of Taling Chan floating market can be divided into three phases.-

- Phase I: 1987–1990: Agricultural market & tourism
- Phase II: 1997-2001: Foundation of Cultural tourism
- Phase III: 2002 - 2010: Cultural tourism (agrotourism)

Phase I: 1987–1990: Agricultural market & tourism

In 1987, Taling Chan district was completely a gardening community. There were many agricultural goods such as vegetable, fruits and flowers. So the floating market was established to achieve three objectives:

1. To generate income for villagers to improve the economy of the whole district.
2. To encourage community togetherness on the weekend, to revive local traditions.
3. To support the 'Thailand tourism' campaign

Vision: Taling Chan floating market is a little 'Pak Klong Talad'

Strategy: To create Taling Chan floating market as a wholesale market in Thonburi

Key actions:

1. Recruit vendors from the local community
 - Invite local gardeners, vendors, housewife groups and Taling Chan people to be vendors in the market. Encourage government officers to be weekend vendors as a part-time job. Those who did not have boats can sell at the land market.
2. Create physical setting and improve landscape
 - Improve overall landscape (provided tents for land market, create green areas, build a 'Sala Thai' (Classical Thai Pavillion) for cultural activities, etc.
 - Create five bamboo rafts.
3. Create awareness
 - Use word-of-mouth to create awareness within the community
 - Free publicity in newspapers and magazines

Even though it did not have any budget support from government, the floating market was established and it achieved all three objectives. But as already reported, the success was short-lived.

Phase II: 1997-2001: Foundation of Cultural Tourism

The new director had a vision to revitalize the place but repositioned the market from 'agricultural wholesale market' to be a 'cultural tourism site' to support the 'Amazing Thailand' campaign.

Vision: Taling Chan floating market is a cultural tourism place for Taling chan community and Bangkok people.

Strategy: Create a food market and recreation site.

Key actions:

1. Create and improve physical setting and facilities
 - Build eleven metal rafts replacing the old bamboo rafts.
 - Improve overall landscape and green areas
 - Repair Chakpra and Chimplee road to accommodate tourists
 - Create signage
 - Create a green net roof for land market
 - Create a parking area
 - Create toilet
2. Increase more variety of popular dishes such as Kuay Tuew Rua - noodle, Pat Thai, sweet desserts, etc.
3. Create recreation activities
 - Contact local schools to show cultural activities to present local Thai cultures such as Thai classical music and dance
 - Create recreation activities such as Thai massage and karaoke (basically are Thai country songs) in the garden
4. Create commitment and involvement from the Taling Chan community
 - Form 'the Taling Chan Floating Market Union' to organize the market
 - Fully hand on the right of floating market management to the union
 - Give coaching to the union in managing the market
5. Strengthen awareness of the place and promote new positioning
 - Cooperate with TAT and BMA in promoting the place with the 'Amazing Thailand' campaign.

Phase III: 2002 - 2010: Cultural Tourism (agrotourism)

In the current phase, the floating market is managed and controlled by Taling Chan Floating Market Union. Tourism promotion in this phase focuses on presenting the cultural and natural heritage of the community.

Strategies and key actions

1. To promote cultural tourism as agrotourism of Taling Chan by extending the tourist area to residential areas, gardens and cultural areas of the district

- Promote 'Taling Chan Tour' or canal tour to present living culture of canal community.
- Promote agricultural products of Taling Chan: plants, flowers and fruits in the floating market, by providing free rent for vendors of

these products

2. To cooperate with BMA and the district office in floating market development

- Cooperate with BMA and the district office in increasing carrying capacity of floating restaurants by building thirteen new metal rafts, size 5x10 meters, in 2008. One raft is for canal tour pier. The others are floating restaurants with Thai style roof, sunlight insulation and aluminum balustrade around the rafts.

3. To increase visitor satisfaction

- Provide hospitality training to vendors to understand the long term benefits from tourism and the importance of hospitality to tourists. Add more activities in the recreation area such as mini-concerts, shows of Thai culture, etc
- Control price of goods sold in the floating market.
- Arrange an annual meeting with vendors

- Set rules and regulations to control vendors behavior in the floating market
4. To build tourism alliances
 - Build community alliances such as schools, temples, gardeners, artists, etc.
 5. To increase public awareness
 - Arrange annual festive events and local customs such as Loy Kra Thong, etc.
 - Provide tourist information.

Current and Future Plans

The chairman realizes the need to balance economic benefits and environment needs. He does not aim for quick growth but he wants to see the market (i) In good order, (ii) clean and (iii) the vendors give a good service to tourists.

Below is a draft plan obtained from a personal interview with the chairman in September 2010.

1. Continue encouraging community involvement and commitment.

- Provide fair benefits generated from tourism to the local community.
 - Give priority to the local community in owning businesses relating to tourism (the new merchants must be approved by the union).
 - Allocate revenue from tourism to the development and improvement of community facilities.
 - Provide fringe benefits to members such as funerals, loans, etc.
- Reduce the negative physical effect on those who live on the canal bank.
 - Explore ways to reduce noise and pollution from tourist boats.
 - Strictly control garbage and water pollution.

- Limit the time of canal tours to only day time (no more than 16:00pm).
- Create community ownership and pride in local culture.
 - Continue educating the community to realize the importance and value of their living culture.

2. Conserve the local customs and protect the area

- Improve sightseeing along the canal.
- Demolish an empty house (very poor condition, not worth for renovation) along the canal bank.
- Set up regulations for proper behavior of vendors and tourists.

3. Improve basic facilities

- Explore new parking space and create more toilets.
- Explore the replacement of old tents with Thai design tents (moveable).

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Revitalization Working Team

The revitalization of Taling Chan Floating market has been achieved by the cooperation of the union, local government agencies and alliances.

1. The Taling Chan Floating Market Union:

All vendors in the floating market are union members. Eighty per cent of them are from the community. The other twenty per cent of vendors are from the nearby communities. According to the regulations of the union, the vendor cannot sell or transfer the rights to others. So the new vendor must submit a member application and get approval before starting business. This is a barrier to reserve pre-emptive rights to the local community. It is an effective tool to keep the benefits of tourism for the local community. Also, it is a way to manage the kinds of products available in the market. Currently, there is the privilege of a 'no rental fee' for plant and flower shops to promote the products identified with Taling Chan.

The management committee of the union consists of the chairman and his team. Vendors vote every two years for the chairman. Then the chairman will form his team (must be vendors in the market). The current structure of the union is as in the following figure:

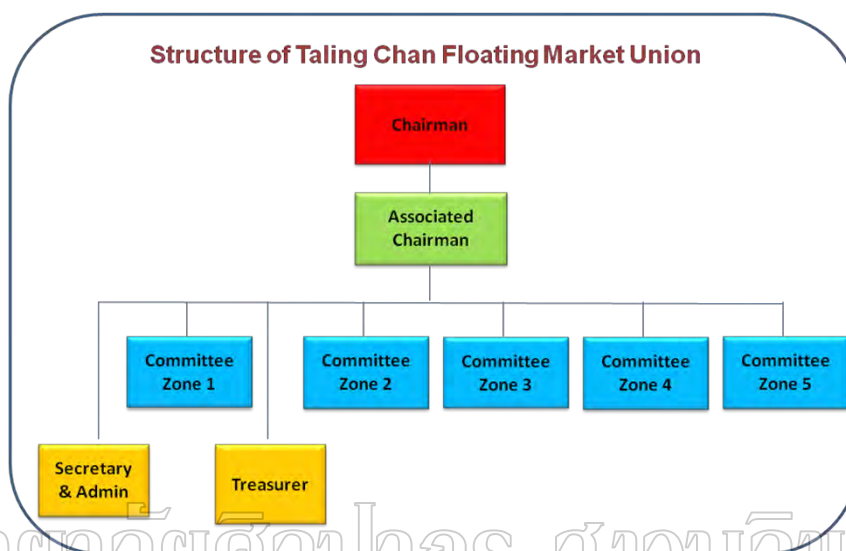


Figure 187: Structure of Taling Chan Floating Market Union

Source: Drawing by Phukririk, Sep 2010

The floating market management is divided into five zones. Each zone is controlled by a representative committee.

The key accountabilities of the union are:

1. Manages and controls the operations and activities of the floating market.
2. Prepares rules and regulations to control vendors.
3. Collects and manages the 'Floating Market Union Fund'. This fund is the budget for floating market operating and investment. Also, members can borrow money from this fund for running their businesses.
4. Provides suggestions and opinion to the district office.
5. Cooperates and supports the district office with policies and requests.
6. Coordinate with government authorities, merchants and communities.

2. Government agencies:

- Taling Chan District Office: The district office still has rights in controlling the floating market. Any development projects, PR and new activities must go through the director of the district for approval. In terms of site development, the district office sets development policy (mostly cascaded from BMA's policy) to the union to further develop into action plans and executions.
- Other government agencies that have influence on the development of the market are Bangkok Metropolitan Administration (BMA) - rafts owners, State Railway of Thailand (SRT) - The landlord, Tourism Authority of Thailand (TAT) – tourism policy.

3. **Alliances:** Schools, temples, local artists (musicians), private agencies such as snake garden, orchid gardens, etc.

BUDGET

Currently, management budget of the market is from 'The Taling Chan Floating Market Union Fund'. It is gained from:

- Majority of the budget is collected from members (vendors) by week (Sat&Sun): It is 140 Baht/week for land vendors and 300 Baht/week for boat vendors. Boat vendors pay a higher fee because there are fewer of them and they benefit from higher ticket prices (serving main dish foods for visitors at floating restaurants).
- Some interest from bank deposits
- Tourism activities: canal tours, annual events, etc.
- Donations

The budget should be enough for maintenance and operation of the market since the union has operating expenses of about 200,000 Baht a year, consisting of rental fees for thirteen rafts (paid to BMA), tax expenses, maintenance and miscellaneous expenses such as toilet administration, garbage, water, electricity, etc. There is no rental fee for the land belonging to SRT (recreation and land market area)

Therefore, large projects that require big investment are not initiated by the union. But it is initiated and financed by BMA or government agencies. Currently, it has a large project called 'The Water Transport Revitalization and Development Plan for Ecotourism in Thonburi'. The project owner is the Traffic and Transportation Department (TTD), under the policy of BMA. It is to create a new international tourist location in Thailand. This project was proposed in November 2009. Currently (Sep 2010), it is in the preparation stage. It may or may not be implemented. The role of the Union is to give information and support to the project upon request.

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THE BENEFITS

The revitalization of Taling Chan Floating Market brings in tangible benefits and strengthens the cultural value of the overall district, a value that can be summarized in the following way:

Economic Benefits

Since 80% of shop owners are Taling Chan people the policy of the union is to favor local people by creating a membership system so revenues from tourism are restricted to locals who have priority over outsiders in market trading. Key benefits are:

- Taling Chan people have more income from selling their products in the markets, from canal tours and gardens.

- Tourism creates employment (guides, boat operators, etc) for local people in both full-time and part-time jobs (about 70% of vendors have permanent jobs).
- Local gardeners have a market for their products.
- New businesses were created in the community, such as tourist boats, home stay, shops along the canal, etc.

Area Benefits

Taling Chan Floating Market is also a meeting place of local people. Public spaces and green areas are improved as well as facilities. The place is safer. Gardens are improved to welcome tourists. Along the route of canal tours, many houses are decorated (by house owners) with plants, hanging flowers, etc.

Floating Market tourism enhances local awareness about cultural heritage and community pride through the organizing of cultural activities to attract tourists. It also has awoken local people to realize issues of environmental and natural resource conservation.

Social Benefits

Taling Chan community is strengthened. Relationships among local people have improved. The market encourages togetherness of local people to operate the market and join activities at weekends. The benefits from tourism improve quality of life of local people. The place is more lively.

In addition, local customs and traditions are revived. Thai classical music, annual festivals and events (such as Loy Kra Thong, Songkran and etc) are held here.



Figure 188: Kra Ya Sart – A local sweet dessert demonstration (annual event)

Source: Site survey, Sep 2010

PROBLEMS AND LESSONS LEARNT

There are difficulties and limitations in the revitalization of Talin Chan floating market which can be summarized below:

1. Administration and management issues

- The floating market union is still not free from local government control. It needs approval from the district office for site development. This is because the unity of the community is not strong enough. The social structure of Taling Chan community is already changed from rural community to a semi-urban community. People are living independently and are less known to each other. The community contains various kinds of people with different careers and education; this causes difficulties in getting cooperation. Sense of community is very much logging. Therefore, the union leader considers that supporting from local government authority (the BMA district office) in term of management policy and regulation implementations are required to control and order the floating market. Therefore, tourism policies from the national government or BMA

have an influence on the development of Taling Chan floating market. In addition, the BMA is the owner of the metal rafts and has the right to call for bids for new operators of the floating market. So the BMA has a lot of power. Changes in policy (ad-hoc policy) or development have direct effects on the market. The only way to deal with this risk is to strengthen the community.

- The land market and recreation areas are owned by SRT. Currently, SRT allows for land use for free but it does not allow for building permanent fabric. This is also a development limitation.
- Rather than day-to-day operations, conservation knowledge and management skills of the union committee should also be developed. This may require input from academics or outside experts. The union should be able to set a clear vision and concrete development plans for the site in a sustainable way.

2. Budget Limitations

- The major source of the union's funds comes from vendors. It is too small amount for significant development. Also there is no budget support from the government. So the union should explore more fund raising projects, such as arranging events, cooperating with private agencies for CSR (Corporate Social Responsibility)²⁸ programs, etc.

²⁸ 'Corporate social responsibility is the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the community and society at large', CSR definition by The World Business Council for Sustainable Development (WBCSD), www.wbcscd.org

3. **Space limitation:** Limitation in space leads to other problems, especially in relation to public utility issues:

- **Insufficient parking:** most tourists drive from Bangkok but the parking area is too small. This causes traffic jams, emission of exhaust fumes, etc.



Figure 189-190: Free parking areas of Taling Chan floating market

Source: Site survey, Sep 2010

- **Not enough seating on the rafts during peak time (lunch time)**



Figure 191: Many visitors were looking for a seat for lunch

Source: Site survey, Sep 2010

- Insufficient and dirty toilets: only one toilet is provided, located in the district office.



Figure 192: toilet provides for the floating market

Source: Site survey, Sep 2010.

- Tourist information service: It is more likely to be a kiosk shop of selling fish foods because it is located in the tourist area for giving food for fish. At the front of this information service center, there are high stacks of bread (for fish) and fish foods. A staff in the service center looks like a local vendor. Therefore, most tourists contact the boat tour counter for tourist information where the key members of the floating market union are there.



Figure 193: Tourist information center

Source: Site survey, Sep 2010.

4. Vendor issues:

- **Conflict of interest:** When canal tours became more and more popular, some boat and shop vendors felt that the management of the union paid attention to promoting canal tours but neglected the shops and restaurants in the floating market because most of tourist boats are owned by management committees of the floating market union. They considered that canal tours business was for personal benefits of the management committees. This concern was already clarified in the vendor meetings. No argument on the clarification.
- **Reducing the number of boat vendors:** Young people do not want to carry on family businesses as boat vendors. Most of them are educated and want to work elsewhere or prefer to be vendors in the land market.
- **Some vendors sell rights to new vendors:** According to the union policy, this is not allowed. The chairman plans to do a survey this year to check whether the current shop owners are the same persons in the contract.

5. Environmental issues

- Loud noises, smoke and bad smells create air pollution, and waves from boat tours (long tail boat) are annoying people who live on the canal bank. Some houses have boards saying 'please drive slowly' in front of their houses.
- In addition, there are no life jackets provided for canal tour passengers. This is quite risky if there is an accident. Many boat tourists are children.



Figure 194-195: Long tail boat for canal tour

Source: Site survey, Sep 2010

- Water pollution in the floating market from garbage of tourists, vendors, oil leakage from tourist boats, etc. The union provides bins for tourists at many points, dish cleaning area (located in the district office, besides toilet) for vendors with punishment policy for those who did not follow the rules.

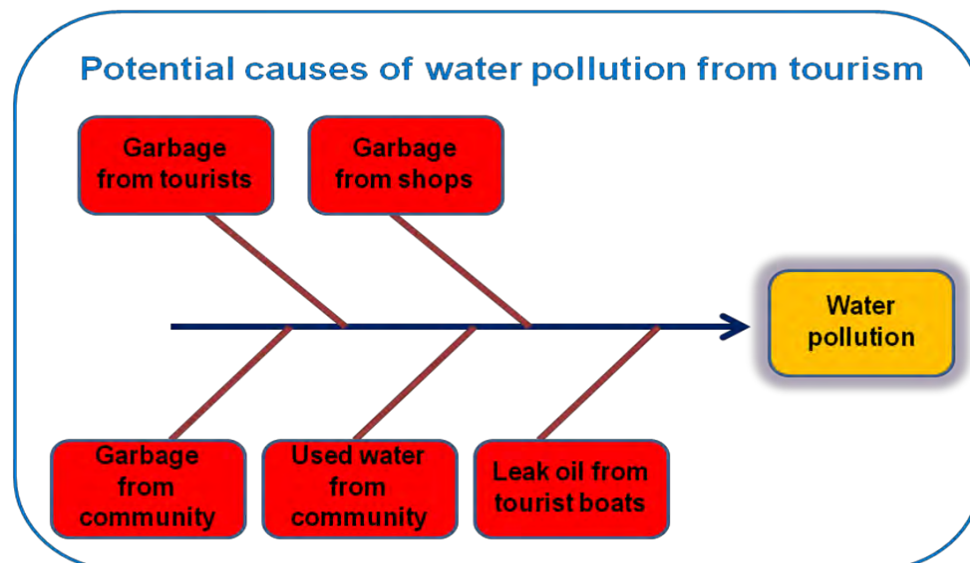


Figure 196: Diagram of water pollution in Taling Chan floating market



Figure 197: Garbage in canal in floating market area

Source: Site survey, Sep 2010

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Figure 198: Garbage left by tourists at the canal tour pier

Source: Site survey, Sep 2010



Figure 199: Dish washing areas for vendors, provided by the Union

Source: Site survey, Sep 2010

According to Butler's Tourism Life Cycle²⁹, Taling Chan floating market should be in the consolidation stage. The market has potential to be further developed even for the attraction of international visitors. However, the key challenge now is to unite and strengthen the community. Conflict should be relieved. Local customs or traditions might be an effective tool to encourage togetherness among the local community again. The younger generation should also be a key focus to encourage them to love their community. All these things require a concrete road map of development, prepared by the union and community. Without the road map, the agenda will be set by outsiders. It might not satisfy the community.

There are several options for the development. One challenge option is to move the floating market to new location which must be agreed with the community. By this option the place can overcome many limitations such as fully managed by local community, less or no influence from local government, able to do fabric restoration, increase operation hours, parking space and etc.

²⁹ Richard W. Butler, The Tourism Area Life Cycle, Channel View Publications, 2006

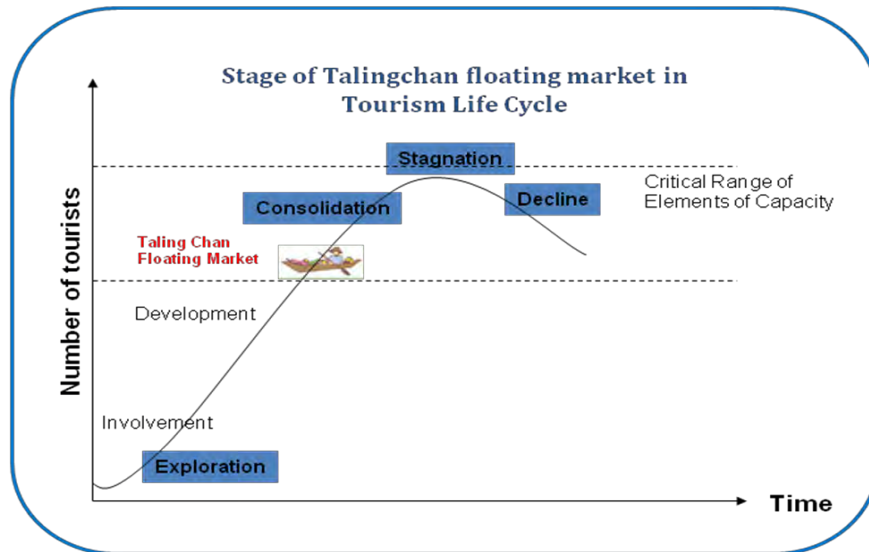


Figure 2009: Stage of Taling Chan floating market, following Butler's Tourism Tourism Life Cycle

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CASE IV: DAMNOEN SADUAK FLOATING MARKET



Figure 201: Damnoen Saduak floating market

Source: Site survey, Oct 2010

INTRODUCTION

Damnoen Saduak Floating Market in Ratchaburi province is world renowned. It is the oldest and perceived as the most beautiful boat market in Thailand. It was totally revived to promote tourism development. Boat vendors are considered cultural tourism products. Crowds of boat vendors in the canal are an attractive scene to present the Thai culture of local trading. The current market is operated every day, and is not limited to only the rising high tide as in the past. The market is set up to respond to foreign tourists by cooperation with travel agents. Those tourists, while visiting the market, are restricted to an area of souvenir shops and canal tours and have less contact with people in the community and local culture. The market runs only in the morning, after which tourists move on to other attractions.

There are limitations to development possibilities since the place is controlled by a few private investors. It lacks involvement from the local community and suffers from a lack of support from local politicians. There is no development plan for the whole place; it is generally not well maintained and the scenery and architecture are unimpressive. Development is conducted separately by pier owners.

Currently, the local government authorities and some groups of the local community neglect the current location but plan to revitalize the old Damnoen Saduak floating market at 'Lad Plee' location.

CONTEXT

History and Development

Damnoen Saduak floating market is the oldest floating market in Thailand. Its history can be traced back to the early Rattanakosin monarchy around 1866. The evolution can be divided into three major eras.

1. The original floating market (1866 - 1966)

Damnoen Saduak in the past is a basin of land within a bamboo forest. In those days without canals, transportation was very slow. In 1866 during the reign of King Rama IV, the king was concerned over the country's future economic growth. He wanted to improve transportation and communications of people in Bangkok, Samut Songkhram and Ratchaburi. So he commissioned a canal to be dug to connect the Tha Jeen River in Samut Sakhorn province and Mae Klong River in Samut Songkhram province.

The canal from Tha Jeen River began at the mouth of Bang Yang canal in Baan Paew district in Samut Sakorn. It was connected to the Mae Klong River at Bang Khon Thee district in Samut Songkhram by soldiers, the people of Ratchaburi, Samut Sakorn, and Samut Songkhram provinces and Chinese laborers who migrated from China to Thailand. The canal was completely dug by hands, no machines or any labor saving devices supported the work. The project was directed by Phayasrisuriyawong, the minister of Defense.



Figure 202: Phayasrisuriyawong

Source: www.watprasartsit.com, viewed Oct 2010

Construction took two years. The canal was twelve meters wide, three meters deep and thirty-five kilometers long and passed through three districts (they are Baan Paew, Damnoen Saduak and Bangkonthee) from three provinces. Every four kilometers has a stone pole, eight along the total length. Each pole was carved with a red numeral (one to eight) in Thai, Roman and Chinese. Damnoen Saduak district is located between poles five to eight. Below is the pole number seven. Villagers painted them gold and decorated them.



Figure 203-204: stone pole number 7, located in Tumbon Damnoen Saduak

Source: Site survey, Oct 2010

The canal is straight, not in a curve shape as other canals, making a convenient transportation and communication route ('Saduak' means convenient in

Thai) for Ratchaburi, Samut Sakhorn, and Samut Kong Khram people. So the king named the canal 'Damnoen Saduak'. The formal grand opening day of the canal was May 25th, 1868.

The opening of the canal made the surrounding wild and uninhabited areas potential places for agriculture and trading. Local nobility and masters developed farms and gardens which became the major source of goods for Damnoen saduak people.

Damnoen Saduak canal is a route of the private yacht of the king Rama V in July 16th, 1904. The king wanted to know more about the lives of the people who resided along the banks. This route is part of history, and yet another example of the King's care for the lives of local people, who in return show their great love and respect for the monarchy.



Figure 205: Damnoen saduak canal around 1957

Source: www.dnhospital.com/jakhod/klong.htm, viewed Oct 2010

More than two hundred smaller canals were dug to connect with Damnoen saduak canal by villagers to get water to irrigate their land. Moreover, these small canals also become ways of bringing their agricultural products to the floating markets.

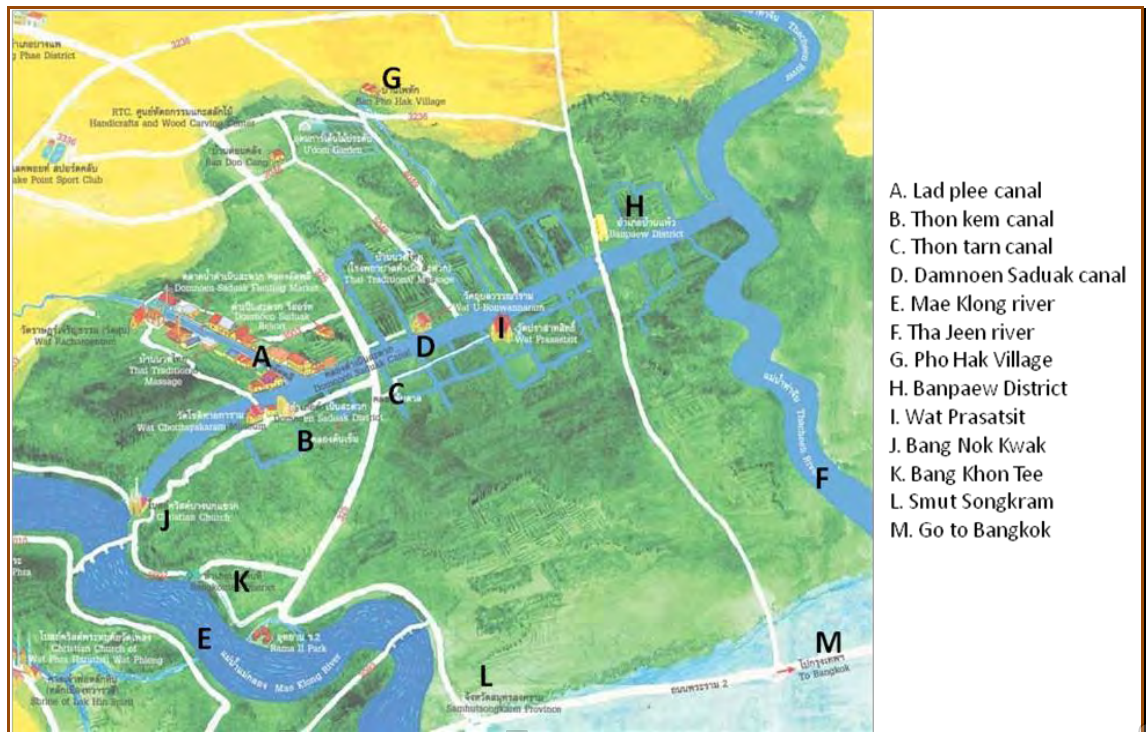
The first floating market in Damnoen Saduak canal was formed before the completion of the canal project. It was called 'Damnoen Saduak floating market' and was located at the entrance of a small canal (a shortcut to Ratchaburi' or 'Lad Plee' canal. The floating market was called many common names such as 'Talad Nad Hah Hong' (five rooms market), 'Talad Nad Sala Daeng' (red pavilion market), 'Talad Nad Lak Pad' (eight pole market). Sources of these names were five wooden pavilions on the bank, which were covered with red roof-tiles and were a resting place for the canal laborers. The floating market operated at high tide.

Many people migrated to the area to join in the trading activities, creating communities along the canals. This led to the forming of other new floating markets to serve these communities, such as 'Pho Hug', 'Sri Suraj' and many small floating markets spread throughout communities. The biggest floating market was still at 'Lad Plee' canal – the most convenient location. And it was growing. The market area expanded starting from the mouth of 'Lad Plee' canal to 'Thong Lang' canal and connected by a land market at the front of Damnoen theatre. The market prospered.



Figure 206: The original Damnoen saduak floating market around 1960

Source: www.watprasartsit.com, viewed Oct 2010



Map 16: Geography of Ratchaburi province

<http://www.lower-central-provinces1.org/img/attpic/ratch1.jpg>, viewed 2010

2. The floating market at 'Lad Plee' canal (1967 – 1980)

Damnoen saduak canal was extended over a period of time. Gradually the canal bank was naturally eroded. In 1962, motorized long-tailed boats were widely used. Waves from these boats led to bank erosion. The canal was widened (currently, Damnoen saduak canal is about thirty to forty meters in width). The fast speeds and water waves of the long-tailed boats also created instability problems for the small paddle boats. Therefore, the small boats moved to the small canals. The floating areas remained only at small canals such as 'Lad Plee' or 'Thong Lang' canals. But there were still crowds of boat vendors. The 'Lad Plee' floating market was also called 'Lao Tuk Luck market' among Chinese-Thai villagers.

In 1967, development of roads in Thailand took place and replaced the water transportation. The important aspect of this change is the shift of the local

center from beside the canal to the road areas. Damnoen saduak floating market was also affected by the building of Petch Kasem road and an improvement of Highway 325 (Bangkae – Damnoen Saduak). Therefore the role of the floating market was changed into self supporting communities.

Traditional ways of living of local people have continued. With this charming characteristic, the floating market was also informally known as a cultural tourism attraction. Site awareness spread among tourists by word-of-mouth. In 1971, the role of the market was totally changed to be a tourism location after the promotion of Tourism Authority of Thailand - TAT (at that time called Tourism Organization of Thailand). It was considered a new tourism product to replace the 'Bangkhuntien floating market in Bangkok which had just closed because of urban development. The promotion campaign of TAT was very successful. Many travel agents brought foreign tourists to the place.



Figure 207-208: The Damnoen saduak floating market in 'Lad Plee' canal, pictured around 1967 - 1971

Source: Provided by Mr.Somsak Apiwantanakul, the Community Enterprise of Lao Tuk Luck Floating Market'

3. The floating market at 'Thon Kem' canal (1981 – present)

Huge benefits from tourism influenced vendors. Products in the floating market were changed by mixing souvenir products to satisfy tourists. Agricultural products were reduced. More souvenir shops opened. There was a total of around 65 – 70 shops. Owners were a mix of local and outside entrepreneurs. Naturally,

there were conflicts in benefits among these land vendors. Trade barriers and other inducements were applied.

In 1981, the Sukhapiban 1 road was built at the other side of the floating market location at the mouth of 'Thon Kem' canal causing a big impact on the market. At that time 'Thon Kem' canal was an orchard area. But some entrepreneurs saw opportunities to encourage more tourists who traveled in by van, bus, etc. They took over the land at 'Ton Kem' canal and constructed buildings, parking areas and facilities. Then they induced boat vendors to move to a new location at 'Thon Kem' canal, and worked with guides and tour agents to bring tourists to this new location. More and more vendors moved in as most tourists were here. But the land market and tourist piers were owned by a few big entrepreneurs. They opened big souvenir shops and allocated small spaces for rent. Trading at 'Thon Kem' was more active. Finally, all boat vendors settled here. The floating and land market at 'Lad plee' canal was completely closed. Therefore, 'Ton Kem' floating market took the name of Damnoen Saduak floating market. The floating market was opened everyday from morning till noon. Evolution of the floating market can be presented below:

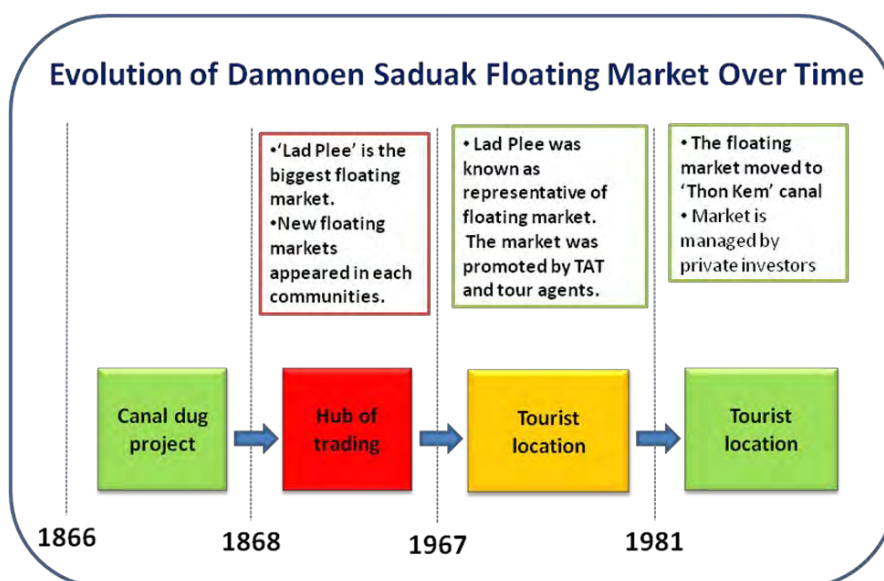
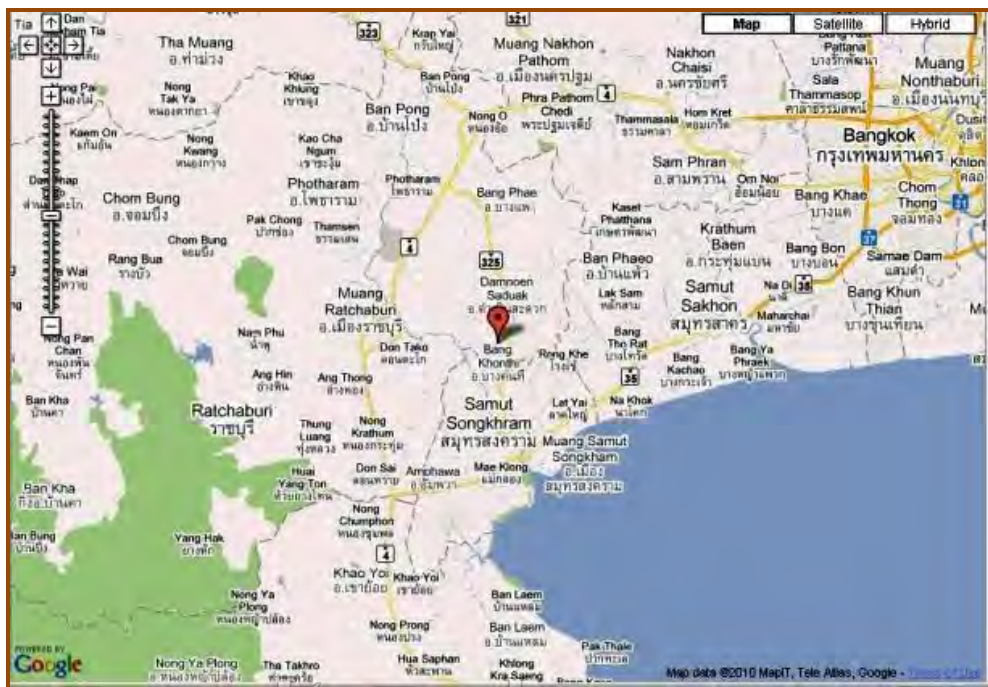


Figure 209: Evolution of Damnoen Saduak floating market over time

Source: Drawing by Phukrirk, Oct 2010

Geographic Information



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Map 17-18: Location of Damnoen Saduak floating market

Source: (top) Google Earth, Sep 2010, (bottom) www.ratchaburineews.com, viewed Apr '10

Damnoen Saduak floating market is located on 'Thon Kem' canal – a sub-canal of Damnoen Saduak canal in Damnoen Saduak District of Ratchaburi province. It is about 109 kilometres south of Bangkok or approximately two hours drive by taking Thonburi-Pak Thor Highway to Samut Songkram then turn to Damnoen Saduak. Or taking Highway No. 4 (Phetchakasem Rd.) and turn left at Km. 80 for another 25 kilometers along Bangpae-Damnoen Saduak.

'Thon Kem' is about five meters wide and 350 meters long. The floating market is routinely crowded with hundreds of vendors floating in their small rowing boats selling their goods. Most sell food, fruits and vegetables mostly brought from their own orchards. They usually travel on their small rowing boats. They wear the broad straw hats and dress in the blue-colored clothing favored by rural Thai people. Also many souvenir shops and restaurants line both sides of the canal. Major vendors in the market are (i) boat vendors (selling goods from boats) (ii) souvenir shops on land and (iii) tourist boat services.

1. Boat vendors:

'Boat vendors' of Damneon saduak floating market present the charming identity of local trade. Most of them are gardeners in the sub-district. They still use paddle boats although those who come from long distance will use long-tailed boats but shut down the engine upon entering the market.

There are roughly three types of products. The biggest groups are fruit vendors. They sell various kinds of fruits such as coconut, banana, mango, guava and seasonal fruits. The second group is souvenir boats and the last group is ready-to-eat foods such as noodles, desserts and drinks. Only fruit boats float up and down along the canal. Most souvenir boat and ready-to-eat boat are anchored.



Figure 210-211: Fruit boats

Source: Site survey, Oct 2010



Figure 212-213: Souvenir boats

Source: Site survey, Oct 2010

2. Souvenir shops on land

A guide will bring his group tour to these big souvenir shops, located on the piers. The shops are owned by pier owners such as 'Paew souvenir' and 'Charenn Sukko'. The products are souvenirs, cloth, woven hats, leather, postcards, gadgets, etc. Most products actually come from Bangkok, the northern part of Thailand and even China. Selling prices are high as they are targeting foreign tourists.



Figure 214-216: Some big souvenir shops in land area of Damnoen saduak floating market
Source: Site survey, Oct 2010

There are various small souvenir shops on the piers. In addition, there is a row of small souvenir shops by the canal which can only be accessed by boat. These small shops make the place more colorful selling products as souvenirs for foreign tourists.



Figure 217-218: Souvenir shops along the canal in land area of Damnoen saduak floating market
Source: Site survey, Oct 2010

3. Tourist boat services;

Visitors can either walk on the passage along the canal on the right hand side or take a boat at the pier in the floating market or nearby piers. There are basically two types of boat trips. The shortest trip is 300 Baht for one hour (or shorter if visitors do not buy anything) for a paddle boat. It brings tourists to buy things from boat vendors and souvenir shops along the canal of the floating market area. It has ten minutes stop at 'Suan Tarl Bang Lae' – A coconut sugar farm - to see the traditional way of preparing coconut sugar. This place is also operated as a souvenir shop. This is actually a shopping trip. And the souvenirs along the route can be found at other foreign tourist places such as Patpong-Bangkok, Pattaya, Chiang Mai, etc.



Figure 219-221: 'Bang Lae' - Coconut sugar farm

Source: Site survey, Oct 2010

A long-tailed boat trip should be a better option for enjoying sightseeing. Service rate is Baht 600 per hour. The route may differ from tour agents and the piers that visitors use. Visitors can take the boat service at the floating market or at other piers located on Sukhapiban 1 road. All routes must visit the floating market. The basic route is to pass the grape vine yards, stop at the coconut garden to taste the coconut milk from the young coconuts before passing various agricultural plantations. There are traditional Thai houses on the water's edge. Some are more than 100 years old. Along the canal tour, visitors can stop a boat to buy things anytime, such as traditional Thai noodles sold from boats. One of them is the winner of the "Best in Damnoen Saduak" award, the owner selling his delicious noodles from a boat moored alongside the river. The route will pass in front of Chotikaram temple and Jek Huat's house, which are historic place that King Rama V used to visit and dine with the common folk along the river.



Figure 222-223: tourist boats

Source: Site survey, Oct 2010

STATEMENT OF HERITAGE SIGNIFICANCE

Damnoen Saduak floating market is a *cultural heritage* site of *historic and social significance*. The floating market has a history dating back to 1866, or the early Rattanakosin period. The current location is located at Thon Kem canal for 30 years ago (since 1981). But the beautiful scenes of Thai traditional market trading on water, where boats loaded with all of life's necessities ply their trade up and down the canal still present. Most vendors are dressed in traditional clothing, similar to that worn by workers in the fields, their faces shielded from the strong rays of the sun by hats made from bamboo and palm leaves. They paddle up and down the waterway selling and bartering their merchandise. Even some of them are not genuine traders. But the boat market scenes are considered as a beautiful shot of Thai culture which bring visitors to the market.

Most people live densely along both sides of the canal from one end of the canal to another. The majority of the people are agriculturists. They grow several different kinds of fruit and vegetables, for example: oranges, grapes, papayas, cabbages, bean, onion and etc. So the market has *social significance* as an outlet of agricultural products produced by the communities.

REVITALIZATION STRATEGY AND PLAN

In the beginning; Awareness creation

The revitalization of Damnoen Saduak floating market started in 1971 from collaboration between the Tourism Organization of Thailand (today's Tourism Authority of Thailand - TAT) and an international travel agent, called World Travel Service Co. Ltd. to promote tourism in Thailand. Historical and cultural heritage was the theme for the tour program for promoting tourism in the western part of Thailand. The package included trips to historical and cultural sites such as the River Kwai Bridge and the war cemetery at Kanchanaburi, Phra Pathom chedi at Nakorn Pathom and Damnoen Saduak floating market at Ratchaburi. This tour program

received a great response from western tourists. Then many travel agents released similar tour programs, helping awareness creation.

The Tourism Organization of Thailand has marketed the attraction by:

- Promoting it as a 'must visit' place in Thailand.
- Showing charming pictures of the local floating market which was crowded with boats, paddled by women in straw hats selling agricultural products along the canal. These attractive scenes were printed in various media of the Tourism Organization such as 'Aor Sor Thor' – the most popular travel magazine in Thailand.

As the only authentic floating market at that time, it was also promoted in publicity materials of travel agents and Lonely Planet and other guide books, which were major sources of awareness among foreign tourists.

In addition, tourists could easily buy package tours from various agents to see the site. As Damnoen saduak floating market became more widely known in 1973, more and more foreign tourists come to the market. Many souvenir shops, boat tour services and related businesses were opened. The floating market transformed itself into an international tourist site. It was not just a local market anymore.

Development in new location (Thon Kem canal)

The floating market moved from 'Lad Plee' canal to 'Ton Kem' canal in 1981. Private investors funded developments at the new location. They built permanent structures such as concrete piers, big souvenir shops, restaurants, parking areas and facilities to accommodate tourists. The construction and design focused on functional uses. The government agencies, academics and communities were not

allowed involvement in the development. Figure 229-230 shows a large sign claimed by Ms.Paew (pier's owner) that the market was developed by her.

Awareness of the place among foreign tourists was still strong as it was still featured in package tours from tour agents. Guides play an important role in bringing group tourists groups here. There is less support from government agencies.



Figure 224-226: Different style of major architectures in the floating market

Source: Site survey, Oct 2010



Figure 227-229: Private parking areas (car, bus, van)

Source: Site survey, Oct 2010



Figure 230-231: A large sign indicating Paew's services

Source: Site survey, Oct 2010

Current development projects

The current development project in the floating market area is to expand the shopping area of the floating market along 'Ton Kem' canal. Rows of small shop houses are built by the canal. Some areas are under construction. The shop houses are one storey concrete structure, covered by a zinc roof. These shops are for rent at Baht 3,500 per month.³⁰



Figure 232: Row of one storey shop houses along 'Ton Kem' canal

Source: Site survey, Oct 2010



Figure 233: Many vacant shop houses (new project) along 'Ton Kem' canal

Source: Site survey, Oct 2010

There is a wooden bridge connecting two sides but it is for the use of vendors, not for visitors (visitors do not get off the boat at this zone). In addition, there is some empty land for rent which is available for investors.

³⁰ Interviewed shop renters, Oct 2010



Figure 234: Some empty space along boat tour (private canal) is announced for rent.

Source: Site survey, Oct 2010

Development projects from government agencies:

Since the floating market is a private area, the owners do not want any involvement from government agencies. Therefore, the development projects from the government are designed for the development of the whole of Ratchaburi's tourist attractions, not directly on the floating market area.

1. Home-stay project

Mr. Polwat Chayanuwat, the governor of Ratchaburi province has a project to promote cultural and ecotourism in Damnoen Saduak district. His project is to develop home-stay businesses in the district. He assigned the project to lord mayors in each sub-districts for further work with local community. The plan includes extending six sub-canals of Damnoen Saduak canal to accommodate boat trips. Each canal will be extended to be three meters wide and one meter deep. They are 'Ton Kem', 'Ton Tarl', 'Ladta luang', 'Rong Moo', 'Lad Ratchaburi', and 'Neg Khammaram temple'. In September 2010, the project is at the surveying stage.³¹

³¹ www.pantown.com/board.php?id=1607&area=1&name=board4&topic=12&action=view, viewed Oct '10

2. Revival of the old Damnoen Saduak floating market (at 'Lad plee' canal) project

The local community would like to conserve and revive the original Damnoen Saduak floating market which was located at the mouth of 'Lad Plee' canal. They formed a working team, called 'Community Enterprise of Lao Tuk Luck Floating Market', in February 2009 to work on this mission. Cultural tourism is the core strategy to attract tourists, and is supported by the authentic architecture of market buildings, housing and settlements of old communities along Damnoen Saduak canal. The plans to be completed for revitalization are as below:³²

- Improve overall landscape of Lad Plee canal
- Improve market architecture. It is a two-storey building to be an attraction of the market, improve the pier and build a wooden walkway along the land market. Visitors can come here to buy goods from boat vendors.
- Arrange public relations activities to provide information and present ways of life of local people to tourists by building a folk museum and providing canal tours by paddle boat
- Arrange activities or events to support boat vendors such as 'delicious foods of Damnern people' and 'wedding in the floating market'
- Convince local community to realize the importance of the place as a revitalization project.

³² interview Mr.Somsak Apiwantanakul, member of 'Community Enterprise of Lao Tuk Luck Floating Market'

To complete the above mission, the committee sent a request to the local community to open their houses, operate businesses (such as grocery stores, noodle store, etc) and maintain neat appearance of each front-house.

The committee has twenty five members who join and work under a voluntary basis. The revitalization budget is collected from donations, mostly from committee members. They have weekly informal meetings at a house owned by Mr.Somsak Apiwantanakul – a committee member - which is now operated as a retro coffee shop and information center.

TAT and government authorities are supporting this revitalization project in terms of PR and activities facilitation. Currently, the market operates all day on weekends.



Figure 235-236: (left) the wooden market (right) walkway and sitting place for ordering foods from boat vendors

Source: Site survey (weekday), Oct 2010

BUDGET

The tourism site has been developed using private money. They will invest and develop the site upon seeing business opportunities. Big entrepreneurs in the floating market are pier owners of Paew pier, Yuwadee pier, Charoen Sukko pier and Benjapan pier.

THE BENEFITS

Tourism is a key factor for the retention of Damnoen Saduak floating market. However, the market is managed by major investors so most benefits from tourism are returned to them. For example, the paddle boat tour is Baht 300 per trip and the fee is fully retained by the pier owner (boat owner). The boat crew will get only Baht 100 per day (no matter how many trips). So the crew relies on tips from tourists. However, local communities still get benefits from this site as detailed below:

Economic Benefits

- Local gardeners have a market for their products. So they have more income from selling their products at the markets of canal tours and gardens.
- New small businesses were opened for anyone such as boat vendors, small souvenir shops, etc.
- There are job opportunities for local people to be employed in souvenir shops, workers, tourist boats, etc.
- Opportunity to introduce local products of the community.

Social Benefits

- Conserve traditional culture of water trade activity, rural attire and paddle boats.
- Conserve traditional way of preparing coconut sugar.
- Enhance local awareness about community cultural heritage.
- People do not need to migrate to Bangkok for work. Family can stay together.
- The floating market is also a meeting place of local boat vendors; this will maintain relationships among local people.

PROBLEMS AND LESSONS LEARNED

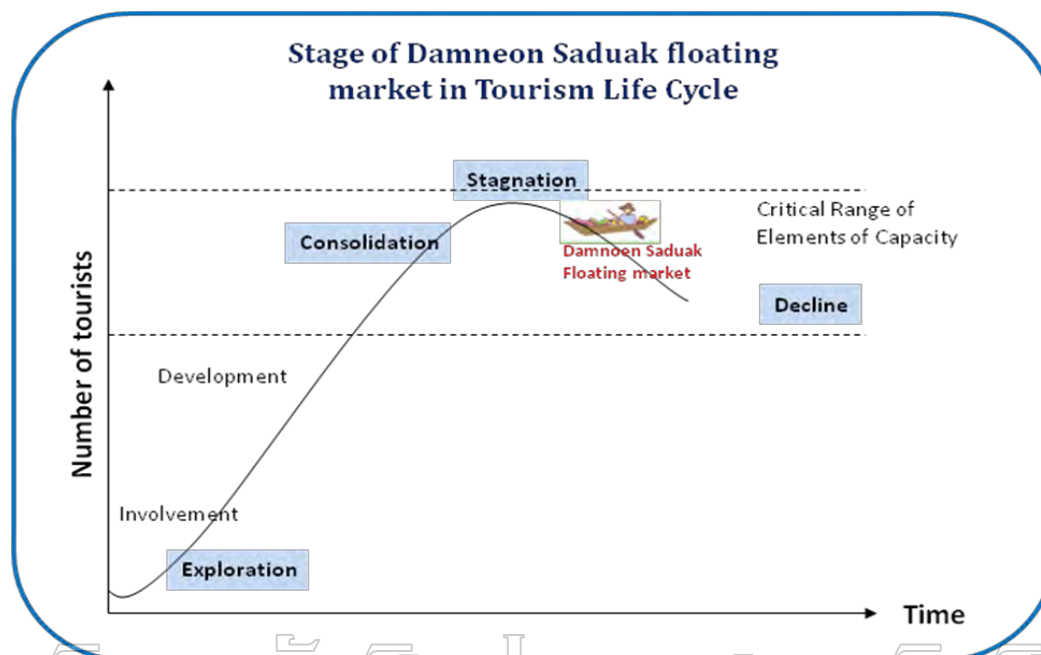


Figure 237: Stage of Damnoen Saduak floating market in Butler's Tourism Life Cycle

According to Butler's Tourism Life Cycle, Damnoen Saduak floating market should have already peaked. Numbers of tourists have slightly declined, especially on weekdays (refer to TAT report at www2.tat.or.th/stat/download/tst/249/ratburi.doc, in 2004 number of Thai tourist in Ratchaburi province reduced about 2.61% from previous year). This may also be influenced by the world economy and Thai political instability in the first quarter of 2010. In addition, there are many other issues, which can be defined into three groups;

1. Site management issues;

- The floating market is a cultural heritage site. The revitalization and development are quite complicated. It requires support from various parties especially, collaboration from the local community and sustainability of a shearing profit to all involved. But this place has been developed and is managed by individual investors. So the challenge is to

retain cultural heritage value in the long term. More floating markets have been revived in recent years; tourists have competitive choices.

- There is no committee responsible for developing, managing and controlling the whole market. In 1979, vendors set up a site management committee, called 'Damnoen saduak Floating Market Tourism Promotion Association' (the old location at Lad Plee canal). It was to solve conflicts among vendors, promote tourism, and conserve the floating market. The association built a souvenir shop. But there was conflict in benefit and trust. So the shop was closed and the association was dissolved in 1980. Up to now, in the current location at Thon Kem canal, there is no site management team and no concrete plan for site development. It leads to disordered practices in this area.
- No support from local authorities. This is a lost opportunity of strengthening cultural heritage value, arranging cultural events, signage, facilities, etc. Below is signage from the local authority, which is in poor condition and placed in a poor location.



Figure 238-239: Some signs belonging to government agencies

Source: Site survey, Oct 2010

- High competition and conflict among major vendors. When the market was at 'Lad Plee' canal there were lots of small souvenir shops. Each

shop has a similar size. Most owners were local people with just a few outside entrepreneurs. However, the outsiders had better business skills. They used more sophisticated business practices by working with travel agents and giving kick-back bribe to guides who brought tourists to their stores. This action created conflict and competition among vendors.

- Business monopoly. Trade barriers are applied in many forms to encourage tourists to stay within particular areas. For example, there is no bridge connecting the two sides of the canal, and a gate to a main street allowing passage to the other side is permanent closed. Boat vendors can enter this market for free. But there is a fee for parking at private piers. At crowded piers, some boats are owned by the pier owner, and the boat vendor is actually an employee.



Figure 240-241: Half bridges can only be used for taking photos; there is no passage to the other side



Figure 242: A gate to a main street is permanently closed

Source: Site survey, Oct 2010

- Ethnic issues: some vendors are too aggressive in their approach to tourists – too eager to sell, overpricing of goods and services is quite common, some vendors do not expect repeat visit from tourists.

2. Authenticity Issues;

- The market is an investment for business purposes. So the focus is on profit. Today, it appears that numbers of boat vendors are decreasing, but more tourist boats in the canal, more shops and trading on land. The unique identity of the floating market is weakening.
- Very few local products. Souvenirs are the same as sold at other tourist locations.
- There are visual conflicts within the floating market. Major architecture does not refer to the traditional market.
- Tourist boats and some trade boats are owned by pier owners. Some boats are never used just parked at the pier.



Figure 243-244: tourist boats owned by pier owners

Source: Site survey, Oct 2010



Figure 245: Thai coffee boats at 'Paew' pier (vendor is employee of Paew souvenir)

Source: Site survey, Oct 2010

3. Environmental Issues

- The most serious issue for the local environment is water pollution. Water at some parts of the canal is dark and smells. It is caused by waste water from fruit factories, garbage from tourists, drainage water from houses and shops, chemical use from garden and some oil leakages from long-tailed boats.
- Garbage mostly comes from tourists, even though there are lots of bins along the walkway of the land market.
- Smoke and noise pollution from long-tailed boat, even though there are signs to shut down the engine when entering the floating market area. But no one follows the policy. They drive slowly only when they enter the crowded area.
- Numbers and disorder of boats in the canal, especially during peak time (7:00 – 11:00am) on the weekend. Too many tourist boats in the canal. Tourists must finish the trip on schedule before moving on.



Figure 246-247: (left) Water pollution in the floating market, (right) garbage from tourists

Source: Site survey, Oct 2010



Figure 248-249: Smoke from long-tailed boats

Source: Site survey, Oct 2010



Figure 250-251: Crowds and disorder in Damnoen saduak floating market

Source: www.oknation.net/blog/buzz, view Oct 2010

All these issues are serious and have a negative impact on the place. Today is the era of open information. Visitors can check information and see pictures of the place from various sources especially, on the internet, before deciding to visit. They are less dependent on guided tours. Therefore the site might not be sustained in the long term without good management and cooperation among vendors and the community.

Damnoen Saduak floating market is very successful of being international tourism place. It was the first traditional floating market that regenerated for tourism purpose, supported by national campaigns of the previous governments and travel agencies. The revitalization was aimed for generating revenue from tourism to stimulate national economy. Therefore the KPI (Key Performance Index) of revitalization project was evaluated by economic result such as number of foreign tourists and spending while the aspect of social, community and environment dimensions were neglected.

The economy focus brought capitalism system to the heritage place. The big investors took advantages and controlled the place. Relationship among these investors was as competitors. Therefore the development was done individually by each investor on his property and the development lacked of conservation dimension.

To deal with these issues, the pier owners, shop vendors, boat vendors, tourist boat servicer and traders should improve their relationship and create collaboration. The site management committee should be formed to manage the heritage areas. The committees should consist of representative of stakeholders that include pier owners, shop vendors, boat vendors, tour agents and community leaders. Urgent task of this committee is to solve environment, authenticity and conflict issues. Site management plan which included policies and regulations should be prepared. Anyway, the committee requires know-how support from academics or experts.

Long term development plan should also be prepared and applied from sustainable development philosophy. The identity of the place as a traditional floating market would be strengthened, environment and social dimensions should be more highlighted which would be done by encouraging community participation to make the place means to community. Local boat vendors who are selling agricultural goods or products from local community should be promoted. Public space should be created and reserved for presenting local cultures or activities demonstrated by local community.

Chapter 5

TOWARDS GOOD PRACTICE – LESSONS & SUCCESS INDICATORS

The revitalization of old markets can be done within the market area where the local trader community live in. but it may be more potential to consider regenerating a wider area or even the whole town, as seen at Amphawa. Here the floating market is part of the cultural heritage of the town. The challenge of revitalization is to identify the actions and underlying processes that would be necessary to deliver regeneration at the strategic level under sustainable development and the sufficiency economy philosophy, to realize social, economic and environmental benefits.

This chapter is an analysis of findings and is grouped into five themes to provide a framework for developing clear and practical guidance. The themes identified the necessary practices for revitalization:

1. Cultural Approaches
2. Think and Act Strategically
3. Public Domain
4. Community Involvement & Partnership
5. Diversity – New Uses

1. CULTURAL APPROACHES

Understand cultural value of the community to identify heritage identity:

Understanding the history and culture of the community is the first step of the revitalization process. It is necessary to define place identity, to recognize its

potential for revitalization as a key contributor to sustainable development before preparing a strategic policy for conservation and revitalization. This may require support from academics for an effective research method. Different places may be suitable for different methods. Basically, multiple methods for gathering information are required. Here are some of them:

- Measured surveys of existing buildings and site layout for damage inventory
- Detailed investigation using photography, archaeology and ground-level examination of the buildings, site, layout
- Interviews with the host community and people who used to live in the community
- Research of historical records, including examination of photographic collections, municipal surveys, newspaper articles, family papers, and other public and private archives.

Samchuk market conducted a *'heritage audit'* to check the heritage inventory, understand its particular characteristics and to identify the essential qualities that makes them special. The audit was conducted at grass-roots level by a 'history team' to search and gather historic information about the community. They conducted face-to-face interviews by visiting all households to record historic information of each house and public monuments. The historic information helped in creating a sense of conservation among local people. However, this is not similarly applicable to Taling Chan market because there is no significant historic building in the market area. The market is a brand new establishment. However, there is still a need to search historic information of local communities and historic evidence in surrounding areas to support the cultural identity of the floating market. Therefore, the cultural heritage of Taling Chan market would cover extended areas in Taling

Chan where temples, gardens and settlements of old river-based communities are counted. So, it requires additional activities that are able to strengthen the cultural identity. Canal tours are a great idea for supporting cultural interpretation.

For Amphawa, the community information was collected from research projects of government agencies with the collaboration of Chulalongkorn University. They found that the cultural identity of Amphawa comprised three interrelated components of heritage: (i) natural environment, (ii) man-made environment and (iii) local people. All these three components are integrated into the unique identity of Amphawa. With a clear understanding of identity, the revitalization team can further prepare an effective revitalization plan that emphasizes and protects the unique identity.

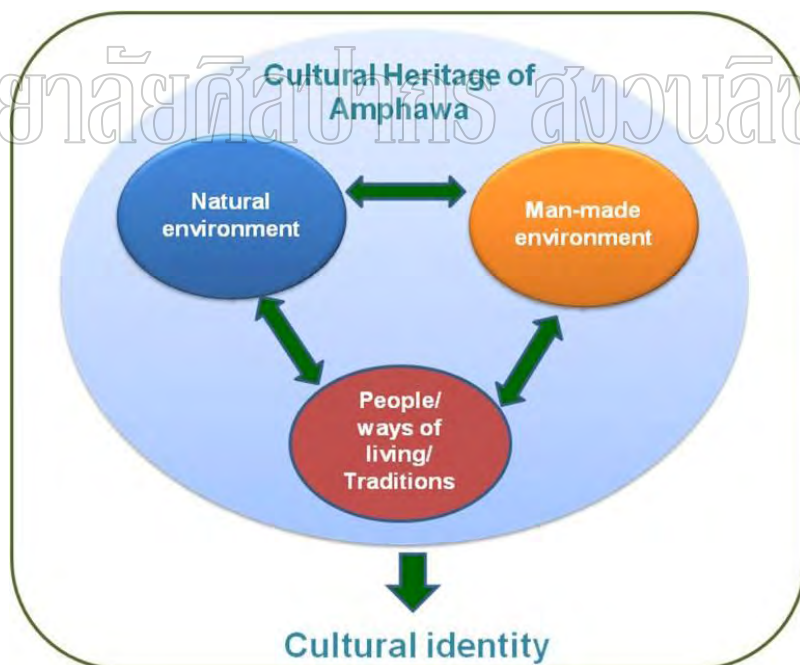


Figure 252: Cultural identity of Amphawa floating market

Source: Lt.Patcharodom Aunsuwan, the mayor of Tumbon Amphawa, Sep 2010

Another interesting tool to understand cultural heritage identity of the place is 'Cultural Mapping'. Cultural mapping involves a community identifying and documenting local cultural resources. Through this research cultural elements are recorded – the tangible like handicrafts, distinctive landmarks, local events and traditions, as well as the intangibles like memories, personal histories, attitudes and values. There are three basic steps to cultural mapping;

1. **Gaining key supporters:** have meetings with stakeholders and representatives from the host community to talk about the potential benefits of cultural mapping. Outline and discussion of cultural mapping may include community artworks, distinctive local festivals, local tradition, local wisdom and interests, etc.
2. **Broadening Support – Publicity and the Community forum:** discuss the project with the community, identify themes and encourage ongoing support. This needs to explain the opportunities for social and commercial benefits to the community. For example identifying tourism opportunity guiding future planning decision, developing the cultural sector or creating employment through a range of new projects.
3. **Setting up a Steering Committee:** The committee should be an independent team that has been formed to manage and oversee the cultural mapping project. It is independent of any particular group's primary concerns or agendas.

Framing of conservation and regeneration should start with a heritage inventory. A plan of protection must be drawn up for the entire area, providing a list of the fabrics to be conserved. It is in fact the project pertaining to each individual building that the scope and form of restoration will be specified. The revitalization of

cultural heritage sites is not limited only to architectural projects, but it includes people, cultures, etc.

Recognize the 'Common Heritage' and 'Social Value of Identity':

All four case studies in this thesis show that cultural heritage should be clearly defined at the '*local level*' in terms of local people's perceptions and experiences. These demonstrate the contribution that '*common heritage*' makes to the character of a place and its identity. It is not necessary for the heritage to be of national or international importance, but it must be an asset for the community.

The community's heritage assets should be developed in ways to retain authenticity, reflecting the area's true culture rather than false or artificial images. The development must be sustainable, that has adequate planning and funds for quality operation and maintenance.

Social Value of Identity; It is important that the revitalization team, community and concerned parties realize and understand the social value of identity as well as its appeal to visitors attracted by its uniqueness and authenticity. Taling Chan floating market was developed from empty space, the location of the market is not even in the same location as previously, and the community has shifted from agriculture to a semi-rural community because of its close proximity to Bangkok. It utilizes historic and social significance since the physical assets have been lost but the floating market was restored and still embodied important memories where people want the past to be respected and remembered. The residents realize the importance of the restored market to them and are willing to conserve it. This has potential to make a living and sustainable community market.

Local Themes:

Most of the traditional markets in the country have high potential to be developed as tourist attractions because of their uniqueness and appeal to nature and traditional lifestyles for both Thai and foreign tourists. Tourists want to see traditional activities of the locals and expect a different experience at each site visited.

Local people and tourist operators should provide accurate information to the tourists about the traditional market and its present role in Thai society. Tourist activities in the old markets should not be limited to souvenir trading but should incorporate local activities that put more emphasis on the lifestyle of local people.

When planning for cultural tourism, a multidisciplinary approach is to determine site carrying capacity, project the costs for operation and maintenance, interpret heritage for visitors, and develop related services. This multidisciplinary approach should particularly involve all stakeholders and experts in conservation. All impacts from tourism should be carefully considered.

Many old markets are floating markets that are able to combine cultural and natural tourism together with a unique geography. But the conservation of natural resources is required. Quality of water in canals or rivers, cultural assets such as temples, ancient monuments, historic evidence, and settlements of ancient communities along the canal should be conserved or restored.

Authenticity:

The retention of authenticity is the key challenge of all old markets in Thailand. There is a serious risk in losing authenticity when regenerating a site as a tourist attraction. This problem can clearly be seen in Damnoen Saduak floating market. The presentation of heritage is carried out by mass market tourism for the benefit of its members (pier owners), not in a way that safeguards cultural heritage.

It conflicts with recommendations of the Nara Document (2004) which emphasized that *'interpretations of authenticity and their application should be attempted within the specific cultural context'*.

To retain authenticity of the whole place, it is necessary that the revitalization team should prepare a 'Heritage Planning Policy' and 'Urban Design and Planning guidelines' to ensure that new development within the heritage area respects the scale, height, setbacks, etc. Below is a recommended policy and guidelines which are practiced at Samchuk market and Amphawa floating market;

Heritage Planning Policy

1. To protect an intact cultural landscape to retain the authenticity and integrity by setting up an 'Urban Design Guideline' for people living in the community. The protection would be focused on the whole area rather than parts (see Appendix 6).
2. To encourage the use of the site in a way that helps strengthen bonds among the local community and heritage site. For example, the place can be used for local activities or annual events.
3. To encourage the involvement of the younger generation by offering them a role at the heritage site, such as 'Volunteer Junior Guide' (as conducted at Samchuk market).
4. To encourage environmental initiatives that supports long-term sustainability such as site cleaning, garbage removal and reducing water pollution.
5. To control the impact of any new fabric or activities those threaten place values such as building style, form, height, color, etc

Urban Design Guidelines

1. Dealing with renovation, restoration and new buildings:

- Design and form of renovated, restored or new buildings must not detract from the significance of the cultural landscape, and should be respectful and sympathetic to the original buildings. Any new alterations should be 'unobtrusive'.

2. Height

- Set the zoning of the cultural landscape to strictly control the height of new construction to avoid unsightly tall buildings.
- The roof-top additions to heritage buildings are not allowed.
- The height of the new building must balance with the height of the original shop houses (1 or 2-stories).

- For new alterations to existing shop houses: the height must be balanced with the original shop houses.

3. Setback

- For new buildings: It should be in line with the original shop houses to respect the original continuity, and to preserve the rhythm.

4. Materials

- All new materials must be sympathetic and respect the original materials, finishes and color scheme. Industrial material such as glass, steel and so forth must be limited in use.

5. Street design & Furniture

- Street Furniture (seating, fencing, street lights, satellite dishes, planting etc) should be minimal and not too dominant and obstruct the pathway for pedestrians. The street food carts and vendors should be within the reserved area.

- For floating market, both sides of the river bank must be connected via walking bridges to accommodate pedestrians crossing both sides.

6. Signage policy

- The signage must not dwarf the building significance (size, content, design, material, setting, size, color, etc.). All signage must be approved for use by the revitalization (or authorized) Committee.

7. Uses

- Retail and commercial uses are allowed but must not have negative impact on the site (as per local agreement to control the use).

- Keep diversity of small shops.

- To limit the commercial & tourism activities to close at a specified time to allow for noise reduction for the residents to make a pleasant living environment.

8. Environmental issues

- Keep the place clean. Normally, there are fewer tourists at the weekdays. Therefore, it is a proper time for cleaning. Also, a 'big cleaning day' shall be made at least twice a year or more often as appropriate.

- Provide enough garbage bins around the tourist area. For environmental sustainability, the principle of reducing waste "3Rs." (Reduce, Reuse, Recycle) should be considered to apply to the tourist areas. Waste minimization can be achieved in an efficient way by focusing primarily on the first of the 3Rs, 'reduce,' followed

by 'reuse' and then 'recycle.' (Source: Pollution Control Department, www.pcd.go.th)

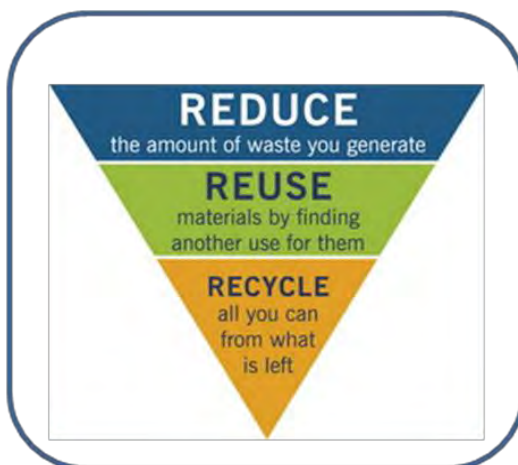


Figure 253: 3R's concept (Reduce, Reuse, Recycle)

Source: <http://www.singaporelearning.com>, viewed Apr 2010

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- Prevent water pollution by setting the agreement with the community to manage the water use and drainage from households and businesses.
- Limit smoke and noise pollution (from boat and car). At Damnoen Saduak floating market has formal warning sign 'stop the engine before entering to the floating market zone'. However, there are many violators.

The policy and guidelines will be established in an agreement with the community or may further be encoded in municipal law. However, in reality this is not easily implemented because most shop houses in the old markets are private properties where it may not be easy or even fair to force all owners to comply with newly established law.

Social sanctions by giving negative responds from local community or site management to those who does not comply with the policy may be a good option. The social sanctions can be used in many forms. At Samchuk market, the old market committee will not promote black listed shops who have bad behaviors to tourists in any media of the committee. The hosted community of Samchuk market has strong unity. People in the community have close relationship and care each other so social sanctions are quite effective.

Taling Chan market may not suitable to social sanctions because relationship of people in the community is not as strong as Samchuk. Therefore, municipal law or site management regulations should be more effective method for site control.

Therefore, social sanctions will be effective only when it is perceived as being strictly enforced. Weak sanction leads to lack of respect of policy and also create a competitive climate. The best sanction should bring a stay on the work as well as strongly affect the use of property until the measures recommended by the permit are strictly observed.

Cultural tourism development in the old markets seems to be unavoidable. Site management must prepare a process to inform visitors about the value of the site, and request visitors to take care of it. Authenticity of the old markets needs to be conserved not only as historical evidence, but also the way of life of the local community, which is quite vulnerable to mass market tourism.

Broadens Tourism Appeal:

Tourism is likely to be a strong force in cultural heritage sites. It needs to be directed and controlled so that its economic benefits are channeled at the local level to conserve the heritage asset.

When planning for cultural tourism it is important to interpret heritage for visitors and develop related services. Tourism's positive benefits, as well as its negative consequences on the local community, heritage, and environment, must be carefully considered through impact assessments. The site manager should consider loading capacity of the place, ways of living of local people who do not participate tourism business and etc.

Today the majorities of visitors are travelling for pleasure or wish to participate in activities that will provide a sense of enjoyment. This is supported by Ms. Pattaraporn Apichit, a magazine editor who operates a coffee shop at Amphawa floating market. She gave an interview for the 'Outlook' supplement in the Bangkok Post newspaper on April 12, 2010. She observed that 'not all tourists seek authenticity' but most visitors to Amphawa simply take photos, buy food and shop without bothering to learn anything about the place and its people. This may be true because the majority of visitors at Amphawa are teens who love taking photos and enjoy participating in new trends such as nostalgic places like Amphawa, Samchuk, Pai, Chiang Karn and etc. Adults and family groups are more likely to appreciate authentic place like Samchuk market, 'Laotukluck floating market (old Damnoen Saduak floating market), and enjoy sightseeing with Taling Chan canal tours. The numbers of these groups are also increasing. They want an educational element to the experience.

To satisfy both groups, on-site education must be more than just historical narrative. The cultural tourism sites should be presented in a way that is entertaining as well as educational for visitors. The balance between education and entertainment in the presentation should depend on the audience. A canal tour in Taling Chan with entertaining guides is a good practice to provide both historic information of the place and entertainment. Interesting stories of monuments along the canal makes more enjoyment: this requires training for the guides.

Transformation of conservation ideas into actions or tourism activities should be based on the cultural identity of the place. It requires creative work to make it fun or creates impressive experience to tourists. It needs to involve the host community in planning and managing tourism activities because the host community is best placed to understand local tradition and cultures. Idea generation sessions are required. This can also bring in engagement and participation among the local community.

Engage with Sustainable Tourism:

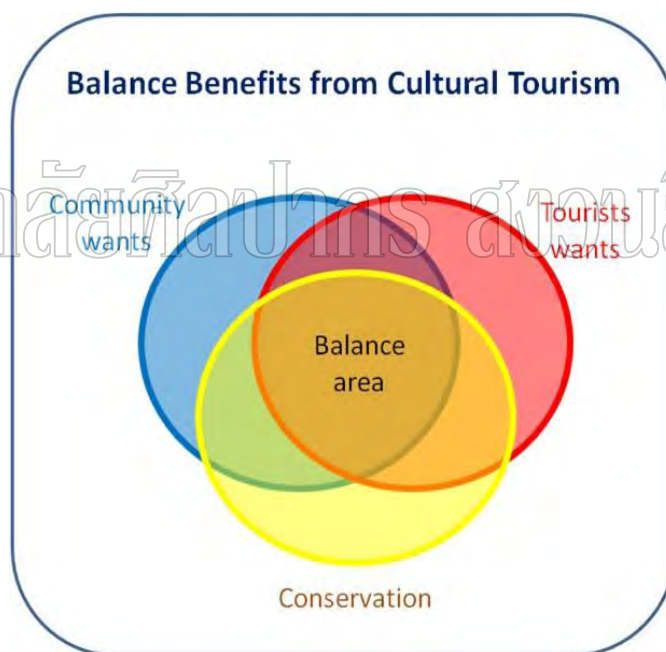


Figure 254: Balance of tourism benefit and conservation

Sustainable tourism emphasizes the promotion of long term benefits to the community. Local products should be in the majority in the market. This not only strengthens place identity but also brings in revenue to the community level. The event 'local food festival' at Samchuk enhances place identity and helps develop community viability. The activities can be annual or special events. The 'Mackerel

eating festival' at Amphawa has become a well-known and unique event as it is arranged every year. Each old market should prepare activities that are able to present its unique culture rather than just copying activities from other places. Cultural activities may be interpreted in form of displays such as demonstration gardens and exhibition activities at Amphawa Chipattanauruk, where local initiatives and events are highlighted. Tourism networks as practiced at Taling Chan floating market can help in create link activities or new tourism themes such as boat tour programs, like the 'visit three floating markets in Bangkok trip'. These not only enhance visitor experience but also support the viability of other local communities. Also, it benefits conservation and the management of natural and cultural resources of the whole area (Thonburi area).

To align with sustainable tourism concept, the site management and local government agencies should not only pay the most attention to commercial advantage or measuring the success of tourism by number of visitors or revenues, but also consider social and environmental results as well. Tourism system that focuses only on revenue may creates the following risks to heritage place:

- **Monofunctional space;** The basic character of the old market is based on diversity of products, even at a specialized market. 'Pak Klong Talad' is known as a flower market but there are many species of flowers there. Monofunctional space is found at Damnoen Saduak floating market. There are many types of souvenir shops (including souvenir boat shops). However, souvenir products are the same. Also, there is no public space, since the area is given over to tourist activities (souvenir shops, restaurants, etc).
- **Construction of new unsympathetic visitor infrastructure;** The characteristics of floating markets is presenting by crowded boat vendors in the canal, surrounding with wooden architecture. The new construction

should be a way of strengthen and respect such character to keep architectural identity of the whole place and avoid visual conflict. The visual conflict can be seen at Damnoen Saduak floating market. Piers and buildings have no harmony in architecture. They are various styles, colors, and scale. Most of the building made from concrete to gain high carrying capacity for tourism businesses. Amphawa is a sample of controlling new construction in heritage area

- **Loss of culture and unique identity;** Function of the old markets are not the same as in the past, they do not serve community but tourism. Therefore, the products selling in the old market may be changed to satisfy visitors. For example, visitors can buy Nam prig num (local food from Chiang Mai province) or sweet desserts produced from Nang Lerng market (Bangkok) at Samchuk market. It is a role of site manager to manage proportion and promote local products in the market to keep unique identity of the place. The offering of special privilege for those vendors who selling local products is able to convince them to continue selling of local products. At Taling Chan floating market, free rental cost campaign is offered to local fruit, flower and plant vendors.
- **Resident dissatisfaction;** The residents who want to leave in peace or do not participate tourism business may feel uncomfortable with the change to tourism place especially the tourism activity that effecting to their daily life. 'Firefly trips' at Amphawa may cause dissatisfaction among local residents who have settled on the river bank, because of night time interruption caused by tourist boats.

2. THINK AND ACT STRATEGICALLY

Importance of community leader

It is clear from the case studies that successful revitalization correlates with strong leadership. The revitalization project cannot be done by individual work alone because there are multi-dimension tasks such as physical conservation, heritage interpretation, etc. Any revitalization policies presuppose a broad approach and the carrying out of actions at different levels. The task of regeneration is not only to keep existing fabric; its results must also promote the quality of life of people in the community. The leader must be a key person to integrate all know-how and cooperation of various agencies to achieve the revitalization as planned, control the use of cultural resources to develop sustainability and empower the local community.

The site leader must be trusted by the local community, having skill in change management and able to communicate with communities, government and private agencies. The mayor of Tumbon Amphawa has high skill in change management with strategic thinking, and has delivered a very successful revitalization of Amphawa (the floating market is part of the town development plan). Collaboration with partnerships, mutual respect and shared commitment to the vision embodied in the revitalization project is fully applied at Amphawa's revitalization project.

The leader should have a strong working team support his vision; such a team may consist of volunteers. The success of the revitalization of Samchuk is driven by ad hoc committees which are formed strategically with a clear mission. The working teams will disband when the missions are achieved.

From the case studies in this thesis, the accountabilities of the leader of revitalization of the old markets are:

1. Set a clear vision for the place
2. Lead in preparing revitalization plan

3. Lead and manage the changes of the place (for example; develop the place to cultural tourism place or etc)
4. Lead revitalization working team
5. Coordinate and Integrate all development projects from other organizations both government and non-government organizations
6. Manage revitalization budget

From the tough accountabilities, the qualified leader cannot be the outsider. The leader must know the place and local residents very well. Also, the leader must have knowledge and abilities in change management, strategic thinking, coordination skills, etc. The leaders of Samchuk market, Amphawa and Taling Chan floating market are from local communities. They were born and currently lived in the communities. They get trust and respect from local communities.

Importance of a clear vision

It is necessary to set out a clear vision for a heritage site so everyone can see the same picture of the place in the future. At Samchuk and Amphawa, a clear vision resulted in strategic actions which led to successful revitalization. The vision was important to convince the community and gain support from stakeholders.

Damnoen Saduak floating market is another great example of clear vision: in the early stage of transformation the community market was intended to be an 'International tourism site'. This led to the success of heritage revitalization. The site management can bring back the floating market, created tourism promotion campaigns that linking with other international tourism places, and used proper media that able to reach foreign tourists. Damnoen Saduak floating market became the 'must visit' place in Thailand. Unfortunately, the place grew too fast with no

control and there are issues in site management. There is no in-charge leader in charge of shaping the vision. So the place is now developing without direction for its future. There are issues on the site today.

The vision becomes reality when strategic missions and goals are achieved. Retention of place characteristics and authenticity, creation of a living market and sustainability in the long-term should be goals of revitalization. The goals must feed into development plans which will be assigned to working teams at the execution level. For example, the action plan of the 'history team' of the Samchuk old market committee is to search and gather historic information on the community, historic evidence and assets, culture and traditional living by interviewing residents and documentary research. All action plans and activities need to be closely monitored and evaluated.

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Strategic marketing

Strategic marketing is about how to achieve desired results (as vision). It is necessary to have a deep understanding of place identity before preparing the strategic plan. The strategy should reflect local identity and be sustainable in terms of realizing social, economic and environmental benefits that meet local needs. Strengths and weaknesses and the ability of people in the community must be analyzed for the creation of heritage promotional activities and development of events and festivals. Segmentation, targeting and positioning of the heritage place should be clearly defined. These will strengthen place identity, harmonious with ways of living of host communities and differentiate from other old markets.

Segmentation

The mass market can be divided into segments. There are significant differences among people in each segment in terms of needs and wants, such as

desirable activities, interests and opinions on things. Segmentation helps in responding effectively to each specific group. There are many variables for segmenting the market, such as demographic (statistic variable such as sex, age, education, income, occupation, etc), psychographic (attitude or feeling toward things such as desire, wants, interest, personal image, etc), behavior, functional benefits, etc. This thesis recommends 'Psychographic and demographic' as major variables for the segmentation of visitors of the old markets. The reason of using segmentation marketing is to gain deep understanding about the needs and interests of target segments in order to know how to reach and satisfy them.

Caution on segmentation is about to make sure that the selected segment has potential to generate economy benefit for the old market regeneration. The criteria of segmentation selection are to consider size of segment (numbers of people in the segment) which should be big enough or in growing trend (for example; now cultural tourism is becoming popular among teen so teen segment is interesting). So the potential segment must be the quality visitors to nourish the economy of the old market. However, the site manager must ensure that 'Place Identity' (the heritage place and the community) has ability to reach and satisfy the selected segment. Distorting place identity to satisfy desired tourists is not recommended as it is not way of sustainability.

Taling Chan floating market used to appeal essentially to an agricultural wholesaler segment of Bangkok traders. Such a segment might now be too small to sustain the market in the longer term. Today, the floating market is appealing to people interested in 'agrotourism'.

One place can be seen as appealing to both a major segment and sub-segments. At Amphawa the major segment is 'Community-based tourism', which consists of the sub-segments 'Eco-tourism', 'Agricultural tourism' and 'Cultural tourism'. Each segment captures a different target group.

Targeting

It is necessary to clearly define who are visitors or target groups in the market segment which may be identified as primary (the biggest group of visitor) and secondary groups (the second biggest group of visitor). From an interview with the chairman of Taling Chan floating market, the primary target group of the floating market is *'family who are middle to low social class. Quality time with family on weekend is very important to them which would be driven by fun activities that their kids like. They also would like their kids to have some learning about traditional Thai culture'*. The secondary group might be *'backpack western tourists who like to explore local Thai attractions at budget price'*. The target backpackers can help in avoiding turning the place into a mass tourism attraction because the role of travel agencies is minimized.

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Positioning

Positioning is very important part of strategic thinking because it influences to the preparing of strategic missions and action plan of heritage revitalization. Positioning must be developed from 'place identity', very strategic, outstanding and differentiated. Amphawa sets its position by benchmarking and differentiating from Damnoen Saduak floating market. The strategic positioning as the evening floating market has made Amphawa outstanding from any old markets in Thailand. And it results in generating tourism activities such as firefly trip and home-stay business.

Some samples of positioning of other old markets not considered in this thesis are: Pak Klong Talad (Bangkok), the biggest wholesale flower market in Thailand; Sam Peng Market (Bangkok), the most varied and cheapest premium market retailing goods from China; Don Wai market (Nakorn Prathom), hub of delicious foods & desserts; Nongmon market (Chonburi), selling processed seafood and sweet desserts. These markets are well known to the general public (Thai).

This table summarizes the strategic marketing of the old markets that are case studies of this thesis. It is written from personal interviews on site and with community leaders.

	Samchuk	Amphawa	Taling Chan	Damnoen Saduak
Cultural identity	Highly authentic architecture, ways of living of old commercial community.	Unique socio-geographic characteristics of the riparian community; architecture, traditional living, natural resources.	Gardeners and settlement of water-based communities of the old Chao Praya river.	The oldest and most crowded boat vendors market.
Vision	A commercial cultural heritage site that provides enjoyment and pride to visitors and the Samchuk community.	A historic town featuring cultural heritage and ecotourism assets. The identity of a riparian community remains substantially intact. People in the community are living on principles of sustainable development and the sufficiency economy philosophy of His Majesty the King.	A floating market managed by Taling Chan community that satisfies all visitors.	n/a
Segmentation	Authentic cultural tourism	Community-based tourism	Agro-tourism	Foreign tourists who appreciate traditional Thai culture.
Target visitors	Thai tourists; young and older adults, family, teens	Thai tourists; teens and working adults	Bangkok tourists; family	Foreign tourists arranged by tour agents
Positioning	Living Market, lively museum (everyday market)	Evening floating market on weekend	Recreation at weekend	International cultural tourism site
Core products	Variety of tasty foods from everywhere, highly authentic and aesthetically appealing wooden architecture, traditional lifestyles of old communities.	Evening market: variety of foods & fruits. Beautiful architecture along both sides of Amphawa canal. Colorful 'hip' shops at night, innovative community products. Eco-tourism; firefly trip.	Land and floating market; Foods, desserts, plants, fruits. Agro-tourism; canal tour.	Sightseeing of boat vendors in the canal; traditional floating market image, boat tour and souvenirs.

Table 1: Strategic marketing of the old markets

Awareness-Raising Activities

Awareness of the place can be created via many activities. All activities require participation from the local community. Here are some examples:

- Celebration of local events; this can also create pride among the local community. Examples include 'food festival at Samchuk' (see sample of annual cultural events plan of Samchuk Market in Appendix 5), 'Mackerel eating festival at Amphawa', 'Loy Kra Thong At Taling Chan'
- Cultural exhibitions and demonstrations: to present cultural resources such as architecture, local knowledge, fine arts, crafts, traditional music, etc. These may be in the form of a folk museum or cultural demonstrations.
- Seminar to present results of a heritage inventory, ideas and results of revitalization.
- Heritage tours and cultural events promoted to the public, including various institutions, academics, etc.

Samchuk and Amphawa markets continuously conduct all the above activities, generating awareness via free printed media, sponsored by private organizations. Below is a paper tray-mat from MK Restaurant. This was distributed via four hundred stores and reached more than a million people.



Figure 255: Paper Tray-mat at MK restaurants

Source: received at MK restaurants, Ramindra store, 2009

The PR program should be planned to support community events and create place awareness among target groups. These actions involve both information and programs for highlighting the site. Damnoen Saduak floating market created public awareness via government agencies, tourism magazines and tour agents which were very successful in creating awareness among foreign tourists. The other three markets mainly used 'free media' from press news. Clear messages should be generated by site leaders to avoid confusion and to ensure more effective impacts. Online media such as blogs, Hi-5, Facebook, etc can also be used. The content is created and posted by visitors. The thing to be cautious about is that online media can create both positive and negative impacts. People will post candid comments freely on their online pages. Negative experiences or bad news can gain more attention than good news.

Online communication can be an effective tool for site management, for providing information and can be a source of feedback and comments from visitors. The website of Samchuk old market is very active as <http://www.samchuk.in.th>. It provides tourist information, update news, and visitors can post comments. Another good example is the Facebook page of 'Lao Tuk Luck (old Damnoen Saduak market) www.facebook.com/laotukluck. It is an interactive medium to communicate the community's activities at the market.

Sustainability – long term commitment

Revitalization projects aim to improve local economies and to provide community stability. 'Sustainable development' is a term made popular by the Brundtland Commission in 1987. A primary objective of this philosophy is to create long-term 'quality of life' for the community by providing lasting and secure livelihoods that minimizes resource depletion, environmental degradation, cultural disruption, and social instability. A sustainable development is only possible through

local community participation for the benefit of the whole community. It is necessary to encourage residents to love and value their community to create long-term engagement. And a strategy is needed to manage the balance of conservation, and social and economic benefits. Interpretation activities should be able to show the culture and lifestyles of the local settlement rather than selling souvenirs. Therefore, revitalization of the old markets is not only about conserving architectural heritage but it is about conserving the whole community.

Amphawa defines sustainable tourism as tourism that respects and supports local culture, natural environments, place identity and an ability to generate income for people in the community. Below is a sustainable tourism model of Amphawa that integrates the three tourism concepts, 'cultural tourism', 'ecotourism' and 'agricultural tourism'. It utilizes and manages cultural resources to keep tourism benefits in the local community. All three tourism concepts would be managed as 'community-based tourism'.

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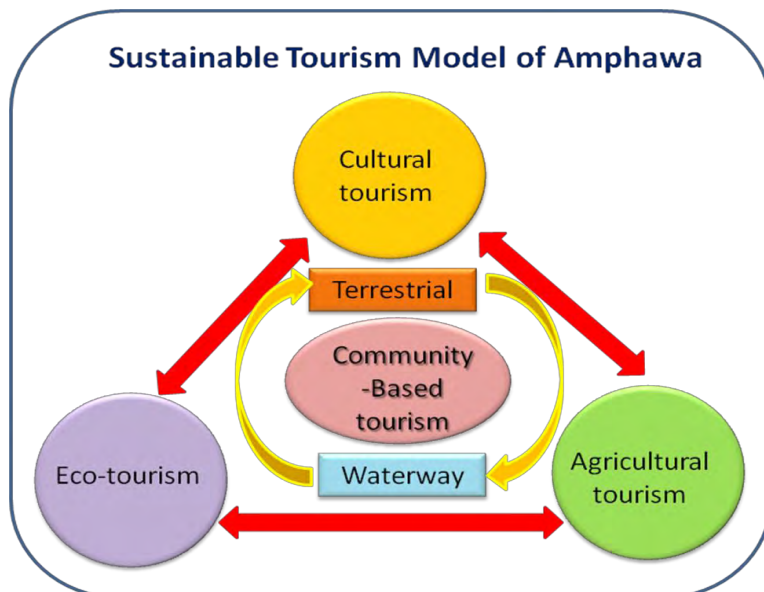


Figure 256: Sustainable tourism model of Amphawa

Source: Lt.Patcharodom Aunsuwan, the mayor of Tumbon Amphawa, Sep 2010

Good practices raise aspirations – quality and innovation

As mentioned, the revitalization process of the old markets should be geared towards the preservation and promotion of cultural identity. Those markets that retain the original structure can restore the original fabrics (such as Samchuk or Amphawa) and then promote to the public. The Conservation Management Plan should emphasize conservation of the whole cultural heritage area, but may start from the key landmarks of the site. At present, it might be not too difficult to convince villagers to accept tourism development since there are concrete success examples such as Amphawa, Samchuk, Taling Chan market, etc. Also cultural tourism is currently a popular trend.

But in the past ten years, this was difficult as most villagers were unable to see the potential for restoration. Learning from Amphawa, the architecture restoration project of DANIDA required a strong and convincing message because it needed 50% investment from building owners for the restoration. To deal with this concern, the revitalization team created the 'success sample' to demonstrate how economic returns to the public can be achieved. Later, the restoration spread throughout the town thank to private investment by house owners. A cautionary note is that the pilot project must never fail because of the negative example it may create.

Amphawa is a great case for local product support. Community products include not only souvenirs but the 'Creative Economy' concept has been used to add innovations to local products such as home-made ice cream and drinks. Local brands are created and promoted, which would be a great opportunity for making awareness of local products from Amphawa and meeting the current needs of buyers.

The measurement of benefits

The benefits of old market revitalization can be immense to local communities. Some benefits cannot be quantified in figures such as relationships among people in the community, levels of pride and community spirit amongst residents, the attitudes and perceptions of the area's businesses, etc. Consideration of the economic impact of the tourism sector is perhaps a starting point for demonstrating measurable benefits. Rough calculations about economic gains from tourism may be made from the number of visitors and their spending. Then site management can quantify improvements such as:

- Jobs created
- New business startups
- Impact on visitor numbers and tourism spend
- New areas and improvements
- Buildings improved and brought back into use
- New dwellings created
- Private and public investment attracted
- Amount of public realm improved

The measurement should be based upon 'snapshots' in time rather than on a time series or long term analysis to avoid 'double counting'. The information can make convincing arguments for future regeneration projects. From the case studies, economic benefit is the strongest argument for revitalization.

3. PUBLIC DOMAIN

Private and Public area investment for restoration

Investing in old market revitalization will be a key driver of economic development. However, it should be conducted with respect and reflecting the

quality of the historic context. A big question among house owners is '*what they will get after restoration*', because restoration has a higher cost than usual since it requires quality materials and skilled workers. So site management must clarify such concerns. As discussed earlier economic returns are the most convincing argument. Therefore, the revitalization team must prepare a clear vision and support plan to convince owners.

Public spaces are normally in the remit of local authorities but here collaboration is needed. Public space should be improved to serve the numbers of expected tourists. Currently, Amphawa has a problem with serving huge numbers of tourists. The municipality has a scheme to improve pedestrian flow to ease the passage of people to the other side of the canal by building more bridges. Samchuk market is extending the market area to the riverside by extending tourist spots to the riverside. There are plans to build wide a concrete walkway and piers.

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Use of quality materials

High quality design and materials must be part of any restoration process which respects local culture and traditional skills in an area. 'Baan Khun Jamnong Jeerarak' at Samchuk market is a good example. The old house was restored as a folk museum and landmark of the old market. The restoration respects the old designs and materials. The restoration team took many photographs of every detail of the old house before restoration work.

Heritage restoration must be conducted through careful consideration of proposed additions or works. New technology may be used in design and construction techniques. High-quality materials and installation techniques can minimize the need for maintenance in the future.

Importance of good design

Good design is an essential requirement of successful site promotion. The revitalization team should closely work with the municipality in the design and improvement scheme. Old markets have narrow walkways which may be an issue when they are transformed into tourism locations. Therefore, landscape design is required. Attention should be paid to public space such as pedestrian areas, parking, green areas, etc. The improvements should explore how to add value to the historic environment and meet the needs of both local people and visitors. Taling Chan has managed its public space very well because vendors rent shops from the union so it is easier to control. Amphawa (land market) has less control due to private ownership. Some restaurants put tables and chairs for dining on the concrete walkway areas, reducing walking space.

A site's physical carrying capacity (number and type of visits that can be sustained without damage) should be determined. Operation and management systems should then be designed to maintain the site at its optimal use level.

Transport and accessibility

Transport and accessibility are issues at all sites. These feed into other environmental concerns from traffic such as air pollution, traffic jams, parking space demand, etc.

Amphawa has no wide roads, not because of budget limitations but because the management wants to maintain a sense of community. Villagers can cross a narrow street to meet each others as usual. The priority of the development is still given to pedestrian traffic rather than vehicular traffic.

Therefore, re-routing of traffic, public transportation such as boats, public vans, rail (opportunity for Taling Chan), etc should be explored to reduce the number of vehicles in the heritage area. Taling Chan is exploring parking

spaces outside the tourist area. A public mini-bus will be provided for free or at low cost to bring visitors into the tourist location.

Carrying capacity is also an issue in many old markets. The local community and site have limited ability to provide a quality service. But in truth it is hard to limit the number of tourists. So a better option is to consider linkages with other tourist spots to release traffic pressures. Taling Chan market arranges new canal tour routes in order to ease congestion within the market areas; this also enhances enjoyment of visitors.

4. COMMUNITY INVOLVEMENT

Ongoing community involvement is a key factor in any achievement of old market revitalization and sustainable development. The community should participate in the decision making process, form a working resource and provide support to retain momentum in the long term. Community involvement and engagement may be created by forming regular community forums and encouraging participation by proposing a range of different options and techniques for group projects which appeal to the interests of individual groups. The community should have full information on the consequences or impacts from the development. Meaningful engagement can create a sense of 'ownership'.

A sense of ownership of heritage

Samchuk old market community did not want the market to be demolished. Local residents were united in saving their homes. In addition, a sense of ownership and pride in their unique living culture was encouraged in the younger generation. The programs created included 'Visual education' from junior students with cooperation from schools in the Suphan buri province to set up tours to learn about the history and architecture of Samchuk. There is also a junior grade program.

To maintain long-term engagement the following policy needs to be agreed among residents:

1. Keep the place true to its design ideals. Renovation must be very careful to make sure that such work does not damage the identity, authenticity and integrity of the place. The site will be conserved in a good condition to maintain its value for the next generation. Therefore, a sense of identity is included in visual landscapes and buildings. Ensure that what is valued by people in their memories and experiences is kept. The restoration is fully recorded and displayed publicly in order to foster ownership of the project.
2. Keep the place alive by encouraging community involvement. Adaptive re-use can be applied in ways which conserve the fabric.
3. Reinforce social significance by making the place important to the public.
4. Try to register the site with the Fine Art Department for legal protection or request outside help from International organization such as UNESCO will benefit for place conservation.

Pride of place

- The revitalization process should enable local people to take pride in their community and thus get involved in the revival. The basic approach towards revitalization has consistently been that any form of architectural restoration or preservation should go hand in hand with participation from local people.
- **Create strong community:** Strong community spirit is required for the success of any sustainable development projects. It can be strengthened via cultural events and activities where local people have more chances

to meet, talk, exchange ideas, etc so bonding among people in the community is created.

- **Create self-reliance:** The community leader may arrange 'economy projects' such as the OTOP (One Tumbon One Product) scheme to encourage togetherness among local people to produce community products. The desired outcome is to create self-reliance in the community and conserve local knowledge. Parents should encourage participation from children in the family business (or family know-how) to continue local knowledge from generation to generation. This practice can make people love and have pride in their place.



Figure 257-258: 'Kang Boo Ya' - local tradition at Utaradith

Source: Prakrit Chantawong, Build relationship in the community via local traditional event, 'Parb Chevit (ภาพชีวิต)' section, Post Today newspaper, 23 Aug 2009.

Working in Partnership

Old market revitalization requires active and enthusiastic involvement of various sectors in bringing complementary skills to the project. Strong leadership and time required for coordination must be built into project planning. The revitalization team must make clear what process and type of involvement will be gone through to involve the community and ensure that the community has some

knowledge about sustainable tourism so everyone speaks same language. Here are some actions required for partnership building.

1. Set up a forum with stakeholders to discuss issues, share experience sessions with those who have experience relating to the conservation and restoration of the old market communities.
 - Open community issues to the public and related organizations
 - Learn and share experience in conservation and restoration practices of the old market communities from government organizations and non-governmental organizations
 - Understand core issues.
 - Create a workshop to find solutions and recommend measures for conservation and restoration of the old market community.
2. Communicate and educate historic information to the existing resident especially younger generations.
3. Set up regular community meetings to encourage community involvement, share views, propose policy and community activities.
4. Set up regular group activities and community events to strengthen relationships among people in the community.
5. Improve know-how about conservation management among committee members by visiting and learning the management from other historic sites.
6. Provide incentive programs to the community relating to tourism
 - Provide priority consideration for the local community in owning tourism businesses
 - Allocate some revenue generated from tourism to the development or improvement of community facilities

7. Provide free regular training programs for vendors and local people about proper attitude and behaviors
8. Regularly check all the basic facilities and carrying capacity of the place.
9. Cooperate with experts to deliver conservation know-how, landscape work, maintenance and restoration.

5. DIVERSITY – NEW USES

Major challenges for the use of fabrics in the old market

There are two major challenges for the uses of the cultural heritage site: (i) over-concentration on prime attractions and (ii) the problem of securing viable uses for heritage buildings and assets not part of the tourist attraction but central to the character and identity of the place.

Amphawa Chipattananuruk project at Amphawa has great success in promoting a 'mix' of uses that add to the area's vitality. The project includes an exhibition room, retro coffee shop, community store area, and demonstration garden. This creates a more vibrant economy combined with a policy of spreading activities to avoid visitor concentrations. This approach has the dual benefit of both helping secure viable and sustainable new uses for historic buildings and providing a basis for effective visitor management in terms of traffic and pedestrian flows.

Samchuk market is another great example of viable and adaptive reuse. 'Baan Khun Jamnong' was restored to adaptive reuse as a folk museum. 'Udom chok hotel' is now operated as a retro coffee shop, 'Baan Thao Kae Seng' with 'Larn Pho' is now used as the old market committee office and community forum.

Diversity of use is a basic characteristic of markets. It should be seen as vital to the maintenance of place identity.

Specialist skills

Since the old markets are constructed of wood, appropriate techniques and specific materials for restoration and maintenance are required and must be handled by experienced, skilled labor. Basically, the architecture of the old markets is not very complicated in design and decoration as they were built by local labor. The restoration projects at Samchuk and Amphawa were performed by local builders and strictly controlled by the restoration team and experts.

There are still skilled carpenters in Thailand although their numbers are declining, which could be a threat for the maintenance of wooden architecture in the future. Most of the current buildings in Thailand are concrete as it is cheaper and stronger than wood.

— For the old markets, the most unique and valuable heritage asset is the living culture. Participation of local people is very important. They should be enabled to make fully informed choices on the type and level of tourism development in their area. Site management should consider the ability of the local community to maintain its desired ways of living in the face of tourist visits, and must govern the extent of tourism development. Therefore, plans for tourism development at the local level should be carefully evaluated by experts (conservation organizations, academics, etc). Tourism development should be balanced against conservation and host community needs. If the site is dedicated to 'tourist needs', it might turn to the current form of Damnoen Saduak floating market. There is no standard formula that can apply to all places. This thesis recommends more focus on 'host community needs' and the final tourism development level would be based upon community decisions for long-term sustainability by balancing of economic, social and environmental benefits. Samchuk market is a great case to balance the three forces. The trick is to really understand the 'wants' of all stakeholders and find synergy or mutual benefits and try to link them together, not separate them.

Chapter 6

CONCLUSION

Most of the old markets discussed in this thesis are of architectural importance, both for their construction techniques and decoration. In addition, the ways of living of people in the communities have been well preserved.

Communities living in these old markets have characteristics that are distinct from other parts of the city. Architectural expressions have unique characteristics deriving from the socio-geographic conditions of the town. These lifestyle and architectural expressions can be a source of attraction for visitors to experience the charm of the old market community. So this community is a source of 'Cultural Value' to the city and there should be policies and plans to maintain the value and uniqueness of the community. The major principles in the revitalization or restoration project are: (i) The restoration and development should not result in the loss of significant historic assets and (ii) infrastructure work should be designed to be compatible with the local architectural scale, form, and materials and the existing social fabric. The contradicting structure as a riverside concrete corridor at Samchuk old market creates visual conflict while the concrete pavement (brown color) along Amphawa canal is not.

Therefore, it is necessary to develop activities and guidelines to improve housing and upgrade infrastructure while preserving the quality of historic buildings.

BASIC PROBLEMS OF THE OLD MARKETS REVITALIZATION PROJECTS

1. Lack of Motivation to conserve the original building:

During the past decade, many of the old markets have been renovated as tourism markets, including Samchuk, Amphawa, Taling Chan etc. The interest in old

market conservation comes from residents, mass media, workshop studies of educational institutions and conservation organizations. But it is important to ensure that development does not detract from conservation or destroy the value of cultural heritage due to inefficient plans and control.

There are many challenges of conservation in old market revitalization. A very basic problem is '*Lack of motivation to conserve the original building*'. Some buildings were abandoned and deteriorated or even demolished. Some historic buildings were adapted externally and internally without considering the original layout. This is mostly found with private properties. The revitalization of the old markets was done voluntarily by the building owners. All sites have budget restrictions for revitalization. There are still no national policies or formal practices from the government about conservation incentives to convince building owners to repair their houses according to conservation principles. A formal government policy is necessary to offer incentives to the private owners of historic buildings so that buildings are not demolished. Incentives may need to be offered to building owners to convince them to repair or restore their buildings instead of demolishing them. In other countries (USA, Japan, etc), there are three forms of incentives for heritage building conservation as detailed below (Schuster 1997: 53-66):

- **Grants:** funds to reduce repair burdens on building owners. There are two types of funding: (i) Full amount (grants) and (ii) funded in part (matching grants). Conditions may be agreed between the government and the private owner. For example, the full amount of restoration costs will be provided only if the building is opened for public utilization (eg. Baan Khun Jamnong Jeenaruck, which operates as a local museum). Matching grants were used in DANIDA's Amphawa project.

- **Tax Reduction:** The expenses of heritage conservation can be claimed as a tax reduction on property and income taxes. Such measures are not currently used in Thailand.
- **Low interest rate loans:** Provided to building owners for maintenance or restoration of heritage buildings. There are similar kinds of loans available in Thailand but for general repair purposes and not specifically for heritage conservation.

Incentives should play an important role in the success of conservation and revitalization because of the public benefit of cultural heritage preservation.

2. Lack of realizing the cultural heritage value of a community:

In many cases a cultural heritage site is valued only by conservation experts or academics, but not by the host community. In DANIDA's project at Amphawa, when the restoration project was first introduced to the community, the residents believed that they were to be supported in replacing wooden houses with concrete or more modern houses, rather than in restoring historic buildings. There is a real need to educate communities about conservation and its benefits.

Conservation and revitalization are more difficult if the local community does not realize the heritage value that it possesses. They will not cooperate with the revitalization process and outside developers who realize the site potential may act to gain benefit from the heritage revitalization.

3. Numbers of boat vendors are decreasing:

All floating markets have an issue of declining numbers of boat vendors. The existing boat vendors are of the older adult generation. Young people have broader opportunities and are reluctant to be boat vendors selling agricultural goods. In

future, boat vendors might not be from the host community, but nearby or outside the community or partimers, hobbyists, actors, hire-hands, etc.

4. Complexity in ownership:

Cultural heritage sites are often more substantial areas rather than single buildings. There are many buildings, monuments and historic objects in the area which are owned by various owners. Most current residents are renters. Some owners do not live in the area. Some areas are owned by government agencies (Soi 1 and 2 in Samchuk market are owned by the Treasury department, Taling Chan market area is owned by the State Railways of Thailand, Bangkok Metropolitan, Taling Chan district office. So the development needs to be approved by various parties. Change is very difficult. It needs to find out 'common interest' of the owners.

5. Commercial skills of Host Community:

The host community might not be ready for a transition to tourism business. At Damnoen Saduak, local people are gardeners. They have few business skills. They cannot set the tourism agenda or find an authentic concept for their community. So the tourism potential of the place is managed by major business operators, some of whom are outside investors. It is necessary to prepare and strengthen the community to manage tourism. Community members need training.

Amphawa is a mix of local investors and outside investors. The municipality has strongly supported and revitalized local business via product innovation and marketing.

Taling Chan protects tourism benefits for host community by using a membership system as a barrier for outsider vendors, and provides effective control of trade activities in the market.

Samchuk market should have less trouble with the trading and tourism skills of the host community as it is actually already a merchant community.

6. Budget limitations

In the beginning, the budget may come from donations of the host community. It may not require big investment. The old market itself has charming characteristics from its authenticity and identity. Support may be requested from the municipality for fundamental facilities and public infrastructure. The PR budget can be minimal by using on-line and free media.

For the on-going phase, the market should be sustained via self-generated revenue such as rental fees, community events, etc.

ADVANTAGES AND DISADVANTAGES OF REVITALIZATION

Tourism is likely to be important to most old markets in Thailand. Tourism holds great promise for positive outcomes for the old markets. It can diversify and generate economic development, create jobs, create outlets for community products, supply the funds necessary to maintain heritage sites and promote cultural understanding. It needs to be directed and controlled so that its economic benefits are captured at the local level to preserve the heritage asset and benefit the community equitably. Social benefits are also important, including the fact that improvements in the quality of life of the community mean that family cohesion can be improved as people can live and work locally, less migration takes place to big cities for work, local wisdom, culture and events are revived and the overall area is improved. Community awareness leads to a sense of pride and belonging among the local community.

However, tourism also brings the possibility of negative economic and physical impacts on heritage assets and the host community. Possible negative impacts include destruction of inadequately managed historic or natural environments, congestion, pollution,

and over-use of community facilities. For the old markets, the most unique and valuable asset is the ways of living of local communities, although it is also the most vulnerable to the negative impacts of tourism.

The choice that must be made between economic development through tourism and maintaining a community's way of life is sometimes extremely difficult. One answer lies in the fact that the size and diversity of the tourism market means that there are many different options in the type and scale of tourism development communities can pursue. Communities may choose to develop mass market tourism that is served by tour agents and big investors but this is not recommended for the cases presented here. In contrast, communities can choose small segment as 'study group' tourism or cultural tourism group, which brings limited numbers of visitors who stay in locally owned accommodation.

Development must be planned and controlled so that all residents have equal access to the benefits of tourism. Business training and loans for the host community are a good option to ensure that home-stay, restaurants, and shops are developed and operated at the local level. Taling Chan floating market has created more than two hundred jobs for local people as shop vendors, part-time employments, tour guides, and support local businesses (garden, small boat vendors, etc) along canal tour.

A KEY TO SUCCESS OF OLD MARKETS REVITALIZATION

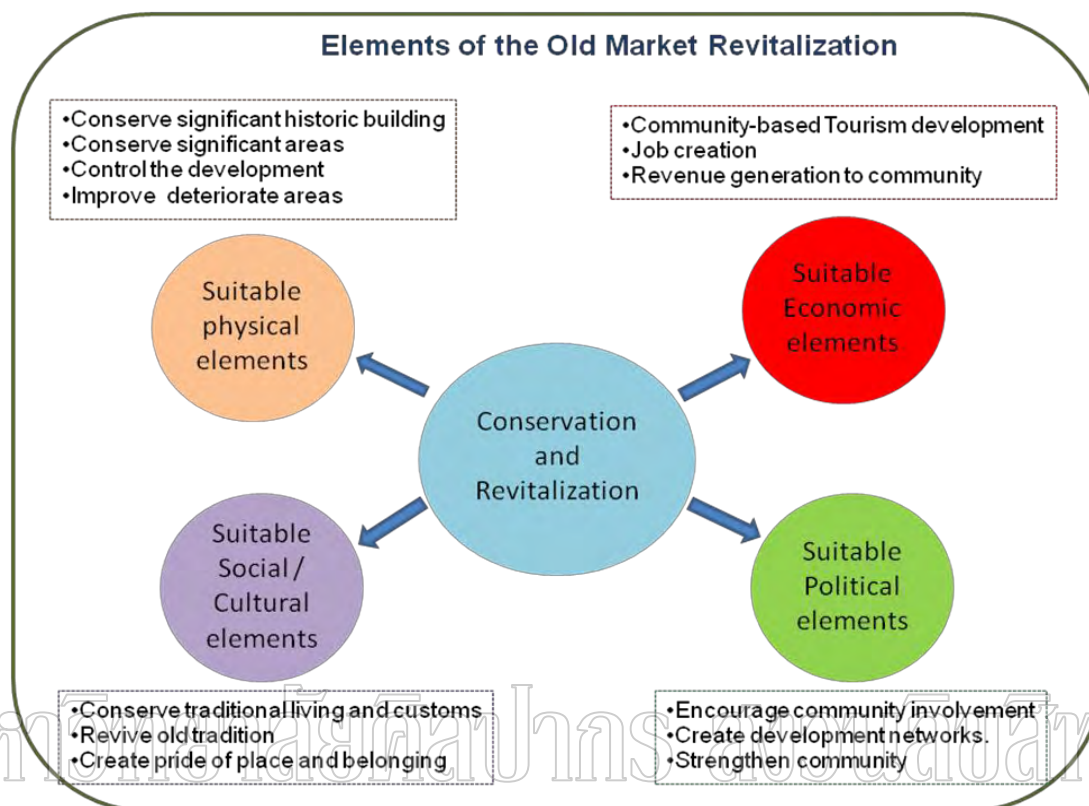


Figure 259: Elements of success of old market revitalization

Source: Applied from Amphawa model by Lt. Watcharodom A., the mayor of Tumbon Amphawa, Sep '10

Revitalization must be conducted together with conservation whether increased tourism is the goal or not. Elements of success are comprised of (i) physical conservation, (ii) economic generation, (iii) social improvement and (iv) political support where on-going involvement of the local community is found.

Strong community leadership is needed in developing a vision for the future that inspires people and encourages them to get involved through creative participative processes. There needs to be a clear guidance and commitment from the revitalization team. The project must ensure effective community participation to involve all stakeholders with an interest in the area so that options can be discussed and designs modified at an early stage before too much has been committed.

Revitalization processes cannot be sustained in the long term without collaboration with the local community. This is because the local community is not just a minor part but the most important part of the regeneration of a living cultural heritage. Therefore, community representatives should be mobilized to complete the mission. They may be split into small working teams according to strategic assignment. However, there are seven key concerns:

1. Make sure that community representatives (leaders) have know-how in conservation and revitalization of heritage sites.
2. Make sure that the sustainable development concept and sufficiency economy philosophy are put into the revitalization plan.
3. Make sure that the place has strong community sense or there is potential to unite and strengthen the community.
4. Evaluate the results in each phase of development to check the progress, correct problems, and take learning points for further actions.
5. Safeguard from outside investors (both Thai and foreign investors). Keep 7/11 shop, Tesco Lotus, BigC, etc out.
6. Zoning of land use is a must (public hearing)
7. Free from government control or local political influences. The revitalization and development policies must be designed for community benefits and must be able to be managed and implemented by the community.

The revitalization project should not only aim to conserve the unique cultural identity of the place, but it must also ensure restoration in a way that is of continuing relevance to the community into the future. Cultural tourism that is based on an integrated, participatory and respectful approach will be able to meet the requirements of a truly sustainable tourism model, to preserve cultures and built heritage, to provide an effective antidote to the mass tourism that is currently endangering some of our most valuable cultural heritage sites.

Maintaining the physical assets is not enough. Preservation regardless of the livability and economic vitality will destroy the community socio-culture assets. Below is the recommended process for the old market revitalization. As mentioned before, it should start with a *'heritage audit'* to understand and define place identity. The place identity forms the key component of the revitalization strategy. Then the project management team to implement the project must be established. Close monitoring and evaluation of results in each phase is necessary. The desired outcome in the long term is the development of sustainable communities.

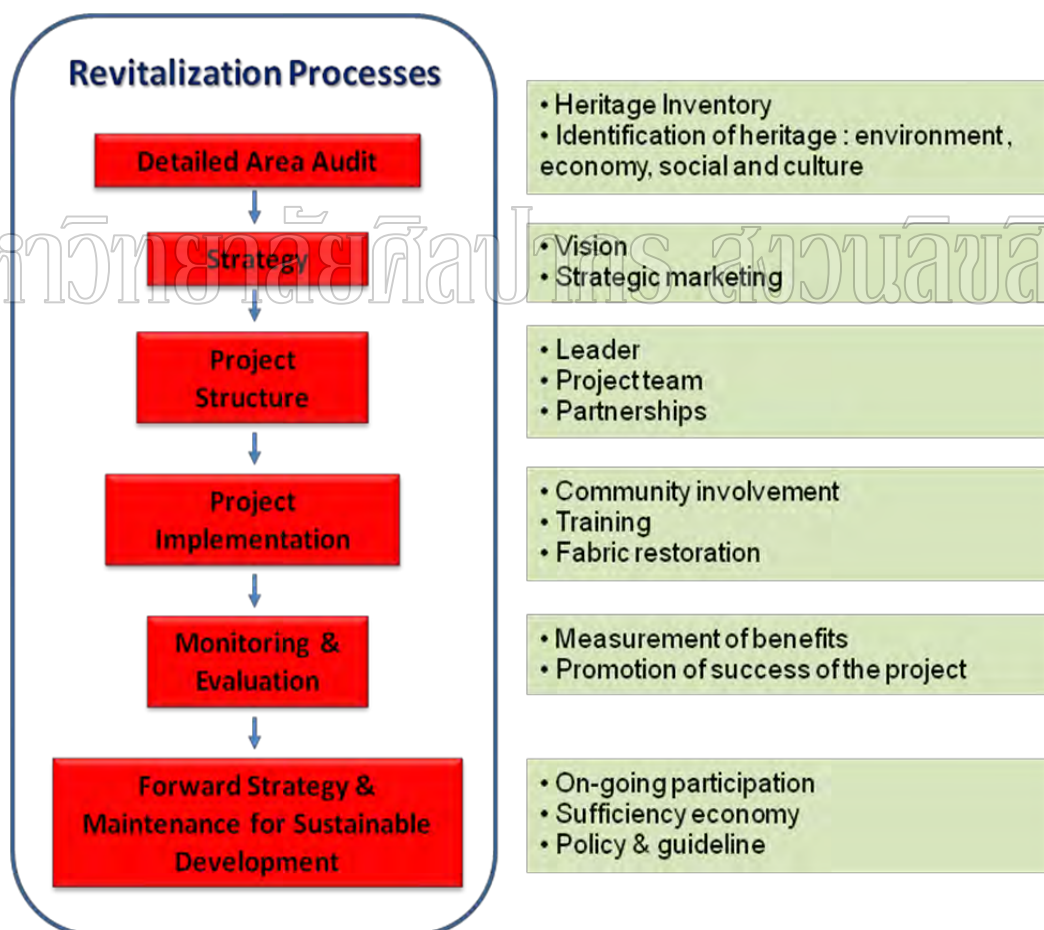


Figure 260: Revitalization Processes of the Old Market in Thailand

Source: Adapted from EAHTR (2007: page 99)

There are three major challenges after the success of revitalization when the host community begins to see improvements in its standard of living. First, as incomes rise, ad hoc improvements made without clear conservation guidelines could destroy the site's cultural assets. Second, wealthy residents could move to more modern areas of the town, leaving the old community with a population financially incapable of maintaining the historic properties. Third, if tourism increases, a substantial amount of housing could be converted into businesses, stripping the area of its residential and social character.

The sustainable development and sufficiency economy are supporting concepts to protect quality of life. The cultural heritage site must be self-reliant. Place identity would be strengthened over time. Local people stay at the place with pride and have a sense of belonging. Community-based tourism is an interesting alternative model with fewer negative impacts on place identity and authenticity. It has more benefits for local people and the environment in cultural and rural areas. Community based tourism programs are developed based on special socio-geographic elements of the community that residents feel proud of and choose to share with visitors. So visitors have an opportunity to experience and learn about the community and the environment through fun, hands-on activities led by local community guides.

Finally, it is necessary for the old market revitalization team to think beyond the question 'how can we benefit from tourism' and to consider an alternative question, 'How could we use tourism to support sustainable community development in our community'.

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Appendix 1

Key Words & Definitions

The Key words and definitions in this thesis refer the Burra Charter, the Australia ICOMOS Charter for Places of Cultural Significance, 1999.

- **Place** means site, area, land, landscape, building, or other work, group of buildings or other works, and may include components, contents, spaces and views.
- **Cultural significance** means aesthetic, historic, scientific, social or spiritual value of past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.
- **Fabric** means all the physical material of the place including components, fixture, contents, and objects.
- **Conservation** means all the process of looking after a place so as to retain its cultural significance.
- **Maintenance** means the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration and reconstruction.
- **Preservation** means maintaining the fabric of a place in its current state and retarding deterioration.
- **Reconstruction** means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric.
- **Adaptation** means modifying a place to suit the existing use or a proposed use.
- **Use** means the functions of a place, as well as the activities and practices that may occur at the place.
- **Setting** means the area around a place that may include the visual catchment.
- **Interpretation** means all the ways of presenting the cultural significance of a place.

Appendix 2



United Nations
Educational, Scientific and
Cultural Organization
Organisation
des Nations Unies
pour l'éducation,
la science et la culture
Организация
Объединённых Наций по
вопросам образования,
науки и культуры
联合国教育、
科学及文化组织

UNESCO Bangkok
Asia and Pacific Regional Bureau for Education
Regional Unit for Social and Human Sciences in Asia and the Pacific
Regional Unit for Culture in Asia and the Pacific
Advisor for Communication and Information in Asia
Regional Advisor for the UNESCO Institute for Statistics

UNESCO Bangkok Press Release

Thai Prime Minister to accept 2009 UNESCO Asia-Pacific Heritage Award on behalf of Suphanburi community

*Awards Ceremony
Samchuk Community and Old Market District, Suphanburi
11 December 2009, 9.00 a.m.*

Bangkok, 9 December 2009 – UNESCO Bangkok will recognize the outstanding restoration of the Samchuk Community and Old Market District in Suphanburi with the presentation of an award to Thai Prime Minister Abhisit Vejjajiva this Friday (11 December 2009), in the Old Market District, at 9.00 a.m.

The conservation of this significant heritage community received an Award of Merit in the 2009 annual UNESCO Asia-Pacific Heritage Awards.

Dr. Molly Lee, Director a.i. of UNESCO Asia and Pacific Regional Bureau for Education, will present an award plaque to Mr. Abhisit. Certificates of Recognition will also be presented to project team members, including academics, scholars, students and the Samchuk Community Committee.

The jury praised the project as follows: “Once in serious socio-economic decline, the Samchuk Community and Old Market District has been successfully revitalized through the far-sighted vision and cooperation of the local residents. The project will have a major impact in raising awareness about grassroots heritage conservation and is an important model for empowering other historic communities in Thailand.”

A total of 48 entries, from 14 countries in the Asia-Pacific region, were submitted for consideration. The conservation project entries include hotels, offices, cultural institutions, educational institutions, religious sites, public institutions, residential buildings and urban districts.

Sangiin Dalai Monastery in South Gobi Aimaq, Republic of Mongolia has been honoured with the Award of Excellence in the 2009 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation.

The three Awards of Distinction went to the M24 Midget Submarine Wreck in Sydney, Australia; the Ali Gohar House in Hunza, Pakistan; and Hanok Regeneration in Bukchon in Seoul, Republic of Korea.

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The four Awards of Merit include the Huai Hai Lu 796 in Shanghai, China; the YMCA Students Branch in Mumbai, India; the Waterworks Building in Auckland, New Zealand; and the Samchuk Community and Old Market District in Suphanburi, Thailand.

Four Honourable Mentions were also announced. They are the Academy of Visual Arts (Former Royal Air Force Officers' Mess) at Hong Kong Baptist University in Hong Kong SAR, China; the Heritage Buildings in Cicheng Historic Town in Zhejiang Province, China; the YWCA Lady Willingdon Hostel in Mumbai, India; and the Tang Family Chapel in Hoi An, Viet Nam.

The 2009 Heritage Awards Jury Commendation for Innovation was awarded to the Maosi Ecological Demonstration Primary School in China. The Jury Commendation recognizes newly-built structures which demonstrate outstanding standards for contemporary architectural design which are well integrated into historic contexts. The 2009 Jury Commendation submissions include four projects (an educational institution, a mausoleum, an urban district and a residential development) from three countries in the region.

The UNESCO Asia-Pacific Heritage Awards recognize the efforts of private individuals and organizations that have successfully restored and conserved structures and buildings of heritage value in the region.

Eligible projects must be more than 50 years old and the restoration must have been completed within the past 10 years. Buildings must have also been in viable use for at least one year from the date of the awards announcement. UNESCO believes that recognizing private efforts to restore and adapt historic structures will encourage other property owners to undertake conservation projects within the community, either independently or by seeking public-private partnerships.

Thailand has actively participated in the awards programme through a series of outstanding conservation practices. In addition to Samchuk Community and Old Market District, six other projects from Thailand have obtained UNESCO Heritage Awards. These include: Wat Pongsanuk (Award of Merit 2008); Crown Property Bureau Building (Honourable Mention 2008); Amphawa Canal Community (Honourable Mention 2008); Tammak Yai, Devavesm Palace (Honourable Mention 2005); Phra Racha Wang Derm (Award of Merit 2004); and Wat Sratong Temple (Award of Merit 2002).

Further information about the Heritage Awards and this year's winning entries can be found at: <http://www.unescobkk.org/index.php?id=480>

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Appendix 3
Announcement of the Taling Chan Floating Market Union
Rules and Regulations in Taling Chan Floating Market

To develop Taling Chan Floating Market as a cultural tourism site that satisfies and impresses tourists. Taling Chan Floating Market Union would like to implement rules and regulations to make the operation of land and floating market in order which requires support and strictly followed by all vendors.

1. Vendors must attach 'member ID card' during shop operation
2. Vendors must be polite, well dressed or wearing 'Moh hom' shirt (rural blue shirt) in annual festivities or events requested by the union.
3. Vendors must not argue with tourists or other vendors.
4. Vendors must speak politely to tourists
5. Vendors must place their products within reserved spaces. Boat vendors must park their boats in the assigned location
6. Vendors must display goods nicely. Food items must be placed 60 cms. or higher from ground.
7. Any extension structure from permanent stalls is not allowed. They include tables, umbrellas, hanging materials, etc.
8. Driving nails in trees to bind with electric poles, concrete walls, or etc is not allowed.
9. Placing things on concrete walls, trees and electric poles is not allowed.
10. Vendors must not create loud noise, sound amplifier is not allowed.
11. Vendors are not allow to drink or smoke

12. Vendors must arrange garbage bins or container for placing used dishes or waste. Do not place wastage on the ground/floor
13. Don't place anything on walkway to the rafts
14. Don't cook on the rafts
15. Don't clean anything in the canal, on walkways or raft
16. Dishes, utensils or things must be cleaned at the cleaning area, provided by the union
17. Don't throw any garbage to the drain and river.
18. Vendors who selling cooked foods must wear a cap and apron
19. Vendors who selling grilled or fried foods must reduce smoke and smell.
20. Vendors must clean their place during and after shop operations
21. Vendors can transfer membership to an heir (father, mother, son, daughter, husband and wife only) but need to inform the union in advance.
22. The membership or shop space cannot be transferred or sold
23. Vendors must park their cars at provided parking area. Not allow to park a car at tourist car park areas
24. Vendors must pay member fee every week whatever the shop is operated or not. And the union reserves the right to replace the vacant shop by new vendors.
25. Vendors must offer only products as stating in the registration.
26. The permanent members must being an assistant vendor at the market at least four years at assigned location.
27. Vendors must not offer higher price than stating on price label

28. Vendors and assistant vendors must not hawk the products outside the reserved area. Do not create annoyance to tourists.

Note: stock loading and shop arrangement must be finished no later than 8:30am to prevent traffic jams.

Penalty and Punishment

For those who violate this law and regulation, the Taling Chan Floating Market Union reserves the right to implement penalty and punishment as below:

1. First time violation: to give warning and/or issue parole letter and fine Baht 300.
2. Second time violation: Hold the shop for a period and fine Baht 500. The vendors still pay member fee even his shop is not open.
3. Third time violation: The shop is closed. Membership is cancelled.

The violation of assistants and staff of the shops is in accountability of vendors

Announced by the management committee of Taling Chan Floating Market Union, April 6th,
2008

Appendix 4

Announcement of the Taling Chan Floating Market Union
Guideline for fund management of Taling Chan Floating Market Fund

The obligations of vendors are listed as below

1. Vendors must pay membership fee every week to the treasurer of the union
2. The membership fee payment must be made even when the shop is not open
3. Any membership will be terminated if the shop does not operate for four weeks continuously without informing the union.
4. Fringe benefits for membership
 - Sickness: the union will arrange proper visits
 - Death: Provide Baht 15,000 for a cremation

Announced by the management committee of Taling Chan Floating Market Union, April 6th,
2008

Appendix 5

Cultural Events Plan for Samchuk Market from Aug 2010 to Aug 2011

Activities	Objectives	Date	Led by	Core Target	Budget
1. Samchuk Community Forum	<ul style="list-style-type: none"> ● To create understanding among local residents about Samchuk market development. ● To present results (success, issues, obstacles, etc) of the past actions. ● To encourage community participation in defining future direction and development goals of Samchuk community. ● To improve management and administration system (structure, people, roles & responsibilities) of the old market committee. 	21 Sep 2010			
2. Moon Festival	<ul style="list-style-type: none"> ● To carry on local tradition & culture 	24 Sep 2010		community and tourists	
3. Vegetarian Festival	<ul style="list-style-type: none"> ● To draw attention from tourists ● To promote tradition & culture 	Oct (every year)		community and tourists	

Activities	Objectives	Date	Led by	Core Target	Budget
4. 'Kathin' ceremony on the River	<ul style="list-style-type: none"> To revive and conserve tradition & culture 	Nov (every year)		community and tourists	
5. Loy Kra Thong ceremony	<ul style="list-style-type: none"> To revive and conserve tradition & culture 	Nov (every year)			
6. Decade celebration: Free eating festival (ครบ 10 ปี อร่อยดีกินฟรีทั้งตลาด)	<ul style="list-style-type: none"> To thank you tourists and create sense of cousin with tourists. To provide impression to tourists To unite the community 	31 Dec (every year)		Visitors and partners	Local residents
7. Annual Chinese Opera Festival	<ul style="list-style-type: none"> To carry on local tradition & culture 	End Jan - early Feb 2011		community and tourists	
8. Song Kran festival	<ul style="list-style-type: none"> To carry on local tradition & culture 	April (every year)		community and tourists	
9. Chinese Opera festival	<ul style="list-style-type: none"> To carry on local tradition & culture 	May (every year)			

Source: Mr.Pongwin Chaiwirat, the mayor of Tumbon Samchuk and Chairman of the Old Market Committee, Oct 2010.

Appendix 6

Draft of Conservation Regulation of Architectures in Samchuk Market Preliminary identification and framework for heritage conservation, valued by local community

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
1. Roofing material			
Material	Can refer to original material as cement Thai-style roof (กระเบื้องว่าวซีเมนต์)	Can refer to original material as cement Thai-style roof (กระเบื้องว่าวซีเมนต์) or use substitute materials which have similar form.	Can refer to materials from later generations such as zinc sheet.
Color	Natural color only	Natural color or gray, red brick color, brown as available in the market.	Natural color
Slope	Maintain slope of the roof as original.	Maintain slope of the roof as original.	Maintain slope of the roof as original.
Size	9 inches	9 or 13 inches	Any sizes as available in the market
Eaves range	Maintain eaves range as original architecture of the building.	Maintain eaves range as current appearance of the building.	Maintain eaves range as current appearance of the building.
2. Overhang			
Material	Use original material as cement Thai-style roof (กระเบื้องว่าวซีเมนต์)	Use original material as cement Thai-style roof (กระเบื้องว่าวซีเมนต์) or use substitute materials which have similar form.	Can refer to materials from later generations such as zinc sheet
Color	Natural color only	Natural color or gray, red brick color, brown as available in the market	<ul style="list-style-type: none"> • Zinc sheet: use natural color only • Burlap and plastic sheet: use one plain color that consistency with architecture such as white, cream, gray and brown. Warm and cool tone colors must be blended with white at least 20 percent in proportion

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
Overhang range	1 meter for all building	Within 1 meter, make similar-look for the whole Soi.	Within 1 meter, make similar-looked for each cluster
Slope	Same slope as roof. Rain water drainage must flow outside the building	Slope is not specified but being similar-looked for the whole Soi. Rain water drainage must flow outside the building.	Slope is not specified but being similar-looked for each cluster. Rain water drainage must flow outside the building.
3. Wall			
Material	Use same wood as original architecture	Use any types of wood as appropriate. Or use wood substitution materials such as artificial wood plank.	Can use substituted materials such as artificial wood plank, plywood or plain sheet.
Color	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Can use wood stain • Can be painted by water colors or oil colors in wooden shades • In case of using artificial wood plank, it must be painted by natural wooden colors. 	<ul style="list-style-type: none"> • For artificial wood plank: use any wooden colors that available in the market or painted by any colors which blended with white color at least 20% in proportion. • For plywood or plain sheet: painted by wooden colors or (i) cut the materials as same size as artificial wood plank or (ii) groove or draw permanent horizontal line on the material to make similar looking to artificial wood plank
Balloon frame	Type, size of wood, and construction method are as original architecture	Can use both wood or readymade balloon frame with appropriate construction method	Can use both wood or readymade balloon frame with appropriate construction method

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
Material size	Material size refer to original architecture	<ul style="list-style-type: none"> • Wood wall: use similar size to original architecture • Artificial wood plank wall: use sizes as available in the market. 	<ul style="list-style-type: none"> • Artificial wood plank wall: use sizes as available in the market • Other types of materials: cut the materials as same size as artificial wood plank or groove or draw permanent horizontal line on the material to make similar looking to artificial wood plank
Installation	Wood wall installation: follow original pattern	<ul style="list-style-type: none"> • Wood wall: follow original pattern • Artificial wood plank wall: installed in linear pattern 	<ul style="list-style-type: none"> • Artificial wood plank wall: installed in linear pattern • Plywood or plain sheet wall: placed in overlapping position or draw linear lines.
4. Window			
4.1 Casement			
Type	Maintain same casement type as original architecture such as normal casement, push-casement	Any types of casement which are similar size to the original architecture such as slide-window, accordion window, louver window, mitering window.	Any types of casement which are similar size to the original architecture such as slide-window, accordion window, louver window, rolling window.
Position and quantity	Maintain position and quantity of the casement as original architecture	Maintain position and quantity of the casement as original architecture	<ul style="list-style-type: none"> • Can be adapted to fit for current uses. Numbers of casement can be increased or decreased • To increase the casement: the new casements must be consistent with existing casements. Maintain same width, and height • To reduce casement: the space will be transformed into a wall (see practices in regulation# 3)

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
Proportion	Maintain same proportion as original architecture	Maintain same proportion as original architecture	Proportion of a new casement must be consistent with the latest architecture
Material: casement frame	Type, size of wood, and construction method are as original architecture	Can use any type of woods	Can use substitute materials such as PVC, aluminum. Size of casement is as original.
Material: mullion	Use wood. Same size as original architecture. Being formed in vertical	Can use any sizes or proportions of wood. For Jalousie window, it must be made by wood and in linear form.	<ul style="list-style-type: none"> • Can use any kinds of woods or substituted materials such as plywood or glass plate • Can use clear or obscured glass • No decorative design or sandblast • Can use plain plywood • Should not create a minor mullion, maintain design as standard provided
Color: casement frame	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • PVC materials: can use only brown or cream color • Metal or aluminum: must be plain texture, can use only brown or light brown
Color: mullion	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil or water color as brown or cream shade. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • For plywood: maintain its natural color or painted by oil or water color as brown or cream shade with no decorative design • Glass sheet: can use clear or obscured glass.

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
4.2 Window-frame			
Position and quantity	Maintain position and quantity of the casement as original architecture	Maintain position and quantity of the casement as original architecture	<ul style="list-style-type: none"> • Can be adapted to fit for current uses. Numbers of window-frame can be increased or decreased • To increase window-frame: the new window-frames must be consistent with existing frames. Maintain same width, and height • To reduce window-frame: the space will be transformed into a wall (see practices in regulation# 3)
Proportion	Maintain same proportion as original architecture	Maintain same proportion as original architecture	<ul style="list-style-type: none"> • Proportion of a new window-frame must be consistent with the latest architecture
Material	Maintain type and size of wood, and construction method as original architecture	Use wood: type and size of wood can compare with original architecture	Can use substituted materials such as PVC, metal, aluminum. Use standard pattern as provided
	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • PVC materials: can use only brown or cream color • Metal or aluminum: must be plain texture, can use only brown or light brown

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
5. Door			
5.1 Door-panel			
Type	Maintain accordion door as original architecture	Maintain accordion door as original architecture such as wood or glass louver accordion door, glass mullion accordion door. Use standard sizes and details as provided.	Can use other door panels such as rolling metal door, sliding metal door
Proportion	Maintain same proportion as original architecture	Maintain same proportion as original architecture	Proportion of door-panel must be consistent with the latest architecture
Material	Use same wood as original architecture	Can use any kinds of wood	metal, glass sheet
Color	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • Rolling and sliding metal door: painted by brown only • Glass door: use non-moveable panel or sliding door. Size and proportion of mullions can be compared with original
5.2 Door frame			
Proportion	Maintain same proportion as original architecture	Maintain same proportion as original architecture	Proportion of door frame must be consistent with the latest architecture
Material	Maintain type and size of wood, and construction method as original architecture	Use wood: type and size of wood can compare with original architecture	Can use substituted materials such as PVC, metal, aluminum

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
Color	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • PVC materials: can use only brown or cream color • Metal or aluminum: must be plain texture, can use only brown or light brown
6. Blow-hole			
Material	Use same wood as original architecture	Can use any kinds of wood	Use standard readymade spacer block or metal balustrades
Design	Maintain original design	Consistency with current design of each building	Follow current design of each building. If there is no design, it is allowed to use standard design as provided
Color	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	Can use brown, cream, or natural colors. Other color shades must be blended with white at least 20% in proportion
Size	Height and width refer to original	Height and width can follow the present appearance	<ul style="list-style-type: none"> • Height and width can follow the present appearance • The blow-hole can be improved to be wall or window (see practices in regulation #3 and #5)

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
7. Balcony and Balustrade			
7.1 Balcony			
Form	Use original form of architecture	Use current form of architecture	Use current form of architecture
Material	Maintain type, size and form of wood as original architecture	Use wood: type and size of wood can compare with original architecture	Can use other materials such as concrete, plywood or artificial materials with plain texture
Range	Maintain balcony range as original architecture. Not allow for additional-built.	Maintain balcony range as current appearance. Not allow for additional-built.	Maintain balcony range as current appearance. Not allow for additional-built.
Size	Maintain balcony size and proportion as original architecture	Allow to build new wall or part of wall under the condition that reserving balcony space at least 80 cm. width	Allow to build new wall or partition. The balcony space can be transformed to wall or door or window (see practices in regulation#3, 4, 5)
7.2 Balustrade			
Material	Maintain type, size and form of wood as original architecture	Use wood: type and size of wood can compare with original architecture	Can use substituted materials such as metal, aluminum
Color	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Maintain its natural color or coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	Can use brown, cream colors. Other color shades must be blended with white at least 20% in proportion
Design	Maintain original design	Use design that can be compared with original design	Use design that can be compared with original design

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
8. Shop Label and House Number Label			
Material	Can use any type of woods	Can use any type of woods	Can use substituted materials such as aluminum, plastic, clay, etc
Position	At blow-hole line which is above the door	At blow-hole line	n/a
Color: Label plate	Maintain natural wood color or coated with wood stain (natural wood color only)	<ul style="list-style-type: none"> • Can be coated by wood stain • Can be painted by oil colors or water colors as brown or cream colors. Other color shades must be blended with white at least 20% in proportion 	<ul style="list-style-type: none"> • Aluminum or metal: use plain texture only. It can be coated by brown or cream color. Other color shade must be blended with white at least 20% in proportion • Plastic materials: painted by brown or cream color. Other color shades must be blended with white at least 20% in proportion.
Color: Fonts and Numbers	<ul style="list-style-type: none"> • Can use black, white, golden color, red. Wood material can maintain its natural color • Glossy materials are not allowed such as plastic and metal 	<ul style="list-style-type: none"> • Can use any colors • Glossy materials are not allowed such as plastic and metal 	<ul style="list-style-type: none"> • - Can use any colors - Aluminum or metal: use plain texture only. It can be painted by brown or cream color. Other color shade must be blended with white at least 20% in proportion.
Font type	<ul style="list-style-type: none"> • Put Thai and Chinese fonts into the same label • Other foreign fonts or languages are not allowed • House number: use Thai number only 	<ul style="list-style-type: none"> • Put Thai and Chinese fonts into the same label or can use only Thai fonts • House number: use Thai number only 	<ul style="list-style-type: none"> • Can use any languages but must also put Thai fonts into a label • Use standard type of fonts and numbers as provided • Can use Thai or Arabic number
Size	Total size of label (shop label plus house number label) has no more than 0.2 sq.m.	Total size of label (shop label plus house number label) has no more than 0.3 sq.m.	Total size of label (shop label plus house number label) has no more than 0.5 sq.m.

Element of Architecture	Level of Architecture Conservation		
	High 'authentic' building (Preservation)	Compatible 'authentic' building (Conservation)	Restoration building (Restoration)
Protrusion	Label must not be placed in perpendicular with a street	<ul style="list-style-type: none"> House with overhang: a label must be placed within overhang range House without overhang: a label can be protruded no more than 50 cm. 	<ul style="list-style-type: none"> House with overhang: a label must be placed within overhang range House without overhang: a label can be protruded no more than 50 cm.
Shape	Horizontal rectangle shape	<ul style="list-style-type: none"> Use horizontal rectangle shape for a label at blow-hole line Use vertical rectangle shape for a label that placing perpendicular with a street Can use other geometric shapes but limit size no more than 0.30 sq.m, widest area is within 30 cm. 	Can use any geometric shapes but limit size no more than 0.30 sq.m, widest area is within 50 cm.

Source: N. Aussawakowitwong, 100 years old Samchuk market community and its community based restoration actions: Thailand Community Foundation, 2007

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